Annotation Guidelines

To do annotation in this task, we have a set of guidelines. Guidelines were such that there are two categories: Hate speech on caste/migration and non-hate speech on caste/migration. Defined as:

- Hate speech on caste/migration: Comments that include abusive, disrespectful, discriminatory language, as well as ridiculing and mockery, and content that aims to delegitimize certain caste or migrated individuals.[2]
- Not Hate speech on caste/migration: Comments that do not include any discriminatory or derogatory remarks towards individuals based on their caste/migration status.[2]

Example for Hate speech on caste:

"Tumhari kyu jal rahi hai bhramin, tum bhi mandir mai bhik hi magte ho."

Translation in English:
"Why are you burning with jealousy, Brahmin? You also beg in the temple."

Bhramin Refers to a person from the Brahmin caste, traditionally seen as the highest caste in the Hindu social hierarchy, associated with religious authority, learning, and purity. In this usage, the term carries a mocking tone, highlighting perceived hypocrisy or entitlement.

This is a provocative statement that undermines the social superiority associated with Brahmins. It equates temple rituals and priestly duties (often involving receiving donations or alms) to begging, suggesting that Brahmins are not above others economically or morally.

Example for Not Hate speech on caste/migration:

"Rajput aur dalit gaon mein Bhai Bhai ki taraf rahte hain bantane ka kam mat karo"

Translation in English:
"Rajputs and Dalits live like brothers in villages, don't try to divide them."

Rajput: A dominant, historically martial caste (part of the Kshatriya varna).

Dalit: A historically oppressed community formerly considered "untouchable" but now constitutionally protected.

This sentence is a **call for social harmony and unity**, specifically among caste groups in rural India. It portrays Rajputs and Dalits as coexisting peacefully "like brothers" and warns against divisive politics or narratives that aim to disturb this harmony. The tone is **protective, assertive,**

and possibly defensive, aimed at preserving community relationships and rejecting caste-based polarization.

[2] S. Rajiakodi, B. R. Chakravarthi, R. Ponnusamy, P. Kumaresan, S. Thangasamy, B. Sivagnanam, and C. Rajkumar, "Overview of Shared Task on Caste and Migration Hate Speech Detection," in Proc. Fourth Workshop on Language Technology for Equality, Diversity, Inclusion (LTEDI@EACL), St. Julian's, Malta, Mar. 2024, pp. 145–151. [Online]. Available: https://aclanthology.org/2024.ltedi-1.14/