SOCIAL MOBILITY OF SCHEDULED CASTES & EDUCATION

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CHAPTER 1

COMPARISON OF INCLUSIVE EDUCATION PROVISION AND ACCESS FOR CHILDREN WITH DISABILITIES IN INDIA

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ABSTRACT:

Recent Indian law has increased expectations that all kids should have access to formal education that is inclusive and meets their social and academic requirements, regardless of need or aptitude, in response to international accords. In numerous regions of India, initiatives have been launched to facilitate the implementation of this law. Studies in rural regions have received less attention in reports about these projects than advancements in densely populated cities. This article details a small-scale investigation carried out in Telangana, an Indian state in the country's south-central region. Semi-structured interviews were used to gather information that allowed for a comparison of two purposive samples of families with children who have special educational needs and disabilities as well as the professionals who assist them. The first sample was found in Hyderabad, the capital of Telangana State, a sizable metropolis. The second was located in a rural region of the same state called Sangareddy that had many villages. All interviews were recorded, transcribed, and submitted to thematic analysis. They were either conducted in Telugu, the official state language, or in English. The results show a willingness on the part of professionals to support the educational and social welfare needs of children with special educational needs and their families as well as an awareness of current national legislation aimed at achieving this goal.

KEYWORDS:

Education, Educational Equity, Indian law, India.

INTRODUCTION

These findings will be used to support further development in the area. There is a discrepancy in the availability of professional support services for families and children, with residents in rural areas finding it more challenging to get the right help than those living in urban areas. In both places, inclusive education is mandated by national law, but it is believed that there are little possibilities for training and professional growth. The creation of professional development for teachers and other professionals, the expansion of centralized family-focused services in rural regions, and more research closely linked to practice modifications are all suggested. Similar to other Asian nations, India has made considerable strides in ensuring that all children have access to education. Significant legislative changes have prompted a greater focus on the factors that might either facilitate or obstruct efforts to include learners who were previously denied educational opportunities. In certain cases, these efforts have offered possible avenues for future advancement in the direction of the provision of a fairer educational system. Though India is a diverse nation in terms of its culture, languages, socioeconomic situations, and geography, some observers of this field's developments have expressed concern that the idea of inclusive education and the mechanics of its application have received a narrow interpretation there [1], [2].

According to Singal, there has been an emphasis on the supply of materials, tools, and assistance seen to be required to provide students with special educational needs access to learning. This, in her opinion, has led to the idea that a child's disability is an inherent discriminatory factor, which may hinder essential discussions about altering institutions and educational techniques. Other academics have made the argument that the definition of inclusive education under Indian law is deficient. It is clear that more kids are not in school and that some kids who were previously denied access to formal education have been enrolled in either special or mainstream schools. But according to these writers, just having a kid enrolled in school does not ensure that they will learn anything or that their instructors are suitably qualified to educate them. In India's educational system, special schools many of which are privately financed or run by non-governmental organizations remain crucial. According to Narayan, it is advantageous for many parents to have the option of enrolling their kid in a special school where they think they will get help from qualified instructors and specialized therapists. She contends, however, that some of these institutions' teaching standards fall short of meeting all of the children's educational demands, especially when such special education is offered in remote areas [3], [4].

Main advancements have taken place in India's main cities, including Mumbai, Hyderabad, and Bangalore, during the last twenty years as a result of the expansion of the Indian economy. New job possibilities and a rise in the need for labor have been brought about by this expansion, which has resulted in significant patterns of movement from rural to urban regions. Investment in urban economies has enabled several advancements in the region's infrastructure, transportation networks, and commercial prospects.

Two particular locations that may have resulted from this quick growth era have prompted concerns. According to the first of them, pockets of poverty and hardship have become more numerous as a result of workers' greater movement from rural to urban regions. These have often happened among migrant populations that struggle to support their families, whether they are living in substandard city housing or those who have been abandoned in their rural areas. The second worry has been on the effects of internal migration on rural towns in India that have lost their workforce, and the argument that they have not profited much from the socio-economic changes that are so obvious in the urban areas.

DISCUSSION

Concerning and requiring additional research are the apparent differences between urban and rural locations in terms of the prevalence of disabilities and the availability of supports for families with disabled children. It is clear that more empirical research is needed in this area to better understand the requirements of rural Indian communities' families with disabled children. In response to this requirement, the small-scale inquiry described in this article was carried out in the state of Telangana with the goal of collecting information to aid in planning future measures to provide the essential professional assistance and to advance our knowledge. In order to help advance service delivery to families of children with special educational needs and disabilities, research was conducted for the study described here with the specific goal of gaining insights into the current situation in two different Telangana districts. The research specifically sought to investigate the gaps in the present offering as they were noted by both service consumers and suppliers. It is envisaged that the data collected would be utilized to help practitioners and policymakers think through modifications to the services offered.

The national context of India

Planning new national development programs is difficult in India due to the nation's vast sociocultural, economic, religious, geographic, and linguistic variety. The Government of India has endorsed the idea of "Education for all" (UNESCO 2015), and several laws, regulations, and initiatives have been put in place since independence. Free compulsory education for all children up to the age of 14 was planned for at the time the Indian Constitution was drafted in 1950. With the passage of the Right to Education Act (RTE) in 2009, every child's right to an education was established. To achieve the objective of ensuring a right to education for all children, the Government of India launched "Education for All," its flagship initiative. Under the program known as SamagraSiksha, which was first introduced at the primary level (ages 6 to 12), the program now considers all age groups from preschool to grade 12 (age 16). The program, which is centrally sponsored and carried out by the state governments, seeks to bridge social and gender gaps in schooling, ensure equity and inclusion at all levels of education, ensure minimum standards in schooling provision, promote vocationalization of education, and assist states in implementing the Right of Children to Free and Compulsory Education (RTE Act) of 2009. The number of Out of School Children (OOSC) aged 6 to 14 decreased from 13.46 million in 2006 to 6 million in 2014 as a result of the passage of this law. According to the UNICEF study, the bulk of the six million children who are still not in school come from disadvantaged groups including Scheduled Castes, Scheduled Tribes, and religious minorities [5], [6].

The right of all children with disabilities to obtain an adequate education is supported by the Rights of Persons with Disabilities Act (RPwD), which superseded an earlier Act of 1995 and is in compliance with the UNCRPD. The legislation promotes the idea of inclusive education, and the education sector's action plans have made it a priority to provide educational access to children with special needs by making the required preparations obligatory. This entails the construction of a barrier-free environment, modifications to the curriculum, instructional strategies, and assessment practices, the hiring of specialized instructors, and making certain that the required teaching and learning materials are accessible in the normal schools. In addition, policies, perks, and concessions for kids with disabilities have been developed by the federal and state governments in response to these issues. The most current National Education Policy is in line with Sustainable Development Goal 4 (SDG 4), which guarantees inclusive, egalitarian, high-quality education and encourages opportunities for lifelong learning for everyone. The Rehabilitation Council of India (RCI) Act established a council that certifies special education courses nationally and maintains a central register of rehabilitation professionals qualified from the RCI approved colleges and educational Institutes to ensure quality in teachers who impart education to children with disabilities. Although the nation is making progress in terms of providing access to, enrolling, and keeping students with disabilities in schools, there is still room for improvement in the quality of instruction. Gaining deeper knowledge and comprehension of the issues facing stakeholders in this field and how they are being resolved is also crucial.

India's educational system is complicated in terms of its organizational layout and management. English and the official language of each state are both taught in schools. No matter what language is used as the major language of teaching, all students must master a minimum of two languages by the time they enter primary school. For instance, if English is the preferred language of teaching, the student must choose Hindi or the official language of the country they are studying as their second language. The educational administration board of the schools, which is in charge of formal evaluation and curricular issues, may be central, state, or even international in nature. Additionally, schools may be categorized as

government, privately run with government funding, or entirely private. The school must be linked with a central, state, or other Board of Education and adhere to the mandated curriculum and assessment system, including the officially recognized text books, even though the price structure may change depending on the form of financing. Public schools provide free instruction. Each private school sets its own tuition rates. The fee schedule for private schools is regulated by a board in the majority of states. Parents that have the means to do so choose the kinds of schools they want to enroll their kids in. When researching how parents choose high schools for their kids in the state of Assam, Goswami found that factors including cost, school location, security, and discipline are of utmost importance. This is especially true for parents who have females [7]–[9].

Telangana: The Study Area

Hyderabad serves as the capital of Telangana, the 29th state to be created in India and located in the country's south-central region. Telangana has a population of 3, 50, 03, 674 and a 1, 12, 077 km2 area. Hyderabad is a large metropolis with a population of 6.9 million. There are several English-medium schools in the city that are associated with Central, State, and International Boards of Education. Telugu (the state language) is also taught in certain schools, especially those that are under state administration. According to the 2011 census, Sangareddy, a rural district in Telangana, has 1.52 million residents. Both English and Telugu are taught in the schools in the Sangareddy district, however there are more state board schools that teach in Telugu. About 28% of the state's schools are private, 2% are government-aided private schools, and 1% are central government schools; however, private school enrollment is higher (52%) than that of government schools (45%). Around 70% of the state's schools are run by the state government. Children with impairments often enroll in significant numbers at special schools for kids with disabilities in Hyderabad and Sangareddy, primarily out of parental choice. These parents frequently base their placement decisions on their preference for the smaller class sizes common in special schools, which they believe will allow the teacher to give their child more individualized attention and provide a higher level of safety. In comparison to Sangareddy district, Hyderabad city has a disproportionately higher number of special schools.

According to the RTE (2009), 25% of the places in ordinary schools must be set aside for kids from "disadvantaged groups and the weaker section" of society. The term "weaker section" refers to individuals who are economically disadvantaged (RTE, 2009, segment 2; Clauses d and e). The term "disadvantaged group" refers to people who are members of scheduled castes (SC) or scheduled tribes (ST), as well as socially and educationally backward (sic) families and communities. It is required that this arrangement for free education be created in all schools, whether they are run by private, public, state, or central boards. The term "Children with Special Needs" (CwSN) is often used to refer to all kids, including kids with impairments and kids in the aforementioned groups. The resource centers (also known as Bavitha centers) that provide access to skilled specialist instructors, therapists, and specialized learning aids and therapeutic equipment are part of the support systems for government schools. If they accept students with special educational needs, especially those with disabilities, private schools may hire special educators, psychologists, and therapists on a part-time or full-time basis, although this is not required.

Similar to other Indian states, Telangana State has considerable inequalities in its educational offerings and the possibilities available to students from disadvantaged groups in both urban and rural regions. Even while many Asian nations have seen rapid economic progress in recent years, there is evidence that the socioeconomic gap between the increasing middle class of wealthy Indians and those who continue to live in poverty is growing. According to

recent surveys, India's economic difference between urban and rural regions has decreased. However, this may also be partly explained by the influx of workers from rural areas seeking primarily unskilled jobs in metropolitan areas, which has increased the number of urban poor people in the nation [10], [11].According to Thorat et al. underprivileged populations, such as those from scheduled castes or tribes, are more likely than more affluent groups to experience long-term poverty. The difficulties these populations experience may be more severe in rural areas and are sometimes made worse by a lack of access to proper health care services, educational possibilities, and economic prospects. Tilak has emphasized the reciprocal influence that poverty and education have on people's lives and communities. He contends that there is a strong inverse relationship between levels of educational achievement and levels of poverty due to unequal access to education, which is largely impacted by family spending. Other scholars who have looked into the difficulties experienced by families living in rural areas, where the quality of education offered in state institutions is often worse than that found in metropolitan private organizations, support his points of view. Poor school infrastructure, inadequate funding, and teacher absenteeism were identified as obstacles to the provision of an effective educational system in many rural areas within the state, according to a research carried out in two Telangana districts. Similar studies from other parts of India have shown that these deficiencies often lead to significant drop-out rates, especially in the first years of secondary school.

The development of a more inclusive education system in India still faces difficulties, despite attempts to promote fairness in the country's educational system via the passage of substantial laws, as was shown before in this article. As has been seen in other nations, a large portion of the challenges facing India's progress toward more inclusive education may be attributed to attitudes toward minorities and marginalized groups, deficiencies in teacher preparation, and inadequate funding for schools. It takes a confident teacher, the dispelling of stereotypes about people with disabilities and members of other marginalized and prejudiced groups, and the availability of support systems in schools to help students develop good attitudes about inclusion. There has been much study on teachers' views toward marginalized groups both worldwide and in India. Experience and the kind of interaction with members of marginalized groups always change attitudes. But it is impossible to ignore the role that tradition and society have had in shaping unfavorable perceptions of these people and groups. According to aresearch done in Ghana by Tamakloe, ingrained societal and cultural attitudes about disability and pedagogy are a significant barrier to inclusive education. According to studies from Bhutan, traditional and religious ideas about karma often implanted a sense of fatalism in people's views and expectations of kids with impairments, according to Preece et al.'s study. Although India has experienced rapid economic and post-industrial development, it is clear that these traditional beliefs still shape attitudes, particularly in some rural areas toward people with disabilities, and that this will continue to pose a challenge to the advancement of inclusive education [12], [13].

In those nations where inclusive education has made substantial progress, the training of professionals to deal with children with disabilities has been highlighted as a crucial aspect. According to a study of 349 primary school teachers and 318 secondary school teachers in Delhi, conducted by Das, Kuyini, and Desai, the degree of special education training that these instructors had access to be poor. 67.59% of primary school teachers and 67.72% of secondary school teachers respectively reported that they had not undergone any special education training. This research supported the claims made by Myreddi and Narayan and Sharma and Deppeler that the majority of teachers in Indian schools have received insufficient preparation to deal with a school population that is becoming more and more

varied. It seems doubtful that the consequent loss of confidence among instructors dealing with a changing student body would help with the seamless transition to inclusive education.

There are considerable gaps in the body of knowledge when it comes to studies on inclusive education in India. Research on the efficacy of educational methods in particular has been documented sparingly, and even when specific techniques are examined, there is often insufficient empirical support to allow for a discussion of efficacy or actual application. When research on educational practices has been done, it often takes place in the private sector and pays little attention to the difficulties encountered by public schools. Similar differences have been found between studies done in urban and rural areas, with most of the attention being on schools in the major state capitals.

Both metropolitan Hyderabad and rural Sangareddy have favorable sentiments toward the idea of universal education. Professionals, parents, and schoolchildren all shared this enthusiasm. Though opinions on where such a provision should be made differed, some parents and instructors thought that enrolling their kid in a special school could still be the best choice. This lack of faith in conventional schools' capacity to offer an inclusive education is characteristic of circumstances in which teacher confidence has not been sufficiently strengthened via the provision of support systems or targeted training.

In the samples used for this study, specialized teachers in Hyderabad had access to certified professional development opportunities that most of their Sangareddy counterparts did not. This was seen as a crucial aspect in the establishment of a more inclusive educational system since the ordinary classroom instructors in both groups had not obtained specialized training in special or inclusive education. The situation in these Telangana State regions is comparable to that in other parts of India, where studies have shown that growth is hampered by a lack of proper professional training in inclusion. It has been noted as a problem of significant concern because instructors in India are reluctant to work in rural areas. The urban areas have grown tremendously in terms of housing, healthcare, and social possibilities, all of which are highly valued by teachers.

These are often lacking in remote areas, which has been seen as a barrier by some instructors looking for work. The availability of therapists and other supporting networks is a similar issue, and it has been noted as a factor that continues to disadvantage families throughout India who have children with disabilities. Both parents and experts in Sangareddy recognized this scenario as a serious problem that must be solved if fair accommodations are to be provided for all children and families [14], [15].

The construction of ramps and widened doorways are two frequent examples of structural alterations that schools in both groups have made to the learning environment. Access to specialized teaching resources is becoming more common in urban schools while it is less common in rural areas. An illustration of this is the use of digital technology in certain schools, which gives some students better access to communication networks and engaging instructional materials. Students with disabilities may have learning barriers in remote areas because they have less opportunity to use digital gadgets that are suitable for education. The government nevertheless worked to reach children with disabilities by creating guidelines for e-learning content while also addressing the emergency situation brought.

CONCLUSION

The promotion of greater inclusion and equality in its schools is a top priority for the Indian government. Despite the complexity of the present systems, some progress has been done. Examples include the various demands made by school boards of affiliation, the variety of

instructional languages, and the administration systems that vary across public and private systems. To guarantee that every student has access to a suitable education that satisfies their intellectual, physical, social, and emotional requirements, however, considerable work still has to be done. Urban and rural communities have different access to resources for inclusive education and therapeutic assistance, as well as different access to professional development opportunities. Telangana's scenario confirms that found in previous research conducted around India. The growth of inclusive education in the nation has numerous difficulties and impediments, yet many experts have established and agreed that children have a right to an equal education. As views toward children with disabilities improve, parents are becoming more aware of their children's rights to receive suitable education. The small-scale research study described in this paper shows that while both districts are willing to address the needs of kids with disabilities and special education needs, the services they currently offer fall short of what is needed to achieve greater educational inclusion. The collected data will serve as the starting point for discussions with local non-governmental organizations and statutory service providers. Such conversations might aid in the creation of an action plan targeted at enhancing services and serve as a benchmark for future development.

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CHAPTER 2

A COMPREHENSIVE REVIEW ON EMPLOYMENT AND MOBILITY

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ABSTRACT:

The essential ideas and conclusions from the study on employment and mobility in today's dynamic workforce are briefly summarized in this summary. It highlights their significance in the current labour market while examining the many facets of employment, career growth, and mobility. The idea of employment and mobility has become of utmost relevance at a time of fast technology breakthroughs and changing workplace dynamics. To fully use the potential of a dynamic workforce, individuals, companies, and governments are continuously adjusting to these changes. In order to highlight the relevance of employment and mobility, this abstract goes into the main trends and aspects that surround these topics. With a growing focus on gig labour, remote employment, and the gig economy, the nature of employment has changed. The study looks at how these factors affect having a job, having a steady income, and having access to benefits. A major subject nowadays is career mobility, which includes lateral transfers, promotions, skill development, and entrepreneurship. The abstract investigates how people manage various paths, the significance of ongoing education, and the effects on long-term job satisfaction. Up skilling and skill learning are essential for professional success in a changing employment environment. The necessity of lifelong learning, training programs, and the role that educational institutions and companies play in promoting skill development are all covered in the chapter.

KEYWORDS:

Employment, Mobility, Occupation, Skill Development.

INTRODUCTION

The source of the occupational data is the 1981 Labour Force Survey. The LFS gathers data twice a year on roughly 250,000 people living in the UK. The Valuation Roll, which includes all residential and commercial property as well as institutions like hospitals and colleges but excludes Crown property, served as the sample frame in 1981. It contains a list of properties eligible for rating. People residing in institutions were not included in the sample since it was based on the Postal Address File in Scotland. The survey's response rate in 1981 was 85.0%, with interviews taking place over a six-week period starting at the beginning of June. The Key Occupations for Statistical Purposes, which has 546 categories at the lowest level of aggregation, is used to record current occupation. The OPCS Classification of Occupations, which was used to register occupation in the 1980 Census, is the same classification as this one. Because of the classification's precise divisions and the other employment-related information in the LFS, the data are amenable to grouping into class schema. The LFS captures the respondent's previous paid job in addition to their present profession during the week one year prior to the survey. The same coding scheme as current occupation is used for this. No changes in occupation were observed during the course of the year. The findings reported here only apply to those for whom occupational data are available at both time

periods. In addition, respondents are asked whether they work full- or part-time. 'Highest educational qualification' and industry, which were categorized using the 1980 Standard Industrial Classification, are other variables in the data collection [1], [2].

The fact that the analyses only include those who were employed both at the time of the survey and a year before has significant ramifications for how the results should be interpreted. It's conceivable that a significant portion of movement into less favourable occupations will be missed. Martin and Roberts, for instance, show that women who return the workforce after a break from paid labor are disproportionately likely to transfer to a lower socioeconomic class, particularly if they are working part-time. Longer spells of unemployment, whether for men or women, are also likely to lead to a return to lower-level employment. For these reasons, the rates of class movement shown below, which are based exclusively on those who are employed at the start and end of the period, do not accurately depict occupational mobility throughout the whole population of those who are economically engaged. The studies in the paper's focus the flows between classes of persons in employment are accurately depicted by them.

Classification of Jobs for Men and Women

Social classes are assemblages of people who work in related positions within the social hierarchy. Consequently, it may be predicted that class members would experience comparable employment and economic circumstances. When individuals cross across between classes infrequently, or when there is "closure," distinct classes continue to exist. The creation of distinguishable classes is promoted to a larger extent the more closure there is. Occupation is the basic basis of differentiation in the labor market and, as such, an effective indication of class in a capitalist society. Local elements, such as the division of labor and the power of relationships within the workplace, do, however, serve to condition class development [3], [4].

The Registrar-General's class schema, which is the most often used class schema based on occupation, was developed for practical objectives like the analysis of death rates and has nothing to do with the division of labor. For this reason, a new schema, the "KOS schema," based upon more analytically meaningful grounds of categorization, has been created, even if a few findings utilizing the RG classification are provided below. It has five main requirements: contract employment; control over other employees; ownership of human capital; the nature of the job, manual or non-manual; and the extent of occupational trade union solidarity. This new categorization system's classification of vocations rather than persons is a key component. When talking about class status, Stewart, Prandy, and Blackburn demonstrate that it is important to differentiate between people and professions.

DISCUSSION

They stress that people may enter certain jobs by a variety of ways and come from a variety of backgrounds, and that there are a variety of destinations that can be reached from any one career. As a result, not everyone who engages in a given employment will understand what that occupation means. For instance, the occupation of "clerk" is held by people with a variety of experiences and expectations, including older male workers who transitioned from manual labor to clerical work, young male workers who are moving through the "clerk" occupation on their way to management positions, and female clerks who are likely to remain in the occupation for the majority of their working lives. Regardless of what these and other features of the job mean to the person, the nature of the work, the workplace, the bureaucratic nature of the employing company, and the amount of remuneration may all be used to describe the vocation of clerk. These and other aspects of professions serve as the basis for

the differences in the class schema that are outlined below.Based on the features shared by the majority of respondents in the sample who practice each of the 546 KOS-classified jobs, the method assigns each occupation to one of eight classes. We looked at these qualities in chronological sequence. Employing others came first, then working for one's own account, being in a managerial position, having a technical or higher education, and whether the occupation was manual or non-manual. Then, manual workers were categorized based on their supervisory rank, whether they had completed a craft apprenticeship, and if they worked in a heavily unionized industrial sector.

The jobs in the schema's Class 1 are those in which the majority of members are employers of workers. The self-employed professions, or those in which the majority of individuals work for themselves and not for a company, are classified as Class 2. All members of Class 3 work in KOS professions where the majority of employees either identify as managers or have a college degree, professional certification, or teaching certification. Class 4 is primarily based on education and includes jobs where the majority of employees possess a technical degree. Non-manual professions in Class 5 are those where the majority of workers are untrained and do not hold management positions. The majority work as clerks. For example, compositors, carpenters and joiners, pattern makers, and tool makers are among the professions in Class 6, Craft, where the majority of workers have completed a recognized trade apprenticeship. Class 7, higher manual, includes supervisors of manual workers who are not in Class 6, as well as occupations where the majority of the workers are employed in sectors with robust union infrastructure, like coal mining, the gas, electricity, and water industries, the rail industry, and local government. Class 8, lower manual, is assigned to all other manual laborers [5]–[7].

The schema takes into account the compensation and resources that employees in various jobs would be able to anticipate to demand, reflecting the market standing of such occupations. Despite the fact that the classification approach is based on a hierarchical selection of occupational traits, the resultant schema is only partly ordered with regard to the relative market strength of each class. For instance, the benefits and resources of the Class 5 clerical jobs may be less than those of the Class 6 artisan occupations. In order to create two similar systems, the allocation of professions to classes was initially done using just the sample's male occupational characteristics, and then separately using those of the sample's female occupational characteristics. The male schema was used to acquire all the findings shown below. The male schema for identifying males and the female schema for classifying women were both used to arrive at all of the findings shown below. In the two systems, the majority of vocations are located in the same classes; note 4 specifies those that are. Most gender categorization discrepancies result from the fact that fewer women than men work for themselves, and that average educational attainment varies between men and women in particular professions. The sample's distribution across the classes in the schema reveals the high proportion of women in clerical work, especially among full-time employees; the total absence of any occupation where the majority of women have an apprenticeship; and the predominance of lower manual workers among part-time working women.

Workers who have been promoted to supervisory roles or who have secured employment in more heavily unionized businesses make up the movement from Class 8 to Class 7. Table 7.3, which includes the professions that account for the largest share of the movement, examines the mobility between Classes 3 and 5, as well as between Classes 6 and 8. These places are interesting in terms of class theory as well as permitting a significant degree of class mobility. Mobility into a management position is often understood to be the outcome of a systematic and unidirectional advancement along a career path that places the person in a significantly different work status and is accompanied by sizable changes in lifestyle. The table reveals

that there is also a sizable migration from management to clerical and sales occupations, however in the other direction. Clearly, the sales vocations play a significant role in the transition between management and clerical graded employment.

There is maybe an unexpected amount of mobility in the manual sector between the craft professions in Class 6 and the "lower" manual occupations in Class 8. The craft professions are sometimes represented as an exclusive group of manual workers with significant market power and transferrable skills since they may need specialized on-the-job training or apprenticeships. The latter group, on the other hand, just has their labor power to sell, giving them a weaker position in the market. As a result, those who transition from craft to a lower manual employment see a significant shift in their labor market condition. The mobility between Classes 6 and 8 is broadly distributed throughout professions, while storekeepers, drivers of road goods trucks, and metalworking production fitters all have a somewhat high number of movers. In contrast to sales and administrative employment in the non-manual sector, none of the manual jobs serve as both a source and a destination, and movement between the manual classes seems to be explained by movement between a large numbers of diverse occupations [8]–[10].

The residuals also demonstrate that, compared to what would be predicted under a model of quasi-independence, there is much less mobility between the manual sector and the non-manual sector. In contrast, there are more internal flows within these two sectors than what the model predicts. The manual sector is more strongly correlated with the self-employed class than the non-manual sector, and Class 1 employers with workers also contribute to its membership. The data show that just a small number of class locations seem to be the source of a significant amount of altering. In addition, non-manual occupations in these places but not manual occupations in general accept people who move "down" from other occupations with higher economic status. They serve as the source occupations for those moving "up" the class structure. When Goldthorpe talks about a condition of "flux" that he observes in certain transitional sections of the occupational system, he makes a similar remark. The regions' marginality in respect to the two main organizational forms that support the occupational division of labor, namely bureaucracy and the market, is the cause of the flux.

He gives the regular clerical and sales staff, apprentice technicians, and foremen as examples of vocations that exhibit this marginalization. He continues to say that these occupations are those that can serve as "stepping stones" in advancement through working life but which, on the other hand, afford no strong assurance of further progress. He describes these occupations as reflecting an "ambiguous or uncertain location between "staff," "management," and the manual labor force." His understanding of where "flux" occurs within the occupational structure is in line with the patterns of movement among groups like sales reps and sales managers, for example. A somewhat considerable two-way flow between self-employment and the lowest manual class, also exists. This flow is mostly made up of people who leave their jobs in a company to create their own small retail companies or work for themselves as painters, builders, and goods truck drivers.

Physical labor, giving up their business or being compelled to do so, and those who take up employment. These data demonstrate that there is considerable mobility across the divide and that the inflow into self-employment comes primarily from the lower manual class, the one with the least labor market resources, even though the self-employed petty bourgeoisie constitute a distinct class that is distinct from employed workers due to their different relations to the means of production. Class 8, lower manual, makes up just under half of the applicants for Class 2, the self-employed without workers. There are no vocations in the 'craft' class of this version of the schema since relatively few women have craft credentials. In

all, 3.1% of the women changed classes throughout the course of the year, as opposed to 3.3% when using the RG categorization. Class 7, upper manual, has the greatest rate of interclass movement, according to the row percentages for the cells on the diagonal, even though there are so few women in this class that it only makes up a very tiny portion of the overall reported mobility. The residuals demonstrate that, as in the male schema, there are relatively high rates of mobility between Classes 7 and 8, as well as between Classes 3 and 5, but there are also notable flows between Classes 2, self-employed, and 3, professional and managerial, as well as between Classes 4, technical, and 5, clerical.

Relations between Minorities and Majorities

The need that a solution be found in the final assessment of the available information has probably been the most notable flaw of the countless studies that are published every year on the different issues relating to race and minority relations in the United States. Rather than in the context of the empirical facts, in the ideological realm. There has been a never-ending flood of literature engulfing us with a repetition and rehashing of the old formulas traditional answers and cliches, the seemingly self-confident declarations of the "practical" man all insisting that the answers to the difficulties lie in "ifs" "if all men were behaving like Christians," "if we would just realize that this or that minority would not be so obnoxious if given half a chance," This dominant school is led by Gunnar Myrdal, whose interpretation of Negro-while relations in the United States is merely an example of thinking that accepting the creed will solve the facts; Myrdal makes the violation of the American Creed in our treatment of the Negro a fundamental point; for him, "the status accorded the Negro in America represents nothing more and nothing less than century-long lag of public morals." Nevertheless, despite all the prior and current evidence [11], [12].

Regarding the various minorities in America, the similar circumstance is present. How else do we account for the assistance given to the continued existence of so many groups, including the National Conference of Christians and Jews, Common Council for American Unity, Department of Race Relations of Federal Council of the Churches of Christ in America, Congress of Racial Equality, American Council on Race Relations, etc.? Recent studies reveal that ethnic minorities are surviving and that new minorities are growing, contrary to older minority relations research that assumed the inevitable demise of minority groups. A growing body of evidence suggests that ethnic minorities are maintaining their identity as opposed to those who have integrated into wider cultural and social systems. A significant portion of the literature examines the nature and issues of intergroup relations between a minority and the larger society when the minority seeks acceptance; however, there is a dearth of informational resources that contribute to an understanding of the forces at play in the interactions between groups that want to preserve their identity and the majority society.

This unit's goals are to provide a brief overview of the different intergroup relationships that can exist in society, to illustrate a minority-majority relationship that hasn't gotten much attention, and to identify one of the key factors that affects whether or not separate identities are successfully maintained. This essay will also provide suggestions as to how this variable—economic interdependence could be helpful in assessing other minorities who may be worried about either assimilation or keeping to themselves.

