

CASTE DYNAMICS AND TRIBAL SOCIETY

Neelam Swapnil Naik



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CHAPTER 1

A BRIEF DISCUSSION ON CASTE SYSTEM ORIGINS

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ABSTRACT:

The origins of the caste system, a deeply ingrained social structure in India, can be traced back to ancient times. Rooted in complex historical, religious, and social factors, the caste system has evolved into a defining characteristic of Indian society. This abstract delves into the origins of the caste system, exploring the multifaceted factors that contributed to its emergence and development. The caste system's foundation lies in the ancient Indian social order, where people were categorized into distinct groups based on their occupations and roles within society. Over time, this occupational division transformed into a rigid hierarchy, further reinforced by religious beliefs and texts. The Vedas, ancient sacred texts of Hinduism, contain references to the division of society into four varnas, or classes: Brahmins (priests and scholars), Kshatriyas (warriors and rulers), Vaishyas (merchants and artisans), and Shudras (laborers and servants). This division was initially intended to reflect a harmonious interdependence among different groups, but it gradually morphed into a hierarchical structure.

KEYWORDS:

Brahmins, Caste, Dharma, India, Jatis, System.

INTRODUCTION

Scholars and historians have been enthralled by India's caste system for thousands of years because it is a complex and entrenched system of society. Its beginnings may be discovered in antiquity, when this intricate system's earliest building blocks were put in place. The development of the caste system shows a journey from social functional distinction to a rigid and stratified structure that has irreparably altered the social fabric of the nation. The caste system in India's history and its transformational path are explored in this introduction. Ancient writings like the Rigveda describe early social divisions based on profession and obligation as the origins of the caste system. The original varna system, which included the four groups of Brahmins (priests and scholars), Kshatriyas (warriors and rulers), Vaishyas (merchants and craftsmen), and Shudras (workers and servants), was intended to promote a harmonious interdependence of social responsibilities. But what started as a practical foundation for social organization over time transformed into a sophisticated, hierarchical system that went far beyond vocational divisions[1], [2].

A significant factor in the development of the caste system was religious beliefs. The idea that one's caste was a reflection of their previous acts and spiritual path was introduced by the concepts of karma (the cosmic rule of cause and effect) and dharma (moral duty). The system's legitimacy was cemented by the union of spirituality and social hierarchy, which gave it the status of both a social construct and a heavenly order.

The caste system experienced significant transformations as time went on, expanding to include a complex web of sub-castes, or jatis. These jatis, which were founded on particular crafts, professions, and hereditary lines, produced a social environment that was even more complicated. Every aspect of life, including marriage, employment, social connections, and religious activities, were affected by the ensuing hierarchy. Both continuity and change may be seen in the caste system's historical trajectory. The system's fundamental ideas persisted, but as time went on, its expressions changed as a result of things like societal changes, governmental power struggles, and outside influences. This development strengthened the caste system's ingrained roots while shaping its capacity to adjust to shifting social settings[3]–[5].

As we examine the historical roots and growth of the caste system, it becomes clear that complex interactions between culture, religion, politics, and economics had a role in its creation. The development of the caste system, from its simple origins as a method for dividing labor to its complex, hierarchical structure, creates a vivid picture of India's history and offers important insights into the factors that have influenced its modern social environment.

Jana → Jati → Caste

Caste is derived from the Portuguese and Spanish term "casta," which denotes "race, lineage, or breed." When the Portuguese used the term "casta" to describe the hereditary Indian social groupings known as "jati" in India, they used it in the contemporary meaning. The term "Jati" derives from the root "Jana," which denotes giving birth. Caste is thus affected by birth. Anderson and Parker claim that "Caste is that extreme form of social class organization in which the position of individuals in the status hierarchy is determined by descent and birth."

Theories as to how the caste system came into existence in India

There are various hypotheses that attempt to explain the Indian caste system, including traditional, racial, political, occupational, and evolutionary ones.

1. Classical theory

This viewpoint contends that the caste system has divine roots. According to this, the four varnas sprang from the body of Bramha, and the caste system is a continuation of the varna system. The Brahmins, who were mostly teachers and intellectuals and descended from Brahma's head, were at the pinnacle of the social order. His arms produced the kshatriyas, or warriors and kings. His thighs were used to produce the merchants, or vaishyas. The Shudras, who descended from Brahma's foot, were at the bottom. The Shudras' obligation is to serve everyone else, as the mouth represents its usage for preaching, studying, etc., the arms serve as protection, the thighs are used for work or commerce, and the feet support the whole body. Due to inter-varna marriages, the sub-castes developed later. The Purushasukta of the Rigveda, Manusmriti, and other texts are used by the theory's proponents as evidence[6].

2. Theory of Race

The term "caste" in Sanskrit is "varna," which also means "color." The chaturvarna system, which distinguished between Brahmins, Kashatriyas, Vaishyas, and Shudras, is where the stratification of caste in Indian civilization first emerged. Social scientist D.N. The caste system was established with the arrival of Aryans in India, according to Majumdar's book,

"Races and Culture in India." The contrasts between Aryans and non-Aryans (Dasa), including their speech, religious rituals, and physical characteristics, are heavily emphasized in the Rig Vedic literature. The division of labor and employment served as the foundation for the Varna system, which was in use throughout the Vedic era. In the Rig Veda, the three classes Brahma, Kshatra, and Vis are constantly referenced. The poet-priest and warrior-chief were symbolized by Brahma and Kshatra, respectively. Vis included every member of the populace. Only once in the Rig Veda does the name of the fourth class, the "Sudra," appear. Domestic helpers were referred to as Sudras[7].

3. Political Science

This hypothesis holds that the Brahmins devised the caste system as a cunning means of elevating themselves to the top of the social scale. According to Dr. Ghurye, "Caste is a Brahminic child of Indo-Aryan culture that was cradled in the land of the Ganges and then transferred to other parts of India." In order to win the king's favor, the Brahmins even incorporated the idea of the king's spiritual merit via the priest or purohit.

4. Workplace Theory

The hierarchy of castes is determined by profession. People who worked in such better-regarded and respectable professions were seen as superior to those who worked in filthy occupations. Functional differentiation led to occupational differentiation and a number of sub-castes, including Lohar (blacksmiths), Chamar (tanners), and Teli (oil pressers), according to Newfield, who claims that "Function and function alone is responsible for the origin of caste structure in India."

5. Darwinian Theory

This idea contends that the caste system did not emerge overnight or on a certain day. It is the end product of a protracted societal development process.

- a. Hereditary careers;
- b. The Brahmins' wish to maintain their purity;
- c. The absence of strict unified state control;
- d. The failure of authorities to uphold a single set of laws and traditions
- e. The origins of the caste system are also explained by the 'Karma' and 'Dharma' teachings. The Dharma doctrine explains that a man who accepts the caste system and the principles of the caste to which he belongs, is living according to Dharma, in contrast to the Karma doctrine, which holds the belief that a man is born in a particular caste as a result of his action in the previous incarnation. Birth in a higher caste of wealth results from adhering to one's own dharma, whereas doing otherwise results in birth in a lower caste of poverty.
- f. Concepts of the ceremonial supper, ancestor worship, and the close-knit family;
- g. Conflict between civilizations, especially between patriarchal and matriarchal systems;
- h. Racial tension, bigotry, and conquering;
- i. Intentional economic and administrative measures used by different invaders

- j. The Indian peninsula's isolation geographically;
- k. Invasion from abroad;
- l. Rural social organization.

The division between Arya and Sudra, which dates back to the post-Vedic era, now appears as Dvija and Sudra. The first three classes are referred to as Dvija (twice-born) because they must go through an initiation ritual that is symbolic of rebirth. Once born, the Sudra was referred to as a "ekajati." Following the Mauryan era, particularly following Pushyamitra Sunga's creation of the Sunga kingdom (184 BC), the caste structure evolved along rigorous lines. 'Brahminism' was fervently supported by this dynasty. Brahmins were able to organize the superiority via Manusmriti and place harsh limitations on the Sudras. Manusmriti said that a Sudra who insults a guy who was born twice would have his tongue amputated[8].

Observation: According to Chinese scholar Hieun Tsang, who traveled to India in 630 AD, "Brahminism dominated the country, caste ruled the social structure, and the persons following unclean occupations like butchers, scavengers had to live outside the city."

Defining characteristics of India's caste system

- i. Society is organized into numerous minor social divisions known as castes, or segments. Each of these castes has a sophisticated social structure, and birth determines who belongs to each caste.
- ii. Louis Dumont asserts that castes inform us about the underlying social concept of hierarchy. The Brahmin caste is at the apex of this structure, while the untouchable caste is at the bottom. The intermediate castes, whose relative status are not always evident, are in the middle.
- iii. The main attribute of a caste is endogamy, which states that members of a caste or subcaste should only be married within that caste or subcaste. Endogamy violations will result in caste loss and social exclusion. However, hypogamymarriage with a person of lower social rank and hypergamythe habit of women marrying someone who is richer or of higher caste or social position were also common. Each caste maintains gotra exogamy as well. On the basis of gotra, every caste is split into several minor divisions. Marriage is not permitted inside a gotra since it is thought that all of its members are the descendants of a single ancestor.
- iv. Megasthenes, a Greek traveler to India around 300 B.C., and his profession. Hereditary profession is one of the two characteristics of the caste system that C. notes, the other being endogamy.
- v. Restriction on Food and Drink: Typically, owing to the fear of being contaminated, a caste will not eat prepared food from any other caste that is lower on the social scale than it. Additionally, there were a number of linked taboos around eating. The culinary taboo establishes who is allowed to prepare the meal. The eating taboo may specify the mealtime routine to be observed. The common taboo that has to do with who one may share meals with. The last taboo concerns the kind of vessel that may be used for drinking or cooking, such as brass, copper, or earthenware. For instance, Brahmins in North India would only eat pakka (meal cooked with ghee) from castes that were lower than their

own. However, no one would eat kachcha (meal cooked in water) that was made by a lower caste. The fact that food provided by Brahmins is palatable to everyone explains why they have long dominated the hotel sector. All castes save harijans forbade the consumption of beef[9].

- vi. A Specific Name: Each caste has a unique name that may be used to identify it. An profession may sometimes be linked to a certain caste.
- vii. The idea of cleanliness and contamination was used by the upper castes to keep the lower castes at bay while maintaining their purported ceremonial, spiritual, and racial purity. A touch from a lower caste man would contaminate or pollute a man from a higher caste, according to the concept of contamination. Even his shadow is said to be sufficient to defile a guy from a higher rank.
- viii. Jati Panchayat: In addition to caste rules and practices, each caste's standing is rigorously safeguarded. Through the Jati Panchayat, the community's governing body, these are publicly enforced. These Panchayats are given specific names according to their locations and castes, as Kuldriya in Madhya Pradesh and Jokhila in South Rajasthan.

DISCUSSION

How the caste system works

- i. It maintained India's long-standing social structure.
- ii. By giving each community a monopoly on a certain source of income, it has accommodated several communities.
- iii. Gave people access to social security and recognition. The caste of a person influences his marriage preferences, as well as how the state club, orphanage, and privileges of society are represented in that person's life. Additionally, it offers him health insurance advantages. Even his funeral is covered.
- iv. It has helped preserve culture and assured production by passing down the knowledge and abilities of a caste's hereditary employment from one generation to the next.
- v. Caste, which teaches people about the culture, traditions, values, and social standards of their community, is important in the process of socialization.
- vi. Through jajmani ties, it has also facilitated caste-related interactions. Caste served as a union for its members, defending them against exploitation.
- vii. promoted political stability since the caste system often shielded Kshatriyas from political rivalry, conflict, and bloodshed.
- viii. maintained endogamy as a means of racial purity.
- ix. Specialization resulted in high-quality product manufacture, which fueled economic growth. For instance: As a result, several Indian handicrafts received prominence on a global scale.

Issues with the caste system

- i. Because it limits access to economic and intellectual possibilities to a certain segment of the population, the caste system restrains economic and intellectual development and poses a significant obstacle to social changes.
- ii. It interferes with labor productivity and inhibits complete labor, capital, and productive effort mobility.
- iii. It maintains the oppression of the socially and economically underprivileged classes, particularly the untouchables.
- iv. Through its emphasis on customs like child marriage, the ban on widow remarriage, isolation of women, etc., it has put immense suffering on women.
- v. By granting Kshatriyas a political monopoly in the past and serving as a vote bank in the current political climate, it is opposed to true democracy. There are political organizations that only support one caste. For instance, Kanshi Ram founded the BSP primarily to represent OBC, SC, and ST.
- vi. It has impeded the development of a sense of national and communal identity and has served as a dissolving rather than an integrating force. Caste disputes are pervasive in politics, with demands for reservations in employment and schools, inter-caste unions, etc. Examples include the Patidar community's campaign for reservations for the Jat group.
- vii. It has made room for conversion to other religions. Because of the higher castes' despotism, the members of the lower castes are being more and more converted to Islam and Christianity.
- viii. The caste system impedes modernity by resisting change by requiring people to behave rigidly in line with social standards[10].

Is there just one caste system in India?

Other nations with the caste system include Sri Lanka, Pakistan, and Nepal. There are caste-type structures in places like Indonesia, China, Korea, Yemen, and a few more places in Africa and Europe.

