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Impact of Dominant Caste Narratives on the Authenticity of Social Science AI Data

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Abstract: This paper examines the inherent bias that exists in Large Language Models (LLMs), because they are designed using digital data, which is created primarily by dominant social classes. The paper contends that AI technology allows the occurrence of 'Algorithmic Marginalization', which occurs when the preference for standardized linguistic forms, including formal English or Sanskritized Hindi or any other regional language effectively excludes the subaltern dialects and oral coding traditions of the marginalized groups. Through misclassification of these non-standardized inputs as 'low-quality' or 'inferior,' Large Language Models (LLMs) effectively ignores the experiences of a large segment of the Indian population. As a result, social scientists who make use of these AI technologies run the risk of using data sets, which may not be accurate and representative of the diverse segments of the Indian society because Indian historians and researchers mostly belonged to upper dominant castes and wrote in a manner that portrayed the superiority of the Indian society over western societies.

Keywords: Algorithmic Marginalisation, dialects, dominant castes, inferior, large language model, superiority.

I. Introduction:

Vijendra Singh Chauhan, an Assistant Professor of Hindi Literature at Zakir Hussain College, Delhi University got the attention on Social Media recently, as his video clip became viral on the social media where at a book fair in the book launch event, he argued- 'We should not expect social justice from ChatGPT as it shall give the answer in its research and output that favors only the upper dominant caste people' that led to significant social media debate and digital lynching of Vijendra Singh Chauhan. (Khabargaon, 2026)
Mohana Basu in an article called- 'How can scientists fix AI bias towards some Indian Castes?' in a popular journal called 'The Nature' writes- Some studies that used special techniques to detect caste discrimination within LLMs have discovered that some AI models often reproduce stereotypes regarding Indian castes. In the words of researchers, it is hard to develop unbiased AI models; however, they are a good start towards addressing this problem. (Basu, 2026)
The historiography of India was born out of 'colonial-modern' epistemology. Early Indian historians, which were mainly middle class upper-caste males, attempted to construct the country as one whole entity for the country to stand above the Western civilization. They had to ignore caste histories since caste was considered 'contaminating' for national unity. (Prathama Banerjee, 2007)
Even radical historians (Subaltern Studies) overlooked caste at the very start. They emphasized the conflict between peasants and elites, forgetting that Dalit peasants were oppressed not only by landlords but also by other peasant classes. (Rajat Ghai, 2024)

Caste is an inelastic system by it segregates individuals based on their belonging to a particular group that is usually associated with work and position in society. Unlike class, which may change and is usually associated with affluence, caste is static in nature and is a product of one's birth. At the bottom of the hierarchy is the Shudra and Dalit castes, which consisted of individuals involved in doing dirty jobs or who were treated extremely poorly. They were at the receiving end of discrimination and isolation from society. At the uppermost tier was the Brahmin caste, which consisted of priests and thinkers. (Basu, 2026)

II. Methodology:

This research relies exclusively on secondary data archives, synthesizing information gathered from diverse digital outlets including scholarly articles, journalistic reports, and academic discussions hosted on multimedia platforms like YouTube. The study adopts a qualitative framework, specifically utilizing a documentary analysis technique to evaluate existing literature. By critically reviewing and interpreting these established resources, the paper seeks to provide fresh perspectives and contribute original theoretical insights to the current body of knowledge regarding social bias in technology.

III. The Role of Textbooks in Constructing Social Narratives

Textbooks, especially instructional material, form the backbone of cognitive and social development in children. Due to their frequent use in the classroom, the impact transcends the mere transmission of information and forms a child's basic perception of reality. It is presumed that thorough evaluation processes guarantee an objective presentation of content. According to scholars such as Apple (1992), a bias cannot be avoided in a school curriculum. This is because knowledge is constructed to suit accounts, as McLaren (2015) observes. Given the need for finishing the year's curriculum, curators will have to make selective judgments based on the significance of their content. As Romanowski (1996) observes, it is possible to remain biased yet still be accurate in one's facts.

IV. Marginalization and Representation in Indian Education

Analysis of textbooks in India shows that there is an ongoing trend of neglecting the voices of social groups. Usually, the academic literature has emphasized the issue of communalization of history (Kumar, 2001; Thapar, 2009) and gender discrimination (Bhog 2010; Manjrekar, 2011). Nonetheless, discussions related to these issues tend to disregard regional language books, concentrating on English and Hindi textbooks only.

The consequences of this exclusion can be seen below-
i. Hostility in Terms of Alienation: Kumar (1983) noted that the exclusion from proportionality in a curriculum conveys feelings of hostility against excluded groups, causing embarrassment among Scheduled Caste students at school.
ii. Cultural Estrangement: In an essay, Shepherd (2019) recalled how the cultural values conveyed through the text did not represent his social context growing up.
iii. Legitimization of Dominant Social Values: Sedwal and Kamat (2011) point out how the promotion of middle-class values through the text legitimizes dominant social values while creating estrangement among marginalized students.