Patriarchy and Women's Subordination

In a male-dominated household, patriarchy literally implies that the father is in charge. It is an intellectual and social construct that views men the patriarchs as being superior to women. It is referred to as "a system of social structures and practices in which men dominate,

oppress, and exploit women" by Sylvia Walby in "Theorizing Patriarchy". Men govern women's ability to produce, reproduce, and engage in sexual activity under a hierarchical and unequal system of power relations known as patriarchy. It enforces gender preconceptions of masculinity and femininity on society, strengthening the unfair power dynamics between men and women. Gender relations, which are dynamic and complicated, have altered throughout the course of history, and patriarchy is not a constant. Since class, caste, religion, geography, ethnicity, and sociocultural norms vary from one community to the next, so do the ways in which women are controlled and subjugated. Brahminical patriarchy, tribal patriarchy, and dalit patriarchy are so distinct from one another in the context of India. Within a given caste or class, patriarchy varies according to geographical and theological differences. In a similar vein, women's subjugation in industrialized nations differs from that in underdeveloped nations. While the extent of women's subjugation may vary, some traits, such as the ability to regulate a woman's sexuality and reproductive capabilities, are present in all patriarchies and transcend class, caste, race, religion, and geographic boundaries. The latter portions of this article will address many ideologies, social practices, and institutions including family, religion, caste, education, media, law, state, and society that institutionalize and legitimate this control that has historically grown.

The idea of motherhood, which limits women's mobility and places the task of caring for and raising children on them, is promoted by patriarchal society. The biological propensity to have children is related to the social obligations of motherhood, which include providing for, educating, and raising children while dedicating one's self to the family. According to Heywood, "Patriarchal ideas blur the line between sex and gender and assume that all socioeconomic and political distinctions between men and women have their origins in biology or anatomy." In order to comprehend social injustices, oppressions, and the unequal connection between men and women, gender analysis is crucial. Gender is a key social cleavage, much like social class, caste, race, or religion. Feminist researchers, philosophers, and authors have stated that in order to comprehend the oppression of women, the theories of "sexual politics" and "sexism" are intentional analogies with theories of "class politics" and "racism" [13], [14].

According to the traditionalist perspective, patriarchy is fundamentally predetermined, and since the biological needs of men and women are different, so are the social duties and responsibilities put on women. According to Sigmund Freud, "anatomy is destiny" for women, and their biology largely determines their psyche, and therefore, their capacities and duties. Similar to the old idea of the "public-private divide," which placed politics in the public domain while seeing family and personal ties as unrelated to politics, sexual disparity was seen as natural rather than political.

The domestic realm was allocated for women as housewives and mothers who were barred from politics, while the political sphere was kept for males. Feminists have contested and criticized these notions of male dominance due to their lack of historical or empirical support. The biological difference, according to feminists, may result in certain differences in their responsibilities, but it shouldn't serve as the foundation for a sexual hierarchy where men are in charge. By demolishing these notions, we are able to accept that patriarchy is a human invention that was historically shaped by socioeconomic and political factors in society.

CONCLUSION

The research emphasizes the value of inclusion and diversity in promoting career mobility. It examines the advantages of inclusive corporate environments and diverse teams in fostering creativity and productivity. For an employee's wellbeing and the sustainability of their

career, finding a balance between work and personal life is essential. The study looks at methods and regulations designed to increase employee happiness and work-life balance. The relationship between employment and mobility in the contemporary labor is complex. The abstract emphasizes the flexibility of employment, the value of skill development and adaptation, and the role diversity, inclusiveness, and work-life balance play in determining career paths. To succeed in this dynamic climate, people and businesses must embrace change, put a high value on skill development, and promote inclusive workplace cultures that help staff members effectively navigate their particular career trajectories.

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CHAPTER 3

THE CONCEPT OF EMPOWERMENT FOR WOMEN OF SCHEDULED CASTES

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ABSTRACT:

Increasing the status of women from Scheduled Castes in India is essential for attaining social justice and gender equality. This abstract offers a succinct synopsis of the idea, significant keywords, and a summary of the significance of empowerment for this underprivileged population. A multimodal strategy is used to empower women from Scheduled Castes by eliminating past prejudice and giving them the resources and chances to fully engage in society. The main points and importance of empowerment for these women are discussed in this abstract, with an emphasis on education and job prospects. Empowerment is a natural extension of power. The capacity to accomplish anything is what is meant by "power" in the common meaning. In a cultural setting, "power" is believed to include things like authority, the capacity to command, the right to control or rule, and many other things. Thus, empowerment simply refers to distributing authority where it is lacking or insufficient. "The term empowerment has gained popularity as a buzzword.

KEYWORDS:

Empowerment, Equality, Gender, Scheduled Castes, Women.

INTRODUCTION

Decentralization of authority and power is basically what it refers to. It tries to include underrepresented groups in the decision-making process. Alternatively put, providing voice to those who lack it? By passing laws and implementing social programs, activists urge the government to give impoverished people, particularly women, more influence. Without actual capacity being constructed in these areas, the electricity is consumed by others rather than the intended area. The concept of women's empowerment is not new. It has existed in all communities throughout history. The fact that it is becoming more visible in society, employed as a social movement, and seen as an ideology might be called novel.

Now that it has changed from being about women's welfare to being about their empowerment, it is being debated, reported on, and critically analyzed. The recognition of girl children and women as a distinct category and the worldwide acceptance of the significance of a concentrated emphasis on the crucial and important problems pertaining to the empowerment of women are what is comparatively recent. What is also novel is the growing understanding and acceptance that women's empowerment is very necessary in fact, it is imperative for family, society, national, and international growth and advancement. In order to build women's empowerment, it has also been understood and accepted that sincere commitment and efforts must be made at the governmental, non-governmental, and individual levels. The empowered women need to be allowed to take part in the decision-making process. The most important factor in empowering women is education [1], [2].

Organizational Structure

In 1985, the Ministry of Human Resource Development established a separate Department for Women's. The goal was to establish a nodal government agency that would formulate the required policies, plans, and programs, coordinate with governmental and non-governmental groups, and ensure the overall development of women and children. The government has made various changes to its policies throughout time about how to address the needs of women. In the 1970s, the focus was on welfare; in the 1980s, development; and in the 1990s, women's emancipation and participation in decision-making. Women's engagement and capacity development are now prioritized. The plan for working women's hostels, daycare facilities for their kids, and short-term residences for women and girls with family issues was welfare-focused. Development was a focus of the Support for Training-cum-job program, which was created to improve the skills and job prospects for women living in poverty. The RashtriyaMahilaKosh was established to satisfy the credit needs of low-income women, particularly those in the unorganized sector. All three programs, the Indira MahilaYojana, the MahilaSamridhiYojana, and the RashtriyaMahilaKosh, were empowerment-focused. The first organization designed specifically to care for women was the Central Social Welfare Board. This thing was made in 1953. It runs in a networked fashion with non-governmental groups. The primary operations of the Board include socioeconomic programs, vocational training, awareness raising, building hostel infrastructure for working women, family counseling, etc. Programs for women's empowerment have also been developed at the state level [3], [4].

Institutions for Empowerment

Through significant legal rulings that have been issued from time to time, the judiciary has further helped advance the cause of women's emancipation. The National Commission for Women and its equivalents at the state level are also striving to look into and analyze how well the legal and constitutional protections for women are being put into practice. Additionally, they provide remedial advice in response to particular complaints from individuals about crimes against women. Additionally, they run programs to educate women about the law. Some political parties, particularly communist and other leftist parties, as well as their women's groups like the JanwadiMahilaSamiti and the All-India Democratic Women's Association, support and coordinate campaigns for the empowerment of women. The 73rd and 74th Constitutional Amendments, which pertain to Panchayats and Municipalities, were implemented in 1992. More than a million women now have access to political representation in these organisations. Although, as the stories show, men, particularly husbands, are acting as their Pradhan wives' proxy for political power, in the days to coming women would undoubtedly be claiming their newly discovered political authority.

DISCUSSION

The importance of the human development viewpoint in the empowerment of women cannot be denied. Public policy has to take into account issues related to women's health, education, work, environment, and, most importantly, their fundamental human right to a life free from violence. The foundation of women's empowerment is education. Education is what gives people information, understanding of social, civic, political, economic, and environmental concerns, as well as the skills necessary to find profitable jobs and other sources of income. Significant progress has been achieved in this area via efforts by both the government and non-government organizations. Women's education is hampered by a number of important issues, including antiquated views on women's roles maintained by society as a whole. As a result, there is a clear preference for teaching education to males rather than to women.

Women participate in the workforce at a substantially lower rate than males do, yet recently, they have been growing more quickly than men. According to the 1991 Census, women made up 22.27 percent of the workforce. Women are mostly employed in the organized sector. However, the strength of women in the All-India Services does not represent a meaningful level of female empowerment. Although the higher court deserves praise for its important rulings, its organizational structure still favors males [5]–[7].

Media and Women

When it comes to reflecting issues for women, media in every culture acts as a mirror of that society. Most of the time, it does not actively support their causes. For the purpose of neutrality, media professionals express the opinion that they shouldn't take on the job of advocacy. Hindi and other regional movies still perpetuate the stereotypical view of women as weak, subservient, and conformist types. Heavy dosages of religion and ritualism are being forced down people's throats as a result of the development of cable TV and the serials that are shown on popular channels. The promotion of anti-emancipation ideologies and other superstitions. Only the 'parallel cinema' and a few television shows seem to be concerned in the liberty and empowerment of women. The story of women's empowerment has been likened as a struggle against male dominance, in which many battles have already been fought and many more still need to be. India cannot advance without adequate and genuine female emancipation.

The Feminist Movement

Women's subordinate status in society and sex-based discrimination are two issues that feminists are concerned about. Thus, the word "feminism" only became popular when women began to question their inferior status and seek an improvement in their social standing. Many of those who advocated for women's rights groups in the late 1960s and early 1970s did not identify as feminists, despite the fact that the term "feminism" had been invented. The term "feminist" has only lately been unfairly applied to all organizations fighting for women's rights. The word "feminism" covers a wide range of beliefs and movements that aim to liberate or emancipate women, promote equal rights for women, and combat various kinds of male supremacy. It might be seen as a campaign to give women the same rights as males in the social, political, and economic spheres. It developed in the west as a result of the industrial revolution and the custom of denying women the ability to vote in western democracies. In its most extreme manifestation, feminism in the second half of the 20th century encouraged a violent women's liberation movement built on the idea that society is structured along sex lines to secure male supremacy. Some of the liberationists' actions, like "bra-burning" and the usage of terms like "male chauvinist pig," were expressions of their rebellious spirit, but they also backfired. However, the downtrodden and disenfranchised women of the third world nations were also inspired by this western women's liberation movement. Germaine Greer and Gloria Steinheim, two prominent members of the western feminist movement, are well-known among educated women in Asia, Africa, and South America.

The majority of feminist theory and research leans on one or more of three interconnected but separate perspectives: Liberal, Socialist or Marxist, and Radical are the first three. There are several different feminist movements and perspectives present in this sector. Although there are many different feminist movements in the third world, they may be broadly divided into bourgeois feminism and marxist or socialist feminism. While bourgeois feminism places a greater emphasis on male domination ideology and the subjective freedom of middle class

women, Marxist or socialist ideologies emphasize feminism as a component of broader political programs against the capitalist system [8], [9].

India has a long history of feminist activism. Additionally, it wasn't born on the streets of Mumbai and Delhi. Its origins may be seen in many locations and on a huge variety of shapes. However, it is also true that the independence fight and the years immediately after our attainment of freedom may be linked to a formalized "feminist movement." The initial wave of the feminist movement may be attributed to the social reform movements of the 19th century that demanded the right of widows to remarry, the outlawing of sati and child marriage, and the promotion of women's education. The second phase of the feminist movement may be observed in the active involvement of women in the liberation fight and the establishment of various national level women's groups, including the All-India Women's Conference, National Federation of Indian Women, and Women's India Association. Right after the campaign got started in 1947, they brought up the subject of women's education. In comparison to the years before and after, the women's movement between 1947 and 1970 was marked by lethargy, as DiptiPriyaMehrotra correctly notes.

Perhaps the majority of the female campaigners believed that their concerns will be resolved after India attained independence. Organizations like the All-India Women's Conference focused on social welfare since they felt they had nothing to do with political matters. The majority of women's groups during this time period were engaged in social service and welfare activity. Two communist movements, the Telengana Movement in Andhra Pradesh and the Taibhaga Movement in Bengal, emerged in the early aftermath of independence. The impoverished peasants struggled against the landowners and capitalist forces under the leadership of the Communist Party. Alongside the males, women actively participated in these movements. For the first time, radical and militant women's leadership emerged with the Telangana Movement. Additionally, they set up the MahilaSangam, Andhra Yuvati Mandal, and Andhra Mahila Sabha. Along with military strength, they campaigned against gender inequality, domestic abuse, child marriage, polygamy, and restrictions on their ability to leave the confines of the home.

The feminist movement became stronger when the Indian Constitution was adopted and a number of legislations supporting women were passed. The Hindu Marriage Act, the Hindu Succession Act, and other pieces of legislation paved the way for more conflict. For women, a lot of plans and programs were developed. There were many political and economic crises throughout the 1960s. With full force, the Naxalite Movement first appeared, notably in Bengal and Bihar. Despite being essentially a peasant movement, the Naxalite Movement was headed by Marxists and Leninists. Despite having a significant degree of female involvement, the movement was never headed by women. The Naxalite insurgents received strategic backing from a lot of women. Women's involvement in this movement gave them the chance to learn about the nation's political system, as well as the politics of gender inequality and the repression of women's rights.

The women's movement changed after 1970. By this point, women's mass movements had come to the realization that the fundamental causes needed to be addressed rather than patchwork social change and welfare programs in order to address women's challenges and problems. They were propelled to the forefront of all the important political, social, and environmental concerns by this insight. The participation of women in the Chipko movement, which is centered on the preservation of forests and associated environmental challenges, demonstrates their growing awareness of fundamental issues. Similar movements in Karnataka and elsewhere were started in response to it. Women also battled against alcohol and the alcohol lobby between 1970 and 1990 in Kumaon and Garhwal, Haryana, Tamil

Nadu, Madhya Pradesh, Maharashtra, and other states. They had come to the conclusion that excessive alcohol intake, particularly among the poor, not only caused financial difficulties but also encouraged marital violence [10]–[12].

According to Gail Omvedt, the modern women's movement began in the early 1970s, when working and rural women were first given leadership training. However, Geraldine Forbes noted that "there were few links at that time to the urban, intellectual women who could articulate the oppression of rural and working women in feminist terms." The Guha Committee was appointed as a result of the United Nations proclamation of International Women's Day and the International Women's Decade, which resulted in the publication of States of Women in India, a seminal investigation of the situation of women in India. Under 1975, the nation was placed under a state of "emergency." There are several civil liberties and democratic rights organizations. In these peoples' movements, women were equally crucial. The Progressive Women's Organization was founded in Hyderabad at the same time by several communist women. They had developed an ideology to combat exploitation and prejudice as a result of their years spent fighting in the people's movement. On the whole, a number of independent women's groups emerged between 1970 and 2000. Although they came from diverse ideological backgrounds, they had the same opinion that only women should be allowed to join this group since they did not need the support or intervention of men in these matters. The Forum Against Oppression of Women in Mumbai, Saheli in Delhi, Asmita in Hyderabad, Vimoehana in Bangalore, PenurammaEyakkam in Chennai, among many more, are just a few of these groups that demonstrate a newly discovered awareness and confidence. Other women's groups, particularly those affiliated with the Congress Party and Communist Parties, have superior organizing and networking skills.

They could be acting as the women's wings of these parties, notably the All India Democratic Women's Association, which is connected to the CPI and is the largest of them. DurgaVahini is a BJP associate, whereas Mahila Congress is a member of the Congress Party. Unfortunately, women's groups affiliated with right-wing political parties like the BJP only address caste and communal concerns, split the power of women, and work as "legitimizers" of the policies and behaviors of their parent groups. A good example is Durgavahini's involvement in the Ayodhya Movement. "It's alarming to see women become more visible in the right-wing movement and adopting modern feminist ideas in their marches against Muslims and Christians. The women's movement, which was so upbeat and cheerful in the 1980s, has been affected negatively by it. It illustrates that the historical legacy also influences how readily available women are now for a range of reasons. There is now a complex mix of women in public positions, including leftist, centrist, conservative, and right-wing women who have all appropriated feminism's symbols.

The nation-wide anti-dowry campaign predominated the 1980s in considerable part. Atrocities relating to dowries, domestic abuse, the commodification of women, and a lack of property rights were also featured. Millions of women were inspired to take action via writings, NukkadNatak rallies, and seminars. This fight against dowry also led to a public discussion on rape and sexual assault. Girls were quite hesitant to speak out about this kind of harassment and violence before to 1980 or so, but nowadays, such topics may be addressed without embarrassment. The promotion of communalism's hazards in the struggle for women's rights was one of the significant contributions made by Marxist women's groups. Women's movements are weakened if society is divided and polarized on the basis of religion. There is plenty of evidence for this, including the recent bloodshed in Gujarat and acts of communal violence in other regions of the nation. Movements against female foeticide and infanticide, as well as intense concern for Muslim women and their difficulties, were all

prevalent in the 1990s. The global movement of women for justice, equality, and empowerment now includes an important role for the women's movement in India.

Gender

In Indian academia, the field of "Women's Studies" has not yet taken root firmly. However, it has advanced significantly over the last 10 years as a result of several universities and research institutions adding it to their curriculum, mostly at the post-graduate level. It draws on the literature of sociology and anthropology, history, political science, psychology, social geography, etc., as well as oral and visual media, and is multidisciplinary in character. The women's movement has always been concerned with raising public knowledge of its problems. Numerous periodicals, information brochures, and teaching and research centers came into being in the 1970s, 1980s, and 1990s.

As a result, "Women's Studies" emerged initially as a topic or field before being partially or fully absorbed into a number of other disciplines, including history, political science, sociology, literature, and philosophy. Additionally, the "Indian Association of Women's Studies" was founded and sometimes has meetings. Women's studies practitioners, both within and outside of institutions, are becoming more concerned about their academic identities, as correctly noted by Malashri Lal and Sukrita Paul Kumar, and they perceive the need to carve out a structural space. In the absence of this, the mainstream conventional topics on the one hand and the new market-oriented variety on the other may eradicate Women's Studies from existence. Women's Studies has the advantage of being neither of these things, and it has a lot to gain by serving as the academic branch of the women's movement in India.

The Effect of Welfare Programs

According to the 2001 census, women made up 498.7 million people, or 48.2% of the nation's 1,027.01 million inhabitants. Since Independence, the development of women has been the main priority in planning for development. Since its founding, the Department of Women and Child Development has been carrying out unique initiatives for the overall advancement and empowerment of women, with a particular emphasis on raising their socioeconomic standing. The significant projects and programs the Department has launched in the field of women's empowerment are listed below.

Services for Welfare and Support

The Hostel for Working Women program aims to provide affordable, secure housing to working women from low-income groups who move to cities in search of jobs. Daycare facilities for these women's children are also linked to certain hostels. 13 more hostels were authorized during 2001–2002 to house 840 working women.

As a result, there are now more than 881 hostels, which have helped more than 62,308 working women since they first opened. In order to protect and rehabilitate women and girls who are dealing with family issues, mental stressors, social ostracism, and exploitation and who need shelter while they adjust and cope with their personal situations, the Indian government launched the Short-Stay Homes for Women and Girls program in the Central Sector in 1969. The program calls for the provision of facilities and services, including medical care, mental treatment, counseling, occupational therapy, education, work-related activities, and social support. The Department approves new homes, but the Central Social Welfare Board, via the State Board, is responsible for maintaining existing homes.

Education and Employment

In order to strengthen and improve the skills for employment opportunities for women below the poverty line in traditional sectors of agriculture, small animal husbandry, dairying, fishing, handlooms, handicrafts, cottage and village industries, and sericulture, social forestry, and waste land development, the Support to Training-cum-Employment for Women program was launched in 1987. The emphasis is mostly on disadvantaged and assetless women, families led by women, and women from other disadvantaged groups. Since the program's launch, 131 initiatives in various regions of the nation have provided coverage to about 5, 63,983 women. The Norwegian Agency for Development Cooperation helped implement the Training-cum-Employment Production Centers programmes in 1982–1983. In accordance with this initiative, funding is provided to Women's Development Corporations, Public Sector Corporations, autonomous bodies, and non-profit organizations to support the training of low-income women, mostly in non-traditional trades, in order to secure them employment in these fields. Computer programming, electronics, watchmaking, radio and TV repair, clothing manufacturing, secretarial work, community health workers, needlework, and weaving are a few of the crafts. The organizations receiving grants are provided financial support. Through 2,895 programs in various regions of the nation, 3.03 lakh women have benefitted from the program since its beginning. According to the program, grants are offered to nonprofit organizations to run two-year courses for students preparing for elementary, middle, and matric level exams, as well as one-year courses for matric failing students. The CSWB approved Rs. 381 crore for 9,665 women during the 2001–2002 fiscal year, totaling Rs. 388.26 lakh. In order to train women in marketable trades and to upgrade their skills, the Central Social Welfare Board launched the Scheme of the Vocational Training Programme in the years 1975 and 1997. In order to help people find work, volunteer organizations organize training programs in traditional and non-traditional trades like computer training, community health workers, paramedical vocations, typing, and shorthand in rural, tribal, backward, and urban slum areas. In all States/UTs, the State Social Welfare Advisory Boards are used to identify the organizations. Additionally, field equipment is used to track how well the training program is being implemented. 1,172.22 lakh rupees were approved in 2001-02 for 556 nonprofit organizations, benefitting 24,830 women.

CONCLUSION

Women from Scheduled Castes are much more empowered when they have access to education. They get information and skills through access to high-quality education, but they also develop self-assurance and the capacity to reject deeply established preconceptions. Education may also boost labor force participation, which helps people become more independent financially. Another important aspect is economic empowerment. It entails providing chances for work, self-employment, and financial inclusion. In this sense, reservation laws and affirmative action initiatives have been crucial in ensuring that women from Scheduled Castes are represented and have access to resources. An important first step in achieving social justice and gender equality in India is the empowerment of women from Scheduled Castes. Equal access to education, economic opportunity, and protection against discrimination need for sustained efforts. Society can fully use these women's potential by empowering them, creating a more inclusive and fair future for everyone.

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CHAPTER 4

A COMPREHENSIVE REVIEW ON MOBILITY PATTERNS IN CASTE STRUCTURE

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ABSTRACT:

For ages, social rank and mobility have been significantly influenced by caste system, which is strongly embedded in many civilizations. This abstract gives a quick rundown of the movement patterns within caste hierarchies while emphasizing important terms and drawing a clear conclusion. Caste systems have traditionally restricted people to tight social hierarchies, thereby sustaining prejudice and injustice. Modern developments, however, show that these structures' movement patterns are changing. This abstract emphasizes the elements and processes that either promote or obstruct social advancement as it focuses on the evolving dynamics of caste-based mobility. The structural enforcements that were implemented to lessen caste disparities have so far been shown to be unsuccessful. Caste feelings and loyalty have become stronger as a result of legislative enactments. Former tenants have evolved into large peasants, while some former zamindars have become petty peasants. As a result, economic inequality is sometimes lessened. However, more drastic and effective adjustments are required if we are to establish an equal social structure. As a result, decentralization of authority, the elimination of the caste system and untouchability, as well as adult suffrage, have all but stagnated.

KEYWORDS:

Caste, Discrimination, Education, Mobility, Social Hierarchy, Social Justice.

INTRODUCTION

The caste system has, however, undergone major class-like shifts as a result of several developments, most notably land reforms. Within the caste, horizontal status disparities have grown significantly. 'Proletarianization' and 'bourgeoisiefication' are the procedures, however they are not very efficient at changing the caste system [1], [2]. On the basis of the aforementioned study, however, the following movement patterns in caste structure may be identified:

1. Slightly rising

Some families and family groupings have somewhat improved their standing within their respective castes. Their habits, practices, jobs, levels of education, and wealth all changed as a result of this transformation. These adjustments fundamentally suggest a social ascent.

2. Slightly declining

The pattern of slightly going down is the opposite of the pattern of barely rising up. When compared to others who have abandoned degrading professions and adopted clean, prestigious careers and practices, adhering to so-called defiling and degrading callings and practices reduces status. Some families from various lower and higher castes are affected by this.

3. Preserving the status quo

There are several families and castes that have seen many assaults on the caste system. Since Independence, the land-owning and priestly castes, such as the Rajputs, Brahmins, and Jats, have had to adapt to new conditions and problems, but they have done so in a manner that has prevented large changes in their caste ranks. Their loss has been made up for with advanced degrees, prestigious professions, financial revenue, and political influence.

Mobility Patterns

A crucial component of the stratification system is class. In the modern industrial society, class mobility is an extremely significant phenomenon. Mobility along the class divide demonstrates the open and meritocratic character of society. The influence of class of origin on life chances may be shown in studies of class mobility. In addition, research on individuals who move around is crucial for examining the growth and stability of society. The openness of society is shown by the high rates of class mobility in industrial society. Understanding class formation and mobility is helpful. Class formation is significantly impacted by social mobility rates. As a result, several academics have shown interest in researching this topic. For instance, Anthony Giddens has proposed that class solidarity and cohesiveness would be strong if the rate of social mobility is low. Most people will continue to belong to their original social class, which will help to produce shared life experiences through many generations. Strong class identity and a separate class subculture are hence likely to emerge [3], [4].

Marx clarified the process of class development as a consequence of class mobility via the idea of proletarianization. The growth of the middle class is another sign of class mobility in a high-tech industrial society. Immobility was underlined by Weber as a key factor in determining a class's social and cultural identity. The relevance of mobility and its absence as a factor affecting people's responses to their class status, class awareness, and class organization was acknowledged by Westergaard and Resler. According to Parkin, class solidarity is largely determined by the rates and patterns of movement. Numerous changes in the social, economic, political, and most significantly, cultural spheres have been brought about by industrialization. Meritocracy and openness are characteristics of industrial society. This promotes social and professional mobility. Lipset Zetterberg believes that industrialism produces a consistent mobility pattern as a result. Duncan and Blau spoke about a variety of industrialization-related issues that affect migration patterns. Kinship bonds were broken down as a result of industrialization, which also increased the division of labor, grew rationalistic ideas, and placed more value on occupations that required success. In industrial societies, the working class, management class, and new professional class all started to play prominent roles.

DISCUSSION

In the contemporary industrial society, education plays a critical role in promoting mobility. People from lower social strata may rise via education and training since they are accessible in today's society. Mobility was constrained in the past since education was only available to a select few individuals, but today's mobility is more important. It now plays a significant role in determining job mobility and has an impact on how quickly mobility occurs. David Glass and his colleagues carried out the first significant investigation of intergenerational mobility in England and Wales in 1949. Nearly two-thirds of the males questioned were in a different socioeconomic group from their dads, according to the research, which also found that upward mobility was more common than downward mobility and that most mobility was short-range. His research also uncovered a significant amount of opportunity disparity.

According to Assecs' 1984 report, industrialisation has provided opportunities for mobility, yet inequality still prevails. Since gender inequality is a part of inequality, it affects women more severely. Mobility patterns are influenced by factors including family history and educational level. Lipset and Bendix assert that additional variables that limit mobility include poverty, a lack of education, exposure, and access. Mobility across generations is greater than mobility between generations. According to Hauzer and Hout, aging causes a decline in work-life mobility. Self-employment, according to Lipset and Bendix, is one of the few paths to advancement and mobility for manual workers.

Social Mobility and Classes

Social mobility is the cause of classes in India. Castes and classes coexist in India at the moment. The following list of classes corresponds to those recognized in India:

1. **Inequality among Agrarian Classes**

Since the dawn of agriculture, movement has been a constant in agrarian communities. The land became privately owned during the British era. The agricultural class saw considerable changes as a result. There was upward and downward mobility after independence, the implementation of land reforms, and the elimination of middlemen. The landless labor force was able to acquire land, and in the 1960s, the zamindars further lost control over their enormous landed estates. The onset of the green revolution increased class structural mobility. The large farmers were able to earn more as a consequence, while small landowners lost their land. Agricultural movements emerged as a consequence of conflict caused by the pauperization of impoverished farmers in agricultural society. This still holds true today.

2. **Urban Social Mobility in Classes**

In the metropolitan areas of India, there are four main classes. These socioeconomic groups were heavily impacted by British rule and the post-independence period's fast industrialisation. Wealthier individuals launched their enterprises as a result of industrialisation and free commerce. The first to adopt capitalism were members of the traditional merchant class. Even today, many businessmen come from trade castes like Rajasthan's Marwaris. In urban India, the growth of various sectors led to the emergence of a discernible capitalist class. Urban regions saw a rise in the demand for products and services as a consequence of urbanization. In order to satisfy the growing demand, a new class of service-providing entrepreneurs arose. Property dealers, dry cleaners, vegetable sellers, parlors, restaurant owners, etc. were all included in this class [5]–[7].

British rule brought modern education to India in order to hire a group of professionals in diverse positions. Thus, a professional class that comprised managers, physicians, attorneys, technocrats, and other professionals began to form. As the service sector grew, so did the number of this class. Each of them is a paid worker. They are now the biggest class in cities. Landless agricultural laborers, seasonal workers, industrial employees, plantation workers, etc. make up the working-class population. These individuals live in slums in metropolitan regions. The trade union mobilizes them. In this working class, both upward and horizontal movement may be seen.

Caste and Class Mobility Pattern

There are four possible perspectives on caste structure mobility. First, Srinivas stressed the significance of Sanskritization and westernization as theoretical frameworks for comprehending caste mobility. According to him, family mobility does not get public attention, therefore "corporate mobility" nevertheless remains fundamental at the caste or jati

level. Second, despite this, Stein notes that there was significant family and individual movement in medieval South India, which should aid in the analysis and comprehension of the current mobility in caste structure. Thirdly, caste might be interpreted in terms of frames of reference, such as rural vs urban and traditional varna versus contemporary national frames of reference for ranking, according to Marriott. Fourthly, reference group theory is used by Lynch and Damle to analyze caste and individual mobilities in India.

These caste mobility theories are singularistic and do not account for all of the current caste system movement. One would concur with Lynch's remark that there was no consensus over the definition of caste and the organizational units that make it up. If this misunderstanding continues, it is unclear which units are moving. I would also agree with Lynch that there is little difference between reform to the caste structure and mobility within it. Unless one considers mobility as the sole major kind of change in Indian society, movement within or between castes does not always imply mobility within the caste system. Changes in ritual hierarchy should be a more significant kind of mobility than the increased authority of a single caste.