The central idea of purity and contamination, which is either incidental or minor in other comparable systems across the globe, is what sets the Indian caste system apart from the others. There is a hereditary caste in Yemen called Al-Akhdam who are employed as constant manual laborers. Those with jobs seen as unclean or contaminated by death are among the burakumin in Japan, who were once excluded members of pariah societies during the Japanese feudal period.

India is distinctive in certain ways, however.

1. No other civilisation has enjoyed the cultural continuity that India has. The old ideologies, practices, and cultures of other civilizations are mostly extinct now. In India, history is still evident, and even foreign rulers mostly adopted the country's traditions rather than altering them.

2. It is difficult to eliminate the caste since it has fused with a contemporary religion.
3. India has more readily integrated several systems. The term "caste" in Portuguese and English really refers to three different things: jati, jana, and varna. Jati is a designation for a profession. An ethnic designation is Jana. A philosophical designation is varana. Over the ages, they have become increasingly closely combined.
4. India spent the majority of the last three centuries under European colonization during the most revolutionary time in the history of the planet. India spent a lot of time changing as a result. The majority of the system's modifications didn't occur until 1950, when India became a republic.

In conclusion, caste is only seen in India as a cultural phenomenon (i.e., as a matter of ideology or value system), however when it is seen as a structural phenomenon, it is present in other civilizations as well. By distinguishing between the two levels of theoretical formulation, i.e., cultural and structural, and universalistic and particularistic, there are four sociological approaches to caste. There are four different approaches: cultural universalism, cultural particularism, structural universalism, and structural particularism[11]–[13].

- a. Caste is only present in Indian society, according to the structural-particularistic perspective of it.
- b. According to the structural-universalistic category, caste is a kind of closed social stratification that exists across the globe, not only in India.
- c. Caste-related cultural roots of stratification are present in most traditional civilizations, according to sociologists like Ghurye who see caste as a universalistic cultural phenomenon. Caste is a unique kind of status-based social stratification that exists in India. Max Weber was the first to articulate this idea.
- d. Louis Dumont believes the cultural-particularistic belief that caste is unique to India.

Is the caste system a unique Hindu practice?

Other faiths include Nepalese Buddhism, Christianity, Islam, Judaism, and Sikhism practice caste-based discrimination. The caste system is referenced in Hinduism's scriptures, but other faiths adopted it as a socialization or religious conversion tactic. In other words, whereas the caste system is social in certain cultures, it is a sacred institution in Hinduism. Higher caste converts often rose to higher caste status in their new faiths, whereas lower caste converts typically fell to lower caste status.

- a. **Islam:** Some higher caste Hindus who converted to Islam joined the Ashrafs, a group of Arabs, Persians, and Afghans who served as rulers of the Sultanates and the Mughal Empire. The Muslims from the Ajlaf intermediate caste are below them, and the lowest position is that of the
- b. **Christianity:** In Goa, Hindus who converted to Christianity became Bamonns, while Kshatriyas and Vaishyas became Chardos, Christian noblemen. Shudras became Gauddos, while Vaishya who were denied admission into the Chardo caste became Sudirs. Mahars and Chamars are descendants of Dalits who became Christians.

- c. **Buddhism:** Several Buddhist nations, namely in Sri Lanka, Tibet, and Japan, use different types of the caste system, and butchers, leather and metal workers, and janitors are sometimes considered unclean.
- d. In Jainism, there are castes where everyone belongs to that specific caste. There have been Jain divisions of many Hindu castes at the same period.
- e. **Sikhism:** In Sikh literature, Varan is referred to as Varna and Zat as Zat. Professor of religion Eleanor Nesbitt claims that although Zat has elements of the caste system in Sikh literature, Varan is represented as a class system. All of the Sikh Gurus wed within their Zat and did not disapprove of or deviate from the custom of endogamous unions[14].

Caste distinctions: What lies ahead?

India's caste structure is changing as a result of advancements in education, technology, modernization, and overall societal viewpoint. India still has a long way to go until the negative effects of the caste system are completely eradicated from society, despite the fact that circumstances for lower castes have generally improved[15], [16].

CONCLUSION

Religion played a significant role in cementing the caste system's place in society. The concept of karma and reincarnation was intertwined with the idea that one's caste was determined by their past deeds. This belief system both legitimized and perpetuated the social hierarchy, as it was seen as a divine arrangement reflecting one's spiritual progress. Over centuries, the caste system became deeply entrenched, affecting various aspects of individuals' lives, including marriage, education, occupation, and social interactions. The rigid boundaries between castes led to social segregation and discrimination, which persisted even as societies modernized. In conclusion, the origins of the caste system are rooted in the ancient Indian societal structure and were shaped by a complex interplay of economic, religious, and social factors. What began as a functional division of labor evolved into a hierarchical system that continues to influence Indian society today. Understanding the historical context and the factors that contributed to its emergence is crucial for comprehending the lasting impact of the caste system on modern India.

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CHAPTER 2

A BRIEF DISCUSSION ON CASTE HIERARCHIES

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ABSTRACT:

The caste system's hierarchical structure, a defining feature of Indian society, has profoundly influenced social interactions, opportunities, and identities. This abstract delves into the complexities of caste hierarchies, tracing their historical development, impact on individuals and communities, and the intricate interplay of power dynamics within this intricate social framework. Caste hierarchies find their origins in the ancient varna system, which initially delineated four primary social classes based on occupation. Over time, this evolved into a stratified arrangement, where social status and privileges were determined by birth. Brahmins, occupying the topmost position, were revered as priests and scholars. Kshatriyas, the warrior class, held authority in matters of defense and governance. Vaishyas, engaged in trade and commerce, held economic importance. Shudras, the laborers, occupied the lowest rung. This hierarchy was further deepened by the incorporation of sub-castes, each with its own distinct position and roles.

KEYWORDS:

Birth, Caste Hierarchies, Demographics, India Caste, Rural Community.

INTRODUCTION

The caste system in India is a complex web of social stratification that places people and groups in a well-planned hierarchy and has a substantial influence on their lives. This introduction begins an investigation into caste hierarchy with the goal of analyzing the complex social structure inside the caste system and the significant effects it has on both people and communities. Ancient civilization was first organized into varnas based on vocational tasks, giving rise to the caste system. But throughout the years, this separation evolved into a strict social hierarchy, imposing a formal framework that has endured for ages. The highest class, the Brahmins, were given responsibility for academic and religious endeavors. Vaishyas were involved in business and trade, whereas Kshatriyas wielded authority as kings and soldiers. At the bottom of this scale, the Shudras performed labor-intensive duties [1], [2].

The idea of cleanliness and contamination is one of the pillars of caste systems. A caste is seen to be purer the higher up it is, with Brahmins serving as the model for this idea. However, individuals at the bottom of the system, particularly the Shudras, were often seen as unclean and assigned to menial chores. Social interactions, marriage pacts, and even geographical segregation were all significantly impacted by this purity-pollution paradigm.

Caste hierarchies have a significant and far-reaching influence on both people and society. Caste rank often determines one's access to economic opportunities, healthcare, and education. Dalits, a lower caste, have been marginalized and subjected to institutional discrimination as a

consequence. These discrepancies also affect political representation, with certain castes typically having greater influence over political decision-making.

Caste structures continue, although to varied degrees, notwithstanding the changes in society dynamics brought about by modernity and urbanization. India now has the difficult task of balancing tradition with the demands of development and social fairness. Caste hierarchy attempts are received with both hope and opposition, illustrating the complex interactions between culture, religion, and social systems.

This investigation of caste hierarchies makes it clear that the social order included inside the caste system is a dynamic force that affects people's identities, ambitions, and relationships. Caste hierarchies have complex effects on people and communities, and understanding them is essential for understanding these effects and for imagining a society that transcends this entrenched structure[3].

Indian Caste

For thousands of years, the caste system has dominated social structure throughout South Asia. A caste is a rigorously controlled social society into which one is born, and is often denoted by the word *jati* ("birth"). Despite the tenuous links between caste and vocational specialization, certain *jatis* have names for specific occupations. With general, a person is expected to marry someone from their own *jati*, adhere to a certain code of conduct (with regards to things like kinship, employment, and food), and communicate with other *jatis* in accordance with their place in the social hierarchy. More than 2,000 *jatis* may be identified just based on their names. However, it is typical for there to be many separate groups with the same name that are not associated with the same local caste system or marriage network.

Nearly all non-tribal Hindus in India, as well as many followers of other religions (including Muslims, for whom caste is theoretically abominable), acknowledge their membership in one of these hereditary social units. *Jatis* are typically assigned to one of Hinduism's four major caste groups, or *varnas*, each of which has a traditional social role. At the top of the social hierarchy are Brahmins (priests), followed by Kshatriyas (warriors), Vaishyas (originally peasants but later merchants), and Shudras (artisans and laborers) in descending prestige. The specific *varna* in which a *jati* is rated is partially based on the *jati*'s relative degree of "impurity," which is established by the group's customary interaction with any of a variety of "pollutants," including as blood, menstrual fluid, saliva, manure, leather, dirt, and hair. Intercaste limitations were put in place to avoid letting the filth of a lower caste taint the relative cleanliness of a certain *jati*.

The Panchamas, whose name derives from the Sanskrit word for "five" (*panch*), were supposedly left out of the system since their jobs and manner of life often brought them into touch with such contaminants. They were formerly known as the untouchables (since the higher castes avoided touching them because they were thought to spread contamination), but nationalist leader Mohandas (Mahatma) Gandhi referred to them as *Harijan* ("Children of God"), a term that briefly gained popularity. Members of that class have more recently started referring to themselves as *Dalits* ("Oppressed") to identify with that name. Such organizations are formally known as Scheduled Castes. One-sixth of India's population belongs to the Scheduled Castes,

who are often landless and do the majority of the agricultural labor as well as a variety of ritually polluting caste activities (such as leatherwork, which is done by the Chamars, the biggest Scheduled Caste) [4].

Numerous tribal groups in India have received formal status as Scheduled Tribes, which is a status akin to Scheduled Castes. Tribal populations are predominantly concentrated in the northeast of the country, particularly in Meghalaya, Mizoram, and Nagaland. To a lesser degree, they are also found in the northeast-central parts of the nation, including Chhattisgarh, Jharkhand, and Odisha, as well as in the union territories of Lakshadweep and Dadra and Nagar Haveli.

Jatis provide Indians social support and, at least in principle, a feeling of having a safe and clear social and economic position while being essentially non-egalitarian. There is often one or more dominant castes in India that control the bulk of the land, are the most powerful politically, and shape the culture of a certain area. In rural regions, a dominant jati normally makes up between one-eighth and one-third of the population, although it may make up a clear majority in certain places (such as the Sikh Jats in central Punjab, the Marathas in sections of Maharashtra, or the Rajputs in northwest Uttar Pradesh). The scheduled caste often makes up the second-largest group of jatis. A village will normally contain between 5 and 25 jatis, each of which may be represented by anywhere from 1 to more than 100 homes, depending on the size of the community [5].

Caste exists among Muslims, Christians, Sikhs, Jains, and Jews, albeit it is less obvious than it is among Hindus. A more forceful strategy to eradicate caste prejudice was adopted by the Dalit movement in the 1990s, and many people left Hindu culture by converting to other faiths, particularly Buddhism. At the same time, the legally recognized "Other Backward Classes" (other socioeconomic and ethnic groups who had historically been excluded) started to assert their constitutional rights. Caste identity has persisted despite significant weakening of the divide between classes among young urban residents and those residing abroad, particularly since Scheduled Castes and Scheduled Tribes have guaranteed participation in national and state legislatures.

Patterns of settlement

Volume of people

The amount of land in India that is deserted is quite small. In any given year, less than half of it is left fallow and more than half is under cultivation. About one-fifth of the entire land is categorized as forest, and this region is mostly utilized for grazing, harvesting firewood and other forest products, commercial forestry, shifting agriculture (sometimes outside the law), and hunting in tribal areas. Grazing is a common application for the regions that are too arid to cultivate crops without irrigation. The Himalayas' higher altitudes are the only locations with sizable, continuous stretches that are uninhabited. Despite having a mostly rural population, India is home to three of the world's biggest metropolitan areas: Mumbai, Kolkata (Calcutta), and Delhi. These and other sizable Indian cities also have some of the world's greatest population densities.

Rural community

A large portion of India's rural population lives in nucleated villages, which are sometimes characterized as having a shapeless agglomerate-like settlement pattern. Even though they are unplanned, these towns include caste-based wards that are easily identifiable and spread out from a centrally located region. While the lower artisan and service castes, as well as Muslim communities, often inhabit more outlying regions, the dominant and upper castes prefer to reside in the main area. When the population of the castes in the center grows, they either divide their current, frequently initially large residential compounds, add second and even third stories to their homes (a common practice in Punjab), jump over lower-caste wards to a new area on the village outskirts, or, in extremely rare circumstances where land is available, found an entirely new village.