V. Policy Aspirations and the National Curriculum Framework (NCF)

An effort was made through NCF-2005 to address the inherent biases of the system and make education more reflective of the constitutional ideal of India's plurality and secularism. This included a need for epistemic change where school curriculums were to be infused with concepts of social justice and inclusion of perspectives of Scheduled Castes and Scheduled Tribes. This was followed by the mandate from NCERT (2007) that social science books were to consider marginalized perspectives.

VI. The Issues in Odisha

Nevertheless, the lack of studies on caste discrimination in regional language textbooks is quite evident. Odisha is a very interesting case because, despite having one of the highest proportions of Scheduled Castes (16.5%), who have been historically discriminated against (Pati, 2019), Odisha does not have any strong anti-caste movements like Maharashtra or Kerala.
Since independence, politics in Odisha have remained dominated by the upper caste population (Sagar, 2019). The prolonged governance of the BJD in Odisha has led to a dynamic political atmosphere, which oscillates between cooperation with the BJP at times when communal harmony is disturbed and taking a neutral position on other occasions. This political and social atmosphere makes it difficult for the anti-caste protest movement to gain political patronage that may result in a significant change in the education syllabus. Therefore, the examination of regional textbooks in Odisha in terms of their representation or absence of the marginalized population is an understudied field.

VII. AI reproducing stereotypes

As AI derives information from stories and texts posted on the internet, they can be subjected to similar biases that we have in our society. For instance, AI could create bias towards the upper caste community assuming that they are well off and that the lower caste communities are poor. Recently, scientists did an experiment where they fed an AI software with nearly 7,200 Indian-like stories, including weddings and funeral ceremonies. Most of

these stories mentioned Hindu people and the upper castes while ignoring other religious and marginalized groups. (Basu, 2026)
One of the authors of this research, Agrima Seth, says that this is because information about minorities is not usually present in reputable journals and expensive sites. On the contrary, it can be published in languages other than English, using grammar that the machine recognizes as inaccurate. For the sake of making the algorithm look good, this information is then removed. (Basu, 2026)
According to Gokul Krishnan, a researcher from the Indian Institute of Technology (IIT) Madras, such biases can prove extremely dangerous in practical application. Thus, when an AI-based system is used by a bank in determining whether one will receive a loan or not and its decision-making process is biased, for instance, against individuals from certain castes, religious communities, or gender, that bank can automatically deny their application. This means that Algorithmic Marginalization is not only a technical issue but can also prevent one from receiving financial assistance. (Basu, 2026)

Some biasness can be seen in other domains as well, these are-

1. Gender and the AI Bias
As you enter your browser with typing ‘greatest leaders of all time,' chances are you are going to be met by pictures of male leaders. When you search 'school girl', it will yield some objectifying pictures, but a search for 'school boy' will show regular boys at school. This clearly shows that AI is not objective; it has learned these biases from our own prejudiced society. Since search engines tend to favour what receives the most clicks or what suits a certain geographical area, AI acts as a self-fulfilling prophecy that strengthens these biases. This can only be remedied if we prevent these biases from becoming part of the data used by the AI systems. UNESCO is trying its best to develop a framework for ensuring ethics and gender equality in AI technology. (Artificial Intelligence: Examples of Ethical Dilemmas, 2026)

2. AI in the Judicial System
In today's day and age, AI technology is becoming increasingly adopted by courts in various countries across the globe. The belief that Artificial Intelligence can perform the functions of a judge more efficiently due to being fast, precise, and capable of dealing with vast amounts of information is quite common. When used in the field of law, it is also called automatization of justice. According to several proponents of using AI in courts, such technology could assist the process of conducting a lawsuit, as well as improve the decision-making processes of judges. Some supporters go further and state that using a machine would be more impartial and objective compared to human beings since it lacks feelings and biases and considers all available information to decide. At the same time, applying AI in distributing justice comes with certain ethical dilemmas. First, there is insufficient transparency – people cannot trace how computers reach conclusions. Secondly, despite initial beliefs, it is now known that AI cannot be considered neutral, as it learns and reproduces biases found in the initial data and acts against specific groups of people. (Artificial Intelligence: Examples of Ethical Dilemmas, 2026)

VIII. Conclusion

In this paper, we have shown that Artificial Intelligence is not just a neutral tool; it reflects the data we provide. Whether we examine caste-based marginalization in India, gender stereotypes in search engines, or the use of AI in our courts and art galleries, the issue remains the same: if the training data is biased, the results will be biased too. We found that Algorithmic Marginalization is a real threat, where the voices and dialects of marginalized groups are overlooked because the technology favours the language of the dominant classes. The examples from the legal and cultural sectors demonstrate that we cannot simply let machines make all our decisions. If we do, we risk losing the fairness of our justice system and the value of human creativity. As we move forward, we need strong ethical guidelines, like the UNESCO Recommendation on the Ethics of Artificial Intelligence, to ensure that technology serves everyone fairly. To create a truly inclusive digital future, we must make sure that AI acknowledges the diversity of all people, regardless of their caste, gender, or background, and protects the rights of human creators over machines.

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