The aforementioned theories of caste mobility are insufficient because none of them can adequately explain the whole range of mobility within the caste system. 'Group mobility' of a caste is the sole facet of change that Sanskritization addresses. Individual borders of mobility, as well as the causes and influences that support such movement, are not taken into consideration.

Although Stein's examination of mobility in medieval India is undeniably insightful and expands our knowledge of the caste system, it has weakened caste ethnocentrism or group unity based on caste loyalty. In actuality, Marriott's method is "confusing," and its relevance to the distinction between caste divisions in rural and urban areas is still unclear. The analyses of Lynch and Damle undoubtedly add to our understanding of caste mobility, but it is still unclear how to turn a "culture bound," ad-hoc concept of sanskritization into one that is structural or how to use the reference group theory to explain structural changes and their implicit and explicit effects on caste mobility.

Here, it may be suggested that analyzing caste mobility on several levels namely, family, community, and individual will help us better understand it. Additionally, this would clear up any confusion about the movement or immobility of the troops. This further aids in defining mobility's scope, as well as its level and quantity. In this perspective, the difference between non-caste and caste structures also becomes pertinent, and their interaction becomes clear. The whole caste system's mobility is divided into these three tiers. The effects of structural improvements might be used to better explain mobility at the family level. Individual mobility is analyzed using reference group theory, while corporate mobility is better understood using the notion of sanskritization and other related ideas [8]–[10].

Various Mobilities

Caste structure has three key levels of mobility: mobility of one or a minority of families to a higher or lower position; mobility of a group or majority of families to a higher or lower position; and mobility of individual family members to a particular caste or castes. The caste structure's degrees of mobility suggest that movement occurs at the individual, family, and community levels. At these levels, caste structure mobility occurs concurrently. The same technique is not different at different levels when it comes to mobility. Mobility within the same family is possible at each of the three levels. The other two levels likewise hold true to this. As a result, movement within the caste system is both interconnected and separate.

Family Mobility of a Minority within a Caste

The diverse benefits and positions that families and people have in the village community serve as the inspiration for mobility at the level of the family. For mobility at the family level, families from the same caste, families from different castes in the same village, and families from neighboring villages and cities may serve as reference points. A caste's families do not share a set of characteristics that may allow them all to be equally mobile. As a result, families from the same caste see distinct patterns of mobility without the caste system changing. Such movement highlights the distinction between "class-like" social groups that have previously existed. Within the various sectors of the village society, these sharper contrasts in status and prestige may be referred to as "positional" alterations. These shifts in upward status mobility are mostly achievement-driven, but the importance of ascriptive variables like caste, family history, landed property, etc. cannot be disregarded or minimized.

Enhancement in status of some families results from improvements in economic and social standing brought about by increased agricultural productivity, commerce, prestige jobs, and education. In our research of six villages in Rajasthan, we found that some Brahmin families had taken up employment that offered better incomes and were profitable as a result of receiving higher education. A science graduate works as an agricultural extension worker in the hamlet of Bawari. Three Bhutera village families have built businesses in Delhi. Three families in Harmara have educated all of their adult male members and obtained for them white-collar employment. For certain families in Roopgarh and Murwara, this is also true. Similar to this, certain Rajput, Charan, and Bania households in Roopgarh, Sabalpura, and Harmara have improved their socioeconomic standing and access to higher education. In Roopgarh, for instance, there are families with engineers, university instructors, and people who work throughout all of India in addition to those with degrees and matriculants. A Bania is a physician in Harmara, while a Charan is an engineer. Most members of the upper castes and classes are excluded from such mobility that is based on greater education and the corresponding higher employment and income.

However, among the intermediate castes, mobility at the family level is of a somewhat different type. In the case of the Jat, Gujar, Mali, Khat, Ahir, and Gadaria families, mobility is not determined by greater education and the concomitant increased vocation, money, and status. These castes' economic standing may be improved by acquiring more land and engaging in more jobs that generate revenue. For instance, at the time of abolition, fifteen Jat households had control over more than 100 acres of land. Over the last fifteen years, these families have accumulated pucca residences and made ostentatious wedding and other celebration purchases. Some families from these castes operate small businesses in cities, which has improved their economic situation. However, there are some families with a few members working as teachers, police officers, or other professions [11], [12].

However, such mobility is mostly missing among the lowest and "untouchable" castes. This is mostly because to their low caste status and impoverished family background. A Nai telephone operator, a teacher in Roopgarh, and a Gadaria railway inspector in Murwara are the outliers. These castes exhibit more and more marked mobility at the group level. Horizontal status disparities have grown as a consequence of caste structure movement at the family level, and several notable trends in clothing, utensil usage, dwelling style, hospitality, spending on weddings and food, etc. have arisen. For these families, wearing expensive clothing, saris instead of traditional attire, stainless steel cookware, and furnishings has become a status symbol.

This amount of mobility lacks a corporate foundation. In reality, several families have used each of their distinct resources to raise their situation. When comparing their current situation to their prior situation or to the situation of other families and communities in other villages and towns, they may have felt disappointed. Within the same caste, the families that lacked the means to improve their lot had lesser rank. Such status polarizations allude to horizontal differences that resemble class structures. Such status mobility cannot be referred to as "vertical mobility," since that word implies a decrease of status disparities. Vertical mobility reduces hierarchical distance noticeably when the lower caste replaces its immediate superior castes. Such a process of movement through time inspires aspirations for a society that values equality. However, this is not taking place in India. Despite structural changes brought on by structural advancements, caste structure mostly stays the same.

The horizontal structure of family mobility cannot be described by the ideas of westernization or secularization or sanskritization. Because the goals and objectives of these select families are not considered in these conceptions. In the framework of group mobility, and specifically with relation to "dominant caste," Sanskritization is fundamentally an analytical instrument. Since it has been made obvious that mobility at this level does not have a "group" or "even" nature, sanskritization is not useful for comprehending mobility at the family level. Westernization does not provide a foundation for noting these families' riches, talents, or goals. Westernization simply suggests "references" for mobility; it makes no allowance for comprehending the goals and motives of "climbing" families. As a result, several reference group types such as membership in and non-membership groups, as well as both "negative" and "positive" groups help analyze such movement.

Mobility of a Group or the Preponderance of a Group's Families

Mobility within a caste or among the majority of its households is not always in opposition to mobility at the level of the family. The same family may be mobile at both levels at the same time. The main difference between the two levels is that at the caste level, the interests of the "corporate" are prioritized, but at the family level, the interests of the particular family are prioritized. Collective effort is included in the former, while personal performance is emphasised in the latter for status uplift. A further distinction is that while mobility at the family level occurs in the socio-economic and political spheres and is focused on actual power and influence in the village community, mobility at the caste level typically operates with regard to socio-cultural customs or issues regarding pollution-purity. In the six villages the author researched, members of the castes of Khatis, Nais, Meenas, Chamars, Naiks, and Brahmins have worked to elevate their social status by abandoning customs and professions they deemed dirty and demeaning. For instance, until approximately fifteen years ago, the Khatis of Roopgarh, Sabalpura, and Harmara would take kucha food and water from the majority of the clean peasant castes, including Jats, Malis, Gujars, Kumhars, and Ahirs. They now identify themselves as the "Jangir" Brahminsthe direct descendants of the Lord Viswakarma and refuse to accept kucha food from these agricultural castes. They have also begun donning the holy thread.

With the exception of two families, the Nais have abandoned washing desecrated plates for the last 10 years because they believed that doing so would decrease their caste status. Since the end of the zamindari and jagirdari systems, the Jats of Roopgarh, Sabalpura, and Bhutera have begun referring to themselves as "Singh". In a similar vein, the Meenas have given chowkidari and theft a pass in an effort to advance their caste status. With the exception of three families one each in Roopgarh, Sabalpura, and Bawari the Chamars have abandoned their customary jobs disposing of carcasses, skinning the dead, patching worn-out shoes, and other menial and 'forced' labor. In two villages in Bharatpur, the Chamar people now refer to

themselves as "Jatav" a term that sounds similar to "Jat," a local caste that owns property. Women worked as midwives among the Naiks at Roopgarh and Sabalpura around fifteen years ago. As midwives, they were required to care for the mothers of newly born infants and clean up the waste, including the mother's and the child's pee and feces. The Naiks unanimously resolved to abolish midwifery because they saw these services as polluting and socially inferior.

The castes shown in the aforementioned examples have attempted to adopt Sanskrit behavior patterns by giving up filthy and demeaning behaviors and callings in favor of those of the superior castes, which promised better social position. Here, we may state that corporate mobility often characterizes the caste system. There are efforts made to elevate the caste, but people also work to elevate their sociocultural standing within the caste by giving up meat and alcohol or by taking frequent baths, participating in prayer, and wearing the holy thread. In spite of their ad hoc nature, the ideas of sanskritization and dominant caste are important for understanding corporate mobility in caste structure, thus we'd like to include them here. Sanskritization has been described as a collective process that aids in comprehending group movement. Sanskritization does not lessen 'economic inequities' or undermine the ruling caste. According to Bailey, sanskritization is a corporate activity that attacks hierarchy and leads to a "general leveling of culture." However, the dominating castes are not completely oblivious of the operations of the sanskritizing castes.

By articulating new status grounds that are often out of the reach of those from lower castes and classes, they use defensive mechanisms to preserve or generate greater status disparities than there were before. As a result, the favoured caste groupings barely give the sanskritized castes any more respect. The non-privileged castes that practice sanskritization lack the resources and tools necessary to compete with the dominant caste groupings. As a result, sanskritization intensifies often ineffectual caste differences without addressing the caste system as a whole. For instance, the Nais who do not polish jutha dishes see those who cling to the traditional vocation as inferior. All of the sanskritized castes have such intracaste disparities. The privileged sections of rural society do not make up a uniform status group, but they are generally better off than those who have not been, and the former continue to hold power because they have access to larger landholdings, better educations, and well-paying jobs that the less fortunate sections of rural society cannot. So, sanskritization does not lessen economic inequality, but it may promote cultural leveling, we can state with certainty.

Sanskritization is not often a business operation in the political realm. There are status disputes amongst the leading families within the same castes. Sanskritization is thus inappropriate for political analysis in the hamlet. As a result, it is incorrect to assert that sanskritization does not apply in situations where caste hierarchy is contested and ambiguous, where there is no dominant caste, or when members of other castes are not motivated to sanskritize their behavioral patterns. Srivastava contends that a more useful reference group for comprehending mobility is the "progressive family." He is referring to the Koiris of Barigaon who mimicked their own caste from a neighbouring hamlet rather than the behavior patterns of the Chhatris, who were the dominating caste, instead. He recalls the absence of a dominating caste in the hamlet of Asalpur and how the Raigars there copied the Raigars who resided in Ahmedabad.

In our opinion, sanskritization aids in the comprehension of group mobility. However, group mobility may not fully represent caste structural mobility. Groups may move around, although this is mostly due to sociocultural factors. Although there may be clearly one or more dominating castes or subcastes, the presence of dominant groups, castes, or subcastes is

supported by the predominance of hierarchy. Since this is impacted by the rank of the dominant caste, sanskritizing castes often cannot emulate the behaviors of twice-born dominating castes or other higher castes. The living styles of the nearby upper castes are imitated by the lower castes, and this pattern holds true for all the sanskritizing classes. As a result, Sanskritization is a contextual process. Sanskritization is not a meaningless idea in the context of group migration. The claim put out by Srivastava that the 'advanced families' of the Koiris and the Raigars served as model castes. However, it is unclear whence or how these reference group families acquired the better status indices. Srivastava most likely means that the 'complex culture' of towns and cities offered these reference families better surroundings. The reference to a Koiri family was in a neighboring hamlet, therefore if this family was impacted by the industrial-urban complex culture, other Koiris families may have also been influenced by this "external culture." As a result, this is not the proper perspective. The mythological ruler Raghu has been adopted by the Raigars of Asalpur as their ancestral figure.

These instances demonstrate cultural emulation of the Kshatriya and Brahmanic traditions. In addition, pretending to be a member of a higher caste is not a difficult endeavor in urban areas. Instead of religious adaptations, the effects of complex culture may be seen more in terms of higher education, the abolition of untouchability, migration, etc. In actuality, what Srivastava examines is heavily sanskritized. He makes reference to the business operations and sociocultural modifications that constitute the core of sanskritization. Sanskritization may thus be used to comprehend group mobility in relation to caste structure, especially with regard to sociocultural behavioral patterns. In order to analyze dominating castes or groups, caste rankings, and the ranks of the castes that are sanskritizing, one must utilize the technique of sanskritization. Although caste hierarchy and 'economic inequities' are not always reduced or challenged by'sanskritization,' it does signify a greater feeling of awareness among the underprivileged groups.

Individual mobility within a family may result in an individual's status being improved or worsened without necessarily having an impact on his or her caste or family's social standing. The difference between family mobility and individual mobility within the framework of caste, however, is mostly created for analytical reasons since caste mobility and family mobility are connected. Since psychological processes like aspirations, goals, disappointments, etc. are more relevant to mobility at the individual level, the theory of reference group behavior is a better fit to describe it. Individual mobility may be shown in the fact that certain people are highly regarded regardless of their caste, class, or familial standing. A person's personal status might change depending on how his caste and non-caste status have combined. Thus, despite the fact that they are all members of the same joint family, individual individuals have different objectives. These individual-level instances of mobility are uncommon, but they do suggest a class-like pattern of mobility inside an organically closed stratification system. These people are almost often social workers, good guys with morals, and well-educated. While observing these people, we could come across some people who Mertonian philosophers would classify as "negative" reference people.

CONCLUSION

Education emerges as a potent catalyst that empowers people from lower castes to overcome historical limitations. Increased access to high-quality education gives individuals the information and abilities required to succeed in contemporary economies, changing the usual patterns of migration. But despite some improvement, problems still exist. Many people from lower castes still experience barriers to mobility because of prejudice and discrimination, notably in the workplace and in social situations. The rate and degree of mobility within caste

hierarchies are also impacted by economic inequality and historical disadvantages. Caste hierarchies include intricate and varied movement patterns. Upward mobility is greatly aided by education, but attaining more egalitarian society also requires tackling prejudice, advancing social justice, and minimizing economic inequalities. To create policies and interventions that promote more social mobility and lessen the long-lasting effects of caste-based hierarchies, it is essential to understand these patterns.

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CHAPTER 5

THE RISE OF THE MIDDLE-CLASS SYSTEM

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ABSTRACT:

The middle class, which is sometimes referred to as the "backbone" of contemporary nations, is crucial in defining economic, political, and social landscapes. The dynamics, problems, and social ramifications of the middle-class structure are examined in this abstract. The middle class is an important part of every society, acting as a link between the affluent and the destitute. Its development and stability are critical for social well-being and economic prosperity. The qualities, problems, and overall influence of the middle-class system are discussed in this abstract. A social group of persons who have the same socioeconomic position. Following the late-eighteenth-century industrial and political changes, the phrase became commonly employed in the early nineteenth century. Karl Marx's early class theory was the most prominent, focusing on how one class controls and directs the process of production while other classes are direct producers and suppliers of services to the dominant class.

KEYWORDS:

Economic, Income, Inequality, Middle class, Stability.

INTRODUCTION

As a result, the class relations were seen as adversarial. Max Weber highlighted the significance of political power and social status or reputation in preserving class divisions. Despite disagreements over class theory, there is broad agreement on the features of classes in contemporary capitalist countries. The upper class has often been distinguished by the possession of largely inherited wealth, whereas the working class has primarily consisted of manual laborers and semi-skilled or unskilled workers, often in service industries, who earn moderate or low wages and have little access to inherited wealth. The middle class comprises clerical employees at the medium and higher levels, those in technical and professional jobs, supervisors and managers, and self-employed workers such as small-scale shops, company owners, and farmers [1], [2].

The hierarchical arrangements of individuals in society as economic or cultural groupings are referred to as social classes. For sociologists, anthropologists, political economists, and social historians, class is a fundamental object of study. Social class is often mentioned in the social sciences in terms of "social stratification". The most fundamental class division in sociology and political philosophy is that between the strong and the helpless. Social class, according to Marxist theory and historical materialism, is generated by the underlying economic structure of labour and property. Various sociological and political theories contend that social classes with more power want to elevate themselves above weaker social classes in the social hierarchy, to the detriment of society as a whole. Conservatives and structural functionalists, on the other hand, have argued that class differences are inherent in the construction of any society and, as such, unavoidable. Social classes having a lot of authority are frequently referred to as "the elites" in their respective nations.

Karl Marx and Max Weber have opposing ideas on social class in modern cultures. Karl Marx saw social class as a two-class structure, but Max Weber saw social class as having three stratification dimensions: class, status, and party. In this chapter, I will explain and analyze why Weber developed the thesis that these three dimensions are different entities that cannot be resolved under the umbrella of a single concept of class. A "class" is any group of people who have the same class status. Unlike Marx, Weber classified "class" into four groups: the propertied upper class, the propertyless intelligentsia, the petty bourgeoisie, and the manual laboring class. A propertied class is at the top because they have economic power, social standing, and political clout. A professional class is a propertyless intelligentsia. Karl Marx saw social class stratification as the most major cause of society strife. Max Weber's notion of social class varies most significantly from Marx's in that Weber believes that social class and political class cannot be merged into a single entity.

Weber saw and characterized social and political spheres independently in order to emphasize the distinct dynamic that power has apart from economic concerns. Furthermore, he wished to emphasize the irrational aspects of power by emphasizing that the rational objectives of a class are insufficient to explain the dynamics of society, especially when comparing one civilization to another. Weber's idea of "life chances" is an important component of his view of social class. According to Weber, an individual's social status is a direct predictor of how his life will unfold. Of course, individuals in a higher socioeconomic class have a greater chance of a better life, and vice versa. The term exemplifies Weber's viewpoint on the link between materialism and idealism. He argued that any or all of these forces may elicit social action [3], [4].

Marx is significantly more concerned with the economic implications of social stratification, notably labor divides. He said in "Alienation and Social Classes" that "Human alienation, and especially man's relation to himself, is first realized and expressed in the relationship between each man and other men." Thus, in the detached labor connection, every man sees other men according to the criteria and relationships in which he finds himself as a worker." While Weber agreed with Marx that social stratification is oppressive, he also argued that material goods and a person's general way of life are the fundamental causes of class strife. So, although Marx saw alienation and oppression as the primary causes of social discontent, Weber saw this unrest as a byproduct of the power gained via property ownership and other material things. Simply stated, it was the "haves" rather than the "have nots" who had the most promising "life chances." The 'have nots' were therefore doomed to remain impoverished, while the 'haves' were doomed to grow more affluent and powerful.

DISCUSSION

Marx, like Weber, agreed with this viewpoint, but he was unable to distinguish social class from economic class. So, for Marx, sentiments of alienation were equally as important as tangible assets in determining a person's social standing. These entities, according to Weber, did not have to coexist; one may exist without the other. This is the main point of disagreement between Marx's and Weber's views on social class and social stratification. Sociologists such as T.B. Bottomore and Anthony Giddens discuss the four primary classes in contemporary society:

1. The upper class
2. The middle class
3. The working class
4. Peasantry.

A substantial peasantry may be seen in emerging nations such as India. The peasantry is made up of individuals who work in agriculture and related fields. The other three groups may be found in both industrialized and developing cultures. The upper class is made up of wealth owners or employers who own or directly control productive resources, such as the affluent and industrialists. The middle class is mostly made up of white-collar employees and professionals. The working class is made up of those who work in blue-collar or manual labor.

The Middle Class Concept

Any class in the center of a hierarchical structure is referred to as the middle class. The middle class, in Weberian socioeconomic terminology, is the vast group of persons in modern society who fall socioeconomically between the working-class and the upper class. In Marxist concepts, the phrase "middle-class" usually refers to the bourgeoisie before or during capitalism, or to a newly emerging class within capitalism. In popular usage, the term "middle-class" refers to a group of culturally different modern Western cultures that value consumption and property ownership under capitalism. The middle class is largely equivalent with the bourgeoisie in Marxism, which defines social classes based on their connection to the means of production. Historically, during feudalism, the bourgeoisie were the urban merchant and professional classes who stood between the nobility and the proletariat, and were therefore classified as "middle-class" by Marxist social theory. As the group that owns and controls capital, the bourgeoisie is considered the governing class under capitalism. As a result, some Marxists define the petite bourgeoisie--owners of modest property who may or may not employ wage labor--as the "middle-class" between the governing and working classes.

Sociologists have classified classes into three groups: upper-class, middle-class, and lower-class. Sorokin distinguishes three forms of class stratification: economic, political, and vocational. Lloyd Warner demonstrates how socioeconomic differences contribute to societal stability. The notion of ostentatious consumerism was used by Veblen to study the rich-class consumption pattern. Warner divides classes into six categories: upper-upper class, upper-middle class, upper-lower class, lower-upper class, lower middle class, and lower class. The upper, middle, and lower classes are the three classes described by Anthony Giddens [5]–[7].

India's Middle Class

The idea of middle class, as the name implies, relates to the middle stratum of the hierarchy, although it is not limited to where the stratum is located in the hierarchical order. However, it has far-reaching implications. In reaction to industrial advances in India, this notion arose. The middle class is a composite intermediate stratum that shares a similar lifestyle and behavioral pattern. They represented some liberal democratic principles. The middle class is associated with the stability of political democracy and social mobility. In India's post-independence era, the middle class has made significant contributions to political modernization, nation building, and economic prosperity. As a result, we must comprehend the Indian Middle Class and its significance.

The rise of the middle classes in India under British rule

The British reign brought important changes to our country's economy and government. The Britishers established ownership rights on land, allowing land to become private property. They established several land revenue systems and regulations such as the Zamindari system, Rayotwari, and permanent settlement system. This gave rise to the landed middle class, or self-sufficient middle class. B.B. According to Mishra, a famous historian, the middle class

emerged primarily as a result of economic and technological change and was primarily engaged in trade and industry in the West, whereas in India they emerged as a result of changes in the legal and public administration systems rather than economic development and primarily belonged to the learned profession. The British established modern education, which was secular, utilitarian, and open to hiring educated Indians as administrators. The goal was to build a local middle class in India that would serve as a carrier of western culture and an interpreter. With the advancement of education, a professional middle class arose, which included physicians, attorneys, teachers, journalists, and so on. Their magnitude increased in the late nineteenth and early twentieth centuries. Western-educated youth introduced new liberal principles such as democracy, equality, and liberty. They began to transform Indian society. All of the reform movements in the nineteenth century were headed by western educated middle-class persons.

Britishers established a new legal system, a new court, a new administrative system, a new tax system, and civil services, and so on to build an institutional structure for the creation of new professions. This laid the groundwork for India's professional middle class. In the early twentieth century, the industrial middle class began to emerge. Previously, the British government actively hindered industrialisation in India, keeping it as a captive market. However, following the First World War, it recognized the necessity for certain industries here. The emerging Indian bourgeoisie is also putting pressure on the establishment of enterprises in India. As a result, many businesses such as textile, jute, paper, cement, iron, plantation, and so on began to operate. The building of railways also aided trade and commerce. Nationalist politicians launched the Swadeshi campaign to support indigenous industry. It was nothing more than an industrialization desire in India. All of this resulted in the rise of an industrial and mercantile middle class.

Middle-Class Politics during the Freedom Movement

In India, the liberation struggle was led solely by middle-class leaders. They compelled the British to invest in India's industrialisation, educational growth, and social reforms. Following independence, this middle class assumed responsibility for country development. They rose to the ranks of the political elite. The Indian middle class who worked for the British administration continued to play a part in the country's governance after independence as well. In India, the middle class consists of merchants, the majority of paid executives, managerials, supervisors, bankers, dealers, civil employees, public servants, shopkeepers, the whole body of secondary school teachers, and so on. Income was not used to define the middle class in India; rather, education, knowledge of English, and a high degree of desire were significant characteristics. They made a big contribution to our country's modernisation. According to current estimates, the middle class in India comprises around sixty million families [8], [9].

Middle-Class Growth Following Independence

Following independence, the middle class rose to become the political elite and seize power. The process of nation-building has begun. It was a government-led exercise. We began the planned development for this purpose. The Indian government devised a number of plans and programs for various areas of our economy. The services of a large number of highly skilled personnel were necessary for the implementation of these initiatives. As a result, government services were greatly expanded. Higher and technical educational institutions and universities were established in various parts of our nation to address the need for qualified personnel. It gave rise to a more professional middle class.

The industrial sector expanded as a result of the focus on industrialisation. Rapid urbanization occurred as a result of the formation of diverse industries. With rising urbanization, the need for different services such as banking, insurance, hospital, hotel, press entertainment center, teaching, and so on has expanded. As a result, the service industry grew. Following independence, the new political elite began the capitalist transformation of agriculture through land reform and the green revolution. Land reform granted ownership rights to twenty million rural families. Land productivity rose as a result of green revolution technologies. Such economic prosperity in rural areas encouraged individuals to aim higher. As a result, it established a rural middle class. Politicians are mobilizing them to serve regional interests. People from the Dalit caste groups were able to get education and work in government occupations as a consequence of the policy of protected discrimination and the removal of untouchability.

These folks are now constituting the Dalit middle class. Today's expanding IT industry contributes to the growth of the service sector. People from various socioeconomic backgrounds are joining, and they now make up the majority of the middle class. The rise of the middle class was aided by modern education and the resulting job possibilities accessible in offices established by the colonial authority for commercial, administrative, and other reasons. The conceptual and political borders of the Indian middle class were established via mediation between colonial rulers and colonial subjects. The relationship was founded on submission to colonial authority while also giving indigenous people with cultural leadership. The middle class in post-colonial India was defined as a "Nehruvian civil service-oriented salariat, short on money but long on institutional perks." In the modern era, the 'new' middle class is portrayed as a social group negotiating India's new relationship with the global economy in both cultural and economic terms.

The Rise of the Middle Class during British Rule

With the establishment of British authority came the rise of a new elite. The British control made enormous changes to our country's economy and politics. The British created ownership rights on land so that land might become private property. They implemented regulations such as the Zamindari system and developed various land revenue schemes. Rayotwari and the system of permanent settlement. This gave rise to the landed middle class, often known as the self-cultivating Middle Class. According to B.B. Mishra, a famous historian, the middle classes emerged primarily as a result of economic and technological change and were primarily engaged in trade and industry in the West, but in India, they emerged as a result of changes in the legal and public administration systems rather than economic development, and they primarily belonged to the learned profession. The British established modern education, which was secular, utilitarian, and open to hiring educated Indians as administrators. The goal was to build a local middle class in India that would serve as a carrier of western culture and an interpreter. Professional Middle Class formed as education expanded. They included physicians, attorneys, teachers, and journalists, among others. Their magnitude increased in the late nineteenth and early twentieth centuries. Western-educated youth introduced new liberal principles such as democracy, equality, and liberty [10]–[12].

They began to transform Indian society. All of the reform movements in the nineteenth century were headed by western educated middle-class persons. Britishers established a new legal system, a new court, a new administrative system, a new tax system, and civil services, and so on to build an institutional structure for the creation of new professions. This laid the groundwork for India's professional middle class. The industrial middle class began to emerge earlier in the early twentieth century. The British administration actively hindered

industrialisation in India and purposefully preserved it as a captive market. However, after the First World War, it recognized the necessity for certain industries in the region. The emerging Indian bourgeoisie is also putting pressure on the establishment of enterprises in India. The establishment of the railway also aided trade and commerce. The Swadeshi Movement was founded by nationalist leaders to promote indigenous industry. It was nothing more than an industrialization desire in India. All of this resulted in the rise of the industrial and mercantile Middle Class. As a result, we may infer that the formation of such a big middle class in India was primarily due to the British rule.

When India embarked on an economic reform process in 1991, the Indian middle class gained new prominence as one of the world's largest markets--"urban India," concluded one survey, "is itself the world's third largest country." However, "what seemed to have been forgotten was that the class in question was not conjured up overnight; it had a past and a history, which preceded its great discovery as a consumerist predator." The urban middle classes, now numbering over a hundred million people, had received the majority of the advantages of the liberalisation and modernization programs and were beginning to plan their entrance into the brave new world of computers and electronics. Furthermore, the new economic agenda featured public-sector deregulation and privatization. Economic reforms are resulting in an annual economic growth rate of 6-7%.

For the first time in Indian history, material luxuries have started to reach millions of families, and the trend is expected to continue. It has not only increased job chances, but it has also enabled the expanding middle class to have access to TV sets, radios, video equipment, foreign periodicals, films, international satellite and cable TV. Furthermore, the increased strength of commercial channels and satellite transmission has made the middle-class man better aware about politics and the world surrounding India, leading him to develop his own standing in India. Prior to market liberalisation, the Indian domestic market was seen to be big enough to render international commerce almost unimportant, and central planning was thought to be preferable than relying on markets for economic growth. This market liberalisation program has provided new opportunity for individuals of all castes and creeds to benefit from market liberalisation. In reality, the government couldn't help but engage the poor and other underprivileged parts of society in this process since industrialization needed labor and people who could work.

The development of what acclaimed writer Suman Dubey refers to as a "new vanguard" increasingly determining India's political and economic course has given the foundation for a profound revolution. This is India's emerging middle class: mobile, motivated, consumer-oriented, and, to a degree, forward-thinking. It is difficult to describe exactly since it crosses urban and rural, making its voice known everywhere. It includes successful farmers, white-collar employees, company owners, military members, and a plethora of others who are all actively striving for a better life. This diversified group is characterized by ownership of automobiles, TVs, and other consumer items, acceptable wages, large savings, and educated children. Many have kinship links to successful relatives living overseas.

Middle Class in Rural and Urban Areas

Cities in India have become symbols of the nation's economic prosperity in the previous years during the past decade and a half. Previously large-scale mechanised industry centers as well as other state capitals and major towns, including the national capital region of Delhi, are undergoing radical socioeconomic restructuring. In numerous "post-industrial" cities, a sizable section of the middle class has joined the market as capital owners in order to trade in different commodities and services in the informal sector marketplaces. They are significant

benefactors of urban economic expansion, whereas current spatial restructuring necessitates the closure or relocation of their business facilities. Furthermore, the expansion of contemporary marketplaces catering to the demands of the middle class's aggressive consumer fixation is replacing traditional hawkers, who were also a source of comparatively inexpensive consumer products suiting this class's rapid consuming needs.