Streets are often small, winding, and unpaved in the formless agglomerated communities, frequently terminating in cul-de-sacs. People often congregate in a few open locations, such as those that are close to a temple or mosque, the village well, the areas where grain is threshed or milled, and the front yards of the influential families in the community. Depending on the size of the village, these areas may include the panchayat (village council) hall, a few businesses, a tea shop, a public radio connected to a loudspeaker, a tiny post office, or even a dharmshala (a free lodging option for tourists). In order to provide students enough area to play, the village school is often located on the outskirts of the community. A grove of mango or other trees, which offers shade for humans and animals and often has a huge well, is another typical feature at the edge of a hamlet [6].

There are several regional variations on the basic layout of agglomerated communities. In the eastern Gangetic Plain, hamlets that are home to just one or a few castes each are widespread. Scheduled Castes and herding castes are likely to live in these hamlets. Villages in southern India, particularly Tamil Nadu and Gujarat, have a more organized structure with streets that follow straight north-south and east-west. The typical hamlet in many tribal regions or places that were tribal until recently consists of rows of dwellings along one street, or maybe two or three parallel streets. Settlements often take the pattern of ridge lines in regions of rough terrain where reasonably flat locations for development are few, and few expand to become bigger than hamlets. Finally, hamlet-sized agglomerations are uncommon in highly aquatic settings like the Gangetic delta area and Kerala's tidal backwater region; the majority of rural families instead live alone or in groups of only a few households on their separate plots of owned or leased land.

The majority of village homes are tiny, straightforward mud (kacha) buildings with one or a few rooms that may accommodate both humans and cattle. In arid locations, roofs are normally flat and composed of mud; however, in areas with significant precipitation, roofs are frequently slanted for drainage and made of clay tiles, rice straw, or other thatching materials. The higher the pitch of the roof, the wetter the area. Bamboo walls are more prevalent than mud walls in certain moist places, particularly in tribal communities, and dwellings sometimes stand on piles above ground level. The homes typically have no windows, a minimal amount of furniture, a place to store food, water, and tools, a few shelves and pegs for other items, a niche in the wall that serves as the family altar, and occasionally some decorations like images of deities or movie

heroes, family photos, a calendar, or possibly some mementos from pilgrimages. The clay hearth, on which all meals are prepared, is located in a particular room of the home or in a courtyard outside. Generally speaking, there is no access to electricity, running water, or restrooms. The second demand is met by relatively isolated areas on the outside of the settlement [7].

The homes of wealthier families are often bigger and constructed of more sturdy (pakka) materials, such brick or stone, almost everywhere in India. Additionally, they have stronger roofs that sometimes are made of corrugated iron and often depend on solid timbers or even steel I beams. Windows are widespread and often restricted for security. In general, the amount of rooms, the furniture, and the outside and interior dcor, particularly the entry gate, show the family's affluence. Most of the crop will likely be kept in an internal compound. There may be a hand pump, private well, bathing area, and walled toilet enclosure within the property, which the village sweeper cleans on occasion. Farm machinery, granaries, and animal stalls are located in separate areas from where humans live.

The majority of India has communities of nomads. Some are tiny groups of roving performers, ironworkers, and animal traffickers who may gather in settlements referred to as tandas. Originally from Rajasthan and connected to the Roma (Gypsies) of Europe, the Banjari or Vanjari (also known as Labhani) tribe works mostly as farm laborers and construction workers over significant portions of central India and the Deccan. Similar seasonal activities are practiced by several indigenous peoples. In the western Himalayas, transhumance is practiced by shepherds, mostly of the Gujar caste. Cattle, sheep, goat, and camel herders live in harmony with adjacent or local growers in semiarid and arid areas where cultivation is either impossible or risky [8].

Urban setting

Despite the fact that fewer than one-third of Indians live in towns and cities, more than 6,100 locations are deemed to be urban. The percentage is often larger in the northwest, west, and south, which are known for their agricultural prowess, than it is in the northeastern rice-growing areas of the nation, where the population is constrained by relatively meager crop surpluses. Large cities in India have historically grown more quickly than smaller cities and villages. Even in cities with severe center city congestion, like Kolkata, the big metropolitan agglomerations have the quickest rates of all. The expansion of the bureaucracy, the growing commercialization of the agrarian economy, and the extension of manufacturing industry and services are major drivers of urban growth.

The urban core is a very crowded region enclosed by an ancient city wall, some of which may still survive, in many precolonial towns like Delhi and Agra. Except for magnitude, the layout of the streets and open spaces in those "old cities" and the residential caste and religion segregation that was mentioned above for the shapeless agglomerated villages are not much different. In contrast to many Western cities, wealthy families often live in homes located in the center of the busiest metropolitan districts. The ancient city is characterized by specialized bazaar streets offering sweets, grain, fabric, metalware, jewelry, books and stationery, and other goods. In such

streets, it is typical for a single structure to serve as the artisan's workplace, a retail location for the goods produced there, and a home for the artisan's family and staff.

Numerous post-British occupation cities have urban centers that are somewhat old and very crowded. Kolkata, Mumbai, and Chennai stand out among them as significant instances. However, in these instances, there are typically a few broad major thoroughfares, some degree of regularity to the street pattern, space set aside for parks, and a central business district with remnants of the former colonial presence such as old government offices, high-rise commercial office buildings, banks, upscale shopping establishments, restaurants, hotels, and museums.

DISCUSSION

Trends in demographics

India has a youthful population. Both its birth and mortality rates are comparable to the world average. Less than one-fourth of the population is over 45 and more than half is under 30. For males, the average life expectancy is 68 and for women, 70. India saw a population boom after the pandemic influenza epidemic of 1918–19. Up to the census of 1961, the pace of increase continued to significantly accelerate over the next decades before leveling off (albeit it remained high). Including what is now Pakistan and Bangladesh, there were 251 million people living inside the current boundaries of India in 1921. At the time of independence in 1947, there were roughly 340 million people living there. Between 1947 and the 1981 census, India's population doubled; by the 2001 census, it had topped one billion. extra than 182 million extra people were added between 1991 and 2001 alone, surpassing the current total populations of all but the world's most populated nations. This number was equaled between 2001 and 2011. The country's population growth rate has increased despite a significant reduction in the birth rate and a far faster decline in the mortality rate. Furthermore, a sharp decline in the birth rate is being prevented by a rising share of females who reach and remain in their reproductive years [9].

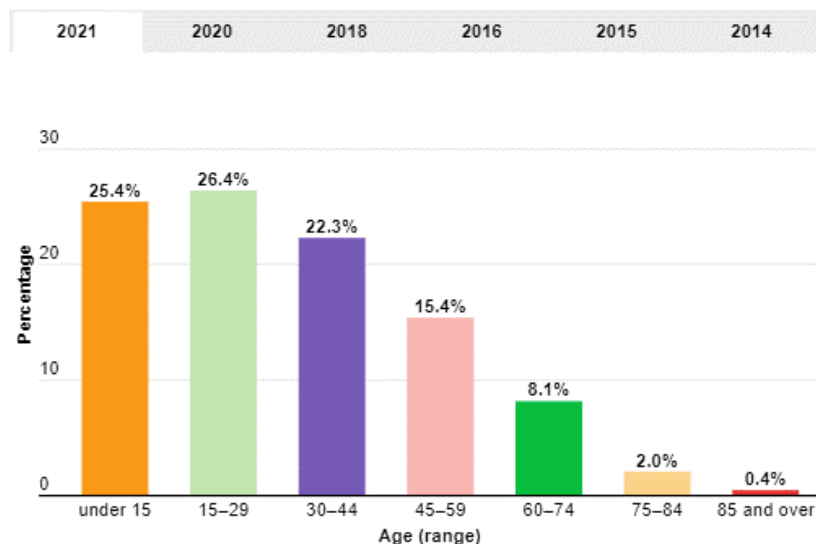


Figure 1: India age breakdown [britannica.com].

Throughout contemporary history, there hasn't been much of an impact on India's population increase via immigration or emigration. However, migration from relatively poor regions to places, particularly cities, presenting some prospect of economic improvement has been primarily to blame for the disparity in growth rates across states or regions within India. In general, a city's population is more diverse and its percentage of immigrants to the overall population is higher the bigger the city. For instance, Marathi, the official language of the state of Maharashtra, is not spoken by more than half of the people in Mumbai. Their ability to meet the demands of the immigrants for housing, sanitary facilities, and clean drinking water, not to mention amenities, is severely taxed by the rates of migration to Indian cities. As a consequence, many migrants live in abhorrent filth in bastis or, worse still, have no permanent housing at all. Figure 1 India age breakdown.

Economy

India has one of the biggest and most diverse economies in the world, but due to its massive population, it is one of the world's poorest nations in terms of income and gross national product (GNP) per capita. Since gaining independence, India has pushed for a mixed economy in which the legally classified as "socialist" government has a significant role as the central planner, regulator, investor, manager, and producer. Beginning in 1951, the government used a series of five-year plans inspired by the Soviet model as the foundation for its economic planning. The First Five-Year Plan (1951–1955)'s immediate goal was to increase domestic savings rates, which more than doubled in the 50 years that followed. With the Second Five-Year Plan (1956–1961), the emphasis started to move to industrialisation that replaces imports with a concentration on capital goods. An extensive and varied industrial base developed. But after the Soviet system fell apart in the early 1990s, India implemented a number of free-market reforms that accelerated the development of its middle class. Additionally, thanks to its highly educated and skilled workforce, India became one of the world's hubs for the high-technology boom that started in the late 20th century and resulted in significant annual growth rates. Although it still employs the majority of the workforce (about 50%), the agriculture sector is no longer the greatest contributor to the nation's gross domestic product (GDP), contributing just around 15% of the GDP. Manufacturing is still a significant contributor to GDP. Trade, banking, and other services, which make up the vast majority of GDP as a whole, have had the greatest rise.

Many of the government's choices are quite political, particularly when it comes to making investments that are distributed fairly across the many states of the union. Despite the government's widespread economic involvement, massive corporate endeavors rule many sectors of contemporary economic activity, while the vast majority of jobs are provided by tens of millions of often modest agricultural holdings and minor commercial, service, and craft businesses. From the most basic to the most advanced, technology spans the whole spectrum.

There aren't many things that India can't make, but a lot of what it does produce wouldn't be economically viable without the protection provided by import tariffs, which have stayed high throughout liberalization. Foreign commerce has historically been modest, both in terms of absolute value and in percentage to GDP. Even though government restriction remained strong in many industries and persisted, commerce significantly increased starting in the 1990s. Probably

less than one-fifth of India's enormous labor force is employed in the so-called "organized" sector of the economy (such as mining, plantation agriculture, factory industry, utilities, and modern transportation, commercial, and service enterprises), but that tiny fraction produces a disproportionate share of GDP, supports the majority of the middle- and upper-class population, and drives most of the economic growth. The majority of government regulation is focused on the organized sector, which also includes trade unions, chambers of commerce, professional groups, and other institutions common in contemporary capitalist economies. In addition to wage-earners, the organized sector employs the great majority of professionals and scientists and technicians in India [10], [11].

Fisheries, forestry, and agriculture

Agriculture

About half of all Indians still depend entirely on agriculture for their livelihood. Only lately has that fraction started to decline from levels that were mostly constant during the 20th century. However, the area under cultivation has increased gradually and now accounts for significantly more than half of the nation's total land area, a ratio that is unique among nations. The percentage of cultivated land to total land is often higher than nine tenths in the most fertile areas, such as the Indo-Gangetic Plain or the deltas of the eastern coast.

Climate significantly affects the availability of water. The availability of water for agriculture is mainly seasonal and dependent on the southwest monsoon, which may be erratic in all but a tiny portion of the nation. As a consequence, farmers may only grow one crop year in locations without irrigation, and crop failure is a concern in many places. Irrigation possibilities and actual development differ significantly from one region of the nation to another. They are especially advantageous in the Indo-Gangetic Plain, in part because to the rivers' comparatively steady flow as they emerge from the Himalayas and in part due to the enormous groundwater reserves found in the hundreds of feet of alluvial deposits that underlie the area. However, in peninsular India, the supply of surface water is dependent on the region's extremely seasonal rainfall pattern, and in many places, hard rock formations make it difficult to drill wells and severely restrict access to the available groundwater [12].

In India, agricultural technology has advanced quickly. Large-scale government-sponsored irrigation canal projects that were started by the British in the middle of the 19th century were significantly expanded following independence. The focus then shifted to deep wells, also known as tube wells in India, which were frequently privately owned and used electric or diesel pumps to raise water. However, in many locations, these wells depleted local groundwater reserves, so efforts were focused on replenishing aquifers and utilizing rainwater. In certain regions of India, particularly the southeast, tank irrigation a technique that uses water extracted from tiny reservoirs established along the courses of minor streams is significant.

Crops

More over three-fifths of the land under cultivation in Indian farms is dedicated to food crops, particularly cereal grains. The most popular grain, both in terms of area planted and total yield, is rice, which is grown in almost all regions with an average annual precipitation of above 40

inches (1,000 mm), as well as in certain irrigated regions. Due to the usage of HYVs, wheat outperforms all other crops in terms of yield per acre while ranking second in terms of area planted and overall production.