If we see the rise of the rural middle class. Several Indian states are seeing the growth of an agro-mercantile elite with interests in agriculture as well as a sufficient economic presence in the adjacent urban economy. Their social customs, educational accomplishments/aspires, and consumerism seem to be identical to those of their metropolitan counterparts. Finally, the most remarkable aspect of modern India is the growth of a self-assured new middle class. It's full of energy and drive, and it's getting things done. It is true that it operates in an unfettered, pragmatic, and amoral manner. It differs from the previous bourgeoisie, which was more tolerant, secular, and ambiguous. The next generation is street-savvy. It had to battle its way up from the bottom, and it learned how to use the system.

Modernity and the Middle Class

The middle-class modernism does not reach the mental domain. Tradition is perceived as perpetuating patriarchal and hierarchical ideals and confirming traditional gender roles. Consumption and spending exemplify liberalism. Modernity does not imply the inclusion of additional segments of society; rather, it implies exclusion. According to Rowena Robinson, it is also politically conservative. It's fascinating to read about the Indian middle class's modernity: its dedication to democracy as well as its reverence for "tradition." The middle-class Indian is basically anti-democratic, and his commitment to so-called "tradition" plainly exposes his intolerance.

If "Indian" culture and "family values" represent tradition, they also encompass a concept of the family found in films like "Hum Aapke Hain Kaun", "DilwaleDulhaniya le Jayenge" or advertising for everything from Pantaloons to Bartan soap. This approach is hierarchical and patriarchal, maintaining stereotypes about gender roles in the family, especially those of the daughter and daughter-in-law. The nature of the causes they support and those they plainly criticize brings out the fundamentally anti-democratic side of middle-class Indians. The latter are statements made by those "getting above themselves" and endangering the environment and "ownership" of public space by middle-class "citizens" or restricting their access to certain types of consumption.

CONCLUSION

The middle-class system is more than just an economic group; it is also a major force impacting the sociopolitical environment. Its stability and expansion are essential for lowering economic inequality, encouraging upward mobility, and preserving social cohesion. To assure the middle class's continuing vitality, policymakers and society must realize the issues it faces, such as stagnant income and growing living expenses. We can create a more equal and successful society for everybody by assisting the middle class. The rise of the middle class in India was a result of British rule. The legitimacy of British authority in India was questioned by this English-educated middle elite. They were critical in bringing about social changes and instilling a feeling of Indian nationalism. Initially, the Indian National Congress was dominated by professional, English-educated middle-class Indians. The majority of Congress members were attorneys, journalists, teachers, and educators. Mahatma Gandhi, who worked to turn the National Congress into a popular movement, was a lawyer from the professional middle class.

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CHAPTER 6

TRANSITIONING TO BETTER PRIMARY EDUCATION IN INDIA: THE ROLE OF AN EXPATRIATE ORGANIZATION

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ABSTRACT:

India has agreed to implement the Sustainable Development Goals (SDGs), which are the successors of the Millennium Development Goals, and is a signatory to UN initiatives. Even though there has been improvement in universal primary education since 2000, rural India still faces difficulties in achieving the SDG4 goal of equitable education for all. Enrollment in beginning primary school has increased, with 200 million children under the age of fourteen being the expected number. The advancement made beyond year V, which in India corresponds to grades I through VIII, is insufficient. By that time, one-third of youngsters in rural regions leave school, and by year eight, almost half had left. This article examines the effects of a new kind of educational assistance via the activities of a non-resident expatriate organization, India Rural Education and Development Inc. (IREAD), in light of the significant diaspora of Indians worldwide. It makes use of a case study from a government school in the Uttar Pradesh hamlet of Lakhnu that spans the years 2011 to 2017.

KEYWORDS:

India, Rural, Primary Education, Sustainability.

INTRODUCTION

Data from IREAD operations, researcher observations, interviews, photos, and evidence from the infrastructure are all analyzed. The data are used to develop a grounded theory, and potential areas for improvement are offered. The study finds that although big change is difficult to bring about, IREAD's participation offers incremental improvements for rural Indian children's educational chances and results. The Indian government has established large initiatives with financing to support universal primary education (UPE) at scale throughout the nation as a realization that education is an essential component of a progressive society. For instance, the nation has been engaged in the SarvaShikshaAbhiyaan (SSA), or education for all, hallmark effort, since 2000. From a broad policy standpoint, India is also a signatory to the Millennium Development Goals (MDGs) and Sustainable Development Goals (SDGs) declarations, which make a commitment to ensuring that all children have access to primary education that is of high quality and equitable [1], [2].

The MDGs and SDGs have been addressed via a variety of initiatives, but progress has not been acceptable. Over six million children are still not enrolled in school out of the 200 million primary school-age children that are anticipated to be in the cohort. Attendance is low, attrition rates are high, and learning results are subpar among those enrolled. This problem is especially severe in rural India, where parents and kids must deal with extra difficulties brought on by household demands brought on by poverty, social and cultural complications, and subpar facilities in elementary schools. Children in India's primary education include those who are between the ages of six and fourteen and are enrolled in

grades I through VIII. Children go on to secondary school after year VIII, which ends in year XII. On a national scale, by the fifth grade, one-third of village students leave school, and by the eighth grade, almost half have left. As a result, a significant portion of kids fail both fundamental numeracy and literacy standardized exams, indicating that they are not actually literate. Although only a small number of the villagers can pay the tuition, private schools are seen to provide a higher education than the public system. While government schools in metropolitan centers continue to be denied of such aid, local and foreign non-governmental organizations (NGOs) focus their efforts mostly on private schools there, consequently aggravating the inequality faced by those who are economically the most disadvantaged. For the UPE and SDG4 targets to be accomplished, it is necessary to address the high dropout rates and enhance the quality of education in rural India. Additionally, the inadequate measures discourage and undervalue the worldwide diaspora's contribution to Indian education. Achieving substantial results is still difficult in the absence of a tested strategy that allows expatriates to contribute both time and money within their own budgets.

The case study of a government school in the hamlet of Lakhnu, Uttar Pradesh, and the function of an expatriate organization are discussed in the parts that follow. Prior to going into the specifics of the case study, we look at the literature on primary education in rural India and make some observations on what influences impoverished children's attendance at school. Also emphasized are the magnitude and impact of the Indian diaspora. The case study's methodology and findings are then presented. The function of an international organization in the context of rural education in India is then discussed. In order to raise the educational level of rural children and achieve SDG4 in India, the final part emphasizes the originality and significance of the expatriate involvement approach [3], [4].

Education in Primary Schools in Rural India

Current research has taken into account the many difficulties in achieving universal primary education in India and verifies the low levels of secondary school transfer and the poor learning levels of pupils in rural Indian primary schools. Despite the fact that all Indian states have the same educational regulations, there are still substantial disparities at the national level. Compared to nearby states with a comparable culture, the State of Uttar Pradesh (UP) rates far lower. The argument put out is that these neighboring states, as opposed to UP, have greater status for women and a more homogeneous culture with fewer caste-based restrictions. Strong caste disparities, a history of feudalism, injustice, and poverty, along with a bureaucracy that operates in a rigorous and legalistic manner, have all been connected to UP's poor performance.

DISCUSSION

Additionally, previous research reveals that school attendance and learning in rural India are influenced by a variety of variables, including home finances and school quality. Strong generational impacts continue, for example, moms who are literate are more likely to send their children to school. Especially in the more underprivileged areas of the community, incentives like free midday meals and perceptions of school quality and student learning also have a big influence. Girls, kids with special disabilities, and kids from historically underprivileged scheduled classes or tribes are disproportionately left out of primary education. Children who are excluded are those who have not registered, have left school early, or have not advanced through elementary school. Numerous factors, including poverty, a lack of amenities, and social and cultural prejudices experienced by the children and their families, especially in rural regions, have an influence on this exclusion. This exclusion has to be seen as a process, with the family, the playgroups, the school, and the community all

playing a part. Most rural students in India attend government schools since they are free to attend. This includes youngsters from underprivileged origins who are sometimes the first in their families to attend school. Education and poverty have a complicated relationship. It's not like the administration is ignorant of these difficulties. However, "despite the dedication to development appears to be incapable of doing more to combat chronic poverty", despite the fact that national policies indeed prioritize the problem of poverty. Since the Indian government has no ideological resistance to redistributive measures and is committed to equality for the marginalized, the lack of urgency in eliminating poverty is contradictory and difficult to explain. The success dependencies of UPE, however, are not one-dimensional, and in addition to poverty, other elements such as social, cultural, regional, or religious considerations may also have an influence when any person or group is left out. Children who are excluded from learning are deprived of their right to an education and may fall into a cycle of poverty.

Enrollments may show virtually universal participation, but significant dropout rates, poor transfers to the next school level, and questionable cognitive and learning results need careful attention. The National Sample Survey lists five causes of kids skipping school: distance from school, need for cash, household duties taking priority, not thought to be significant, and other issues including marriage. The Minister for Education stated on page 4 of the India Country Report 2015, which addressed the Millennium Development Goals, that the nation was "marching in the right direction and the measures being taken are resulting in real and positive changes in the lives of the people in India" with regard to MDG2. Leading NGOs and private citizen support groups have refuted this, pointing out the low literacy rates and calling for assessments of the children's learning [5], [6].

Primary Education in Rural India

Numerous scholars have looked at the elements that influence a child's attendance at school and ability to study in rural India. While price elasticity of demand for education is thought to be low, direct expenses of schooling may have negative impacts, influencing the choices made by families about education. Poverty is a significant driver. The location of the village and school caste gender and disability-based discrimination within India's organized social system and major subsistence living problems connected to health and nutrition are other criteria that have been discovered. According to other studies, home variables, child labor, community influences, and school quality all have an effect on how many children attend school. In rural India, there is often a gap between such a force and education and the social capital that may be built up with community support can be a potent instrument. Research is ongoing on the effects of seasonal movement out from the local village to adjacent cities or other states, where hundreds of thousands of children may skip school and reduce learning opportunities. Another major problem is the subpar service provided by government schools. Curriculums become difficult to follow in multi-grade classes and single-teacher schools, a problem made worse by increased teacher absenteeism. Inadequate financing is blamed for the problem since it affects teacher quality, staffing, and training. Caste politics can support individualism at the cost of social programs like education.

The causes of poor transition and high dropout rates from primary to secondary schooling, as well as the variables that encourage kids to quit school before they graduate, have received little attention from researchers and longitudinal studies. The issue likely extends beyond supply and demand for the Indian government's policy on education. There are many possible contributing elements, but no clear explanations for the findings appear, and a single explanation is unlikely to provide a good enough justification for low participation.As a result, the causes of the low enrollment in elementary school are intricate and difficult to

understand. An analysis of the corpus of research presently in existence, as summarized previously in this section, led to the creation of a mud map that illustrates the major factors influencing the adoption of primary education. These underlying causes are a reflection of the supply and demand sides of educating children in rural India. Parents and kids who want to use the service themselves are the ones driving demand. The demand is also driven by laws like compulsory schooling as well as by incentives like the free midday meal program. Social and cultural factors may either increase demand by enticing the neighborhood's kids to enroll or serve as a barrier by placing limits due to religion or other familial obligations. Demand may be supported by adequate infrastructure, enthusiastic instructors, and flexible rules that can be adjusted to the agricultural cycle of a community. The lack of sufficient money might be a barrier. Currently, the government only budgets around 3–4% of GDP for national education, as opposed to the 6% that numerous committees it has formed have advised.

Diaspora of Indians

The government of India and the larger, international Indian community are both concerned about the state of basic education in rural areas. Around 17.5 million people from India live abroad, including an estimated 700,000 in Australia. The majority of these immigrants recognize the importance of education since it helped them advance their jobs and lead respectable lives. Through foreign and local NGOs, many people desire to and do contribute to the broader cause of education in India. This article is based on a longitudinal case study from the viewpoint of an Indian expatriate in Australia who feels that education is a crucial component that might enhance the future life chances of children in Indian villages. It was inspired by a similar attitude and is congruent with the UN SDG4 goal. India Rural Education and Development Inc. (IREAD) is an organization that was incorporated in 2008 under the Western Australian Associations Incorporation Act 1987. Since then, this Association has been involved in a variety of educational and community development initiatives in the hamlet of Lakhnu in the Hathras District, which is a tiny but typical area of Uttar Pradesh, the state with the highest population in India. Initially, access to the hamlet was granted via close family relationships, but over the last ten years, this trust has been maintained thanks to frequent visits arranged by IREAD members and apparent advantages for the neighborhood schools. The role of IREAD to better school attendance and learning may be investigated within this larger perspective [7]–[9].

The performed qualitative longitudinal research is a unique strategy adopted for evaluating and analyzing the educational environment in the chosen settings. To explore the underlying factors that contribute to low educational involvement and learning results at the primary school level, this work took place over the course of nine years and used a variety of methodologies, including observations, dialogues, and interviews. The Lakhnu Junior School, a government-run elementary school in Lakhnu, was the site of the longitudinal research. The school, its pupils, the rural population, and the IREAD expatriate organization came together in cooperation. In order to provide Indians living abroad who desire to pursue higher education in India another alternative, this study analyzes, reports, and discusses the findings and effects of this new model of support for school infrastructure and educational quality. In order to build an understanding based on an iterative data-analysis process, a grounded theory-based method is taken into consideration. The IREAD connected strategy used in this longitudinal research gives the body of information already available to explain why certain kids are excluded from primary school and why their levels of learning are so low another dimension. Such a multi-year strategy provides for a degree of community participation that is difficult to attain using other techniques and has not previously been taken into account in the literature on education in India.

Resources and Procedures

The Lakhnu hamlet, which is part of the study area, is representative of the roughly 700 villages that make up the Hathras District in the Indian state of Uttar Pradesh. Approximately 200 kilometers to the southwest of the nation's capital New Delhi lies the little town of Hathras, which has a population of 1.5 million. There are 3000 adult citizens and 1000 children living in Lakhnu, which is 17 km2 in size and located around 13 km from Hathras. The population is 79% Hindu and 19% Muslim, in line with the wide national statistics. Hindu society has always been separated along caste lines, with the higher castes often having better economic circumstances, greater land ownership, more control over village affairs. Agriculture is closely related to Lakhnu's main economic activity. Both poverty and underemployment are prevalent. The absence of functioning medical clinic and licensed health personnel in the hamlet has a negative impact on health and nutrition indices. The community has a rudimentary infrastructure, including bad roads, no railway, and inconsistent bus service.

The hamlet has a Muslim Madrassa, two government schools, and one private school. The main school, which serves grades I through V, was constructed on village property. Years VI through VIII attend the junior or upper elementary school, which is located in a different complex about one mile away. In contrast, the private school is housed in the principal's home and serves grades I through VIII. Over the last 10 years, enrollment in each of the government schools has ranged from 75 to 120 pupils every school year, with attendance hovering around 50% on average. Understanding how a community-based collaborative connection with non-resident Indians via the activities of an organization like IREAD may be utilized to promote the adoption of elementary education in rural India is the study's main research topic. It is designed as a longitudinal case study and employs participatory research to carry out IREAD activities in Lakhnu Junior School and the community from 2011 to 2017 in order to identify causative variables and provide effective improvement measures [10], [11].

Regular IREAD activities includes meetings with the major Lakhnu stakeholders who have an impact on education, including teachers, parents of the students, the larger community, and state government officials who execute policies. A typical day and the effort put into learning were subjectively evaluated via repeated observations of school activities. Comparing numerical data on enrollment and attendance was another aspect of this. During the IREAD visits, school instructors were often present, and it was clear from seeing them engage with the kids. Usually, the school notified parents and other interested community members about IREAD efforts, and they took part in the discussions or activities. The District Magistrate, who is the highest ranking official in the district, and the Basic ShikshaAdhikari, who is in charge of primary education, are important figures who have an influence on Lakhnu. Their availability may be called into action by other bureaucrats or politicians at a moment's notice, making it impossible to predict their schedules in advance. They generally have a large line of people wanting to speak with them while they are there, and they can only spend a short time with each person. These officials often change jobs, sometimes in intervals of nine months to a year. Officers are eager to leave Hathras for a better place since it is a tiny and distant town.

When possible, meetings with these important authorities were conducted at their offices. Journal entries of conversations and official letters to the state administration asking for particular measures from IREAD make up the research interactions with the state government. During the course of this longitudinal investigation, more than 15 meetings with high government officials were held. They made it possible to investigate how teachers,

parents, and state government representatives were influencing the education of youngsters in the hamlet. Analysis was also done on pertinent data gathered from Curtin LCSDP engagements and other assisted initiatives with the neighborhood. These help the IREAD exchanges better comprehend the problems pertaining to education. Additional observation and data gathering were made possible by the IREAD-specific projects like the Farmers' Cooperative Workshop and Sanitation Project. Towards the conclusion of the data collecting phase, in early 2017, semi-structured interviews with important stakeholders were undertaken in order to supplement the other sources utilized and confirm the knowledge that emerged from the grounded theory method.

According to the findings and perspectives from the case study, parents and instructors seem to have the most impact on children's capacity to attend school and their actual performance there. Lack of "push" from indifferent parents has a detracting effect, whilst uninspired instructors may cause youngsters to lose interest in learning altogether. Children that are self-motivated will probably be less affected, but the typical student will require encouragement from the school to attend. Scholarships and midday meals are two examples of policy inducements that may operate as incentives, but they have less of an impact than fines and municipal restrictions since they are difficult to execute. Supporting facilities and other attractions may be additive and increase the draw factors. Service delivery difficulties include a lack of instructors, placing teachers in non-teaching tasks, and a delay in the distribution of books may significantly reduce the likelihood that kids will go to school. If kids do not participate in educational and school activities, community effects may be detrimental. If the community can demand improved services and make its case to the government, they might develop into a huge positive. In Lakhnu, negative community impacts are minimal since the school exhibits no overt racial or caste discrimination. It is important to inspire instructors, and parents and the community may successfully address administrative flaws by becoming more engaged with the school. Given the collective power in a democratic society, concerns made by educators and parents will be taken seriously if they are voiced often and effectively. Additionally, this will provide the institution a system of checks and balances that will help it run more efficiently. It would be a powerful tool for pressuring the government to enhance service delivery and provide the required funds. Experienced bureaucrats will perform if the current political climate so requires. Figure 1 shows this mechanism of feedback.
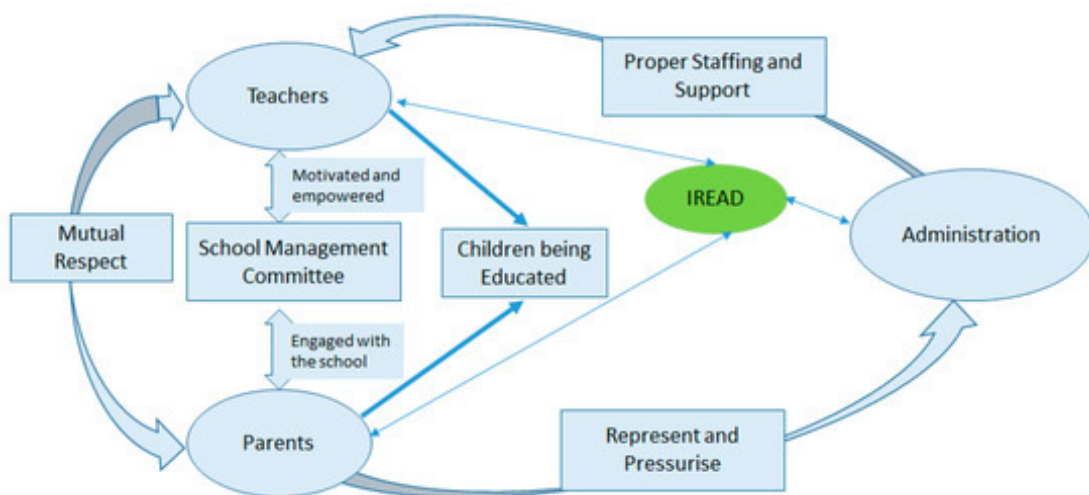
Figure 1: Illustrate the mechanism of feedback

It demonstrates that collaboration between the community and educators, underpinned by respect, is essential for success. The educational results for the kids in Lakhnu, where IREAD performs a supporting role in engaging with instructors, parents, and the administration without interfering with the educational process itself, would be one indicator of success. India has a long history of producing high-quality professionals, including engineers, physicians, and IT experts, but despite this, millions of children between the ages of 6 and 14 do not attend primary school, especially in rural regions.

Such a paradox is unique to our nation and hinders efforts to make real advancements toward SDG4's goal of ensuring that all people have access to fair and quality education [12], [13].

The demand and supply side factors for elementary education in a rural Indian environment are both supported by the IREAD model. The foundational premise of this paradigm is the underlying trust that has been established through time between the community and IREAD members.

Less significant than a consistent presence across many years and a single-minded emphasis on fixing the areas of weakness in the school system as recognized along with the teachers is the length of the yearly contact time. There is still room to develop new initiatives in addition to the ongoing efforts that emphasize education.

CONCLUSION

This study makes many significant additions to the body of information about education in rural India. In the context of rural education, the function of an international organization like IREAD has not yet been examined. A new paradigm of community participation was discovered via such research, which also improves educational chances for rural impoverished children. On the basis of longitudinal study spanning many years, the data gathering process and analytical framework are also innovative. Children in Lakhnu village are likely to attend school and study if community and parental engagement in the school is encouraged and the educational system is effectively supported by facilities and teaching personnel. Given that the IREAD model operates inside the current local structures, its limits should also be recognized. Scalability and impact are two often used measures for assessing the effectiveness of large-scale initiatives pushed by national or international organizations like the UN or the World Bank for programs aimed at reducing poverty and expanding access to education. Whether it's the distribution of smoke-free cooktops in India or the fight against malaria in Africa, a problem is recognized, a massive intervention is created, and it's put into action. A few years after the initiatives' completion, the consequences of some have been insignificant. On the opposite end of the spectrum is the IREAD approach. It is understated, uses a patient strategy, and seeks to alter behavior gradually.

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CHAPTER 7

A STUDY OF INCOME INEQUALITY AMONG FARM HOUSEHOLDS BY UNDERSTANDING THE SUSTENANCE OF SMALL FARM HOLDERS

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ABSTRACT:

Given that the number of marginal and small agricultural families is growing across South Asia, it is important to consider how they will survive. In order to create a development path for these impoverished families, the research attempts to evaluate their current socioeconomic profile and the difficulties they confront. The research is focused on Indian Punjab, and it makes use of information from the Situation Assessment Survey of the NSSO's 70th Round. To accomplish the goals, the ideas of economic surplus, occupational variety, agricultural production, and vertical and horizontal disparities are applied. This research shows that food insecurity was a problem for marginal agricultural families since they were unable to cover their expenses from revenue. In actuality, after covering consumption demands, small agricultural families only have an annual economic surplus of Rs 8890 per head. With a Gini value of 0.48, farm families have an unequal distribution of income. The majority of marginal and small farm families are more occupationally diverse than their bigger counterparts and are in lower income quintiles.

KEYWORDS:

Caste System, Economic, Income, Inequality.

INTRODUCTION

Compared to inside farm-size groups, there are fewer horizontal disparities (0.14 vs. 0.27). The marginal farm families within each farm-size group had the greatest Gini coefficient (0.50), followed by tiny farm households (0.45), underscoring their financial strain and struggle for survival. Additionally, farm families from socially inferior castes only fall into the category of marginal farm size and have the lowest income. Therefore, policies to develop marginal farmers' centric farming systems and high value crops like potatoes, cotton, sugarcane, and oilseeds, as well as to provide high yielding livestock breeds, value addition through farmer-producer organizations, non-farm employment through MGNREGA, institutional credit at subsidized rates of interest, and quality health and education facilities in the public sector are recommended to uplift the situation of marginal farmers. One of the world's most densely inhabited areas is South Asia. With almost 21% of inhabitants experiencing acute food insecurity and a very high ranking of 26.1 on the global hunger index, it has serious difficulties with poverty. The majority of these malnourished individuals live in rural regions, where agriculture accounts for the majority of employment. Smallholder farming is prevalent in the area since it only makes up 4.90 percent of the world's land. The FAO has generally categorized the area into 11 farming systems, and on 19% of the land, rice-wheat cultivation is practiced by one-third of the agricultural population [1], [2].

The Punjab state in India has the largest agricultural family income of any state and is the most sophisticated in terms of agriculture, with a focus on rice-wheat cropping. Approximately 80% of the state's cropped land is planted with high yielding cultivars, making it the state with the greatest availability and usage of chemical fertilizers in the nation. Due to a reduced marketable surplus and general inflation, which have exacerbated income disparity among agricultural families, all of this development, however, has little benefit for smaller farmers. Since the introduction of modern agriculture in Punjab, there is significant evidence of production limits and the unviability of smallholders. Due to inadequate agricultural revenue, which has dramatically raised farmer indebtedness in the state, the economic changes in the nation have made the situation worse.

A household that engages in both agricultural and non-agricultural activities is a unique economic unit that maximizes wellbeing. The choice of the farm household to participate in several activities or to give up farming relies on a number of variables, including the family size, non-farm employment prospects, and the poor income from agriculture. Pluri-activity is preferable over a single employment whenever feasible since it offers superior security. Push and pull variables may influence farm families' job decisions outside of agriculture. Pull variables are less important than push ones for income diversification. Poor productivity, poor revenue, and high risk connected with agricultural operations are the most frequent push factors. More commonly than other farm size groups, marginal and small farmers deal with these difficulties. With more than 60% of the 0.5 million families living in poverty, the schedule castes, who make up around 31.94% of the state's population, predominate among impoverished households. The majority of scheduled castes in rural regions labor in part-time, low-paying jobs. Their lack of productive assets, high dependence ratio, poor health, and illiteracy are the main causes of their precarious economic situation. Being the most exploited class in Indian society, there is a strong likelihood of class conflict if they are denied their legal rights to welfare, which calls for an early remedy [3], [4].

DISCUSSION

Small farms will continue to operate in the area over the future decades given the existing population density. Critical analysis is needed to determine if the Punjabi economy can support marginal and small agricultural families with respectable incomes. Therefore, developing appropriate policies to address these concerns is extremely desired and urgently required. As a result, the current study aims to assess the income, consumption, income inequality, and occupational participation of marginal and small farm households, as well as the economic situation of castes who are socially disadvantaged among farm households. It also offers policy recommendations and future prospects for the area. The data used in this research came from the 70th round of the National Sample Survey Organization's Situation Assessment Survey of Agricultural Households. The Inter Quartile Range technique was used to eliminate outliers from the survey of 558 agricultural families in Punjab and to get trustworthy estimates. Consequently, 553 farm families make up the final sample. The proper weights are used to calculate income estimations. For research on inequality, the equalized monetary value of family income is recommended. Estimates of income disparity are obtained by applying a square root equivalence scale to per capita family income. To make calculation easier, households with negative income are given a tiny positive value of e (e = 1010).

A farm home is one where at least one person is involved in agricultural production for the purposes of this research. Crop farming, animal raising, regular earnings and salaries, hourly pay, and non-farm businesses all contribute to the household's revenue. Crop revenue is the money made by growing crops, less the paid-out costs associated with crop production and

the value of the byproducts. The money a family receives from the sale of different livestock products less the expense of maintaining the animals is known as livestock income. Any household member earning a regular wage or salary outside of their own home businesses (in the manufacturing, service, or agricultural industries) is included in the regular pay and salary groupings. Any household member's income from informal jobs outside of home businesses is described as income from casual earnings in the construction, agricultural, and other unrelated industries. Any household member who works in non-farm business ventures including hotels, restaurants, transportation, construction, and manufacturing is said to be earning non-farm business income. The cost of goods and services used, such as those for transportation, power, education, healthcare, rent, telephone, and other commodities and services, are also calculated [5]–[7].

To analyze how farm families are distributed throughout the various income quintiles, quintile groupings are created depending on income. Estimates for income and consumption are calculated using averages and percentages. The Gini coefficient, whose value ranges from 0 to 1, is used to calculate estimates of income inequality coefficients. High inequality is shown by the coefficient having a greater value. Using the approach recommended by, a vertical breakdown of income disparity by various income sources was generated. Inequality in each source of income was broken down based on how much of the total they contributed. By categorizing farms by size, the Il index derives a horizontal breakdown of income inequality.

Farm households' social and demographic characteristics

Punjab agricultural homes typically have 5.49 family members. The size of the farm is closely correlated with the typical family size. In India, society is split into a number of social classes, and Punjab is no exception. The general category accounts for the majority of agricultural families in Punjab (84.41%), followed by Schedule Caste (SC) (6.27%) and Other Backward Class (OBC) (9.32%). The marginal category has the biggest percentage share of the SC caste (12.04%) when compared to other farm-size groups. Similar to this, the marginal farm-size group (15.76%) has the greatest proportion of OBC farm families among all farm sizes. Education, which is used as a yardstick to assess a person's intelligence, gives us a more comprehensive picture of the person's overall intelligence. Higher education has also been noted as a critical element determining the likelihood of landing a regular, well-paying employment. Additionally, it has a favorable impact on disadvantaged populations in rural Punjab in terms of per capita family income. In Punjab, agricultural families varied in the level of education of the household head. Large farm families (14.29%) and marginal farm households (1.85%) have the largest and lowest percentages of household heads with a bachelor's degree or higher education respectively.

Farm-related households' income

Non-farming activities has significantly increased in rural Punjab. The largest source of income for farm families is still agriculture, notably crop production (71.88%), followed by regular wages and salaries (16.37%), livestock (7.52%), non-farm businesses (3.66%), and casual wages (0.58%). In Punjab, the marginal, small, semi-medium, medium, and large farm-size categories had per capita annual incomes of Rs 28332, Rs 41156, Rs 64419, Rs 85970, and Rs 125790, respectively. The per capita annual income of the farm family was Rs 51825. Marginal farm families have the greatest variability in family income. Less than 50% for marginal farm families and more than 90% for big farm households, the percentage of revenue from crop cultivation grew with farm size. According to previous research, across all farm-size groups, marginal farm families had the greatest percentage of livestock revenue. An

inverse link exists between the proportion of casual earnings, regular wages and salaries, and non-farm company revenue. Except for the marginal farm-size group, which received 2.32% of their income from this source, farm families generate very little revenue from informal employment evidence that farm households are under economic stress.

Food Production

Utilizing annual value productivity for a variety of crops produced each year, farm productivity which is a key factor in determining the income of farm households is analyzed for various farm-size categories. Two productivity groups were found to predominate across various farm-size categories in Punjab agriculture, according to a productivity study. Larger farm families (>2 ha) with high production make up the other category, whereas marginal farm households with poor productivity make up the first. In both productivity categories, small farms' productivity is the same. Prior research has also shown that marginal farms are the least productive.

Farm size and production had a positive association. Therefore, the analysis indicates that the link between farm size and production in Punjab is the polar opposite of that indicated for the whole nation. It draws attention to the disadvantage smallholders have in obtaining maximum yields, which are ultimately unsustainable [8], [9].

Diversity of Livelihoods

Through their stated preference, or the household's employment preferences, it is possible to identify several push and pull variables that encourage farm families to participate in non-farm jobs. The families that must maintain their food security and viability are permitted to work in any capacity, including casual employment. Richer homes, in contrast, are only open to specific types of socially acceptable jobs. All farm families produce crops as a common source of income, but 94% of households also raise animals. Fewer families are generating money through informal earnings (3.16%), whereas regular wages and salaries 22.17 and 10.67% share, respectively are also major sources of income. Crops and livestock participation in agricultural operations has generally been consistent across various farm-size categories. Contrarily, involvement in non-agricultural activities, such as temporary employment, permanent employment, and non-farm businesses, differed among various farm-size groups. The percentage of non-agricultural activities that farm families participated in was greatest for marginal farm households, then for small farm households. Larger farm families, however, were merely limited in their participation to traditional wage and salary revenue sources. As was previously shown, marginal and small farm families have a greater variety of revenue sources than any other farm size category.

Farm Household Distribution across Income Quintiles

Based on the total household income, farm households are divided into quintile groupings. The majority of marginal and small farm families are located in the lower income quintiles, whilst medium and large farm households are mostly found in the higher income quintiles. About 50% of marginal farm families are in the poorest quintile, while 35.27 percent are in the second quintile.

Similar trends were seen among small farm families, where more than 80% of households were in the lowest three income quintiles. On the other hand, big farm families are concentrated in the top quintile (51.29%) and the fourth (48.71%) quintiles. More than 85% of medium farm families are located in the top three quintiles, which is relatively comparable to the distribution of big farm households.

Decomposition of Income Inequality Horizontally

Horizontal inequality is the forced disparity between social groupings that is sustained by culturally created groups but has no economic justification. These have been noted as a key contributor to societal unrest and need particular consideration. Any recognition of the worth of lower castes in Punjab is seen as a threat to other superior castes, which often leads to conflicts between castes and violence in rural Punjab. The caste makeup of farm families in Punjab varies depending on the lower farm size categories. It is crucial to determine if wealth disparities are connected to caste groupings as a result. In order to determine whether the cause of inequality is primarily "between farm-size categories income inequality" or "within farm-size categories income inequality," income disparity is first divided into within and between farm-size categories using the Theil index. The disparity "within the farm-size categories" (0.27) is found to contribute more than the inequality "between the farm-size categories" (0.14). The income disparity caused by crop cultivation in diverse revenue streams is equally influenced by within-group disparities and those across groups.

Within and within farm-size groups, the Theil index for crop output has coefficients of 0.28 and 0.23, respectively. Contrarily, income disparity in the cattle industry is largely a result of inequality within categories (0.76) and has a very little impact on inequality across categories (0.03). For both non-farm business and ordinary pay and salary, the same trend is seen. The results of the Theil index investigation must spur more research into the disparities across the farm-size categories. Which farm-size categories exhibit significant levels of intra-farm size category disparity, as well as the causes of this, remain important questions. As a result, the Gini coefficient for income inequality is computed independently for each category of farm size. Punjab has a wide range of farm family incomes across various farm size classifications. Large farm families have yearly per capita incomes that are almost four times greater than marginal farm households and nearly three times higher than small farm households. The majority of marginal families are located in the lowest income quintile, whereas the majority of big agricultural households are located in the top income quintile [10], [11].

The distribution is also extremely skewed, with significant levels of income inequality. When looking at economic surplus, which is discovered by subtracting per capita yearly consumer expenditure from income, the financial strain endured by marginal and small agricultural families becomes clear. In addition to these difficulties, the lack of institutional finance forces farmers to depend on high-interest non-institutional financing, making their existence unsustainable. These families are diversified and do not just depend on agricultural revenue in this circumstance. The size of the farm and non-agricultural revenue are inversely related. With respect to wages, salaries, and non-farm businesses, around 42% of the household income of marginal farm families and 24% of the income of small farm households are derived from non-agricultural sources. These families have the largest income disparity within their respective farm-size categories, poor agricultural production, and low educational attainment.

The research is expanded upon by the addition of a caste system, with the schedule castes being ranked as the lowest in Indian society. The biggest disparity among farm-size categories was revealed by an investigation of horizontal disparities among various farm-size categories. The revenue of the marginal farm-size group is divided among the castes since the majority of SC farm families fall into this category. With an income that is approximately half that of typical families, SC farm households have the lowest income among marginal farm households. According to a vertical decomposition of the income inequality of marginal farm households among various income sources, crop income and hourly wages are factors

that reduce inequality, regular salaries are sources that increase inequality, and livestock and non-farm businesses are insignificant sources of income.

The highlighted problem has many facets. First, the work options accessible to farm families shape the economic situation of the family, which in turn influences the members' subsequent employment decisions. Second, since there isn't enough employment in the official sector, big farmers choose to immigrate abroad while marginal farmers look for work in the informal sector. Third, even if marginal families do move, marginal and big agricultural households relocate to different places and with different motivations. While big agricultural families seek permanent migration to developed nations, marginal households temporarily relocate to gulf countries. Fourth, local non-agricultural activities range from formal, paid employment to informal, casual income, with varying returns to labor. Caste, years of education, and connections outside of the village have all been linked to finding well-paying non-agricultural occupations in North India. The family members of families falling into the marginal farm-size group are more likely to work informal jobs. However, the current research offers new information about SC families' participation in informal employment among marginal households. Discouragement of any unfair advantage and promotion of skill-based opportunities are required.

To maintain food security and sustainability, new plans for increased crop revenue, long-term temporary labor commitments, and issues with securing regular pay and paid positions must be addressed. The following suggestions may help these families earn more from their crops. As shown by employment growth rates of 2.93 and 2.89 for the services and manufacturing sectors, respectively, from 2000 to 2012, there has been no structural change in the employment structure. Therefore, increasing agricultural revenue should be the main goal. The proposed cropping strategy for an irrigated agro-ecosystem may be used to construct an integrated farming system specifically for marginal farmers in Punjab. This will result in the best possible use of the available resources, time, and family labor, assuring a sustainable way of life [12], [13].

It is important to manage price volatility and erratic payments for high-value products like potato, cotton, and sugarcane. The ideal farming system for widespread adoption in the area would include price security, institutional support, and specific measures for marginal farmers. A set price on oilseed crops with a maximum limit on the amount to be purchased from each home would be a desirable procurement strategy given the cost of oilseed imports. These crops' little input and irrigation needs will aid farmers in overcoming their current resource shortages. By implementing the proper regulatory changes and offering value addition training, it is possible to encourage even these families' involvement in Farmer Producer Organizations (FPOs).

CONCLUSION

The livelihood of marginal and small farmers is unsustainable given the state of the Indian economy today. Farm families' total income distribution is lopsided with castes that are still subject to social exploitation holding the lowest positions. These families' incomes are inadequate to guarantee them access to food. The current research offers empirical evidence of substantial economic stress among farm families, particularly in lower castes, that belong to marginal and small farm size groups. Their wide range of occupations and concurrent involvement in non-agricultural activities with a substantial percentage of informal pay reveal their misery. Among marginal and small farm families, there is a correlation between low levels of education and the lowest agricultural production. Additionally, marginal farm families have the lowest proportion of institutional credit, meaning they must depend on non-

institutional sources to meet their credit needs. Therefore, appropriate policy interventions are developing labor-intensive high-value farming systems and crops along with price assurance and institutional support for potato, cotton, sugarcane, and oilseeds; strengthening the dairy sector through breed development programs and livestock insurance; and establishing agro-processing units.

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CHAPTER 8

A STUDY ON THE IMPORTANCE OF EDUCATION FOR SCHEDULED CASTES' UPWARD MOBILITY

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ABSTRACT:

The goal of the research is to determine the intergenerational mobility of the Scheduled Castes and the variables affecting it. The improvement of scheduled caste education and the spread of higher education in India are examined in the context of favorable treatment and supporting policies for different socioeconomic strata, including scheduled castes and tribes. In addition to discussing higher education for Scheduled Castes and Tribes, the researcher also provided examples of scheduled caste students who are pursuing higher education and overcoming obstacles. With an emphasis on those who are seeking higher education as well as those who have not, the study looks at the primary barriers as well as the social, personal, economic, and educational problems faced by Scheduled Castes Students in their social contexts. The research will also demonstrate why certain scheduled caste children were successful in overcoming these challenges while others were not. Interviews served as a means of gathering and analyzing data. According to the poll, students from scheduled castes had a variety of objectives, including both those who intended to pursue further education and those who did not. Conclusion of the research despite the fact that members of scheduled tribes have long faced educational discrimination, lower caste college students today have ambitious academic and occupational goals.

KEYWORDS:

Caste, Education, Hinduism, Inequality, Indian.

INTRODUCTION

Caste is the foundation of social stratification in India. The most significant element and characteristic of Indian society is caste. In Indian culture, a man's dignity, calling, and career are still largely determined by caste. In India, every Hindu is born into the caste of his or her parents and is guaranteed to stay there. Marriage outside of one's caste is forbidden or strongly discouraged, and no amount of wealth or skill may cause one's caste to change. The caste of every man almost always knows the caste of his or her neighbor. In other cases, it seems as if the caste system's application controls the members' means of surviving. Additionally, the castes have grown through time into an institution that assigns each person their role and rank in traditional Hinduism. The castes may have originated as a consequence of regulations intended to prevent blood mixing and the maintenance of ceremonial cleanliness in social connections. Caste is defined as a system with a structure and organizations that is centered on endogamy, authority, and commercial limitations. Additionally, it creates a pattern of group bonds that may bind socially engaging people in daily life. Each person belongs to just one of the caste system's categories since they are all-inclusive, exclusive, and different. There is some "role summation"; members' duties and behaviors are impacted by their in-group membership [1], [2].

The groups are self-contained; members depend on one another for their services or goods. One of the various castes in Indian Hindu civilization is the schedule caste. In India, the schedule caste is often the caste that represents a lower social standing. The historically recognized "untouchable" class is referred to by the constitution and legal system as a scheduled caste. It is a social class that is behind in terms of culture, education, economics, and politics. The government took the initiative and developed plans and reservation rules to aid the scheduled caste in growing and developing because of how the upper class took advantage of them due to their low social status. Even though education has shown to be the greatest development strategy for children from scheduled castes, it has not structurally or functionally reached the majority of coastal states. Students who are committed to pursuing higher education must overcome a variety of obstacles, including societal, cultural, economic, psychological, and scholastic ones. Although the majority of students do not finish their secondary school and drop out for a number of reasons, including social, cultural, economic, personal, and educational ones, this is the case. The main reasons why individuals don't want to pursue higher education include illiteracy, poverty, ignorance, and a lack of supervision [3], [4].

Scheduled Castes (SCs)' empowerment and upward mobility in India have long been entwined with the transforming potential of education. Scheduled Castes have turned to education as a source of hope, a way to escape the constraints of their social position, and a route toward socioeconomic growth since they have traditionally been marginalized and the victims of pervasive social discrimination. This introduction establishes the groundwork for a thorough investigation of the crucial part that education plays in promoting the upward mobility of Scheduled Castes, highlighting its deep relevance in transforming individuals, communities, and the country as a whole. Dalits, also known as Scheduled Castes, have long experienced systematic violence, marginalization, and persecution in India's highly stratified society. They have been confined to the bottom of this social order, which is based on the caste system, depriving them of fundamental human rights, dignity, and opportunity for millennia. Therefore, it becomes clear that education may be a powerful tool for change a catalyst for tearing down the obstacles that have long held back the hopes and possibilities of this underprivileged population.

DISCUSSION

Education has a deep and complex impact on the upward mobility of Scheduled Castes. Fundamentally, education gives people the information, abilities, and resources they need to escape the cycle of deprivation and social marginalization. It gives them the tools they need to compete in the contemporary labor market, have access to better job prospects, and support economic development. Education also promotes critical thinking, empowerment, and awareness, which empowers people to question and alter the prevalent discriminatory conventions and behaviors. Through affirmative action laws, scholarships, and reserved seats in educational institutions, India has significantly improved the access of Scheduled Castes to education in recent decades. These programs seek to address the historical achievement gap between Scheduled Castes and other populations in terms of education. However, issues still exist, from the caliber of education SC kids may access to the continuance of prejudice in educational settings.

The variables that affect Scheduled Castes' educational attainment, the effects of education on their social mobility, and the policies and interventions that have been put in place to rectify historical imbalances are all covered in this thorough investigation. It will also throw light on inspiring tales of people who have overcome their circumstances via education, as well as the larger effects of education on promoting a more inclusive and fair society. In the end, it is

impossible to overestimate the value of education for the ascent of Scheduled Castes. It stands for a potent force for social change, a chance for people to rewrite their futures, and a way to create a society that is fairer and more equal. India can unleash the full potential of its varied people and get closer to the principles of equality and social justice by acknowledging and resolving the special difficulties and possibilities that education brings for Scheduled Castes.

Educational Advancement

Education advancement requires more than just individual work and aptitude; it also depends on other elements, such as the educational system. According to Tepecik's study on socially aspiring children from ethnic minorities, their families had a positive outlook on education. Siraj-Blatchford conducted case studies of minority groups from poor, ethnically mixed families. She talks about how parents should encourage their kids' social mobility. Blau and Duncan recognized that the cultural foundation for roles and occupations is education. The importance of resilience in the academic success of poor kids. Breen and Jonsson hypothesized that the rise in educational options was to blame for the change in recruitment practices. These results underline the importance of programs that reduce socioeconomic disparities in education as a prerequisite for social mobility. Our conception of development processes and strategies is profoundly affected by the idea of progress in terms of people's fundamental freedoms.

On the evaluation side, this means analyzing the development requirements in terms of lowering the likelihood that society's constituents would lack freedom. Following independence, the Indian constitution, which recognized the democratic requirements of a diverse society, served as the basis for the government's promotion of everyone's individual rights and equality. The growth of individual rights was considered as starting with the advancement of the lower castes. Weiner claims that this may be achieved "not through an open competitive industry, but by an education governed by the government and labor market that assures an acceptable position for each group." This point of view claims that social justice requires a public policy to ensure individual mobility through group allocation. As a result, equality of opportunity policy via reservation is being viewed as an assertive strategy of integration for socially excluded communities in India, placing underprivileged populations against their prior mistreatment [5]–[7].

The Scheduled Castes' Educational Status

The status of the schedule tribes with regard to education is discussed. Education is a major driver of social change and has a lot of promise. Education not only imparts knowledge but also fosters the development of skills, interests, attitudes, aspirations, and values. Education promotes societal development and raises people's social and cultural standing. The relationship between educational success and work status is obvious. Employment and education go well together. In India, where a sizable section of the population is seeking to pursue upward social mobility, this connection becomes even more significant.

1. **Scheduled Castes and Tribes' Access to Higher Education**

Important problems of educational policy have included the execution of constitutional commitments and the identification of groups qualified for state-sponsored benefits. In order to balance out the disparities between Scheduled and non-Scheduled Castes and Tribes, reservations in higher education have been established and implemented. The four aspects that NPE 1986 recognized as needing equalization are rural man, rural woman, urban man, and urban woman. A more vibrant atmosphere is encouraged by the Committee for National

Policy assessment in education 1986 Report, which was published in December 1990. According to the 28th Report of the Committee for Scheduled Castes & Scheduled Tribes, education has been the subject of the largest notable accomplishment in absolute terms. Despite the fact that the literacy gap between scheduled castes and tribes and the general population grew throughout the decade 1971–1981, these groups' literacy levels increased by around 45.7 percent & 32.2 percent, respectively. The number of children enrolling has been rising across all grade levels. In 1986–1987, there were more over a million post-matriculants from Scheduled Castes and Tribes enrolled. It warns that the decline starts in middle school, persists, and intensifies as one advances through higher learning, until it is ultimately made obsolete.

2. Learning Disabilities

The Scheduled Castes were similarly denied access to school for many years. They have a long history of being the most illiterate and uneducated people. The severe religious and societal discrimination against the Scheduled Castes contributed to their widespread illiteracy. The 16 Sudras, much less Scheduled Tribes, were forbidden by the ancient books Brihaspati and Manusmrithi from making any attempt to recite conventional Hindu slokas. If they did, the smrithi ordered that their tongues be cut off. The biggest obstacle to Scheduled Castes participating in formal education, apart from religious and social restrictions against it, is poverty. Inadequate economic conditions, the absence of educational facilities in rural areas, a lack of knowledge about educational facilities, traditional apathy toward education, as well as the home environment, were other factors contributing to educational backwardness among Scheduled Castes.

3. Religious and socio-cultural disabilities

The Scheduled Castes' most significant societal disadvantage was untouchability. In Hindu tradition, untouchables were separated and prohibited from settling in their own regions. Hindus from lower castes seem and behave in ways that don't reflect their true intentions and sentiments. The untouchables face discrimination under the Hindu caste system. The Scheduled Castes' social identity was highlighted by the fact that they often had to live apart from the main village population. There was some degree of enforced residential segregation. As a consequence, the majority of people lived in slums in cities or on the outskirts of villages in Kutcha huts made of mud with thatched roofs. For a very long period, these people's lives have been unpleasant and unclean. These people did not have an environment that encouraged them to raise their standards. In traditional Hindu society, the lower castes were forbidden from adopting the lives of the upper castes due to legal and ceremonial prohibitions. In addition, there are other facets of Hindu life that are likely ranked even lower in the order of importance according to Hindu tradition. The most crucial ones are those that relate to their eating. Sanskritic Hindus assign strict grades to various foods and beverages, and a caste's social standing in a certain area is closely related to the eating habits of its members. Although eating meat is generally frowned upon, Harijans do it sometimes and only with special cuts that are thought to be exceptionally pure. The lowest social position is given to meat eaters [8]–[10].

4. Educational Mobility across Generations in India

There haven't been many studies on intergenerational education mobility in India, and those that have been done tend to be brand-new. This report was created using the National Family Health Survey. According to Jalan and Murgai, who conducted research on intergenerational transfer of education in India, the NFHS is not a good tool for examining intergenerational mobility, especially among women. Only childparent pairs who shared a residence at the time

of the survey had their education recognized; the respondents' parents' education is not specifically questioned. The majority of females aged 15 and above are either the wives or daughters of household heads who have no formal education, since the average age of marriage in India is 16.4 years. In order to investigate intergenerational educational, occupational, and economic mobility, V. Hnatkovska employed National Sample Surveys. Unfortunately, they only looked at males. Majumder investigated intergenerational educational mobility using NSS data and found restrictions similar to those mentioned above. For instance, the sample of female participants showed 19,884 women in 1993 and 15,229 women in 2004 out of a total of 264,800 persons twenty years of age and older in 1993 and 222,683 people in 2004. As a consequence, there is a good chance that the research contains considerable selection bias. According to the study's cautionary note, "the results for girls/daughters must be taken with a grain of salt". It's also important to note that no married women were included in the research. Insufficient information from the National Survey of Student Engagement may be utilized to study intergenerational academic and professional mobility, according to Singh.

5. Accessing Higher Education: Issues, Challenges, and Solutions

According to this research, women, Muslims, and members of Scheduled Caste are all disqualified for higher education. Although there are other factors that may have been utilized to show their educational backwardness, their participation in higher education has confirmed this. There are differences in educational disadvantage both within and between each of these categories, thus no one of them suits everyone. The problem continues despite constitutional protections for Muslims and Scheduled Castes and Tribes. Since India's independence, official documents, including the conclusions of several commissions and ad hoc organizations set up by the Indian government, have shown a consistent belief that education is the most crucial factor in promoting social mobility and the advancement of the underprivileged. A section on education's role in attaining equality was included in the most current policy document, National Policy on Education 1986. The execution of constitutional provisions is the major cause of worry for minorities and Scheduled Castes/Tribes. Never before have had women had as much protection from the law or concern. The objectives of education for women have been better defined as a consequence of the women's liberation movement over the preceding 15 years. Scheduled Tribes and Castes have profited from reservations, while minorities have been permitted to create institutions and provide priority to minority students. Recently, it has been urged that reserves be made for women, minorities, and women who fall within the protected quota in particular [11], [12].

The main factors contributing to educational illiteracy have to do with schooling. While some of the components are the same for all of them, others are unique to each. For instance, the most serious issue at the school level is the dearth of schools in locations that are accessible to women, Muslims, Scheduled Castes, and Tribes. In order to ensure equitable access for everyone, the most recent focus has been on providing more effective coverage of areas with high concentrations of Muslims, Scheduled Castes and Tribes, and those that pose additional challenges for women. To remove disparities between castes and tribes that are scheduled and those who are not has been a major concern, as has the development of concessions in higher education. My research focused on education for reserved castes' upward mobility. The poll found that students from scheduled castes had a broad range of intents, including both those who planned to and those who did not. The goal of the research was to demonstrate how difficult the conditions are for higher education. The schedule caste is one of the several castes found in Hindu Indian civilization, according to the research. Generally speaking, the schedule caste has the lowest place in Indian society. Women, Muslims, and members of

Scheduled Castes endure prejudice in higher education, according to the report on Scheduled Castes and Tribes in Higher Education [13], [14].

CONCLUSION

The research made a genuine attempt to understand the academic concerns and professional objectives of students from scheduled tribes. Despite the fact that members of scheduled tribes have long suffered racial discrimination in the workplace and in higher education, today's lower caste university students have high academic and professional ambitions. With the aid and backing of the government, they are making an effort to enhance their social standing. The historically unfair treatment of Hindus from upper castes has contributed to the present socioeconomic predicament of the scheduled castes. After India gained its freedom, the undesirables through a variety of humiliations before being given the same economic and social benefits as the other castes in India. The varna system was created to barricade out untouchables. The research makes a sincere effort to understand caste-related educational challenges. Even though they have experienced educational prejudice, kids from scheduled castes now have far greater educational ambitions. Due to historical discrimination by Hindus from higher castes, the socioeconomic circumstances of the scheduled castes are what they are today. The untouchables in India were subjected to many sorts of humiliation after Independence before being given access to the same economic and social privileges as the other castes. The educational attainment of the parents has a similar impact on the achievement of their children in school.

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CHAPTER 9

A COMPREHENSIVE REVIEW ON WOMEN'S SPEAKS IN THE DEVANGI COMMUNITY

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ABSTRACT:

Due to long-standing gender stereotypes, as well as the fact that women are often less educated and have lower social position, women in India confront a particular set of difficulties. The sin of gender discrimination has persisted in our culture. In South Asia, about 70% of women marry young, which, when combined with early childbirth and a lack of autonomy within conventional family structures, further strengthens their status as "disadvantaged" members of society. The inequality of women's status in India as well as the link between status and patriarchal ideals make the problem worse. Despite improvements in the political and economic engagement of women, there hasn't been much of a shift in the prevalence of gender discrimination or the dominating patriarchy. Men and women are treated differently in society as a result of the considerable effect gender stereotypes have on our values, judgments, and assessments from daily encounters. The Devanga community, a tiny weaving group with origins all throughout India, adheres to patriarchal rules and prejudices that guarantee male domination in practically all decision-making processes. Though no previous study has been done on this topic within the Devanga culture, the status of women within this society is debatable and merits consideration. This essay uses the perspectives of local women to examine the numerous forms of discrimination that they experience on a daily basis and to show the role that male privilege plays in maintaining that discrimination and providing fewer chances for girls than for boys. The aforementioned research study used an anthropological feminist approach to assess data collected from 120 women from the Devanga village using semi-structured questionnaires and interviews. Findings suggest that male dominance, early marriage, domestic duties, and orthodox beliefs and practices all contribute to the suppression of women's voices in this community, which can be seen as a barrier to providing girls with educational opportunities. According to research, women in India have made progress but are still regarded as the country's biggest single category of backward residents.

KEYWORDS:

Gender, Discrimination, Feminist, India, Society, Women.

INTRODUCTION

The continued interest in women's liberation is largely due to the oppression and subjugation that many women still endure. Women's advancement cannot be discussed in isolation from other political and economic aspects, which is why the liberation movement is still ongoing. According to some, modern India, with its own cultural history and legacy, is still a patriarchal culture where women are primarily responsible for upholding family traditions. There are several continuous discussions regarding the state of women in India, and as a result, gender inequality has emerged as one of the most commonly debated issues in both government and non-governmental groups, with a clear need to cease all kinds of

discrimination against women immediately. Although women's education is a hotly contested issue of relevance, it nevertheless causes controversy. Despite being trained to take on responsibilities like that of a wife and mother, researchers like Madigan noted that the execution of equal access laws has greatly extended females' alternatives. But there are clear discrepancies between where girls' education is now and where it ought to be in many regions of the globe. This assumption serves as the foundation for the research described in this article, with the understanding that the people of the community under investigation have various perspectives on how girls' education should be viewed and perceived. In order to provide women in India's Devanga weaving community a chance to have their perspectives, experiences, and life stories heard, this study sought to comprehend their lives and roles within the Devanga community. In doing so, an emphasis on knowing the educational options offered to women and girls in this community was specifically maintained as it would aid in understanding their positions in society [1], [2].

The researcher first thought that women in the Devanga tribe were socialized to be subservient and to adhere to patriarchal social norms both before and after marriage. This makes the gender disparity problem worse along with the lack of authority and voice for women. Sons are prioritized above females in India to maintain the masculine family bloodline, and the Devanga group closely adheres to this tradition. Investigating how gender prejudice is perceived and maintained within Devanga community households, as well as how it is reinforced by diverse social, cultural, and traditional settings, is necessary for a thorough understanding of this feature. A tiny weaving group in India with origins in numerous states is known as the Devanga. There are numerous hypotheses about the origins of this group, but it is generally accepted that they developed into an endogamous weaving unit as a result of the social structures and pervasive caste system in India. However, there is no literature that offers proof that this group adheres to stringent gender standards and stereotyped regulations.

Several ancient writings claim that members of this community wield major control over a variety of religious activities and traditions. After learning about the patriarchal practices in this community, it was crucial that the researcher provide enough information to help the women there discover their voices and understand their fundamental human rights. Being a part of this group and having preconceived notions that conventional wisdom and discriminatory norms should be left in the past prevents the researcher from being seen as being completely objective. This circumstance is common in feminist research that takes a socio-ethnographic approach and necessitates attentive observation of the phenomena under investigation in order to offer data that are reliable and can be confirmed by comparison to the data supplied in this study. To better comprehend the educational possibilities offered to or denied to a sample of women, which would eventually help them to enhance their life prospects in the future, was a significant driving force for the researcher [3], [4].

DISCUSSION

The variables that have created women's identities in society, such as marriage and motherhood, have been extensively examined in relation to gender roles of women in India. Motherhood is seen to be the very core of femininity from a cultural standpoint, and although this, along with married status, is rightfully regarded as significant, the researcher argues the present interpretation of these words confines and governs women's life. Armstrong emphasized an unsaid and unheard voice that focuses on individuals whose lives have been most negatively impacted by marginalization. This statement is made by Armstrong in the context of special education, but it may also be applied to the research at hand since the unheard voices in the community under study are those of the women. These voices may be

seen as needing to be heard, and hearing them out might help this study see things from fresh angles. The regulations established by the male community members are known to be followed by the women of this group, while it is unclear what the potential repercussions of disobeying the rules would be. Women in contemporary India are conscious of their disadvantaged position within societal institutions and understand that they will not be able to overcome it unless they are accepted as individuals, particularly by the male members of their families and society. Women are seen as "individuals in need of a male anchor" to ensure their acceptability in society and culture.

Because women are continually constrained by societal and religious norms and live lives split between traditionalism and modernity, this raises questions about the value of education. They don't appear to be able to free themselves from the activities that constitute a significant part of society. Because women can surpass men in many areas, gender equality has advanced significantly in many Asia Pacific nations when seen through the perspective of human development. Due to their greater susceptibility to poverty and difficulty accessing economic opportunities, which further limits their mobility in society, women in South-East Asia continue to face discrimination despite these advancements. Marriage has a huge influence on people's lives, particularly those of women. Because of this, scholars and politicians have begun to view marriage from the viewpoint of human rights, particularly in relation to issues of consent and age at marriage. Despite the implementation of rules, many women in developing nations, particularly India, are often forced into early marriages. Girls all around the world are impacted by child marriage and early marriage, which are both human rights violations.

India continues to be one of the top nations that encourage child marriage, among other nations. Because these weddings are planned and arranged by their families, it is likely that young brides have lower levels of education and less influence in their families. Concern about this issue has grown, especially in South Asia and Sub-Saharan Africa, where over 70% of girls are married before they are of legal marriageable age. Due to the potentially negative effects on these young women's health, this has been shockingly ubiquitous in the community described in this research. As a result, there is a need to further examine this issue. According to data from the Devanga community, parents are concerned even though they want their daughters to pursue academic goals since educating females makes it harder for them to find acceptable grooms, which is a very crucial factor for the parents. In addition, women who marry early may not be in a position to express themselves or establish their place within their family owing to their silenced voices, which reduces their chances of finding a good husband. Girls who are well-versed in domestic skills boost their chances of finding a suitable spouse, rather than educating them. The purpose of the study presented in this article was to adopt an emancipatory perspective in order to comprehend the numerous aspects of the suppression of women's voices as well as its effects.

The purpose of the present study was to give voice to women who the researcher considered were experiencing disadvantages in their life. The study made it possible to gather data and gave women a platform to tell their tales without the researcher's prejudice getting in the way. This led to the adoption of a feminist attitude because "feminism focuses on injustices that have historically developed and continue to exist in our society". This technique, according to feminist scholars, necessitates the development of an emotional connection with the participants since there are several routes to learning scientific information. In order to determine the extent of the issue, it was critical from the researcher's perspective to gather information on all facets of these women's lives, including their day-to-day activities, their roles within the families, as well as those of their husbands, and, most importantly, their

childhood experiences with gender discrimination and the availability of educational opportunities. According to the study, a woman's early experiences greatly influence the expectations she has for her children, as well as if she made any different arrangements for her son's educational possibilities compared to those for her daughter. The researcher thinks that change has to be made since the Devanga community is dominated by forces that encourage girls to marry early and ensure that women do not have freedom or financial independence. Researchers like mentioned male dominance as another important aspect that contributes to the repression of women [5]–[7].