Potatoes, onions, different greens, eggplant, okra, squash, and other vegetables, as well as fruits like mangoes, bananas, mandarin oranges, papayas, and melons, are non-staple food crops that the majority of Indians consume in modest quantities. Sugarcane is frequently grown, particularly in regions close to processing facilities. The plentiful toddy palms (*Caryotaurens*) in southern India may also be tapped for sugar, but a large portion of this syrup is fermented, sometimes illegally, to create alcoholic beverages. Numerous crops are farmed as sources of cooking oil, including peanuts (groundnuts), coconuts, mustard, cottonseed, and rapeseed. Others are grown to provide condiments or, in the case of betel leaf (of the pan plant) and betel (areca nut), digestives. These include the ubiquitous chiles, turmeric, and ginger. On plantations in Assam, West Bengal, Kerala, and Tamil Nadu, tea is cultivated primarily for export, but coffee is grown nearly entirely in southern India, mostly in Karnataka. Gujarat and Andhra Pradesh are the main states where tobacco is grown.

Livestock

Indians don't consume a lot of meat, but animal farming is crucial to the country's agricultural economy. Of all the countries in the world, India has by far the most cattle. Although they are primarily used as draft animals, cattle and buffalo also have a variety of other uses, such as producing milk, meat (for those who are not prohibited from eating beef, such as Muslims, Christians, and Scheduled Castes), fertilizer, cooking fuel (made from dried cow dung cakes), and leather. Although milk from buffaloes is often better and richer than milk from cattle, milk outputs from Indian cattle and buffaloes are both fairly low [13].

In India, commercial forestry is still in its infancy. Even yet, the United States is among the nations with the greatest yearly hardwood cutting rates. The species teak, deodar (a kind of cedar), sal (*Shorea robusta*), sissoo (*Dalbergiasissoo*), and chir pine (*Pinus roxburghii*) are sources of timber, pulp, plywoods, veneers, and matchwood. Almost every kind of woody plant is utilized as firewood, most of it being illegally obtained, and significant quantities are used to make charcoal. Bamboo, cane, gum, resins, colors, tanning agents, lac, and medicinal plants are examples of minor forest products.

The Western Ghats, the western Himalayas, and the hilly portions of central India are the three main locations for commercial forestry, in that order of significance. The federal and state governments have enthusiastically funded small-scale afforestation programs in an attempt to stop the loss of forests; these initiatives have had varying degrees of economic and ecological success [14].

CONCLUSION

Caste hierarchies have far-reaching implications. Opportunities for education, employment, and social mobility are often determined by one's caste. Discrimination and untouchability practices have historically plagued marginalized castes, reinforcing inequalities. Even as India modernizes, the impact of caste hierarchies remains visible in various sectors, including politics, economy,

and social dynamics. Political reservations and affirmative action policies have aimed to mitigate the effects of caste hierarchies by providing representation and opportunities to marginalized groups. However, these policies are met with both support and opposition, reflecting the complexities surrounding caste dynamics. In conclusion, the caste hierarchies in India are a product of historical evolution, religious beliefs, and societal norms. They have shaped the lives of individuals and communities, perpetuated inequalities and influencing various aspects of Indian society. A comprehensive understanding of caste hierarchies is crucial to addressing the challenges posed by discrimination and striving for a more equitable and inclusive future.

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CHAPTER 3

A BRIEF DISCUSSION ON CASTE AND IDENTITY

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ABSTRACT:

The complicated interaction between caste and identity is a key component of Indian society. This abstract explores the intricate connection between caste and identity, looking at how the caste system affects individual, group, and societal identities as well as attempts to reinterpret identity outside of this conventional framework. Caste, which has a strong foundation in historical, religious, and social settings, often forms a crucial part of a person's identity. Caste influences relationships, opportunities, and goals from birth. It connects to other facets of identity like religion, language, and culture, adding to the complexity of one's sense of self. Caste identities are crucial in determining group connections and solidarities at the community level. Castes sometimes serve as the foundation of social networks, dictating connections for marriage, cultural customs, and even political allegiances. Sub-castes and inter-caste differences show the richness of Indian society, yet these collective identities are not homogeneous; they are defined by internal variety.

KEYWORDS:

Boundaries, Caste, Identity, Role, Social identity, Society.

INTRODUCTION

A key component of India's complex social fabric is composed of caste and identity, two strong forces that are intimately intertwined. The goal of this introduction is to shed light on the intricate link between caste and identity in Indian society, specifically how the caste system shapes both individual and group identities. Caste has evolved from its utilitarian roots as historical divides based on work and social duties to become a factor in determining one's personal identity. An individual's caste affiliation is woven into the fabric of their life from the time of their birth. It has an impact on one's relationships, decisions, and opportunities and adds a unique depth to their sense of self. Caste merges with other characteristics including religion, language, and cultural traditions to become not just a social marker but also a crucial component of identity. Caste identities take the form of coherent groups with common histories, customs, and often, physical places at the community level. Marriage connections, rituals, and cultural traditions are influenced by these community ties, which foster a feeling of belonging and harmony. As sub-castes and variants emerge, the intricacy of the caste system is reflected in the variety of these identities, illuminating the various layers that make up Indian culture [1], [2].

However, the connection between caste and identity grows more complex as India struggles with modernization and social transformation. Social justice and equality movements aim to reinvent identities outside of caste-based boundaries. People may overcome the restrictions of their caste designations via education, urbanization, and economic mobility, allowing them to create new identities based on their goals and accomplishments. However, the persistence of caste-based discrimination and its pernicious effects on disadvantaged groups highlight how persistent the influence of caste on identity is. Access to resources, opportunities, and dignity are still impacted by discrimination in many ways, which supports the caste-based system. Caste distinctions are

often reflected in political representation as well, emphasizing how caste influences both administration and decision-making. It becomes clear from studying the complex interaction between caste and identity that this dynamic interplay affects not just people's individual lives but also the wider society structure. For one to know the complexity of Indian culture and to imagine a future that embraces inclusion, equality, and respect for all identities, regardless of their caste origins, one must have a thorough understanding of how caste effects both personal and communal identities.

The Impact of Caste Identity and Inconsistent Caste Norms on Status Representation in India

With social duties like one's job becoming "hereditary," the caste system in India is a complicated social framework that restricts social mobility and creates hierarchies of fixed status. Additionally, we contend that caste's fundamental characteristic intensifies group affiliation with one's caste. When group norms are breached, highly identifiable group members would defend the group's identity. In this essay, we looked at the effects of violating caste norms as well as how people cognitively portray their position. While lower caste standards are related with immorality, high caste norms are associated with moral ideals. We predicted a "black sheep effect," whereby high caste individuals' salient high caste identity would increase when their group identity (caste norm violation condition) is threatened, leading to a devaluation of their fellow in-group member if the latter is perceived as the perpetrator. We presented participants with a social conflict scenario that is "Caste norm consistent" (lower caste person as perpetrator, higher caste person as victim) and "Caste norm inconsistent" (higher caste person as perpetrator, lower caste person as victim). Then, among nine graphic representations of the story's characters on a vertical line, with increasing degrees of status distance, participants had to make a selection. The findings supported the black sheep effect and also demonstrated that no other identification, including religious, national, and regional affiliations, had any bearing on how highly an in-group member was regarded. These findings, which are explored within the context of Indian culture, aid in our understanding of the "black sheep" effect in relation to moral standards and status representation[3].

In general, people fall into a variety of social categories that may either be acquired, like one's career, or inherited, like one's gender. The effects of social categorizations may often be seen in both the dynamics of social interactions and how social status is portrayed. The Indian/Hindu caste system, a key component of Indian social organization, is of importance for the current study. A hierarchy of social duties with intrinsic qualities and, more crucially, stability throughout life is provided by the caste system. One's caste, which historically transitioned from social responsibilities to hereditary ones, is associated with an implied status. As a result, there are inherited status hierarchies and little social mobility. For instance, members of the highest caste, the Brahmin caste, who were born, were often priests and academics. The Kshatriya caste has historically produced soldiers and monarchs. The Vaishya caste has historically produced traders. Last but not least, those born within the Shudra caste have always been workers. Additionally, there was another "out-casted" group known as the Dalits or "untouchables," who were at the bottom of the social scale. In contemporary India, the Indian government instituted a categorization method in which the disadvantaged castes were classified as other backward castes (OBC), the backward tribes as scheduled tribes (ST), and the untouchable castes as scheduled castes (SC). The high caste group is often made up of members of the Forward caste (FC) society. Through affirmative action, the government offered work possibilities to the

historically underprivileged groups of SC, ST, and OBC. The FC has always had a prominent socioeconomic position and still enjoys the greatest standing in society. As a result, one of the major goals of the current study was to investigate how status is cognitively represented in Indian culture as a result of how caste is seen. People in India still use their caste and social group affiliation as a method of defining who they are as a person. Caste membership is therefore deeply embedded in society, and there is good evidence to support the assertion that caste is one of the most conspicuous social identities in the Indian setting. We now move to Social Identity Theory, which addresses this issue[4].

DISCUSSION

Caste identity is based on social identity

According to social identity theories, a person's affiliation with their group of choice has a significant role in how they define themselves. The Indian societal structure offers a fertile ground to examine the interactive roles of multiple identities like religious, nation, family, and class. Researchers suggested that any group (e.g., social class, family, football team, etc.) can act as a source of pride and self-esteem. Therefore, we tend to enhance our self-esteem by promoting and endorsing the status of the group we belong to, the so-called "in-group." But compared to other social identities like gender and race, caste has received more attention from scholars due to its significance and impact among many South Asians. We contend that in the context of status representation, caste identity (as opposed to religion, national, and regional identities) would be the most prominent identity in explaining the differences in status perception due to the inherent associations of caste and status. In fact, it has been argued that caste identity may override other social identities because of its primary importance for many South Asians. Therefore, in accordance with social identity theory, people would work to preserve a favorable perception of their caste identity. Below, we make an additional argument that people from high castes would be particularly aware of their caste identity[5].

A strong caste identity may depend on specific caste rules in order to give one a sense of self-worth or belonging. It is known that people from high caste groups see caste identity as a more solid construct that is passed down from parent to child at birth. They have a propensity to simplify their identities, which is mostly explained by a sense of kinship with earlier caste generations. Due to the essentialization of their caste identity, high caste persons also experience sentiments of temporal continuity, positive uniqueness, and increased self-esteem. In fact, it was argued in a study that the caste system is frequently justified by the ideology of karmic beliefs (beliefs that a person's general good or bad deeds in this life are rewarded or punished by being born into a high or low caste in the following life), particularly by those who score highly on social dominance orientation (SDO), that is, those who generally favor hierarchical social relations. Additionally, when people from higher castes devalue their caste identity, they give themselves permission to stigmatize those from lower castes. On the other hand, Dalits, who belong to the low caste, do not think that their caste identity is hereditary and do not essentialize it. Due to the prospect of social mobility and the notion that caste identity might be seen as less permanent, they may therefore increase their sense of self-efficacy. We contend that high caste people are more aware of their caste identity because they feel fortunate to have acquired this favorable view of high caste from birth. Because they feel that their caste identity is not vital and that being a member of this group has negative effects, low caste people would not have a conspicuous caste identity[6].

Threat to Social Identity and Caste Norms

Since self-concepts are the foundation of social identity effects, any danger to these self-concepts would be accompanied by substantial identity effects. Highly identified group members will look for strategies to safeguard their in-group identification, according to research. Research contends that the degree of group affiliation really influences the danger to one's social identity. For instance, they contend that individuals who have a high level of identification with their in-group are more likely to exhibit defensive reactions than those who have a lower level of identification. It seems to reason that high caste people who affirm their innate high caste would likewise exhibit a strong high caste identity.

What therefore may particularly cause a caste-related identity threat? We contend that when questioned, the expectations and norms connected to caste membership may actually pose a danger. In fact, it is often seen that those who violate social norms are shunned and despised, particularly those from upper castes. Marriage is one of the most ingrained caste stereotypes. The higher caste person, for instance, is seen to bring disgrace to the family and this norm breach is regarded unethical when individuals break the custom of only marrying persons of the same caste. According to one study, high identifiers will exhibit higher protective emotions when an identity connected to a moral value is endangered. We contend that strong caste identifiers would be motivated to mitigate the harm to their caste and safeguard their identity if it were connected to moral ideals or standards[7].

For a very long time, members of the high caste generally enjoyed superior social standing and believed they upheld higher moral principles than members of the low caste. It is commonly accepted that members of high castes exhibit traits like knowledge, intellect, honesty, austerity, and morality, whereas members of low castes are said to have traits like dullness, stupidity, immorality, impurity, and other undesirable traits. These long-established rules permeated Indian culture today, and as a result, some norms were expressly linked to a certain caste type. Thus, we might argue that morality is perhaps an important value associated with one's caste and that breaking such a standard may be dangerous, especially for high identities. Inter-caste weddings, as was said previously, are seen as a typical norm breach in India and are often perceived as 'polluting' the sanctity of the caste system, thereby addressing the importance of morality. Marriages between members of different castes are very brutally penalized and may result in public lynchings of couples or their family members, murder (of the bride, groom, or their relatives), rape, public beatings, and other punishments. In reality, intercaste weddings regularly result in family members opting to murder the couple in Northern India. As a result, when a member of a high caste violates a norm, society devalues that person. The "Black sheep effect," or BSE, in which individuals often denigrate deviant in-group members, helps to explain this impact[8].