The researcher also thinks that women are thought to need a male anchor to provide them emotional and social security. The goal of the study was to learn more about how a woman's perception of her place in society, which has been shaped by her early experiences, affects the educational options that are available to her. This was looked at using a method that gathered information from several sources and then properly validated the results. To respect the women's viewpoints and to build social connections while keeping feminist ideas in mind, a mix of semi-structured surveys and semi-structured interviews was used. This choice was made with the goal of producing a thorough account of the experiences and beliefs of women within the Devanga community as well as a comprehensive image of those experiences. Despite having literacy levels comparable to those of males, women may not be aware of their rights or, in some situations, may not even be aware that they exist, as this research reports. Perceived male superiority and cultural institutions built around it are a major source of opposition to women's accomplishments since they may silence their voices.

The original questionnaire was focused on 120 moms who were part of a purposive sample. The majority of the women who were invited to participate in this research had the trait of having two or more children, including both boys and girls. Almost majority of the ladies who were a part of the research fell within the 25–60 age range. Women were located using both public databases and personal connections. After choosing the sample, the research tools were created to learn more about the childhood experiences of these women and how they affected their adult lives. The goal of creating questionnaires was to make sure that each participant would understand the questions the same manner, allowing them to reply truthfully and voluntarily. In order to provide women, the flexibility to answer questions on their upbringing and motherhood in their own language, a mix of closed- and open-ended questions were utilized. Women were further divided into three groups depending on their educational backgrounds based on their questionnaire replies.

It was not done with the objective of separating women, but rather to examine the impact of education and how it affected how they saw their place in society. The researcher followed recognized ethical guidelines in order to prevent conflict between themselves and the community being studied as well as to protect their rights and privacy. This was made certain by providing participants with informational materials and informed consent forms prior to the delivery of surveys. The informed consent form requested written permission from participants to confirm they had read and completely understood the reasons for conducting this research prior to their involvement, whilst the information sheets offered details about the background of this study and why it was being undertaken. Out of the 120 questionnaires that were issued, 96 were returned, and 75 of the women agreed to interviews. According to the analysis of the returned surveys, participants valued the fact that their ideas were sought after and respected, which may have given them the motivation they needed to complete the questionnaires and provide their approval to take part in the interviews.

The participants were interviewed in semi-structured interviews to get in-depth information on delicate aspects of their life and to give them the flexibility to direct the conversation

toward topics that were important to them within the parameters of the research. Three of the 75 women who agreed to participate in the study opted not to participate because their husbands were aware of their involvement and they worried difficulty. The remaining four women wanted to be interviewed "just for fun," clearly unaware of the gravity of conducting a study of this nature. Five women asked to be called at a later time, but when they were, there was no response, which was also recorded as having withdrawn from the research. This left the researcher with 63 women, of whom 42 had one-on-one interviews and 21 telephone interviews. It's crucial to give interviewers a sense of confidence while yet tackling delicate subjects using relaxed, non-intrusive language. Examining the participants' childhood experiences through questionnaires and interviews revealed information about the gender discrimination they experienced as children as well as how their academic and extracurricular aspirations were not supported, which ultimately led to their emotional and physical repression [8], [9].

The treatment they received from the families of their husbands, their perspective of their function in society, and where they place themselves in that role were among the probing questions used to understand the women's life experiences and how they affected their opinions of that role. Most women found this to be a delicate subject, but because of the participants' high degree of trust, replies were honest and reliable. Maintaining trust and confidence with participants is crucial, according to some researchers, since it might encourage participants to provide sensitive and personal information and foster long-lasting relationships. Such sensitive information can be managed effectively through interviews, which at times were shaped by the interviewees themselves; therefore, they were regarded as active participants in the research process. In this paper, the researcher was required to reconstruct the past events in the lives of these women in order to be able to understand their current issues. Being a female researcher at this time was clearly important. Being a woman gave the researcher an advantage since it was simpler for her to influence social relationships than it could have been for a male researcher.

Based on discussions from interviews and questionnaires, a critical analysis of the literature, and the identification of several key issues and themes, it is possible to take some proactive steps to enhance the opportunities and quality of life for women in this community. Aspects that connected to childhood experiences were separated from those that took into account expectations from children and projected responsibilities in society after all the interview and questionnaire data had been transcribed. The third topic included aspects of women's dissatisfaction with their life, support from husbands, and loss of independence. Consequently, the following are the primary concerns this study addresses:

1. Women's childhood experiences;
2. The demands placed on youngsters;
3. Women's place in society.

The first theme included topics such gender discrimination in early life, unfulfilled childhood dreams, being the target of overly protective parents, and allocating money for the son's schooling. The second subject examined why some women had equal desires for daughters and boys, while others had stronger aspirations for sons. The third and most important issue included how women see their place in society, including their duties and prestige, and whether they are given the same rights as males. Despite the fact that this research was carried out in a tiny Bangalore neighborhood, a number of problems emerged that need further investigation and comprehension. Thematic analysis of the qualitative and quantitative data indicated that it was more common for males than girls to be born, with the repression of women and discriminatory practices in the educational system as the main

effects. Because her first two children were females, a 33-year-old lady was exposed to psychological trauma in order to have a third child. She was forced to have another kid since the family wanted a "male-heir" even though their financial security was poor. "My husband is a nice man, but he is totally reliant on his parents; he is unable to think or act independently, so I just keep quiet," the woman stated. Because my in-laws don't grasp anything, I am unable to accept anybody else's choices. I make decisions for my girls and he is sometimes consulted [10], [11].

Three of the sampled women underlined the hurt their parents felt when they were born as girls, which later drove these ladies to work very hard to become independent. Because a culture like the Devanga community now believes in oppressing women instead of giving them with self-sustaining options, women also expressed a wish to be treated similarly to males and to be given equal chances as men. A 37-year-old lady is forcibly kept inside the home because her husband fears for the corruption of her mind if she leaves. Her youth was also limited since her parents were of the opinion that females should be kept at home until they reached puberty. 38 of the 63 women who were questioned said that their liberties are constrained and tied to rigidly defined roles within the family. Poverty makes matters worse since it is known that girls from low-income households are married young, in part because younger females have less demand for dowry. The following quotes may be used to support this: "We had dreams of going to school, but our parents wanted us girls to get married as soon as possible"; "opportunities were less for us girls." I wanted to study, but I couldn't. My parents arranged my early marriage.

Another significant result was the stereotyping and indoctrination of females into roles that are distinctive to their gender. The study's 44-year-old participant said, "When I was in eighth grade, I really wanted to learn music, dancing, or an instrument, but my parents didn't take me anywhere. They used to never let us leave the home. Another participant said, "We simply grew up like way. I just wanted to go out, but I wasn't sent. Remained inside the home and gained household skills. Girls would study through the seventh grade and males until the tenth grade, it was made very clear. Girls were not permitted to leave the home once they reached puberty, which was the cause. According to a total of 21 women in the survey, if given equal educational chances, women would do better in society and be better able to manage domestic and outside obligations than males. "They should be left free; their desires should be satisfied and should not be contained within the four walls of the house," a 37-year-old lady stated. Because he believes that if I interact with others, my mind would become corrupt, my spouse won't allow me leave the home. Girls should always have support from their parents, husbands, and in-laws. They ought to get good care. That's the only desire I have; they too deserve to have happy lives [12].

Women in this research want for equality in society, but male community members often tell them to "shut up" since a woman's voice is not intended to be heard. Women in this society are still instructed not to express their thoughts, particularly in public, since doing so is "man's work." The oppression and subjugation of women are seen in practically every element of society. In a very patriarchal society like India, it is necessary to get the support of the male members in order to advance gender equality. When women discuss gender equality, it often seems more like they are trying to break free from a monotonous, constricting lifestyle. In their eyes, releasing women from the duties of a "care giver" in the home entails achieving equality.

The data gained showed that some women have encouraging spouses, which may be seen as a good element in motivating women to advocate for themselves. However, this problem has not gotten much attention in the academic literature. There is proof, like the examples below,

that emphasizes the spouse's encouragement: "My hubby was also incredibly helpful. He enrolled me in spoken English lessons, computer classes, and eventually courses for beauticians when we were married. My husband was incredibly kind and helpful in everything. He used to assist me in everything and recognized how I was different from how I was at my parents' house. Most Indian families, particularly those belonging to the Devanga group, expect their daughters to be obedient to their husbands and to do as they are told. This is a condition that might be referred to as psychological abuse since it is coupled with daughters' lack of education and independence [13], [14].

In addition, women acknowledged that despite their husbands' support, they had begun to experience emotions of shame, dread, and inadequacy since other family members play a large role in fostering conflict and discord. One instance to support this is a 33-year-old lady who had early harassment from her husband's parents because she had not provided enough money. Despite not having enough money to maintain three children, she was obliged to have a third child due to her inability to conceive a male after giving birth to two girls. Another case included a 48-year-old lady who disclosed that she had been humiliated throughout her life by her son and daughters as well as her husband, who was physically and mentally abusing her. Considering this instance in particular, it should be noted that both the husband and the children engaged in violent behavior, and that the victim was oblivious to the abuse because she lacked access to support systems and education. In the majority of these situations, women suffer the abuse in silence because it is unpleasant for them to address it with a third party and because they lack familial support.

CONCLUSION

In India, women's standing continues to be paradoxical and ironic, and Devanga women don't fare much better than other women. When the education and literacy of females in India are taken into account, the picture is less favorable. Even though the Indian economy is expanding so quickly, there is still worry and discussion about the educational level of women in India. Many Devanga women are beginning to understand the need of being given the same chances and rights as men, but they struggle to free themselves from patriarchy and tyranny. There are a number of causes for this, including, to mention a few, gender discrimination, a lack of educational options, and poverty. Data from this research also showed that parents are reluctant to provide daughters educational chances because they believe it would make it more difficult for them to find a suitable husband since no one in the Devanga society values an educated daughter-in-law. As a result, females are more likely to marry young. Evidence suggested that mothers understood the need of educating their daughters to prepare them for independent and prosperous lives in the future. But finally, they give in to society pressures because they lack guts and self-worth. These hegemonic concepts are prevalent because they confine girls and women to conventional roles, which diminishes them in a number of ways. This led to the encouraging discovery that mothers who had been subjected to prejudice and a lack of opportunity as children had decided to let their daughters choose their professional courses.

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CHAPTER 10

**ANTI-CASTE CONFLICTS IN INDIA: PLURALIZATION
CHALLENGES TO RELIGION AS A SOCIAL IMAGINARY**

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ABSTRACT:

Religion as a social imagination in India faces increasing problems as postcolonial democracy deepens. Fund mentalization challenges minority/multicultural imaginations while also combating the growing cultural heterogeneity and pluralization. Given the politics of caste among Muslims, the largest religious minority in the nation, religion has come under examination as the overarching identification category. Lower-caste Muslims began to adopt a new identity known as Pasmanda, which translates to "those who have been left behind," in the 1990s as a result of social justice and anti-caste politics. The Pasmanda discourse pluralizes the term "Muslim" and highlights internal heterogeneities and hegemonies. As a result, it challenges the notion of Muslims as a uniform minority in a nation with a varied cultural population and challenges the majority-minority paradigm. The reserve policy in public employment, education, and the legislature is a significant area of contention. The lowered-caste Pasmanda Muslims are increasingly organizing for a caste-based quota, contesting systems of recognition and redistribution, whereas privileged-caste Muslims often want a quota based on religion.

KEYWORDS:

Caste, Justice, Religion, Social.

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INTRODUCTION

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This paper examines how the logic of India's postcolonial democracy growth is posing new challenges to religion as a social fantasy. Its major argument connects the Muslim quota controversy to crucial issues of caste injustice. The essay addresses a theoretical area of modern social theory that examines how democracy and diversity interact. William E. Connolly, a well-known theorist in this area, contrasts "pluralization" with experiences of radical contingency, diversity, and transformation in a globalizing world while retaining the concept of "pluralism" to refer to established notions of diversity within the imagination of the territorial nation-state. According to him, pluralization is characterized by a "politics of becoming" that refers to a process "by which new rights, identities, goods, and faiths periodically struggle to move from subsistence below the thresholds of legitimacy and justice onto those registers". While the limits of pluralist politics are defined by the conflict between pluralism and pluralization, the "paradox of identitydifference," in which identity is preserved in a world of difference by the creation of important "others," raises additional concerns. Growing cultural diversity has become a reality of life, and efforts to promote pluralism are always met with fundamentalism, which poses serious obstacles to civility, tolerance, and cooperation. The internal minorities' challenges to the minority/multicultural vision that already exists are fueled by the pluralization process [1], [2].

Studies on the issues of "internal minorities" or "minorities within minorities" contend that multicultural accommodation frequently leads to simplistic communitarianism and reinforces the closure of ethnic boundaries, internal homogenization and domination of self-proclaimed leaders from the group elite, subjugation of vulnerable sections under collective norms, and perpetuation of illiberal socio-cultural practices that support interna This article's main points center on pluralization and challenges to preconceived notions of minority politics in modern India. We would contend that the pan-religious favored caste collectivities' social dominance is reproduced and strengthened by the existing majority-minority framework, which is based on religion. Thus, the underrepresentation of people from lower castes contributes to inequality. We will begin with some historical background in order to comprehend the present discussion [3].

Muslim Caste Is a Disinvention

The British colonial authority saw religious diversity as the key rift in Indian society. Hinduism was then religionized and assimilated as an internal moment, replacing caste1, a secular category that controlled South Asia's multireligious symbolic, sexual, and material existence. A "residual form of caste" owing to incomplete Islamization is typically used to explain the stamp of caste in non-Hindu communities such as Islam, even though the dominant orientalist-orthodox view frames caste in terms of Hindu religious ideology at one level. It is possible to interpret the idea that religion serves as the main category for entering South Asia and that caste is included under Hinduism as a widely held social fantasy. We are using Charles Taylor's definition of the "social imaginary" in this context. Taylor distinguishes between social "theory" and "imaginary" in an analytical manner. First, he uses the word imaginary to describe "the way ordinary people "imagine" their social environments, which is often not described in academic terms but is instead conveyed in pictures, tales, and legends. Second, a theory is often an elite concept whereas social fantasy is more commonly accepted. Thirdly, Taylor asserts that "the social imaginary is that shared understanding that makes possible common practices and a widely shared sense of legitimacy," while simultaneously recognizing that "shared sense" and commonality are under pressure because "pictures hold us captive".

DISCUSSION

According to the historical record, religion did not predominate over other identities like caste, sect, area, language, and so on until the nineteenth century in India. However, when British colonialism became more intense and India was mapped through an orientalist theological lens with the assistance of collaborators within the local pan-religious elite, this perception of Indian society started to change. Social identities were significantly impacted by the interaction of three factors: interreligious violence; religious revivalist/reformist movements supported by print capitalism and new transportation technologies; and colonial classification and governance strategies. According to van der Veer, in particular, the conflict among pan-religious upper caste elites finally fueled religious nationalism, leading to British India's partition into India and Pakistan in 1947. According to Taylor, "It often happens that what starts off as theories held by a few people come to infiltrate the social imaginary, first perhaps of elites, and then of the entire society." As a result of pedagogical interventions and governance techniques, the elite colonial and native articulations of religion integrated themselves as a widely accepted and shared social imagination [4], [5].

No social imagination, however, can ever exhaust all possible meanings, and its structure involves important inclusions and exclusions. As the links between the state, theologies, the economy, and social authority in general changed throughout time, caste has traditionally

been a dynamic institution. Dirks has uncovered the origins of the Hindu caste, which was created under colonial rule. Fanselow, however, points out a fascinating contradiction in the Muslim caste system: anthropologists have generally agreed that caste exists among Indian Muslims, although many Indian Muslims themselves continue to deny this. How can this erasure be explained? Fanselow finds a close relationship between Muslims' rejection of caste in a setting when both groups are asserting their religious differences and Hindu society's presentation of caste as its primary emblem. In light of this, "insofar as caste or caste-like structures and values existed among Muslims, they had to be disinventedwhen caste became a gate-keeping concept, it thus also became an ethnic boundary marker to distinguish Hindus from non-Hindus".

Muslim-Minority Politics in Transition:

The politics of caste among Indian Muslims, the largest religious minority, increased examination of the social imagination shaped by religion as the overarching category. Ansari states that lowered-caste Muslims of Dalit, Backward, and Tribal origins, who make up about 85% of the Indian Muslim population, began to enact a new identity known as Pasmanda2 in the 1990s as a result of a new spiral of social justice and anti-caste politics. Sociological descriptions typically list four different Muslim status groups: the Ashraf, or high-caste sections, which include native converts from high-caste Hindu origins and Muslims of foreign descent3; the Ajlaf, or converts from Shudra occupational origins; the Arzal, or converts from the formerly untouchable origins; and, finally, the class of Adivasis, which refers to converts from The highest castes are the Syeds, Sheikhs, Mughals, and Pathans, with the position of the Syeds being comparable to that of the Brahmins in the Hindu community ; the Julaha , Dhuniya, Teli, Badhai, and so on comprise the Backward Muslims; the Bakho , Most Pasmanda Muslims work as small peasants, craftsmen, and workers in the insecure informal sector of the economy since caste and class are correlated . According to the Anthropological Survey of India's People of India project, 705 biradaris have been identified. Muslims often use the terms zaat or biradari to allude to caste.

The aristocratic Ashraf Muslim hegemony has been under growing attack from the Pasmanda. Pasmanda politics has focused its attention on the internal caste outsiders, in contrast to Muslim politics, which places a strong emphasis on interreligious strife and places the external religious other the Hindu majority in the center. Population-wise, the Pasmanda has been described as the majority inside the minority, seeking a pan-religious horizontal unity of lesser castes and tribes in place of vertical solidarity along religious lines. The reservation policies in public employment, education, and the legislature were one of the key areas of contention. The lower-caste Pasmanda Muslims organized in favor of the caste-based quota, whilst the privileged-caste Muslims mainly favoured quota based on religion. Following Partition and the reorganization of the nascent Indian State away from a normative framework of secular nationalism, the provision of a separate electorate and reservations in public employment that Muslims enjoyed during the colonial period in India were discontinued after Independence in 1947. The main purpose of affirmative action measures, which were portrayed as "reservations", was to make up for past discrimination against caste groups under caste subjugation. In contrast to the colonial era, when the word "minority" referred to both religiously and culturally backward people, there was an "uncoupling of 'backward classes' from minorities" during the postcolonial period [6], [7].

The "cultural rights" of the minority were divided into religious and linguistic minorities. At the same time, "political rights" were granted to the castes and tribes that had been oppressed, namely the Scheduled Castes, Scheduled Tribes, and Other Backward Classes. Through numerous constitutional provisions4, the numerically underrepresented religious and

linguistic minority seek to be safeguarded. On the other hand, those who were seen to be at a disadvantage, such as SCs, STs, and OBCs, benefited from reservation regulations. The subjugated castes and tribes were seen as fleeting minority that would eventually disappear, but the religious and linguistic minorities were envisioned as "permanent minorities". The postcolonial minority imagination of the Indian State is mostly captured by religion-as-difference and caste-as-inequality.

However, the inclusion of lowered-caste Muslim communities as beneficiaries of the quota in public employment significantly questioned the existing constitutional and policy consensus religion as difference, caste as inequity. The federal government publicly recognized the Mandal Commission's report, which had advocated a quota in public employment for the Other Backward Classes and had included 82 lowered-caste Muslim communities. The Mandal moment was a formal acknowledgement of caste's imprint on ostensibly egalitarian faiths like Islam, in contrast to the caste system's pervasive orientalist-colonial legacy as a Hindu institution. It sparked a discussion about quotas among Muslims and signaled the revival of the Muslim caste as the oppressed or "disinvented" under favorable circumstances. The Pasmanda contestations and the Muslim quota discussion, which emphasized the heterogeneity of Islam and pushed back against the idea of "the Muslim" as a monolithic religious group, will be critically reconstructed in the part that follows.

Negotiations and Contestations in the Muslim Quota Debate

Muslims might be accommodated within the current relevant quota categories, which are the Scheduled Castes, Scheduled Tribes, and the Other Backward Classes, with the option of reservations based on religion being barred. The OBC category was left vague, although the SC and ST groups had very clear definitions. To determine the backward classes, the President may form a Backward Classes Commission under Article 340 of the Constitution. While the characteristics of groups that may be regarded as OBCs have been the subject of lively discussion, B. One of the key architects of the Constitution, R. Ambedkar, believed that "backward classes are...nothing else but a collection of certain castes". Although there has long been a history of OBC reservation laws in several states, the category wasn't officially established at the national level of government in India until Prime Minister V. P. Singh accepted the Mandal Commission Report in 1990 [8]–[10].

According to the Mandal Commission Report, 82 Muslim groups qualified for 27 percent hiring preferences in government jobs, on par with Hindu OBCs. All untouchables who converted to any non-Hindu religion, and such occupational communities which are known by the name of their traditional hereditary occupation and whose Hindu counterparts have been included in the list of Hindu OBCs," were the two criteria that had been developed for identifying non-Hindu OBCs. Dhobi, Teli, Dheemar, Nai, Gujar, Kumhar, Lohar, Darji, Badhai, etc. are a few examples". The Mandal Commission Report "rejected the representations from some Muslim organizations seeking that all Muslims should be treated as backward", continuing the legacy of the report of the first Backward Classes Commission. The Mandal Commission Report's criteria ultimately made it possible to classify as OBCs the so-called Ajlaf and Arzal Muslim tribes.

The majority of Ashraf Muslim classes were labeled as privileged groups and were not included in the OBC category. The Supreme Court's landmark decision5 upheld the 27 percent reservations for OBCs on November 16, 1992, after two years of widespread protests and litigation, mostly by privileged caste student groups concerned that the Mandal recommendations would threaten their monopoly in public employment. While several states had previously established backward class reservation plans, at the federal level, OBC

reservations began on August 13, 1993, or approximately 44 years after the Constitution's promulgation. Only a small proportion of Muslims from privileged castes were excluded from the OBC group, which in theory covered Muslims from lower castes, who make up the majority of the Muslim community.

When the Association for Promoting Education and Employment of Muslims was established in 1994, the topic of Muslim reservations, which had "rested for a half-century," was unexpectedly resurrected in the Mandal setting. A number of prominent members of the Muslim community, including Maulana Mohammed ShafiMoonis, vice president of the All-India Muslim Majlis-i-Mushawarat, Syed Shahabuddin, a Janata Dal MP, Syed Hamid, a former vice chancellor of Aligarh Muslim University, and EbrahimSulaimanSait, a Muslim League MP, founded the Association for Promoting Education and Employment of Muslims. On October 9, 1994, it conducted its inaugural Convention on Reservation in New Delhi, "with the tacit support of the Congress". Instead of making accommodations in the existing categories, the SC, ST, and OBC, the Association for Promoting Education and Employment of Muslims supported "a separate quota for Muslims". One of the key figures in the Association for Promoting Education and Employment of Muslims, Syed Shahabuddin, an Ashraf Muslim who belongs to the most revered Syed caste among Muslims, stated unequivocally that "the entire Muslim community in the country forms a backward class".

The reports of the two commissions the National Commission on Religious and Linguistic Minorities and the Prime Minister's High-Powered Panel, also known as the Sachar Committee established by the United Progressive Alliance government, led by the Congress Party, in 2004–2005, gave the demand for Muslim reservations a boost. The Ranganath Mishra Commission report, which was presented in 2007, placed more emphasis on remedies than the Sachar Committee report, which was issued in 2006 and analyzed the socioeconomic situation of the Muslim population in general. In regards to Muslim reservations, the Ranganath Mishra Commission report recommended a quota of 10% for Muslims and 5% for other minorities in public employment and endorsed that "the minorities especially the Muslims should be regarded as backward within the meaning of that term as used in Article 16 of the Constitution notably without qualifying the word "backward" with the words "socially and educationally". "We are convinced that the action recommended by us above will have full sanction of Article 16 of the Constitution," the study said. However, should there be an impractical obstacle preventing the implementation of this recommendation, we advise that instead 8.4% of the 27.5% OBC quota be set aside for minorities, with a breakdown of 6 percent for Muslims and 2.4 percent for all other minorities. The study recommended assessing the minority presence in the "religion-neutral" Scheduled Tribe category and taking corrective action to address imbalances. To completely de-link the Scheduled Caste status from religion and make the Scheduled Castes net fully religion-neutral like that of the Scheduled Tribes, the Ranganath Mishra Commission report recommended "that Para 3 of the Constitution Order 1950 should be wholly deleted by appropriate action" [11]–[13].

Although reserves seem to be a popular desire among the Muslim community, there is no agreement on how reservation policy should be implemented. In general, two different types of claims have been made: the first is reservations on the basis of "community" per se by those who prioritize the dimension of inter-group inequality, and the second is reservations for the community mediated based on "caste" by those who think the internal inequality dimension is far more important. A Joint Committee of Muslim Organizations for Empowerment was established on June 11th, 2007 to advocate with the government for the acceleration of the Sachar Committee and Ranganath Mishra Commission recommendations'

implementation. The National Movement for Muslim Reservations was officially launched by the Joint Committee of Muslim Organizations for Empowerment on February 10, 2010, in New Delhi, under the leadership of Syed Shahabuddin, following the government's formal submission of the Ranganath Mishra Commission report in December 2009. The Association for Promoting Education and Employment of Muslims was founded in 1994, and the National Movement for Muslim Reservations promised to fight for a quota of 10% for Muslims.

However, the Ali Anwar-led All-India Pasmanda Muslim Mahaz and other lowered-caste Muslim organizations have continuously opposed the stances on reservations espoused by Muslim groups starting in 1994. There have been instances of physical violence during the conflict between the Ashraf and Pasmanda factions. In Suman 2017, p. 60, Ali Anwar describes how he and other Mahaz activists were attacked in Patna in 2006 when the Sachar Committee was there. When Ali Anwar started to voice Pasmanda Muslims' concerns at one of the public hearings on Muslims' socioeconomic problems by the Sachar Committee, he was attacked by Muslims from the privileged caste. "The punch-up was going on right next to a police station," says Anwar, accusing a Muslim IAS official from a wealthy caste of providing the crowd with covert assistance. The activists from Pasmanda had shattered hands and teeth. As I was led out of another door, my life was saved".

Ali Anwar, the founder of the Mahaz and one of the most prominent Pasmanda voices, makes the following observation in reference to the diverse reactions of the community to the Mandal Commission's recommendation to include Muslim lowered-castes: "A large section of Muslims consider the recommendations of the Mandal Commission as God's blessing. However, a segment, no matter how little, also views this as a tool for creating separation. Anwar asks, "Is it not the case that the demand of total reservations has been raised to suppress the demand of Muslim Dalits?While harshly criticizing Muslim leaders like Syed Shahabuddin and organizations like the All-India Muslim Personal Law Board and All India MilliCouncil for "singing the tune of "total reservation.

The Muslim religious and political organizations vehemently objected to it when the Andhra Pradesh government granted a 4 percent quota to Muslim backward castes in 2007, following their move to grant 5 percent reservations to the entire Muslim community being rejected twice by the Andhra Pradesh High Court in 2004 and 2005, respectively. According to the United Muslim Action Committee, "Such caste-based division was inadmissible under Shariat". A "fatwa" against the quota had been published by around six Islamic schools. Muslim caste groups were referred to as "artificial" groups by the AsaduddinOwaisi-led Majlis-e-IttehadulMuslimeen, which claimed that the quota was an "unwarranted attempt to create divisions among Muslims". According to the Minister for Minorities Welfare Mohammed Ali Shabbir, the amended quota would apply to 90% of the Muslims in Andhra Pradesh, "except Syeds, Mughals, Pathans and other sections which are equivalent to upper castes among the Hindus". Anwar disputes the idea of a uniform Muslim community. The gradated inequities inside are brought into stark contrast by him: "The Muslim society is divided into numerous forward-behind and backward within backward parts. There is a group whose circumstances are much worse than those of Hindu Dalits. According to Anwar, this portion has been designated as arzal, kameena, and other terms. The main justification for opposing the notion of a "separate quota" for the entire Muslim community and advancing the demand for "sectional reservations" for oppressed caste groups is the existence of status-based power disparities within the Muslim community.

However, there are additional concerns and justifications for objecting to a quota based on religion. It is said that a quota for all Muslims is "unconstitutional". According to Anwar and Sikand, there is no provision for religiously motivated reservations. Anwar describes such a

demand as "separatist". It is believed that it would "fuel the fires of communalism and Hindu-Muslim conflict, which would inevitably hurt the Dalit/Backward Caste Muslims the worst, being they are the principal victims of communal violence". According to instrumentalists, there is concern that the Ashraf Muslims, who own cultural capital, "would inevitably hog the lion's share if a separate quota in jobs and educational institutions was made for all Muslims". For the same reasons why, a distinct Muslim quota is questioned, Ali Anwar is also dubious of creating a sub-quota inside the OBC group that is just for Muslims of lower castes, or a vertical divide. Because Pasmanda Muslims reportedly have not been able to profit proportionally from the OBC quota, such a quota is often suggested. Anwar characterizes it as "a crafty move to create and promote communal strife between Hindu and Muslim Backward Castes", which is one way of putting it.

In addition, he contends that "The claim that Muslim Backward Castes have not been able to benefit much from the 27% quota set aside for Backward Classes by the Mandal Commission because these benefits have been cornered by some more powerful and influential Hindu Backward Castes first needs to be established." To demonstrate this, surveys must be conducted, yet to date, no surveys have been conducted. Following elections in five States, including the key State of Uttar Pradesh, the UPA administration, headed by the Congress Party, declared a 4.5 percent sub-quota for backward groups among minorities in the Central OBC quota on December 22, 2011. Rashid Alvi, a spokesman for the Congress, said that just 3% of Muslims were really able to take advantage of the 27 percent OBC quota, despite the fact that around 64% of Muslims were already entitled for a reservation. Muslims cannot compete with Yadavs and Kurmis who corner the largest advantages due to their illiteracy and severe backwardness. We are dedicated to providing a sub-quota for Muslims, which is crucial. Ali Anwar voiced his opposition to the 4.5 percent Muslim sub-quota in a speech in 2012.

CONCLUSION

Generally speaking, the pluralization consequences brought about by the expansion of India's democratic experiment have undermined religion as a social fantasy. In postcolonial India, religious difference has historically defined majorities and minorities. The mutual accommodation of privileged-caste elites often comes from the political rivalry between the majority and minority, which frequently has violent undertones, at the cost of the aspirations for justice of the pan-religious lowered-caste and tribal collectivities. In this regard, politicized religion often eliminates internal disparities and heterogeneities. The majority-minority concept works against social justice by emphasizing united and monolithic religious collectives. The Pasmanda discourse pluralizes the term "Muslim" and shatters the idea of Muslims as a homogenous minority in a nation with a varied culture by focusing on internal heterogeneities and hegemonies. It so challenges the majority-minority paradigm, which continues to be politically dominant in nations all over the globe. The framework's story, as presented in this article, is probably applicable to similar circumstances in nations other than India.The argument over Muslim quotas has been reconstructed to show how Pasmanda practitioners were able to oppose Ashraf hegemony and assert their own agency thanks to the legitimacy given to the Muslim caste during the Mandal era. The Ashraf Muslims, a former governing class and old elite, are still powerful and make up a power elite, according to evidence put up by The Mahaz, disqualifying them from reservations. The primary point of contention over quota rules between the Ashraf and Pasmanda groups has been which group should get preference: caste or religion? The Mahaz has emphasized that religious populism stifles Pasmanda ambitions and that a regime of peace and justice is more supportive of Pasmanda Muslims' concerns about their socioeconomic growth. According to Ali Anwar, a

middle class among Muslims has formed after Independence and will ensure its position in politics and the workforce. Provocative phrases are not necessary to do this, according to Anwar. The Mahaz has constantly resisted using religion as a category for inclusion or exclusion. It has sought distinct accommodations for Muslims from degraded castes and tribes under the Scheduled Caste, Scheduled Tribe, and Other Backward Class classifications via category amendments.

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CHAPTER 11

A COMPREHENSIVE REVIEW ON HEALTH CARE EDUCATION THROUGH ENTREPRENEURSHIP

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ABSTRACT:

This research highlights the topics covered in entrepreneurship education in health care education as well as the various teaching techniques used. There is evidence that entrepreneurs play a part in public health care, as seen by the rise of health care entrepreneurship in several nations over the last few decades. As a result, training in entrepreneurship is necessary for health care personnel. Health care education continues to be centered on conventional teaching methods and does not sufficiently address the topic of becoming an entrepreneur. The information was gathered from six Finnish polytechnics' lecturers through email. The data were statistically analyzed, and content analysis was used to examine the open-ended questions. About 23% of the instructors have given lessons on entrepreneurship. Lectures, project work, and corporate visits were the most common instructional techniques. The topics covered in the classes included starting a business, entrepreneurship in general, and marketing. The majority of the instructors have worked with the business owners or the concerned firms. In other entrepreneurship-related courses, almost 33% of the professors often considered entrepreneurship.

KEYWORDS:

Entrepreneurship, Economic, Health care, Social.

INTRODUCTION

Health care entrepreneurship is not a recent development. Many nurses were business owners before World War II. Due to social and economic developments after the war, nurses started to serve in public services in many nations. One percent or less of nurses are business owners. If a nurse provides care, education, research, and administrative labor as distinct nursing services in the private sector, such person is considered an entrepreneur. In recent decades, more nurses have started their own businesses due to social, political, and economic causes such the economic crisis, nurses' discontent with their jobs, and changes in the public's and customers' health demands. The creation, scope of practice, and regulation of nurse entrepreneurs will also be influenced by the economic framework and laws that are enacted at the federal, state, and municipal levels. The idea of entrepreneurship is significant for all nurses who are in administrative roles and need to grasp changes in the organizational process, not only clinical nurses [1], [2].

Health care personnel may make use of knowledge of entrepreneurship and entrepreneurial abilities when they must find out how to do more with less resources during unpredictable economic times. According to certain research, one of the biggest obstacles for nurses who desire to start their own business is a lack of entrepreneurial expertise. According to nurse entrepreneurs, conventional nursing-based education does not adequately prepare them for entrepreneurship or the creation and management of a business. As a result, there has to be a

serious conversation about how education might encourage nurses to become entrepreneurs. This paper tackles the problem by outlining the entrepreneurial curriculum at six different polytechnics in Finland. We concentrate on the breadth and character of entrepreneurship education as well as the strategies instructors use when tackling the topic of entrepreneurship based on a survey performed among teachers in the health care industry.

As social developments allow for new entrepreneurs to enter the market, entrepreneurship is becoming more and more significant within the health care sector. The amount of study on entrepreneurship in the health care industry, and specifically on enterprise education in nursing education, is extremely limited. Previous research has highlighted a variety of barriers that may prevent nurses from starting their own businesses, including a lack of business knowledge and expertise, economic challenges, and a lack of support from their peers and society at large. Additionally, politics surrounding public health care services, such as social enterprises, have an impact on entrepreneurship in the healthcare industry. According to several research, one of the biggest obstacles for nurses who wish to start their own business is a lack of entrepreneurial expertise. According to nurse entrepreneurs, conventional nursing-based education does not adequately prepare them for entrepreneurship or the creation and management of a business. It is thus necessary to have a serious conversation about how education might encourage nurses to become entrepreneurs [3], [4].

The report describes entrepreneurial education at Finnish polytechnics in order to solve the problem. All educational levels in Finland must include entrepreneurial education, according to the Ministry of Culture and Education. It implies that information and abilities, especially those related to entrepreneurship, are further developed at the secondary level and in higher education. In accordance with the goals established for entrepreneurship education at each level of education, an entrepreneurial culture and processes are best implemented in collaboration with the operational environment. There isn't a single theory of entrepreneurship in the scientific field. Even the idea of entrepreneurship is vague; study in the area focuses on a variety of topics, including entrepreneurship theory, various kinds of entrepreneurs, the entrepreneurial process, organizational structures, the outside world, and results. Instead of using a theoretical conception of entrepreneurship in our research, we use a pragmatic one. A relatively wide definition of entrepreneurship has been established by the European Commission:

DISCUSSION

The capacity of a person to put ideas into practice is referred to as entrepreneurship. It comprises the capacity to organize and manage projects in order to accomplish goals. It also includes innovation, taking risks, and being creative. As a result, everyone benefits from assistance in daily life at home and in society, workers become more aware of the context of their job and are better equipped to take advantage of possibilities, and entrepreneurs have a solid platform on which to build a social or commercial activity. The definition of entrepreneurship includes the key elements of entrepreneurship in a theoretical sense, such as resourceful people exploring, identifying, and taking advantage of opportunities, breaking creatively with convention, taking and managing risk, and organizing and coordinating resources. Additionally, it recognizes that entrepreneurship and opportunity exploitation may occur inside existing organizations rather than always implying the founding of new businesses. This introduces us to the idea of intrapreneurship and corporate entrepreneurship, which we use to describe the activity of creating new businesses and strategy renewal inside an established organization in order to take advantage of new possibilities and create economic value. Regardless of scale, intrapreneurship is described here as entrepreneurship inside an already-existing organization. In the field of healthcare, it refers to a paid nurse who

creates, advertises, and provides a unique nursing practice. Thus, the concept of entrepreneurship encompasses all forms of entrepreneurial activity, from founding and operating a business to acting entrepreneurially in any area of one's life.

The various aims and objectives of entrepreneurship education include giving participants the necessary set of skills and competences for starting a new business or managing an existing one. They also include improving participants' entrepreneurial abilities and behavior in daily life. Since a deeper knowledge of the entrepreneurship phenomenon is likely to have an impact on participants' start-up abilities or other entrepreneurial competencies, for example, the goals of entrepreneurship education overlap at least somewhat. The way entrepreneurship is taught, however, may be affected by the varied goals of a given program. Students learn about entrepreneurship and its place in society via entrepreneurship education. Teaching students how to assume responsibility for their own learning, careers, and lives is a necessary component of entrepreneurship education. Taking initiative, taking chances, and accepting responsibility are only a few examples of related talents. Learning about the problems associated with business start-ups and business management is a necessary part of becoming an entrepreneur [5], [6].

The aims of the education in question, which also have something to do with the program's target audience, determine the content of the entrepreneurial education. According to Berry et al., entrepreneurial programs should emphasize practical knowledge, and there is need for courses on invention, design, intellectual property, and social media. Because teaching about entrepreneurship encompasses both the arts and sciences, the teaching and learning techniques used in this field are particularly crucial. Additionally, the methodology and instructional strategies used should align with the program's goals. However, according to earlier study, lectures, reading the relevant literature, and essay-writing were the most common instructional techniques in entrepreneurship education. Traditional approaches may be beneficial for teaching entrepreneurship principles, but they make it challenging for students to comprehend entrepreneurship on a deeper level. As a result, entrepreneurship education places a strong emphasis on learning via doing as well as using target-oriented and social learning approaches. It is often required for entrepreneurship programs to build a strong link between working life, practice, and business since the goals frequently involve educating students to operate and manage firms as a whole. This provides the programs a real "flavour" and allows the students a chance to get to know various businesses and organizations in the healthcare industry.

Data Gathering

Teachers working in the healthcare industry at six randomly selected Finnish polytechnics were asked to complete a questionnaire and send it to them by email in 2009. There were 23 polytechnic institutions in Finland at the time that offered programs in health care. With the help of the polytechnics taking part in the research, we were able to gather the email addresses of the 474 health care instructors in the selected polytechnics. The questionnaire received 111 responses from health care instructors after one reminder, for a response rate of 23%.

Inquiry Form

A questionnaire created for this research based on the body of current literature was used to gather the data. The questionnaire asked about background information, entrepreneurial education, and collaboration between educators and businesspeople. Gender, title, training program, prior job experience as an employee in a company or acting as an entrepreneur, if any relatives are business owners, teaching about entrepreneurship, and prior

entrepreneurship education were among the background variables. We questioned the instructors whether they included entrepreneurship in other degree programs or just taught it on their own.A question with an open-ended response was used to discuss the main goals and course material for entrepreneurship classes. Teachers were asked to choose their preferred teaching strategies for entrepreneurship instruction from a list of possibilities when it came to the teaching techniques. The frequency with which the instructors incorporate entrepreneurship into their other instructional activities and how often they collaborate with entrepreneurs was also questioned using a four-point Likert scale.SPSS 16.0 was used for the statistical analysis of the data. The variables were described using frequency tables and descriptive statistics. To compare the mean scores, an Independent Samples -Test was used. The One-Way ANOVA method was used to compare the groups for background factors that span several groups. Using Fisher's exact tests or Pearson's chi-squared tests, the relationship between background factors and specific items was examined. Only those observed significance levels those that were deemed statistically significantare provided. Content analysis was used to examine open-ended questions [7]–[9].

Ethics-Related Matters

There were no unethical issues with this research. Only the randomly selected polytechnics that had granted us permission to conduct the research were the source of the data. We received lists of names or email addresses for the lecturers from the polytechnics. The Webropol program sent an email with a link to the survey. Along with the link came a cover letter outlining the research. It was indicated in the cover letter that the research was completely voluntary and anonymous. The identities of responders are not made public by the Webropol initiative. The completed questionnaire was taken into consideration as informed consent for the investigation.

Education in Entrepreneurship: Goals and Content

The major goals of entrepreneurship education were to help students launch or manage a business, learn about entrepreneurship, and develop an entrepreneurial mindset. The main goal was often to teach the students how to launch or manage a business. The course's main topics were marketing, entrepreneurship in general, and establishing or operating a business. Additionally, the classes included topics like productivity, work quality, leadership, and customer focus. The demands of EU press education strategy must adapt to a changing society. The growth of entrepreneurial activities in health care education is one of the needs, and these abilities may be picked up via professional training or courses. To teach entrepreneurship in health care education, instructors must expand their understanding of the subject and their understanding of how to teach it.

Less than a quarter of the instructors who took part in this survey had experience teaching entrepreneurship, according to our study. According to Hytti and O'Gorman's results, entrepreneurship teaching activities are favorably correlated with instructors' past entrepreneurial experience. In order to assist students in their efforts to become entrepreneurs, a health care teacher must be aware about and skilled in subjects relating to health care entrepreneurship. Therefore, in order for them to be inspired and capable of encouraging entrepreneurial behavior among their pupils, health care instructors need to become more aware of the opportunities for entrepreneurship and more skilled in teaching about it. The study of entrepreneurship is mostly restricted to entrepreneurship programs or courses; it is not strongly ingrained in other courses. The health care educators who took part in this research do, however, seem to have some degree of business and entrepreneurial connections. Through methods like workplace visits, collaborative teaching, and hands-on training, they

have been able to expose their students to genuine business and working life. It is also intriguing to see that the professors do not appear to fully use the chances for entrepreneurship instruction in their various courses.The bulk of the topics covered in the entrepreneurship courses found in this research were related to establishing and managing a business. Thus, it seems that these educators are eager to help their pupils develop the skills necessary to operate as entrepreneurs or businesspeople in the future. This may be true because these educators have had entrepreneurial experiences and may have different ideas about how to structure healthcare than educators who have not. The study's participants' professors don't appear to emphasize the importance of learning to be an entrepreneur as opposed to merely being one sufficiently. The health care industry, however, may benefit most from intrapreneurship and corporate entrepreneurship, which refers to entrepreneurship within an existing organization, as nurses and other healthcare professionals need entrepreneurial skills to be able to deal with uncertainty as well as changes in public sector organizations or political influences. The explanation may be that while the term "intrapreneurship" was foreign to health care instructors, the kind of conduct described in this research was self-evident. A larger percentage of students who may normally only see entrepreneurship as a distant alternative for their future jobs would be "accessible" to intrapreneurship. Additionally, because it makes it simpler for instructors to study and educate about many entrepreneurial routes, this may not provide too many difficulties for the educator [10]–[12].

Another crucial component of entrepreneurial education is pedagogy. The manner in which entrepreneurship is taught to students matters. When teaching about entrepreneurship, the study's instructors used a range of techniques. Unexpectedly, instructors didn't use simulations into their lessons. It could be because entrepreneurship education is still relatively new in Finland and we don't yet have simulation laboratories for it. More significantly, the instructors actively introduced the business world to their pupils. Teachers utilized traditional lecturing a lot as well. It is difficult to determine if one strategy would be superior to another, according to previous research. Traditional teaching approaches, on the other hand, are unlikely to sufficiently enlighten students about entrepreneurial behavior and, more crucially, to provide them the chance to "taste" entrepreneurial activity in reality. As a result, there must be a balance between various approaches, and they must take the target audience and program goals into account. Teaching approaches that may be used to teach entrepreneurship must be updated for health care professionals. Additionally, it would be beneficial to set up the teacher's ongoing education about how to teach entrepreneurial skills.

Teachers also mentioned adopting techniques that are inspired by the workplace, such corporate visits or expert talks from businesses. Teachers in this survey said that they often collaborated with outside entrepreneurs or businesses. Even though they do not teach about entrepreneurship, the majority of instructors sometimes collaborate with entrepreneurs and businesses. This collaboration may take many different forms. The growth of the teacher as an educator as well as the students' learning processes may be supported by the entrepreneurs. Although instructors work with business owners, they seldom incorporate entrepreneurship into their other teaching activities. It is important to include entrepreneurship-related skills and knowledge into other instructional activities. This calls for broadening the scope of entrepreneurial education's goals throughout the whole health care curriculum. Integrating the teaching of entrepreneurial skills with other educational activities and courses would be even more crucial [13], [14].

To increase the dependability of the survey, it was piloted. Following the pretesting, certain phrase decisions were changed for clarity. A renewal inquiry was conducted around two

weeks following the first inquiry and enhanced the external validity. Even with the renewal inquiry's improvement, the ultimate response rate was still just 23%. This reduces the study's potential to be generalized. When gathering information by email, there is often a poor response rate.

The low response rate can be a sign of the instructors' overall disinterest or unfavorable perception of entrepreneurship. Despite these drawbacks, the topic is crucial for society and has not received much attention in Europe. Geographically, the instructors reflected the distribution of health care teachers throughout Finland; also, the teachers represented the national average for health care teachers in terms of background variables.

CONCLUSION

Independent of the sector, entrepreneurial abilities are required in the health care industry due to changes in working life. For this reason, entrepreneurship should get increased emphasis in the curriculum of health care education programs. Even though many instructors work with entrepreneurs and businesses, only a small percentage of health care teachers now educate about entrepreneurship. If they had more training on how to teach it, health care teachers would become more familiar with entrepreneurial education. In entrepreneurial education, it is important to place a special emphasis on the teaching strategies. If this were the case, more instructors would likely start using more experience learning techniques while using conventional teaching techniques less often. Especially when it comes to enterprise education in nursing education, very little study has been done on entrepreneurship in the health care industry. Future research should establish the best teaching strategies for entrepreneurship education in the healthcare industry.

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CHAPTER 12

DALIT CONVERSIONS AND CHRISTIAN MISSION: IN SEARCH OF A TOUCHABLE BODY

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ABSTRACT:

This essay aims to examine the social and cultural effects of the widespread religious conversion movements that took place in Rayalaseema culture between 1850 and 1880, with a focus on Dalits. This essay will draw on historical sources such missionary correspondence, periodicals, books, and pamphlets. It will also draw on oral histories gathered from the field. Dalits and missionaries were brought together and created a bond as a result of the mass conversion activities. Missionaries mingled with Dalits, had meals with them, lived with them, and turned forbidding and "polluted" ghettos into social spaces in their attempts to establish a new Christian society of Dalit converts. In this essay, it is claimed that Dalits were liberated and made to feel more human by the missionaries' methods. It will look at how these actions had unforeseen effects. It is important to keep in mind that the missionaries' goal was to spread Christianity, not to eradicate caste. How did the missionaries help the Dalit converts engage socially and foster a sense of community? The study makes the observation that community conversion efforts in colonial Rayalaseema destabilized the caste system and brought about substantial changes in the social life of Dalits based on particular events, occurrences, and instances documented in the missionary archives and oral interviews.

KEYWORDS:

Christianity, Dalits, Mass Conversion Movements, Caste, Social Equality.

INTRODUCTION

Beginning in the second part of the nineteenth century, the Dalits in Rayalaseema had the option of becoming Christians. Currently, Rayalaseema is a part of the Indian state of Andhra Pradesh. During the colonial era, the area was known as Ceded Districts. The London Missionary Society and the Society for the Propagation of the Gospel were the missionary groups that operated in Rayalaseema. John Hands, a resident missionary from Bellary, established the first missionary activities in Cuddapah in 1822. A resident missionary named William Howell was afterwards sent to Cuddapah, and in 1824 Cuddapah became a distinct LMS station. Howell used Telugu in his preaching while working in the town and making extended trips around the region. A few families who left the LMS when its missionary William Howell joined the Church of England founded the SPG Mission in Cuddapah in 1842. The SPG approved of him for a position as a missionary. Both of these missions saw beginning stages of individual conversions. However, the year 1851 marked the beginning of the increase in the number of converts in the LMS and the SPG missions; these converts were from the Mala community, who approached the missionary first as individuals and later as a group of community. The first converts in Cuddapah town were mostly from the Brahmin or dominant castes such as Reddy communities [1], [2].

The Malas and Madigas were at the bottom of the caste system. An old Hindu text called Manusmriti is regarded as the origin of caste inequality in India. People are given a certain hierarchical standing according to the caste system. The caste system is referred to as a system of four varnas in Hindu holy literature. Hindu society is split into four groups based on their professions: Brahmins, Kshatriyas, Vaishyas, and Shudras. The untouchables, also known as avarnas, exist outside of these four varnas. These strict caste divisions are said to have their roots in the Hindu deity Brahma. According to legend, Brahma produced the Kshatriyas, Vaishyas, Sudras, and Brahmins from his thighs, arms, and mouth, respectively. The castes at the top and bottom of the system were seen as clean and dirty, respectively. Manusmriti defends the caste system as the cornerstone of societal order. Additionally, as can be seen in the following lines, the text prescribed violence to be used against inferior castes.

Any member of a lower caste who attempts to sit next to a member of a higher caste will have a brand placed on his hip and be exiled. He will be pierced in the mouth with a ten-finger long iron nail if he discusses the classes and names with contempt. Malas and Madigas were unable to live lives of dignity due to the structural brutality of the Manusmriti. For generations, they had been hated and humiliated; they were in appalling conditions as a result of being antaranitanam and chudaranitanam. They were despised by other castes because of their perceived impurity; even their shadow was seen as a contaminant. Their social importance was not acknowledged by the caste system, and they were also not treated with respect. The Madigas and the Malas were prohibited from entering public facilities including schools, temples, and water sources [3], [4].

According to what I've seen in the LMS and SPG reports, there were a number of community-based conversion movements between 1851 and 1860. In the 1850s, following three decades of missionary effort and widespread conversions, a discernible public Christian society was born. Through widespread Christian conversion activities, Dalits joined the mission and converted. The next part will look at the missionaries' humanitarian and benevolent deeds, including their social interactions with Dalits and their offers of food and dwelling space in palems. Additionally, they converted palem into a brand-new spatial area where social interactions evolved and a Christian community arose.

DISCUSSION

Movements for Conversion and Social Justice

Dalits and missionaries developed a particular kind of interaction as a result of the conversion activities. According to Mary Louise Pratt, the term "contact zone" refers to "the space of colonial encounters, the space in which peoples geographically and historically separated come into contact with each other and establish ongoing relations". This relationship can be characterized as a "contact zone." Missionaries, who arrived with a distinct set of ideals, and Dalits, who had traditionally been oppressed and were constantly subjugated, came into touch. This viewpoint makes it easier for us to see how Dalits and missionaries interacted with one another and how their identities were formed as a result. The missionary was a white guy who belonged to the same ethnic group that ruled the nation. There was a link between missionaries and the British Empire. The relationship that missionaries had with colonial leaders facilitated their job proselytizing. They received defense from the colonial government and state funding for their activity. Because of the empire, missionaries could carry out their work and have some influence. A missionary would go to communities to teach the gospel; during his journey to villages, people were amazed to see him and they viewed him as a "white angel". However, there were occasions when they had disagreements and ideological gulfs with colonial authorities. This might be as a result of the missionary's

attire, skin tone, language, and way of life. Furthermore, the missionary was approachable for them, had sympathy for them, and had access to authority [5], [6].As Bible readers, missionaries had compassion for Dalit people and their circumstances. According to biblical doctrine, every person is made in the image of God and is thus equal in the eyes of God. The missionaries' humanistic perspective, which was based on a Christian understanding of human dignity, forced them to take Dalit societal discrimination and hereditary inequality very seriously.

The missionaries' background was a further factor in this. They sprang from the modern era, which was characterized by reason, equality, liberty, and fraternity as well as contemporary viewpoints and ideals. Additionally, Protestant missionaries had labored for the release of slaves for many years before. They were instrumental in the global anti-slavery struggle that led to the passage of the Slave Trade Act in 1807.

Due of this, the missionaries were able to see how Dalits were being denied freedom, justice, and rights. Not because they came to aid Dalits, but rather because they were from a different culture, missionaries were sympathetic to them. The following activities were carried out as part of the continuous engagement between missionaries and Dalits: transforming the palem into a social space, social contact, touching, inter-dining, the development of badi and gudi, and access to public wells.

Creating a Social Space on Palem

In Rayalaseema civilization, the villages were geographically divided. A hamlet's social structure was such that it was imprinted with the Manu-ordered Hindu caste system.8 The village had two different habitat types: savarnas' dwellings and avarnas' huts, which were separated by a distance. The Brahminical Hindu caste system forbade Malas and Madigas from residing in the hamlet amid the homes of the savarnas in order to prevent untouchables from polluting the air even via the wind.

They weren't considered to be a member of the oor . The Malas and the Madigas lived in huts that were covered in thatch or Palmyra palm leaves, unlike other castes who lived in mud-roofed dwellings. They were in a distinct area on the edges of the settlement known as geri or palem. As a result, Dalit communities were seen negatively by the villagers as being dirty and filthy. Villagers shied away from going to Palem. But missionaries, who were seen as strong and superior to the villagers, visited palem, remained there, and interacted with Dalits. Additionally, they transformed this area into a hub of social activity where new public meeting places like churches and schools were established. The site of social change was this new spatiality. I support this by demonstrating how specific missionary activities helped to subvert traditional caste conventions and create new social bonds in the community.

Social Engagement

Investigating missionaries' social interactions with Dalits is important. This exchange was described as taking place between "untouchables," or the powerful, and "white angels," or the powerful. Since it could have been the first time in their lives that an outsider interacted with them, this experience was very important in the lives of Dalits. In contrast to dominating castes who saw them as mere laborers, missionaries considered Dalits as human beings with a body, soul, sentiments, and emotions. The missionary dispelled the widespread belief that Dalits were untouchables and that their presence was filthy by mingling with Dalits. The missionaries informed the Dalit throughout their conversation, "You are the child of God. Up until that point, Dalits were informed by Hindu culture that they were cursed individuals, untouchables, and Chandalas and as a result were unable to worship God. On the other side,

the missionaries were teaching people that they were god's children, that he had also made them, and that he looked after them. The Dalits found these statements comforting and illuminating. Missionaries visited each Dalit home while they were in Palem and asked about their issues [7], [8].

Derrida reflects on "touch" in Christianity by noting that "salvation saves by touching, and the Savior, namely the Toucher, is also touched Jesus the savior is touching, he is the One who touches, and most often with his hand, most often to save". Another important aspect of the relationship between the missionaries and the Dalits was the "act of touching." Touch so has a profound meaning in Christianity. The notion of contact serves as the organizing principle for the debate on untouchability. Manu's codification of the Hindu way of life led to Dalits developing the conviction that touching Hindus of a lower caste constitutes a serious transgression. Additionally, touching untouchables was prohibited under Manu's regulations since it was seen as a sin. Caste society regarded and viewed the Dalit person's body as untouchable, dirty, and polluted. Even the shadow of the untouchable was seen as dirty, not simply their physical body. They were thus limited to walking in the village only at certain hours. They had to confine themselves to the ceri the most of the time. According to political theorist Gopal Guru, an untouchable person's body and shadow collaborate to create an embarrassing situation for that individual. The prospect of people ever touching each other was eliminated by the taboo of the shadow of the untouchables, which made physical proximity impossible. Therefore, the politics of excluding untouchables from getting love and approval from society were entwined with the actual and reflected selves.

A person from a Dalit community was never touched by anybody outside members of his own group. In this setting, a missionary's influence on Dalit history assumes a substantial significance. The missionaries recognized and touched the untouchable flesh. Touching is more than just a practical gesture or physical activity. The act of touching is very potent for Dalits who were considered as untouchables since it has its own historical and cultural meaning. Untouchability is violated by touching. The missionary, the one touching, and the Dalit, the one being touched, formed a bond as a result of the contact, creating a complicated type of connection. An example from Telugu literature demonstrates how a Dalit was portrayed when a missionary touched them and what it meant to them. A Dalit named Chinnodu was asked by the Tella Dora to approach him in the book The Untouchable Spring. The missionary placed one hand on Chinnodu's shoulder while holding his other hand. When he was so touched, Chinnodu was in shock at what had occurred. He had never encountered outsiders until that point. Despite the fact that the missionary touched him, he was not a native of the hamlet, the area, or the country. He was touched by the missionary, who said that his body was not impenetrable. In addition to saying that, he also demonstrated it with his touch.

Dalits had no idea that missionaries were informing them that their bodies were touchable. It may be claimed that the missionaries' touch gave Dalits solace, empowerment, recognition, and validation of their humanity. According to Christopher, who makes this claim, "The act of touching restored the human dignity to the body that was otherwise despised, loathed, and feared". For Dalits who had been mistreated and led to think for generations that their body, presence, and shadow were dirty and untouchable, the contact of the missionaries was freeing and humanizing. Dalits were often led to think that even the gods become tainted in their presence and with their touch. However, the Dalits' presence did not taint the missionaries' deity in any way. The missionaries' touches had a significant impact on Dalits' lives because they dispelled the myth that their bodies weren't suitable for human contact [9]–[11].

The act of eating a shared meal together deepened the bond between missionaries and Dalits. People get together over a shared meal and feel more connected to one another. Inter-dining was forbidden by the Brahminical Hindu social structure and its culture, especially when it came to distributing food to Dalit populations. Inter-dining was deemed disrespectful to Hindu principles and beliefs, which they revered as sacrosanct. It is generally accepted that consuming food produced by Dalits and dining with them contaminated the members of the ruling caste. Even the food prepared by Dalits was demonized as unclean and contaminated, as opposed to only the Dalit's physical presence and body. The importance of the custom of sharing a meal with Dalits is made further clearer in this setting. In their thatched shelters, missionaries had meals with the Dalit converts. During his visits to the villages, Cuddapah missionary Todmanate meals with Dalit converts where they sat on the ground together and were spotted "eating in local fashion with fingers." In one of the villages, Dalits asked Todman and his wife for lunch after they had received baptism.

They dined with the family who had been baptized. Anantapur missionary Dorothea Smith ate dinner with a Dalit family, who were all sitting on mats. After dining, everyone met together and spoke about certain Bible passages. Commensality, as defined by Shuman, is "the act of eating together and sharing meals, is known as an activity that not only preserves the physical body but also creates and strengthens social bonds". Eating meals prepared by Dalits and served on their typical dishes was a way for the community to come together. Missionaries symbolically demonstrated their affiliation with the Dalit population by dining in their huts. For Dalits, sharing meals with the missionaries led to strong emotions of love, joy, and a sense of community. Additionally, it facilitated their communication and enabled them to interact like siblings.

Badi and Gudi's emergence

Following conversion campaigns, little thatched homes began to appear in every Dalit village. This thatched house served as a school and a church at the same time; it served as a school during the day and a church at night, according to Dalits interviewed during the fieldwork. Public areas include the temple and the school. Caste was a major factor in traditional Rayalaseema access to these public areas. Dalits were refused entrance despite having a right to do so. But among Dalit communities, the public sphere developed around places like churches and schools. Dalit children arrived at the school dressed in freshly washed clothes. As stated by Stanton, they were taught to read, write, and listen to tales about Jesus and Christianity. As a result, the church and the school started hosting public gatherings. Every night, men and women met here to hear Christian sermons and learn to sing, pray, and worship God. In the huts, missionaries delivered sermons on topics such as God, sin, repentance, salvation, and devotion. Dalits familiarized themselves with the Bible's teachings and interacted with its concepts, meanings, and symbolism. They eventually developed a new awareness as a result of the lessons they learned in these Bible sessions. The dynamic force of the Word the written word and the spoken word worked powerfully in the hearts of Dalit listeners; in Sanal Mohan's words, it worked as an "oppositional knowledge." This oppositional knowledge served as a source of enlightenment for Dalits to nurture themselves and helped them develop new behaviors, new habits, a sense of morality, and a new understanding of themselves.

These thatched houses marked the start of a new life, a metamorphosis, and Dalit emancipation. "Here light is beginning to dawn on minds long bound in the prison-house," writes missionary William Stanton. New ambitions, wants, and hopes are created here. This little thatched cabin was "the nursery of the Kingdom and home of Religion" to the missionary, but to the Dalits, it was a gateway to a new life and the hub of their society.