Effects of Norm Violation and Identity

Members respond to deviant conduct when a norm is broken because they often see it as possibly endangering the group's identity and want to lessen the threat. However, studies have demonstrated that a person's level of group identification affects a group's propensity to repel the danger. People who identify less strongly with the group are often less driven to preserve their social identity. Therefore, it seems sense that those with high identities would be more motivated to participate in in-group protection to combat the danger. According to our argument, those from high castes would strongly identify with their caste, whereas people from low castes would do

the opposite. However, we contend that rather than being seen as favoritism, in-group identity protection will be perceived as a black sheep effect. In order to preserve a good and unique social identity, it is known that in-group members sometimes kick out unwanted individuals. According to study, for example, a violent social contact between a victim and a perpetrator would result in generally biased reactions that might either lead to in-group favoritism or the black sheep effect, with the latter impact being more likely to happen under circumstances. More precisely, it is said that in-group favoritism is more often seen when the perpetrator's abnormal conduct was unclear or inadvertent. However, one would notice the black sheep effect when there is overt evidence showing that in-group offenders "committed the crime" on purpose. Additionally, a study discovered neurological evidence suggesting the black sheep effect is a pattern of purposeful antagonistic encounters. There is some evidence to suggest that confrontational, deliberate, and clear encounters might increase the number of in-group derogations.

Furthermore, those who strongly identify with their group tend to show this pattern of in-group derogation more clearly than people who do not. Due to the idea of "being born into" their high caste, high-caste persons would in fact be high identifiers and would thus be more motivated to safeguard their in-group by eliminating the undesired member. Furthermore, a study explains that members of established groups (high caste members) are particularly aware of the relevant rules and norms, so any deviation from them would be a threat to one's sense of belonging to that group. As a result, the perpetrating in-group member would be devalued and viewed as being low in typicality. Further research has shown that in-group deviation is seen as less typical of the in-group by people, particularly those who strongly connect with their in-group. As a result, members of an in-group who deviate from the norm are often viewed negatively. Additionally, it is evident from a study's classification of threats that when moral values are threatened, high identifiers (people from high social classes) are most likely to react defensively (the "black sheep effect") and desire to distinguish themselves from the offending group member. We would contend that in order to defend their threatened social identity, high caste individuals who are also high caste identifiers would devalue another in-group member committing norm transgression (that is aggressive and intentional) and would find the transgression morally unacceptable[9].

The subjective group dynamics hypothesis elaborates on the black sheep effect by claiming that group members are driven to maintain a good social identity. As a consequence, in-group conformers get favorable ratings while in-group rebels receive poor evaluations. Similar to this, a research discovered that higher ranking group members preferred norm followers over norm breakers. They speculate that this could be the case because higher ranking members felt more concerned by the challenge to the status quo posed by the norm violation. Therefore, we might claim that those of high caste would be more driven to preserve their sense of self by disparaging the aberrant member. Similar to this, the relational models theory explains how a member of an in-group deviates from moral standards that are governed by certain in-group ties in order to preserve the integrity and identity of the group. In our context, it specifically alludes to moral justifications for hierarchy and unity. By avoiding or removing contamination hazards, unity aims to protect and maintain the integrity of the in-group. When one of the group members violates morality, the whole group feels tainted and ashamed until it becomes pure. The goal of hierarchy is to establish hierarchical social status hierarchies where superiors are expected to lead, protect, and hold their subordinates morally accountable for their acts and subordinates are expected to respect and follow them. People of high caste should thus anticipate collective

dislike or even punishment if they violate the deeply entrenched high caste standard of morality, cleanliness, self-control, and pastoral care. Therefore, we were interested in the possibility of identity maintenance via the threat of caste norm violation to identity and the resulting cognitive representations of caste and rank. We anticipate that only the caste-based identity will be engaged in this situation and that other identities, such as religious identity, national identity, and regional identity, would not be important[10].

Caste and Social Implications

As was previously mentioned, discrimination against people of low castes was one of the caste system's most pervasive societal issues. The constitution of independent India outlawed caste-based discrimination in 1950, and to make up for previous injustices, the government implemented quotas in government positions and educational institutions to raise the standard of living for low castes. In order to accommodate members of the lower castes, a certain number of seats were set aside in government positions and institutions of higher learning. However, the high caste society quickly voiced its opposition to this law, claiming that the system was discriminatory and gave members of the low caste an unfair advantage. We think that one of the caste system's most significant societal effects in the contemporary era is the reservation system, and sentiments about it would have to be a reflection of one's caste identity. The link between caste membership and caste-related social outcomes, such as support for affirmative action. As a result, high caste identification will moderate the negative attitude high caste people have toward educational affirmative action[10], [11].

Role of caste identity

Indian caste identity has a complex and pervasive role in the social, cultural, and political landscape of the nation. In India, caste identity is crucial in defining how people see themselves, interact with others, identify with certain communities, and engage in politics. The following significant factors underline the importance of caste identity in India:

1. **Personal Identity:** A person's concept of self often includes their caste identity. A person is born into a certain caste, and this caste may have an impact on their chances, social circles, and life decisions. This identity affects one's self-perception and role in society through influencing personal ambitions and perceptions.
2. **Social Interactions:** Relationships and social interactions are influenced by caste identity. It may dictate who a person can be married to, be friends with, or do certain things with. Interactions between caste members are often governed by social conventions, creating a network of connections based on common caste memberships.
3. **Cultural Practices:** Rituals, customs, and practices are all influenced by caste identity. Different castes often have unique rituals, festivals, and ceremonies that add to the cultural landscape's diversity. These customs strengthen caste identities and foster a feeling of community among certain group.
4. **Marital and Families:** Traditionally, caste identity has been a major factor in marital pairings. Because of worries about maintaining caste purity, inter-caste marriages may encounter societal opposition. To maintain family and community traditions, it is often desirable to marry someone from the same caste.

5. Caste identification has an impact on political dynamics, particularly when it comes to electoral politics. There are several caste-based voting patterns, where certain political parties or candidates are linked to certain castes. Reservations and representation based on caste also have a big influence on politics.
6. **Social Hierarchy and Discrimination:** Caste identity and social hierarchy are interwoven, which often leads to prejudice towards members of lower caste groups and people. Caste discrimination and exclusion restrict the resources and opportunities available to historically underprivileged communities like Dalits.
7. **Economic possibilities:** Mobility and possibilities in the economy may be influenced by caste identification. Castes have always been linked to certain professions and social classes. Due to cultural beliefs and historical injustices, escaping these conventional positions might be difficult.
8. Caste-based prejudice may limit access to educational opportunities and career prospects. People from lower castes often encounter barriers to getting higher education and finding well-paying employment, which perpetuates socioeconomic inequities.
9. Caste identity has often served as a driving force for social movements and activism. Several caste-based groups and movements work to remedy historical wrongs, advance social equality, and combat discriminatory behavior.

In conclusion, caste identification influences many facets of people's life in India, including personal identity, social connections, political engagement, and economic prospects. Caste identity is still a complicated and deeply ingrained feature of Indian culture that continues to have a significant and varied impact on people's lives, despite continuous attempts to promote equality and inclusiveness [8], [12], [13].

CONCLUSION

Movements that support social justice and equality have encouraged efforts to move beyond caste-based identities. Individuals may now declare identities outside of caste via education and economic opportunity. Additionally, social reforms and inter-caste marriages push the limits of conventional identities, resulting in a more flexible and inclusive concept of oneself. The endurance of caste identities is shown by the fact that caste-based discrimination continues to exist, even in modern times. Discrimination may be overt or covert, limiting a person's access to opportunities, resources, and dignity. Because caste identification continues to have a significant impact on election dynamics, political representation often remains segregated along caste lines.

In conclusion, the interaction between caste and identity is a complex process with many facets. While caste significantly affects how people define their individual and communal identities, tradition and development are always at odds. The urge to navigate and reinvent identities is entwined with the goal for a more inclusive and equal society, creating an atmosphere where caste's influence on personal and communal identities develops to reflect the ambitions of a changing India.

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CHAPTER 4

A BRIEF DISCUSSION ON CASTE AND RELIGION

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ABSTRACT:

In India, caste and religion interact intricately, creating a rich tapestry of social, cultural, and spiritual elements. This abstract explores the complex interrelationship between caste and religion, looking at how caste affects religious rites, practices, and beliefs as well as the dynamics that result from this complex interaction. In Indian civilization, caste and religion are two powerful factors that have traditionally interacted. The Vedas, for example, are a collection of religious books and traditions that outline caste roles and responsibilities, maintaining the link between spirituality and social order. Based on one's caste identification, this relationship often affects religious practices, ceremonies, and access to holy sites. Religious practices serve as both social and spiritual markers. Who may conduct certain rites, who can preside over religious activities, and who can enter holy areas are often determined by caste. This has produced a multi-layered understanding of religion, where caste-based limitations and advantages are now fundamental elements of the spiritual journey.

KEYWORDS:

Caste, Religion, Rites, Social hierarchy, Supernatural.

INTRODUCTION

In India, caste and religion come together to create an intricate and fascinating tapestry that unites the social and spiritual aspects of life. This introduction begins an investigation into the complex interaction between caste and religion with the goal of illuminating how these two powerful forces interact to influence religious practices, rites, and beliefs within the context of Indian cultural landscape. Caste and religion have been closely related for many years, each having a significant impact on the other. Caste-based functions and responsibilities have often been outlined in religious writings and traditions like the Vedas and Dharmashastras. A relationship has been developed between spiritual ideals and social hierarchy that penetrates every aspect of ecclesiastical life. Caste-based disparities have penetrated further into religious activities, affecting who is allowed to perform certain rites, who is allowed to preside over religious events, and even who is allowed access to hallowed places. These activities have produced a multi-layered interpretation of religious experiences, where caste identification rules have a significant impact [1]–[3].

The contradiction that is shown by the interaction between caste and religion is a noteworthy feature. On the one hand, religion often promotes harmony and spiritual development while instilling values of fairness and compassion. The persistence of caste-based behaviors and limitations inside religious settings, however, creates a complex contrast between spiritual ideals and social divides. This relationship between caste and religion has historically resulted in exclusion and discrimination, with certain castes being barred from entering places of worship or taking part in ceremonies. Caste and religious entanglements have sometimes exacerbated inequality rather than promoting the egalitarian principles upheld by different religions. However,

there are examples of resistance and reform even within this complex connection. Visionary leaders and reformers have challenged the strict caste-based systems within religious environments throughout history. They have pushed for readings of religious doctrine that uphold inclusion, equality, and a rejection of prejudice.

It becomes clear from studying the dynamics between caste and religion that these two forces interact in a complicated and varied way. Understanding how caste affects religious practices, rituals, and beliefs is essential for comprehending India's complex cultural and spiritual heritage as well as for imagining a future in which religious spaces can truly reflect the ideals of unity and equality that are at the core of many faiths[4]–[6].

Caste Significance

Caste is a system of social stratification that divides individuals into groups based on their social standing, money, and other factors. Endogamy (marrying within the same class), inheritance of a lifestyle often tied to vocation, social position, or hierarchical status, and authorized social engagement and exclusions are characteristics of caste. Caste is derived from the Spanish/Portuguese term "casta," which means "race, lineage, or breed," and was first used in the contemporary sense by the Portuguese in India in 1498.

Caste systems have been in existence for a long time and are still in use now. It appears in a variety of cultures and places, but is most often used as an illustration of the Indian social class structure. In addition to these locations, caste systems exist in Iran, Ancient Egypt, China, Korea, Japan, and several regions of Africa. It is seen as a strict structure of social hierarchy. A caste system bases a person's worth on their position, which also dictates their access to advantages and social acceptance. The system's lower levels will have greater limitations and exclusions for its members. Many items that may be valued for one class in a caste system may be absolutely shunned by another class.

A person is born into their status since caste is a hereditary system, and it is often very difficult to advance to a higher level. In a caste system, members of one class often make choices as a group, losing their sense of individuality in the process.

Religion significance

The definition of religion is disputed among academics. Some have categorized it simply as "belief in the supernatural," which is both accurate and inaccurate. In the sense that most faiths contain ideas about the afterlife, a spiritual world, a heavenly god that is beyond human comprehension, and miracles, religion deals with the supernatural. All of these things have to do with supernatural, extraterrestrial beliefs. However, the majority of faiths do not have beliefs in vampires, werewolves, or other fantasy or supernatural beings.

The Latin word religion, whose definition and etymology are clouded by history, is where the term "religion" originates. The meaning of the term is most often interpreted as "worship for the Gods" or "respect for that which is holy."

The most common definition of religion is a belief system that involves a variety of rituals, behaviors, sacrifices, and prayers in order to worship one or more deities. The divine being is most often believed to have created both the physical and metaphysical realms. It is founded on faith and accepted without regard to evidence. Depending on one's conception of God, the deity

may have an immediate or indirect impact on reality and believers' personal life. Another viewpoint sees religion as any issue that eventually takes precedence over all other issues and serves as the foundation for life's purpose. A lifestyle that reflects the comprehension of the issue reveals thoughts about the issue. Since thoughts and concepts are actualized via a lifestyle specific to the belief system that is concerned with the purpose of life, many contend that Buddhism, in its different manifestations, is religious. In the end, religion deals with things that are significant to a person on a spiritual level. This is a generalized description, although it does include prophecies, sacred places, customs, texts, relics, institutions, modes of worship, music, and movements[6]–[9].