Children and the elderly found a whole new world in these cottages. Missionaries drew this formerly forbidding and shunned area into the folds of public space by entering the palem, remaining there, and constructing the school-cum-church there, turning it into a location for learning and social gathering [12], [13].

Public Well Access

Dalits were denied the privilege of using the public wells in the villages. Well-related caste regulations were exceedingly stringent. Untouchability was a behavior that included physically 'touching' water. Dalits were expected to wait for members of the higher castes to provide them with water before approaching the well. Wells were seen as filthy if Dalits got water from them. Due of their caste, they were forbidden access to water. According to missionary Christliebfrom Anantapur, people from the Mala and Madiga castes were not permitted to dip their vessels in the tank to take home the household water for cooking, although one might see a man drive his oxen down to a water tank and give them a good washdown or wash his soiled loincloth in it. However, missionaries make an attempt to assist Dalits in creating their own drinking water sources by helping them to dig their own wells. There is still an ancient well that was constructed with stones in the palem in the hamlet of Mutyalapadu in the Cuddapah district. A slate among the stones was inscribed with the words "John Clay, 1857" in the ancient Telugu language. One of the well-known SPG missionaries who served at Mutyalapadu station was John Clay. Another well in the community was built by the missionary Richard Dendi Shepherd. In fact, during famines, missionaries coordinated Dalit relief projects that included the digging of new wells and the maintenance of existing wells.

Because they could not stand for injustice, missionaries helped Dalits in their fight. In other instances, according to missionary records, missionaries contested the use of bonded labor, which was a crucial component of the caste system's framework. Missionary Jacob Chamberlain made this argument in the southern Indian missionary conference in 1879. The missionary described eleven Dalits as slaves because they had borrowed money from a Reddy in one of the villages and agreed to labor for him and their offspring until the amount was repaid. The Reddy made sure the Dalits would never be able to pay off the loan by exercising extreme caution. When the Dalits became Christians, the Reddy insisted that because they were his employees, they labor for him on Sundays in addition to other days. Chamberlain received word that the Reddy had attacked the Dalits one Sunday during service at the mission home. Some of their homes were set on fire, and some of their residents were abused. Chamberlain and his associates went to the hamlet that evening and requested to speak with the Reddy. The Reddy was forewarned against using violence by Chamberlain. The missionary and six of his companions allegedly dismounted in front of his house. The Reddy was affected by this, and he consented to meet with them. The missionary spoke with every Dalit family in the meantime and requested information from them on the situation. Reddy said that the Dalits were his slaves during this meeting. They had borrowed money and never returned it. He would immediately grant them their freedom if they paid off this obligation. The missionary discovered that 71 rupees was the total sum due by the eleven Dalit households, including all of their ancestors' debts. The Dalit families were set free when missionary Chamberlain and his colleagues paid the debt [14]–[16].

Caste and bonded labor were related. Dalits in Rayalaseema lacked access to land and were economically reliant on the Reddys, the ruling caste. Many Dalit communities provided Reddy and his family with round-the-clock availability while working for Reddy landowners without being compensated. In the words of missionary Nicholson, "each birth, each sickness, and each death plunges them deeper and deeper into the slough of debt, in which

they have been ever since their birth". According to Chamberlain's depiction, the Reddy attacked Dalits who demonstrated their individuality by refusing to labor in his fields on Sundays and going to church in defiance of the Reddy. The Reddy could do it because he was in possession of the bond documents used to support the loan. Given his legal expertise, Reddy was terrified when missionaries questioned him. By confronting Reddys and liberating Dalit households by repaying the loan, missionaries challenged bonded labor, an outdated caste-practice.

CONCLUSION

The data and testimonies mentioned above demonstrate how Dalits were regarded as untouchables and forced to live in a ghetto. Nobody ate with them or touched them. They were assaulted and not given respect. Nobody visited them or cared for them, and they were denied even the most basic requirements, including access to water. In this essay, I've claimed that Dalits in Rayalaseema society underwent a striking social transformation as a result of their conversion and interactions with missionaries. The missionaries challenged the hierarchical tenets of India's caste-based system when they converted Dalits to Christianity. Dalit converts had a sense of social equality, which was shown via social engagement at communal meals, lodging, and conversations with individuals from other communities.Many of them were forced to labor for Reddy landlords for many generations because they had borrowed money from the Reddy family. The interest on such a debt continued rising. Reddys also stole and defrauded these Dalit households in every manner due to their illiteracy. They recorded bigger amounts than what the Dalits had first borrowed on the notarized document.

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CHAPTER 13

ENHANCING THE SYRIAN CHRISTIAN "PRIVILEGED" NARRATIVE IN KERALA WHILE PRESERVING THE DALIT PENTECOSTAL HISTORICAL NARRATIVE

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ABSTRACT:

While studies show that Pentecostal teachings place a strong emphasis on the egalitarian work of the Holy Spirit and its strengthening impacts on the social lives of Dalits in the South Indian Pentecostal landscape, "Syrian Christian" Pentecostals continue to act in an ethnocentric manner. Therefore, the emphasis of this essay is on examining the historical evolution of a favored Syrian Christian identity marker that the Pentecostals in Kerala, particularly in Travancore, affixed. This research attempts to provide an explanation for how caste dynamics shaped the development of Christian communities in Kerala. How were local caste-based divisions particularly those between the "Syrian Christian" and Dalit groups handled by historical exchanges with Western missionaries? How was the Syrian Christian caste identity contested and maintained by Pentecostalism? This study demonstrates how the Syrian Christian community has been incorporated into the caste system during the past two thousand years of Christian history in Kerala using an intersectional religious and caste historical analysis. A more inclusive historical narrative is used to highlight Dalit conversions to Christianity since the sixteenth century as a critique of Syrian Christianity's privilege, which was exacerbated when Pentecostalism reached its shores and had an impact on the emergence of Dalit Pentecostalism.

KEYWORDS:

Christianity, Dalit, Indian, Kerala, Syrian Christian.

INTRODUCTION

In Kerala, India, parents' first step in attempting to arrange their children's marriages is to let their friends and family know that their children are eligible for marriage. The matrimonial section of publications and websites might sometimes serve as a common forum for such announcements. As an example, consider the Pentecostal news website Online Good News. A brief biography that was updated on May 11th, 2018 stated: "Syrian Christian Pentecostal parents seek bids for their daughter who is now employed at Infosys and has a BTech in Computer Science. Contact at this number". Although such profiles are typical of Kerala's religious population, it is the line that begins with the identifiers "Syrian Christian Pentecostal" that has drawn my attention. As a vital identifier that conveys the family's ethnic identity and suggests their desire for barring non-Syrian Pentecostal boys for their daughter, the prefix "Syrian Christian" before the term "Pentecostal" stands out [1], [2].

Indian Pentecostalism may be seen as having a non-western indigenous origin from a post-colonial World Christianity disciplinary perspective. In contrast to churches that originated in Europe, the term "indigenous" is used to refer to being "Indian-Initiated", involving both the Dalit and Indian Syrian Christian church leadership. In this regard, the Indian Pentecostal

Church of God is thought to be the most significant Indian Pentecostal indigenous movement in Kerala. However, as Michael Bergunder points out, such narratives ignore subaltern reality in favor of focusing only on the Syrian Christian character of the church's indigenization process. Although initially "the majority of Pentecostals in Kerala were rather from 'low caste' or 'untouchable' background, people who would call themselves as Dalits today", these individuals were not given leadership roles and some of the indigenous Pentecostal church history accounts did not adequately depict their stories. In light of Bergunder's concern with indigenous historiography, this research aims to recreate Kerala Pentecostal history in a more comprehensive way by highlighting its Dalit tales in addition to adding opposing voices to the Syrian Christian account [3], [4].

After V. V. Thomas' work, which shed light on the grassroots Dalit Pentecostal historiography in Kerala, not much research has been done on the Pentecostal influence among the marginalized in Indian society, despite the fact that scholars like Paulson Pulikottil , SarbeswarSahoo , and Nathanial Roberts have highlighted this influence. Additionally, although the aforementioned research show that Pentecostal teachings empower Indian Dalits, they do not take into consideration the existence of caste-driven ethnocentric sentiments in the modern Pentecostal scene. Such ethnocentric conduct still exists among South Indian Pentecostals, largely as a result of the tendency for endogamy mentioned above. As a result, this article focuses on providing a more inclusive version of Kerala Pentecostalism's history and investigating how the Syrian Christian identity marker evolved historically to become a privileged one that was connected to Pentecostals in Kerala. The study opens with a description of the Syrian Christian community that has been incorporated into Kerala's caste system for the last 2000 years via an intersectional historical examination. The Dalit conversion to Christianity since the 16th century is then highlighted in the study as a criticism of the Syrian Christianity's preferential position in order to provide a more inclusive historical narrative. The Dalits adopted the Pentecostal religion as liberating, which challenged other caste Christians as well as the Syrian Christian Pentecostals, and this had an influence on the creation of Dalit Pentecostalism. In Kerala, Pentecostalism continues to be at odds with dynamics influenced by caste.

DISCUSSION

It is unavoidable to avoid mentioning caste while discussing ethnic identity markers in the Indian environment. The idea of classifying society according to a caste notion was not a Portuguese innovation, despite the fact that "the very English word caste, used generally to indicate a category crucial in all spheres of Indian life, derives from the Portuguese casta". The Rig Vedic story of Purusha, the first man, serves as an example of how South Indian societal stratification often dates back to the Vedic period, when the four caste groups served as the basis for social stratification. Purity and filth serve as the foundation for this caste ranking system, which has its religious roots in the Vedic story of the "creation of the world and the sacrifice of the primordial man, Purusha" . After Purusha's talk on sacrifice in the Rig Veda, the text asks, "What happened to his mouth, what happened to his two arms?" What were the names of his two thighs and his two feet? His two arms were transformed into the Rajanya, his two thighs into the Vaishyas, his two feet became the Shudra, and his mouth into the energy of the cosmos. The Nambudiri Brahmins are at the top of this caste hierarchy in Kerala, with the untouchable castes, including Pualyas and Parayas, at the bottom. In the center are the levels and subdivisions for both the Nayars and the Ezhavas. This stratification deviates from the conventional model of the four caste layers since "Kshatriyas were rare and Vaisyas were nonexistent," despite the fact that it may be understood within the wider

thinking of Vedic structure. Kshatriyas were replaced by the Nayar caste. The slave castes, such as Pualyas, Parayas, and Kurvas, arrived after the Nayars, then the Ezhavas.

According to the Aryan migration theory, which holds that the process of hierarchical structuring known as "Aryanization" started with the Aryan immigration to Kerala, the historical roots of this localized caste stratification in Kerala are frequently conceptualized. Because of this, historian A from Kerala.

Though the Aryan immigration may have started before 1000 B.C., Sreedhara Menon notes that it seems the first organized group of Brahmin settlers arrived only in the third century B.C. Jains and Buddhists came into existence after that". As a result, Payyannur and Chellur villages in northern Kerala are recognized as some of the first of "the 64 original Brahmin settlements".

The Brahmins attained royal patronage and local dominance through their understanding of and mastery of the Hindu scriptures and by giving local chieftains Aryan titles, particularly in acquiring "enormous landed properties which came to them in the form of gifts from their royal patrons".

In order to further the Nambudiri cause, social hierarchy was established, with Nairs serving as the feudal fighting class beneath the Nambudiris and "the toddy-tapping class of Ezhavas, the agricultural laboring class of the pulayas" and other lower castes carrying out "hard physical tasks" [5]. Segregation based on the purity-pollution idea also emerged with hierarchy. Each caste group was thereby "separated not only by endogamy, commensality, dialectical variations, and ritual pollution, but by spatial distance as well". The idea of "atmospheric pollution—pollution from a distance, and, in the case of the lowest castes, even by sight" served as the foundation for this geographical separation. In conclusion, the Brahmins consolidated the Hindu Vedic culture and its social structures over the Southern Dravidian civilization via the process of "Aryanization". The Christians joined such a socially stratified environment when they arrived in Kerala.

The Creation of the Privileged Intermediary Caste Status among Syrian Christians in Kerala

The origins of Syrian Christianity in Kerala may be found in the local oral tradition around Saint Thomas, a disciple of Jesus Christ. The Christians of Kerala consider Thomas' visit to be a part of their legacy, upon which later Christian movements are based, despite the fact that it cannot be historically verified. Verifiable evidence confirms that Christian migrants from the Middle East have been coming to Kerala from AD 345. According to Susan Visvanathan, with the approval of the Catholicos of the East, a Christian named Thomas of Cana went out in AD 345 to aid the spiritually destitute Thomas Christians of Kerala. He brought with him a number of Christians from Jerusalem, Baghdad, and Nineveh, both lay and ecclesiastical. Although the recently arrived Christians gave the existing Thomas Christians much-needed spiritual and ecclesiastical leadership, they kept their distance from the existing Thomas Christians, the Northists or Vadakumbhagar, and called themselves the Canaanites.

Such divisions had little significance for the local Hindus, who nevertheless regarded both as Syrian Christians. After some time, "Syriac became the ecclesiastical language, and the local clergy were ordained according to the Syrian Church Tradition, making the ecclesiastical and liturgical beginning of the Kerala Syrian Christian community". Up until the Portuguese arrived at the end of the 15th century, Kerala's Syrian Christianity was uncontested for more than a century. During this time, the name "Syrian" lost its association with the "inhabitants

of Syria" and instead became more localized with the established local caste system. It still alludes to the use of Syriac in liturgical services, nevertheless. What's more, "the term has come to denote a caste-like community with claims to Brahmins, Nair, or 'pure' Syrian origins" [6], [7].

Integration of Syrian Christians means assimilating them into the local caste system and the caste-based society. It has long been believed that the High Caste Nambudiris were Saint Thomas' earliest converts. Even if there is little to no historical evidence to support this, it is reasonable to assert that, as C. According to J. Fuller, "they were accorded Nambudiri status by the Nambudiris themselves". As a result, the Syrian Christians finally gained a reputation as the guardians of landowner-artisans who adhered to the neighborhood pollution-purity laws. As a result, Syrians were sometimes placed lower than Nayar but often were "ranked above or equal to Nayar". According to some academics, Syrian Christians served as an "intermediary caste" between the upper and lower castes. Syriac Christians were viewed as "purifiers" to this extent, where "one touch from a Syrian Christian male was considered to have purifying effects on caste-polluted objects, making Syrian Christians, quite literally, a community stood between upper- and lower-caste Hindus". The Syrian Christians' favored caste status is sometimes credited via the traditional relationship with the Nambudiris, their function as artisans, and their land ownership, even if the role of being the "purifiers" developed to be non-existent.

A vibrant Syrian Christian population that was held at an upper caste level was a surprise to the Catholic Portuguese when they arrived at the beginning of the 16th century. The local Syrian Christians "were a powerful community, fairly prosperous, with a good part of the pepper trade in their hands, and enjoying a considerable status in society" by this time, according to Matthew and Thomas. "They and the local Christians sought each other's alliances" while the Portuguese built forts at Cochin and Cannanore. However, the newly appointed Archbishop of Goa, Alexis de Menezes, sought to seize control of the local Christian community via different ecclesiastical judgments, endangering the Syrian Christians' sense of identity. As a result, the local Syrian Christians protested the Catholics through the "Coonen Cross Resolution". On 3 January 1653, the local Christians gathered around a cross that was outside the Mattancherry Church in Cochin and took "a solemn oath, renouncing all obedience" to the Archbishop of Goa. As a consequence, some joined the Roman Catholic Church while the others stayed with the Roman Catholic Church. The "new party" eventually reconnected with the Syrian Patriarch and established themselves as the Syrian Jacobite Church when the Portuguese influence declined with the rise of the Dutch. The local Kerala Syrian Christians were Catholic or Syrian Jacobite congregation members at the time of the first entrance of protestant missionaries, and they "proudly held onto their respective versions of historic Syrian Thomas Traditions" [8]–[10].

Nevertheless, despite these religious distinctions, the ingrained caste pride of the Syrian Christian caste order persisted. Within the caste-based South Indian culture, the Syrian Christians continued to be a respectable, land-owning merchant group. Therefore, when the British missionaries arrived, they quickly realized that their task was to revive the already-existing Syrian Christianity rather than to found a new church .3 In this regard, the British missionaries' two main contributions were the establishment of educational institutions, particularly the Kottayam Seminary in 1815, and, most significantly, the translation of the Bible into the local language, Malayalam. The Bible's availability in the Malayalam language, in A. C. George's words, "breathed new life", particularly to the reform-minded Syrian Christians. A wave of reformation resulted from such vernacularization, and two reform-minded parties emerged from the Syrian Jacobite denomination; one joined the

Anglican Church, while the other founded the Mar Thoma Church in 1888 to serve as the reformative branch of the Syrian Christian community. A similar wave of reformation prepared Kerala for the emergence of Pentecostalism. Although the historical identity formation of the Syrian Christians in Kerala has been highlighted and demonstrated in the debate so far, it is important to note that there has also been a rising Christian population among the lower caste since the advent of the Portuguese. The participation of Western missionaries, however, was the only factor contributing to the rise of Christianity among the lowest castes. Due to their regional caste system, the Syrian Christians continued to keep the non-Syrian Christians at a distance.

Christians from lower castes in Kerala

The first lower caste group to embrace Christianity was the Mukkuvars in Kerala4. When St. Francis-Xavier came in Goa in 1542, he was given the task of converting the Paravars and Mukkuvars who resided along the Southern coastlines to Catholicism. According to JonaHalfdanardottir, Kerala's fisherfolk formerly belonged to the lowest caste in the Hindu caste system, and individuals from higher castes considered their line of work to be filthy. However, as Cecilia Busby explains, "the coastal regions of Kerala and Tamil Nadu contained about 45,000 baptized Roman Catholics" by the end of the 16th century thanks to Xavier's mission. They contextualized their Catholic religion in the socio-religious and cultural setting in which they found themselves, but even so, "they did not escape the 'untouchable' status ascribed to their occupation". In the meanwhile, as they converted the lower castes, the Portuguese occupation in central Kerala continued to perpetrate atrocities on them. As noted by Vinil Paul, conversion was a "important consequence of the Portuguese era when many domestic slaves were baptized with Portuguese names". Even if there were slave castes and slavery in Kerala prior to colonial authority, "with the arrival of the Portuguese and the Dutch, slave trading networks got strengthened in Kerala, as they also exported and imported slaves".

However, when British missionaries spearheaded "the lower-caste conversion movement," a dramatic transition started to occur for the lower castes of central Kerala. Still, it didn't happen until the missionaries broke up their collaboration with the Syrian Christians, who they had previously chosen. In the Missionary Register of 1829, one of the first Church Missionary Society missionaries, Henry Baker, described their main objective as "advisors and helpers, and instructors to such as are willing to hear". The missionary's belief that Syrian Christianity in Travancore6 had "declined into the mere formality of religion, & I fear very little, if anything but the name of Christianity remains amongst them" was one of the main driving forces behind such an endeavor. One of the main ways the missionaries supported this resurgence of religion was by founding the Kottayam Seminary, which evolved into a foundational institution for the Syrian Christians. The local Syrian Christian leadership and the CMS missionaries, however, started to clash in 1836 as a result of their opposition to the reform ideas that the missionary's proposed.7 As a result, the CMS missionaries severed their ties, leaving the Kottayam seminary in the care of Syrian Christians and concentrating on another college, CMS College. The separation of the missionaries and the Syrian Christians gave them greater power to go out to the lower castes to educate, teach, and convert them.

In addition to CMS College, as part of the missionaries' strategy, "they started village schools in different parts of Kottayam, even though only very few slave caste children joined" .8 In addition to working against the structural hierarchy, the missionaries also effected systemic changes by influencing the local and colonial rulers to enact laws that would abolish slavery and protect the lower castes. One such move was the 1847 memorandum that twelve missionaries sent to the state of Travancore's rulers 9. Although the memorandum did not

immediately result in the abolition of slavery in Travancore, its existence put pressure on the local authorities. As a result of missionaries' ongoing anti-slavery efforts, it was formally proclaimed illegal to possess slaves on June 24, 1855.

The drive to ban covering the "upper half of their bodies in front of upper-caste males and females or in the presence of a deity" for lower caste women was yet another social reform introduced by the missionaries. Such social transformation resulted in the British Colonel James Munro's directives from 1813 and Maharani GowriParvati Bai's declaration from 1829, the local ruler. Following these declarations, the missionaries circulated circulars instructing lower caste converts to wear the Syrian Christian jacket, known as the kuppayam, to cover their upper bodies. In contrast, the newly converted Nadars "overwhelmingly preferred the Hindu Nayar women's breast cloth to the Syrian Christian jacket". While Sonja Thomas is correct to point out that such a firm choice to embrace upper-caste attire "signaled caste reform within the Hindu religion", the reluctance to wear Syrian garb also demonstrates lower-caste Christian opposition to Syrian Christian hegemony.

It is crucial to remember that although numerous missionary efforts contributed to the gradual liberation of the lower caste, particularly for the slave castes in Travancore, these efforts were not always made with an equal mentality. According to Mohan, the missionaries were in reality "paternalistic" and sometimes "informed by colonial world views". Because of this, not all of the missionaries in Travancore were prepared to oppose the local caste structure. P. T. George draws attention to their opposition to Charles Mead, a fellow missionary, marrying a member of a lower caste. Reports to the mission regarding Mr. Mead's "Marriage to a young woman, the daughter of a catechist and of the Pariah caste" claimed that "a young Pariah woman, however connected by marriage or however high her qualifications may be, cannot gain the esteem and command". The missionary work among the slave classes "led to fundamental transformation of social world" in spite of these colonial attitudes. The awareness that Dalits were human beings "attributed with inalienable rights by their creator" also led to the formation of a new "religious imagination" via missionary involvement and biblical literacy. These initiatives to strengthen the Dalit community in central Kerala paved the way for the Pentecostal movement to become a force for freedom against the caste oppression of Syrian Christians and Hindus.

The Syrian Christian and Dalit Pentecostal Communities

Due to its focus on the egalitarian activity of the Holy Spirit, Pentecostalism expanded across Kerala in the late 19th century regardless of caste inequalities. The Dalits and Syrian Christians joined the Pentecostal Christian religion when numerous revival events began to take place in Travancore, despite the fact that they were still socially divided based on caste standards. Toward the end of the 19th century, such Indian-instigated revivals played a crucial role in reviving the Syrian Christian religion and uplifting the lower caste. Additionally, it aided in the current polycentric interpretation of the history of the world's Pentecostals. Although the Azusa Street revival in Los Angeles in 1906 is frequently cited as the beginning of Pentecostalism, Pentecostal scholars now dispute this origin due to the recent shift towards a "polycentric approach". The understanding that Pentecostalism "not only antecedents in Western awakenings and the holiness movement but also a number of Pentecostal precursors elsewhere" 11 caused such a fundamental change. In local revivals in India, academics have found Pentecostal roots. The revivals in Tirunelveli and Travancore in the south of India in 1860, 1873, and 1895; in Sialkot, Dholka, and Mukti in the north in 1905; and in Khasi Hills in the northeast in 1905 are all significant forerunners of Indian Pentecostalism. These were described as "Holy Spirit revivals" or Pentecostal-like movements. They come before America's Azusa Street revival as well. Historian Gary

McGee highlighted that these "Pentecostal and Pentecostal-like movements in India preceded the development of 20th century Pentecostalism in North America and Europe by at least 40 years" . This was especially true in South India [11], [12].

Pentecostal Christians from Syria

The believers who chose to leave the old Syrian Christian denominations faced severe persecution during the start of Pentecostal revivals among the Syrian Christians of Travancore and were even shunned by their families and churches. The Pentecostal movement was a component of the ongoing reformation of Christianity that started in 1889 with the founding of the Mar Thoma Church, according to the Syrian Christians who made the decision to join it. The focus on the Bible and rejection of Syriac liturgies are two characteristics of the younger Syrian Christian Pentecostals that distinguish them from the elder Syrian Christians. Second, "separation from worldliness", which was socially characterized by their inexpensive attire and their "women not wearing jewelry". Third, adult baptism was a regular practice among the Brethren who were also working to change the Mar Thoma and Syrian Jacobite traditions. Fourth, the Holy Spirit baptism must be shown in addition to being baptized by immersion in water. The recognition of lay leadership based on the doctrine of "apostleship of all believers" is the fifth. These theological distinctions made the Syrian Christian Pentecostals distinct from their non-Pentecostal counterparts, who continued to follow Bishops and Archbishops' ecclesiastical authority and used Latin or Syriac liturgies in addition to the Bible, wore gold jewelry to signify their social higher status, accepted child baptisms, and refused to acknowledge the doctrine of Spirit baptism.

As a result, when members of a Syrian Christian family embraced the Pentecostal form of Christianity, they were frequently shunned and occasionally treated in a manner similar to that of the lower castes; in fact, the nascent Pentecostal movement was first referred to as the "movement of the Dalits". V. V. Thomas, an Indian theologian, describes such a pattern. Thomas, for instance, writes PuthenKulangaraSkariah, a Syrian Christian from Karickode in the Kottayam District of Kerala, converted to Pentecostalism and as a consequence was shunned by his family, who dubbed him "PulayanSkariah". Another such is Pastor E. V. Joseph, who converted to Pentecostalism after leaving the Jacobite Church and was referred to as "PulayanAvatha".

The addition of the prefix Pulayan to their name reflects how the Syrian Christian communities saw Pentecostal conversion as equivalent to renunciation of a higher social status in favor of a lower caste. One of South India's lesser caste groupings is the Pulaya. "The word 'Pulaya' originates from pela which means birth and death pollution," claims K. C. Alexander. Therefore, the Pulayas are seen as physical representations of pollution. Therefore, the wider Syrian Christian community expressed their outrage at the new reformative faith and the public display of stripping them of the privileges of the Syrian Christian caste by calling the new Pentecostal Syrian Christians "Pulaya"12. In addition to social humiliation, some Syrian Christians were expelled from their homes.

The continuous revivalist surge within Syrian Christianity encouraged the reform-minded Syrian Christians to join Pentecostalism, supporting the notion that the move of the Holy Spirit is equally accessible to everyone. Despite Pentecostalism in Kerala being popularly known as the Dalit movement. Therefore, any caste-related insults were seen by the new Syrian Christian Pentecostal believers as part of the call to heed the Holy Spirit's leading. Such a call involved leaving behind all "worldliness" and putting one's faith in the Holy Spirit's egalitarian nature, who empowers and revives everyone regardless of social rank.

Furthermore, their stress on anti-liturgical worship and anti-structural ecclesial communities was informed by their concept of pneumatology.

Early Pentecostal leaders, for instance, showed their egalitarian nature by referring to one another as "brothers" rather than any hierarchical ecclesial titles, such as "Brothers at Kumbanad," "Brothers at Vettiyar," or "Brothers at Mulakkuzha" . In this fashion, the Pentecostals disregarded the ancient emblems of the Syrian Christian community—the Syriac liturgies, ecclesiastical authority, and adornments—indicating the subversion of the Syrian Christian community's privilege. So it seems logical to say that there was a feeling of castelessness . In contrast to other Syrian Christian traditions, Pentecostalism represented a socially liberating and egalitarian interpretation of Christianity for Kerala's lower castes in the early 20th century.

Pentecostal Dalits

Since the British invasion of Travancore, Pentecostalism has evolved as a form of Christianity, according to the Dalits who chose to join the movement. As was evident in the case of British missionaries, Syrian Christians remained on the sidelines while western Pentecostal missionaries campaigned for the conversion and emancipation of the low castes. Beginning in 1914, Robert F. Cook, one of the first American Pentecostal Missionaries, began to write about his experiences. He highlights his attempts to minister to the lower caste and discusses the caste dynamics that Christians in Travancore experienced. Travancore is a Hindu state or kingdom where there are several castes or groups of people. Our major work here is mostly among the low castes, sometimes known as the untouchables or the ignored, who immediately accept the gospel and turn to the supernatural in earnest devotion. Cook's story exemplifies the pattern of western missionaries interacting with low caste groups. Additionally, according to Cook's thoughts, an attempt was made to establish ties with two local Dalit leaders, PoykayilYohannan and VellikkaraChodi .PoykayilYohannan was referred to as the "Great Christian Leader among the pulaya and paraya castes" by Cook, although Yohannan's religion was not mentioned. Yohannan established the PrathyakshaRakshaDaiyva Sabha, also known as the Church of God for Visible Salvation, in 1910.

CONCLUSION

As a means of wrapping up, let me to remind you that the purpose of this article was to investigate the prefix "Syrian Christian," which is often used by certain Pentecostals in Kerala to indicate their religious identity. This paper used historical analysis to show that throughout Kerala's two-thousand-year Christian history, Syrian Christians were assimilated into the caste system. As a result, while studying the Indian caste system, academics refer to Syrian Christians as a caste rank. Sonja Thomas most recently referred to Syrian Christians as Kerala society's "Privileged Minorities". Despite the fact that Syrian Christians and Dalits accepted Pentecostalism at the end of the 19th century, challenging this privileged position, by the middle of the 20th century, the ethnocentric castism of Syrian Christians had already begun to infiltrate the Pentecostal movement. According to Bergunder, the leadership of Indian Pentecostal Churches was predominated by Syrian Christians, which resulted in "the perpetuation of an oppressive structure by the exclusion of subaltern groups from leadership positions took place despite" its non-western Indigenous leadership. However, the prevalence of Dalit Christianity since the 16th century in Kerala presents itself as a critique against the superior status of Syrian Christianity, and this is especially true of Dalit Pentecostalism because even the most reformed and revitalized Pentecostals still exhibit the ethnocentric prejudices of Syrian Christian castism.

Going back to the opening of this study, an appropriate illustration of ongoing privileged prejudices is the Syrian Christian Pentecostal parents' emphasis on wanting an endogamous marital partnership for their children. Although endogamy and its connections to the preservation of Syrian Christian ethnocentrism were not discussed in this study, there is a wealth of research on the topic. Scholars like Amali Philips and S. Thomas draw attention to the caste-based racialization narrative that historically separated Aryans and Dravidians as well as how it affected the communities of Syrian Christians who insisted on endogamy.21 Therefore, it should come as no surprise that some matrimonial adverts specifically state that their daughter is "fair" or "wheatish," coupled with their ethnicity as a Syrian Christian. Such racialization discourse would be a fascinating area of investigation for future studies on the present Pentecostal community in Syria; it would also help in addressing the marginalization of Dalit Christians in the area.

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