DISCUSSION

Religious and caste differences and similarities

There are several caste systems, just as there are various faiths. The many caste systems are tied to a culture and territory in the same way that certain religions (but not usually) are linked to a culture or place. Both may be seen as a collection of regulations to keep everything in order. They are comparable in that they both impose specific standards for behavior on both people and communities.

The caste system is strongly associated with religion in Hinduism and is sometimes mistaken for having the same idea. Religion is often utilized to support the legitimacy of the caste system and to compel its usage, as it is with many other caste systems. As a result, caste systems have often been so closely related to religion that they are seen as obligatory religious obligations, which leads to parallels. Examples of how religion has been used to maintain caste systems include the Dutch Reformed Christian church in South Africa during the Apartheid state and Hinduism, which still upholds the Varnashrama Dharma caste system[10].

Religion and Caste Are Differing

Caste and religion vary primarily in terms of their organizational structures and goals. Religion's goal is often tied to the future and targeted at a lifestyle in conformity with a deity's example, while caste has a social purpose for the current structures and lives of societies.

1. Since most caste systems are based on religious ideology, religion most often comes before a caste system.
2. Religion places a greater emphasis on the metaphysical whereas caste systems deal with social structures in the actual world.
3. Religion is centered on the adoration of the divine, morality, and ethical concerns, while caste systems are built on systems dealing with hierarchical difficulties.
4. For the most part, caste systems are acceptable at the upper levels of the hierarchy. Scriptures considered as sacred or divine are used to support religion.
5. Although there are numerous variations of caste systems, they are all recognizable within a certain location and cultural group. Caste systems are often culture-specific. The same religion may be found in several civilizations, assuming various identities appropriate to those cultures yet retaining its core principles and traits.
6. Religious judgment is imposed via a type of church and self-reflection and is most likely to rest with the god adored. Through a social collective, most often from the upper levels, a caste system is imposed.

Major points

Although caste and religion vary in a number of ways, they are comparable and pertain to the same topic areas. Caste has a lot to do with anthropology, law, and other humanities disciplines, and it undoubtedly has something to do with religion studies as well. Although it is an own academic subject, religion will link to the same fields. The viewpoint on the research will, however, demonstrate the extent of contrasts and the tenuous connections between these two utterly unrelated notions. It is possible to explore religion in depth without mentioning the caste system. On the other hand, a study of caste systems will almost certainly include religion.

Any civilization will continue to have internal conflicts or disagreements. These are the result of several social, economic, and political factors. The social makeup of the society is the source of the social factors. Conflicts arise between groups or divisions in society because of disparities in opportunity, power, access to resources, or combinations of cultural, linguistic, religious, ethnic, and economic causes. It is crucial to comprehend the social structure of society in order to comprehend the causes, nature, and management of internal conflicts. Religious, cultural, ethnic, caste, regional, and linguistic identities make up the social structure. Societies may be homogeneous or heterogeneous, made up of one identity or another, depending on certain factors. Heterogeneous societies are made up of a variety of groups, as opposed to homogeneous societies, which are made up of one identity or almost one identity with a few minor additional identities.

Even if one group may be in the majority, minority groups are nevertheless numerous and often aware of their identity. India is one of the world's most diverse and complicated societies. The majority of global faiths are represented here. The nation is divided into many areas, each with its own distinct language. The Constitution recognizes 28 languages as national languages. There are many dialects and languages. There are more castes, subcastes, and sub-sub castes in Hindu society in addition to the Varna system, which divides it into four groups. Conflicts on the social or even governmental levels may sometimes be attributed to societal fragmentation. Caste and religion have been the root of many tensions and disagreements among diverse social groupings [11].

Communalism: A Legacy of Colonialism

The primary cause of communalism and community politics, according to an examination of their development before and after independence, is neither religion nor culture. At most, religion is a contributing aspect, a tool rather than a root cause. Because of its potent mobilizing potential, religion is a potent tool for achieving political, economic, and social goals. Hindus and Muslims under British colonial control saw the colonial government differently owing to variations in historical backgrounds. As a result, they acquired slightly diverse perspectives on colonial governance. Colonial tyrants quickly discovered that using religion as a bargaining chip in their dealings with Indians might be profitable. To keep the greater society divided against itself and secure the sustainability of their own dominance, communal differences may be promoted. Therefore, they used the divide-and-conquer strategy to restrain national movement and community union. Unfortunately, the founding members of the Indian National Movement were likewise unable to effectively address the issue of sectarian division. The division of India, notably between Hindus and Muslims, caused the country to be divided and left behind painful memories that still fuel communalism today [12].

Independent Communalism

India As was previously said, India inherited the British doctrine of divide and rule as well as resentment and memories of division at the moment of independence. To eliminate the factors that lead to conflict and resentment amongst groups, the Constitution's founders established a secular state with equality for all people, religious freedom, and protection for minorities. The leadership also anticipated that democracy and the development process would promote public engagement in the work of developing the country. The existing social, political, and economic forces were, however, also put to the test by these varied democratic and development processes. They considered the former British approach of Divide and Rule effective to lessen these difficulties and maintain their vested interests, and they began taking use of people's religious sentiments to deflect attention from development-related problems. As was previously noted, the majority of political parties have been building their support based on factors such as caste, community, religion, and geography.

People have become alienated from the system as a result of its repeated inability to satisfy their social and economic ambitions. Political parties take advantage of this feeling of estrangement along religious lines by accusing the ruling administrations of favoring one religion community over another. Politics and religion are often mixed during elections as vested interests try to divide the population and influence how they think and act as members of communities rather than as citizens. Candidates are often chosen based on their membership in a certain community. Deepening racial and ethnic division has resulted in bloodshed and riots. The most detrimental impact of communalism has been to turn social interactions between people into religious relationships, which is harming the secular ethos. It is evident that political conflict and economic rivalry are at the heart of communalism. The goal of vested interests is to keep society divided, whether they be politically driven organizations or foreign governments. Religion does not foster communalism as much as political and economic concerns do[13].

Need for Harmony and Peace

The state must treat all residents equally, without any real or apparent prejudice, and implement an inclusive development method in order to manage and decrease community tensions. Without ensuring equality in practice and envisioning justice for everyone, the system cannot succeed. More significantly, there must be peace within society as well as at the governmental level. It is important to remember that the majority is religious, not communal. In every community, there are also well-intentioned religious and secular leaders. In order to combat communalists wherever they may be, the religious and secular leadership of these communities should band together and create solidarity committees. For this, it would be required to conduct frank and thorough critique of the negative aspects of one's own community while genuinely praising the positive aspects of the opposing group. Such a strategy may provide the foundations for mutual trust and understanding. Of course, developing a scientific worldview that supports democracy and humanism is vital.

One of the most multifaceted and varied societies is that of India. Caste and religion are two more key components of variety in addition to language, culture, and ethnicity. Caste is a social institution that is peculiar to India. It is a sort of social categorization based on hierarchical birth gradations, ceremonial purity and pollution concerns, and professions. Caste members are not permitted to wed outside of the community. It is assumed that all caste members have the same degrees of ritual, socioeconomic status, and political roles. During the British colonial era, the

ancient caste-based fragmentations were more solidified in associational and political form. Particularly the lower castes developed a sense of self and started to oppose the dominance of the higher castes. Castes eventually became a significant method of electoral mobilization in independent India. At the same time, lower and backward castes started to exercise their rights in a democratic society with constitutional equality requirements. The entrenched interests also utilized caste to keep society divided. Caste assertion, challenges from lower and disadvantaged castes, and retaliation from the higher castes all led to caste tensions and bloodshed. Caste is an essential role in Indian culture, economics, and politics and a major source of conflicts that need substantial management, notwithstanding some modifications in the caste-based social positions. Religion is a key component of India's plurality, similar to caste. India has historically been the birthplace of practically all of the world's major faiths. During that time, communalism was a significant problem due to divergent interpretations of the national endeavor to strengthen communal unity. Despite the Constitution's guarantees of equality, secularism, and fundamental rights, entrenched interests have been effective in maintaining India's sovereign society divided along religious lines. Community violence has been caused by the division and communalism that developed from this. Reducing caste and communal divisions and disputes is crucial for the growth and creation of a country. To do this, the state must foster harmonious development patterns that respect the rights of all groups. At the same time, civic society must take the initiative to educate the public about the hidden agendas of powerful people and to forge relationships between various castes and religious groups[14].

Implication due to caste and religion

Caste and religion in India interact in complex ways that influence many facets of culture, society, and everyday life. The link between caste and religion has the following 15 major implications:

1. **Social Hierarchy:** By reinforcing the existing social hierarchy and fostering inequality and prejudice, the link between caste and religion.
2. **Access to Worship:** Historically, certain castes had trouble entering mosques, temples, and other places of worship, which affected how actively they practiced their religion.
3. **Rituals and Practices:** Caste influences people's religious experiences by dictating which rituals they may conduct and which roles they can fill at religious events.
4. **Social Exclusion:** Caste-based traditions in religious settings have prevented excluded populations from participating equally in society.
5. **Caste and religion interact to create a key part of individual and group identities, affecting how people see themselves and other people.**
6. **Cultural Diversity:** The link between caste and religion affects how various societies have diverse cultural practices and traditions.
7. **Caste identification often translates into political power, which results in caste-based voting patterns and the emergence of caste-based political parties.**
8. **Caste determines marital alliances, and traditionally, intercaste unions have encountered opposition because of worries about maintaining caste purity.**
9. **Intra-Religious variety:** Caste disparities may cause substantial variety within the same religious group, which can have an impact on relationships and communal dynamics.

10. Social Reform groups: To combat caste-based prejudice and advance more inclusive interpretations of religion teachings, a number of religious reform groups have evolved.
11. Economic prospects: Access to economic prospects may vary depending on one's caste identification, with certain castes traditionally being connected with particular professions.
12. Government reservation programs try to remedy past prejudice by allocating quotas for members of lower castes in employment and education.
13. Social mobility is a challenge for disenfranchised people who want to overcome past disadvantages since caste and religion may function as roadblocks.
14. Cultural Preservation: Caste-based customs help keep certain groups' distinctive cultural customs, languages, and rituals alive.
15. Social Change: With younger generations often questioning established traditions, shifting cultural views and urbanization have caused caste to play a different role in religion.

In India, the interaction between caste and religion has significant ramifications that affect everything from identity to social structure to political dynamics and even legal principles. Addressing past injustices and imagining a society that values diversity, inclusion, and social justice need an understanding of their ramifications [15].

CONCLUSION

Even in places of religion, where certain castes have traditionally experienced exclusion or restricted access, caste-based prejudice exists. Religion, while often encourages ideas of unity and equality, concurrently strengthens societal divides via its practices due to the interaction between caste and religion. Although this link is complicated, there have been initiatives within religions to combat and overcome caste-based prejudice. Reformers and activists support inclusive practices that reject caste-based systems in an effort to advance a more equitable understanding of religious teachings.

In conclusion, caste and religion in India have a complex and contradictory connection. Caste has an impact on religious ideas, rituals, and practices, often sustaining social differences within the religious community. Nevertheless, there are initiatives to question and modify this relationship, motivated by a desire for more tolerance and equality within religious places. Understanding the complexities of India's social and religious dynamics requires an understanding of this complex interaction.

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CHAPTER 5

A BRIEF DISCUSSION ON CASTE DISCRIMINATION

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ABSTRACT:

In India, caste prejudice is a pervasive societal problem that maintains structural inequality and runs afoul of the concepts of social justice and human rights. This abstract explores the intricate and persistent nature of caste discrimination, looking at its causes, expressions, effects, and measures made to address this rooted social issue. The caste system's hierarchical structure, in which people are born into predefined social places, is the primary cause of caste prejudice. Lower caste members, especially Dalits (formerly known as "Untouchables"), experience a variety of types of discrimination, from social exclusion to economic hardship. This prejudice is not only present in rural regions; it is also present in metropolitan areas and among many religious groups. Caste prejudice manifests itself in many different ways and is pervasive in everyday life. Social relationships are often limited by rigid norms, which causes inequality and segregation. For castes with limited economic possibilities and access to education, cycles of disadvantage and poverty are constantly reinforced. Lower-caste people are further marginalized by discriminatory policies in areas like marriage and housing.

KEYWORDS:

Caste, Dalits, Discrimination, Equality, Justice, Untouchables.

INTRODUCTION

Caste discrimination, an awful fact that is ingrained in Indian society's history and fabric, is still a complicated and urgent issue that affects both the past and the present. This introduction begins an investigation of caste prejudice with the goal of illuminating its painful historical pervasiveness and ongoing presence in the present. This debate aims to shed light on the ongoing struggles encountered by disadvantaged populations as well as the efforts made to question and address these deeply ingrained injustices by examining specific cases of caste-based discrimination. The tight hierarchical structure of the caste system, a centuries-old social framework that divided people into separate groups with preset responsibilities and privileges, may be linked to the beginnings of caste prejudice. Although primarily designed to define occupational boundaries, this social hierarchy developed into a deeply established system that sustained injustices and biases. There are several examples of lower-caste people, sometimes known as Dalits or "Untouchables," experiencing social isolation, economic exploitation, and cultural marginalization throughout history [1]–[3].

Caste prejudice still exists in modern culture, despite the enormous advancements achieved since India's freedom. Discrimination may now take both overt and covert forms because to evolution. Caste-based discrimination continues to have an influence on the lives and ambitions of millions of people, from overt cases of social exclusion and physical violence to more covert manifestations of prejudice in education, employment, and resource access. Caste prejudice is still a problem today, which is a sign of the ongoing difficulties underprivileged groups confront. The persistent biases of the past are still evident in the reports of caste-related violence, unfair

treatment, and constrained chances. The way people have responded to these difficulties has changed, however. Caste discrimination is becoming a topic of more public discussion as a result of grassroots movements, legislative changes, and advocacy initiatives. Examining the past and present of caste discrimination makes it clear that this problem transcends time, having an impact on generations and leaving a permanent impression on society. Recognizing the difficulties experienced by disadvantaged populations and developing a society that supports the ideals of equality, justice, and human dignity for everyone, regardless of their caste origin, need a thorough understanding of the nuances of caste-based discrimination.

Caste has been used as justification for the brutal, inhumane, and humiliating treatment of a sizable portion of the world's people. Caste serves as the foundation for the classification and exclusion of various demographic groupings based on ancestry across a large portion of Asia and portions of Africa. A covert apartheid of segregation, contemporary slavery, and other terrible kinds of discrimination, exploitation, and brutality continues to affect about 250 million people throughout the globe. Their full realization of civil, political, economic, social, and cultural rights is severely hampered by caste. Caste is based on ancestry and is inherited. Irrespective of the person's chosen religion, it is a trait that is determined by their caste at birth. Caste refers to a rigorous system of social division into ranking groups based on profession and ancestry. Caste distinctions predominate in housing, marriage, and general social contact under numerous caste systems across the globe. These differences are maintained by the use of and threat of physical violence, economic boycotts, and other forms of social exclusion.

The Dalits, or so-called "untouchables," of South Asia, including Nepal, Bangladesh, India, Sri Lanka, and Pakistan, the Buraku people of Japan, the Osu of Nigeria's Igbo people, and certain tribes in Senegal and Mauritania are among the populations included in this research. It is also debated how important caste is as a social and economic indicator for the sizable South Asian diaspora. These societies have a lot in common, things that have let even the most heinous acts from being exposed to outside attention. Caste systems often coexist with democratic institutions. Governments in nations like India and Nigeria have established progressive laws to stop crimes against lower-caste populations. Nevertheless, despite formal legal safeguards, discriminatory treatment continues to be pervasive, and violent methods are sometimes used by the government and the commercial sector to perpetuate discriminatory social norms. Higher-caste groups and lower-caste societies are often physically indistinguishable from one another. This is not a black-and-white problem, as some would claim.

The visual signals that normally indicate race or ethnicity are sometimes entirely absent for the majority of foreigners. The stark economic divides between groups of low and high caste are further obscured by what seems to be a uniform pattern of poverty. Poverty may be quite misleading. It leads one to believe that everyone is equally affected by it. A deeper examination exposes the inherent prejudice in the distribution of employment, land, necessary resources and facilities, even physical safety. A detailed examination of victims of severe maltreatment, forced labor, and other forms of violence finds a disproportionate number of people who belong to the lowest caste. Abuse may also go unpunished under a permanent position of economic dependence while a biased governmental apparatus ignores it or, worse, joins in on the abuse. Despite the differences in geographic origin, the vocabulary employed to characterize low and high caste community traits in the instances that follow is strikingly similar, with themes of pollution and purity, as well as dirt and cleanliness, predominating.

These labels are then used to legitimize low-caste populations' physical and social isolation from the rest of society, their exclusion from specific vocations, and their forced dominance of "unclean" jobs and chores. Lower-caste communities are kept in a state of economic and physical vulnerability through the exploitation of low-caste workers and the rigorous assignment of degrading vocations based on caste. Lower-caste women are effectively kept the farthest from legal safeguards by the triple weight of caste, class, and gender. The process of achieving economic and physical security, as well as human dignity, cannot begin until the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) and domestic laws intended to eliminate the remnants of various caste systems and to protect the economic, social, cultural, civil, and political rights of all are faithfully implemented[2], [4]–[6].

In rural regions, problems like casteism and untouchability are still prevalent. The ingrained casteist practices are to blame for this. Children are also affected by this kind of prejudice, not just adults. Many kids endure humiliation as a result of caste prejudice, whether it is in the neighborhood, the classroom, or even on the playground. There have been instances where scheduled caste children have been asked to eat lunch separately, scheduled caste girls have been asked to clean the restrooms, and teachers have asked students from minority groups to sit in the very back of the classroom.

DISCUSSION

What the law says on caste prejudice

Article 14 of the Indian Constitution states that no one should be denied equality before the law or equal protection under the law within the country's borders. Article 15 forbids the state from discriminating against any person on the basis of their place of birth, race, religion, caste, sex, or any combination of these. According to Article 17, untouchability is prohibited in all forms and has been eradicated.

The 'Protection of Civil Rights Act, 1955' was the first Indian legislation to go into effect that established penalties for the promotion and practice of 'Untouchability' and other matters associated with it.

The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, passed by the Indian government in 1989, made it illegal for non-scheduled castes and non-scheduled tribes to harm or discriminate against members of the Scheduled Castes and Scheduled Tribes. Additionally, it stipulates the establishment of district-level special courts for the purpose of trying crimes covered by this Act.

Panchayat members' responsibility in preventing caste prejudice

Panchayat members need to launch initiatives to raise awareness of this problem. If caste discrimination against adults or children occurs in the village, the panchayat member should bring it up before the Gram Sabha, where the offender should get the appropriate punishment. In addition to working to end caste-based prejudice in their community, panchayat members should provide minority group representatives equal opportunity to voice any concerns they may have.

One of the biggest violations of human rights occurring in the globe now is caste discrimination. More than 260 million people worldwide are impacted by it, yet it is seldom recognized and little acknowledged. The distribution of fundamental rights across different castes is extremely uneven

thanks to a hierarchical structure, with those at the top having the greatest rights and the fewest responsibilities and those at the bottom having the most responsibilities and no rights. The system is maintained by the strict application of social ostracism (a system of economic and social sanctions)[7], [8].

Large-scale abuses of civil, political, economic, social, and cultural rights occur as a result of caste prejudice. In nations that are impacted by it, it is often illegal, but the lack of enforcement of the laws and caste prejudice in the court systems generally deprive victims of protection. High levels of poverty are present among the impacted population groups as a result of the exclusion of so-called "lower caste communities" by other social groups and the underlying structural inequalities in these social connections. Because of their status, they often have limited access to benefits and development procedures as well as meaningful engagement in civic and public life.

Regardless of their location or historical background, people impacted share the following important traits:

- a. The idea of "purity pollution," in which some groups are seen to be "dirty," and contact with them is thus seen as contaminating (either physically or ritually).
- b. An inherited job that is often the most dangerous and menial task in society, as well as in certain places, an inherited position as a "slave."
- c. Having little or no control over one's inherited position.
- d. Intermarriage prohibitions that are imposed by society.
- e. A neighborhood that is separated, with limited access to and usage of public spaces.
- f. Being held in debt servitude.
- g. A pervasive disregard for equality and human decency.

An estimated 260 million individuals are impacted by caste prejudice. An estimated 260 million individuals experience caste prejudice globally, with the majority residing in South Asia. Numerous civic, political, economic, social, and cultural rights are being violated. People are divided into unequal, hierarchical social groupings by caste systems. Other caste groups see those at the bottom as "lesser human beings," "impure," and "polluting." In both the public and private sectors, they are seen as being "untouchable" and are the target of purported "untouchability practices." 'Untouchables,' also known as Dalits in South Asia, are often compelled to work in the dirtiest, most dangerous, and menial professions. Many also endure forced and bonded labor. They have restricted access to resources, services, and development due to exclusion practices used by both state and non-state actors, leaving the majority of Dalits in abject poverty[9], [10].

They often lack meaningful access to decision-making processes and civic and public life. owing to broken court systems and caste prejudice, Dalits have mostly been left without protection owing to a lack of specific law against caste discrimination or a lack of enforcement of existing legislation. All nations afflicted by caste continue to face basic problems despite some countries developing new policies and laws.

The accomplishments are largely the result of the diligent efforts of Dalit civil society organizations throughout South Asia. Additionally, they have succeeded in firmly establishing caste discrimination on the international human rights agenda via the IDSNA and other methods. Institutions in the EU and the UN are focusing more on this problem. Caste systems are an international phenomenon that are not just used within a few specific religions or belief systems.

The Hindu caste system, according to which Dalits are seen as "outcasts," is the traditional source of caste discrimination in South Asia. However, prejudice brought on by caste systems has crept into the Christian, Buddhist, Muslim, and Sikh communities. They may also be found in Diaspora communities, the Middle East, the Pacific, other regions of Asia, Africa, and the Middle East [11]–[13].

In News, why?

Seattle just becomes the first American city to outlaw discrimination based on caste. Along with race, gender, and religion, it also identified caste as a group that ought to be safeguarded from discrimination. Activists in the anti-caste movement have hailed it as a historic victory.

What is India's current social discrimination situation?

1. Caste promotes economic mobility for certain people by its rigorous social control and networks, while erecting obstacles for others by placing disadvantages on them.
2. It also affects how land and capital are owned, while also controlling who has access to political, social, and financial resources.
3. The Census from 2011 estimates that there are 20 crore Dalits in India.
4. Data from the National Crime Records Bureau (NCRB):
5. Crimes against Scheduled Castes (SCs) increased by 1.2% in 2021 to 50,900 instances, from 50,291 in 2020.
6. Rajasthan (61.6 per lakh in a SC population of 112.2 lakh) and Madhya Pradesh (63.6 per lakh in a SC population of 113.4 lakh) had the highest rates of crime, respectively[14].

Oxfam India's report on discrimination in India:

Education and pro-discrimination government measures have led to a decrease in discrimination in urban areas.

1. Difference in Earnings: In 2019–20, self-employed employees from non-SC/ST backgrounds earned an average of Rs 15,878 compared to Rs 10,533 for individuals from SC or ST backgrounds.
2. Self-employed non-SC/ST employees make a third more money than their SC or ST peers.
3. Rise in Discrimination in Rural Areas: In rural India, discrimination against members of the SC and ST groups in informal work is on the rise[15].

What are India's protections against discrimination?

Constitutional Requirements: equality before the law

- a. Article 14 states that no individual in Indian territory will be denied treatment of equality before the law or equal protection of the laws.
- b. All individuals, whether citizens or non-citizens, statutory corporations, businesses, registered organizations, or any other sort of legal person, are granted the right.

Discrimination is Prohibited:

- a. Article 15 of the Indian Constitution prohibits discrimination against citizens solely on the basis of their religion, race, caste, sex, or place of birth[16].

Opportunity Equality:

- a. There will be equality of opportunity for all citizens in terms of employment under the State, according to Article 16 of the Indian Constitution. No citizen should be disqualified from holding any position under the State solely on the basis of religion, race, caste, sex, descent, or place of birth.
- b. The end of untouchability
- c. The Untouchable System is prohibited under Article 17 of the Constitution.
- d. Promotion of Socioeconomic and Educational Interests:
- e. The State must "promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and to protect them from social injustice and all forms of exploitation," according to Article 46[17].

Schedule Caste Claims:

Article 335 states that when filling positions in connection with the affairs of the Union or of a State, consideration for the claims of members of the Scheduled Castes and Scheduled Tribes must be given while maintaining administrative effectiveness.

Legislative reservations:

In the House of the People and in the legislative assemblies of the States, seats are reserved for the Scheduled Castes and the Scheduled Tribes under Articles 330 and 332 of the Constitution, respectively.

Reserving in Local Organizations:

Reservation for SC and ST in local bodies has been envisioned and given in Part IX of the Constitution, which deals with Panchayats, and Part IXA of the Constitution, which deals with Municipalities[18], [19].

What related government initiatives are there?

Reforms to the Land:

- a. Land reforms were implemented to distribute land more fairly and to empower the underprivileged. India's autonomous land reforms included the following four elements:
- b. The Elimination of the Middlemen
- c. Rent Reforms
- d. Setting Landholding Ceilings
- e. Landholdings consolidation.

Order of 1950 amending the Constitution (Scheduled Castes) (as revised in 1956 and 1990):

It designated Dalits who were Hindu, Sikhist, or Buddhist as Scheduled Castes. Several petitions asking for the inclusion of Dalit Christians and Dalit Muslims as Scheduled Castes are now being heard by the Supreme Court.

PMKVY, or Pradhan Mantri Kaushal Vikas Yojana,

It intends to encourage young people to pursue skill development in order to boost production and match training and certification to national requirements.

SANKALP Plan:

The Ministry of Skill Development & Entrepreneurship's (MSDE) Skills Acquisition and Knowledge Awareness for Livelihood (SANKALP) program focuses on outcomes and has a particular emphasis on decentralized planning and quality improvement.

Stand Up India Program:

- a. It was introduced in April 2016 with the goal of fostering entrepreneurship at the grassroots level with an emphasis on empowering women and generating jobs.
- b. To use institutional credit structures as a tool for reaching out to underrepresented groups of individuals, such as women entrepreneurs and SCs and STs[20].

Pradhan Mantri Mudra Yojana (PMMY):

- a. Through a variety of last-mile financial organizations, including banks, non-banking financial companies (NBFCs), and micro finance institutions (MFIs), it finances the non-corporate small business sector.
- b. Loans have been provided to members of the underprivileged communities, including women business owners, SC/ST/OBC borrowers, Minority community borrowers, etc. New entrepreneurs have also been the spotlight.

Way ahead

- a. The efficient use of laws and policies to safeguard Adivasi and Dalit groups from prejudice.
- b. Raising awareness of constitutional rights violations and the detrimental impacts of caste discrimination among the populace, particularly in rural regions.
- c. The Economic Empowerment of Marginalized Communities via Programs Like Stand-Up India, PMKVY, and Mudra Yojana, as Well As Second Generation Land Reforms For A More Equitable Land Distribution, And
- d. Cooperation and dialogue between disadvantaged groups, governmental bodies, and civil society organizations to overcome caste prejudice[21].

CONCLUSION

Caste prejudice has wide-ranging effects on people's physical and mental health, educational opportunities, and socioeconomic mobility. Social isolation and disparaging treatment may cause psychological damage that lasts a lifetime. Additionally, the lack of diversity in many fields, such as politics and the professions, exacerbates socioeconomic inequalities and impedes the development of the country.

Legal tools including affirmative action legislation and anti-discrimination statutes are used in the fight against caste prejudice. Untouchability is forbidden under the Indian Constitution, and equality is encouraged. Social movements and advocacy organizations also aim to increase awareness, stop discriminatory behavior, and encourage social inclusion. In conclusion, caste inequality still presents a significant obstacle to social advancement and fair development in

India. It need a comprehensive strategy to address this problem, one that includes social awareness campaigns, legislative changes, and grassroots initiatives to change attitudes and behaviors. For the purpose of establishing an inclusive society that respects the rights and dignity of every person, regardless of caste origin, it is crucial to understand the nuances of caste prejudice.

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CHAPTER 6

A BRIEF DISCUSSION ON CASTE MOBILITY

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ABSTRACT:

Caste mobility refers to the capacity of people and groups to transcend the limitations of their traditional caste identities. It is a notion woven into the intricate fabric of Indian culture. The complicated phenomena of caste mobility is explored in this abstract, along with its historical development, variables that aid or impede it, effects on social dynamics, and larger implications for social justice and equality. Caste mobility is not only a modern phenomenon; it has developed through time as opportunities and cultural norms have changed. The rigorous hierarchical structure of the caste system, in which social functions were inherited, historically hindered caste mobility. The forces of change, including urbanization, economic upheaval, and advances in education, have created opportunities for people to transcend beyond their caste-based beginnings, nevertheless. Education, economic opportunity, and urbanization all help caste mobility. Particularly, education acts as a transformational catalyst by giving people the information and abilities to pursue a variety of occupations, regardless of their caste. Economic empowerment, which is often associated with entrepreneurship and education, helps remove the shackles of conventional caste-based jobs.

KEYWORDS:

Caste mobility, Economic opportunity, Sanskritization, Urbanization, Westernization.

INTRODUCTION

Caste mobility, a phrase that encompasses both ambitions and complications, refers to people's efforts to negotiate the complicated layers of India's caste structure. This introduction takes readers on a tour through the dynamic world of caste mobility, exploring the possibilities and difficulties people face as they try to rise above or maneuver their places within the established caste system. We want to reveal the complex nature of caste mobility and its significant effects on both individual lives and society dynamics by putting light on this subtle phenomenon. Social mobility was sometimes constrained by inherited divides that determined one's work and social position under a caste system that was historically established. However, throughout time, social advances like urbanization, economic change, and education have given people fresh ways to confront the restrictions imposed by their caste identities. Caste mobility is shown by two separate trajectories: upward mobility, in which people aspire to rise beyond their lower-caste beginnings, and downward mobility, in which events like economic failures or changes in vocation may cause a person to become a member of a lower caste. Caste mobility is not only a result of an individual's goals; it also reflects the shifting socioeconomic conditions and social mores [1], [2].

Access to school, job possibilities, economic empowerment, and the possibility to leave behind conventional caste-based vocations are all factors that promote caste mobility. Particularly in this regard, education serves as a potent catalyst by enabling people to explore a variety of employment options and therefore change the course of their caste identity. Caste mobility is not

without its difficulties, however. Individuals' progress might be hampered by ingrained biases, societal stigmas, and conventional ideas of cleanliness and contamination. In addition to significant socioeconomic losses, the effects of downward mobility may include managing the emotional and psychological effects of moving into a lower caste. In summary, the caste mobility landscape captures the complex interaction of personal goals, social development, and historical legacies. Understanding the chances and difficulties that those who want to move up or down the caste system experience might help us better understand the complexity of Indian culture. It is evidence of the tenacity of people working for change in a system that has vast ramifications for individual identity, social dynamics, and the larger fight for social justice and equality.

Caste Mobility in India: Caste Mobility!

Social scientists have examined Indian social reality using social categories including caste, class, tribe, and religious and linguistic communities. The same categories have been used to get insight into how society is changing. The triangle of endogamy, hierarchy, and pollution is reported to be dissolving, contrary to past claims that the caste structure preserves Indian society as a closed system. The issue of social mobility and the social stratification system are closely related. In studies of social mobility, the tradition-modernity divide often causes a conflict of viewpoints. Western academics were discovered to be so confused. They claimed as a result that the closed (ascriptive-oriented) social stratification structure of old India's social system prevented mobility.

Consider caste mobility on several levels:

- (i) Through combat,
- (ii) By assisting authorities,
- (iii) Through several levels of census commissioners,
- (iv) Through societal transformations such as westernization and sanskritization,
- (v) Using political means.

During the British Period, the Census Commissioners gave Castes a Higher Status:

From 1891 to 1931, when jati identities were recorded in census enumerations, many middle and low caste individuals made an attempt to be listed as members of the twice-born varnas. When Herbert Risley, the Census Commissioner, attempted to rate all castes, these accusations peaked. Numerous jatis made claims of high varna titles in an effort to guarantee a better position. For instance, the Teli (oil pressers) desired to be termed Vaishyas, whilst the Bengali Kurmi farmers wanted to be Kurmi Kshatriyas. Each assertion was supported by mythological and historical evidence. District committees were formed to assess the claims; although some were upheld, the majority were denied[3].

Caste Mobility via Sanskritization and Westernization in Social Processes:

Caste members had a fixed position at all times thanks to a number of constraints, including hereditary membership, endogamy, the prohibition of vocational mobility, commensal and social restrictions, etc., throughout the Brahmanical, Muslim, and British eras. However, due to the processes of industrialization, urbanization, the expansion of education, the adoption of various legal measures, and social movements led by a number of social reformers, the caste system was unable to stay rigid from the third decade of the twentieth century forward. By definition, a caste is a closed social structure in which membership is obtained via birth. Endogamy laws and

prohibitions on social contact between castes served to keep these groupings apart. From a solely Brahmin perspective, this system seems to have been stiff and closed. However, when we look at historical evidence going all the way back to the Vedic era, we see that there was really a lot of freedom. Social mobility has always present along with the increase in economic and political power. As a result, the caste system was a living, evolving reality with a wide range of internal structure and functions. A key aspect of the caste system has been social mobility.

Social Mobility and Caste:

Social mobility is the process through which people or organizations advance across the social hierarchy from one social rank to another. There are two types of social mobility: upward and downward. Sociologists note that despite the restricted structure of the caste system, there have sometimes been adjustments to the caste hierarchy and its norms. Srinivas' notion of *sanskritization* explains caste mobility as a social and cultural development process. *Sanskritization* is the process through which a low caste in Hinduism adapts its traditions, beliefs, and way of life to those of higher and usually twice-born castes. This has made it possible for caste system movement to take place. Along with *sanskritization*, *westernization* contributed to the caste system's mobility [4], [5].

The ritual sphere and caste:

With time, the ideas of purity and contamination, as well as the hierarchical gradation of caste groups deriving legitimacy from religion, have evolved. The structural gap between different castes, which was formerly described in terms of purity and impurity, has evolved.

The economic sphere and caste:

According to the caste philosophy, each caste group had a designated job that corresponded to its position in the social system. The most prestigious careers belonged to the higher castes, whereas the most polluting careers belonged to the lower castes. New economic prospects started to spread and reach the general public with the arrival of the British. Attacks were made on the family-enforced caste monopolies. Land ownership set guidelines for wealth and a benchmark by which the community's prestige system was evaluated. Thus, the low caste was able to overcome the constraints imposed by custom. They started taking part in the economic system. The old *jajmani* system's ability to operate was slowly undermined by the market economy, daily salaries, and hired labor. In his investigation of Bisipura Village, Bailey has shown how certain low caste groups who prospered as a result of increased economic possibilities put their income in land. Brahmin supremacy was challenged by the collapse of the conventional economic structure and the rising economic position of lower caste groups, particularly in Tanjore, Tamil Nadu [6], [7].

Politics and Caste:

Prior to the advent of democracy, the higher caste had a strong position in the village panchayat, which differed greatly from the idea of the majority panchayat. They arbitrated community disagreements. Traditional caste panchayats and leaders were effective social control mechanisms in communities. Politics were brought down to the local level with the emergence of democracy and decentralized government in the shape of the three-tier Panchayati Raj system. Caste has grown to be a significant factor in political politics.

Castes' traditional political roles have diminished as a consequence of the collapse of conventional economic systems, the rise of caste-free professions, and caste mobilization. However, caste continues to have a political impact. This may be seen, for instance, in the political mobilization of caste groups in Madhopur, U.P. In this hamlet, the Noniyas, who produce salt, and the Chamars, who make leather, banded together to fight the upper castes, who were the local powerhouses. In other states like Karnataka, Gujarat, Maharashtra, and M.P., the scenario is the same. etc. According to Rajni Kothari, the caste becomes politicized rather than politics being caste-ridden. It is vital to note that no social transformation may result in complete social change. It is discovered that the caste system, which served as an example of traditional social order, has changed considerably. Caste system mobility has been a key characteristic. However, it is still present in Indian culture and continues to serve both traditional and modern purposes.

Movement Capacity

Individual, familial, and group mobility have all occurred.

- i) **Individual mobility within a family:** Although they may belong to a lower caste, certain people may be more prestigious and have higher rank than other family members. This may be due to a person's personality attributes like integrity and honesty, as well as their educational background and other accomplishments. At a similar vein, a person at a higher position may be demoted because of dishonesty and sluggish behavior. The person could go down the social ladder as a consequence of this. Therefore, individual mobility comes from an individual's talents or lack thereof and is therefore least corporate in character and has no bearing on the caste's status.
- ii) **Mobility of a minority of families within a caste:** The socioeconomic and political circumstances of the families have a role in this kind of mobility. The purchase of property and education may have contributed to the rise in status, which is further supported by imitation of upper caste customs in terms of attire, way of life, and ceremonies. This kind of mobility is not cooperative in character and might be considered "horizontal mobility" as opposed to "vertical mobility," which blurs the lines between social classes. According to Burton Stein, the medieval era saw a lot of this pattern.
- iii) **Majority-based family or group mobility:** This kind of mobility is 'corporate' in character. It includes a collective condition of prestige, honor, and status and is characterized by modifications to sociocultural norms relating to pollution and cleanliness. Some castes elevate themselves by giving up actions deemed immoral and demeaning. The main procedure that enabled these castes to advance in the social order and establish the validity of their claim to upward mobility was the Sanskritization process [7], [8].

DISCUSSION

Sanskritization and Westernization

Sanskritization:

Sanskritization as a process of caste mobility was conceptualized by M.N. Srinivas, who also made significant contributions to it. In his description of Sanskritization, he defines it as "the process by which a now-Hindu caste or tribal or other groups, changes its customs, ritual ideology and way of life in the direction of a high and frequently "twice born" castes."

Sanskritization has taken many different forms throughout history and has been widely used. It has been used as a method of bridging the gap between ceremonial status and secular rank. Every time a caste attained secular authority, it strove to legitimize its position by appropriating upper caste emblems and adopting their practices and rituals, ideals and convictions like teetotalism and vegetarianism. Additionally, they attempted to hire Brahmin priests, went to pilgrimage sites, and studied religious scriptures. The census data was seen as a reliable basis for assertions of greater social rank. According to Srinivas, this assertion was strengthened in future actions. For instance, if the caste claimed to be Vaishya in one census, it might claim to be Brahmin or Kshatriya in the future procedures. The castes then made an effort to mimic the way of life of the caste to which they claimed allegiance. The characteristics of the highly regarded warrior ruling class, i.e. The Kshatriya and the Brahmin were the most affluent social classes. Increasing Puritanism on the side of castes who rejected the superiority of the thrice born, such as the Koris of eastern Uttar Pradesh who refused to receive water from Brahmins, was another extremely major trend of Sanskritization. De-sanskritization of this kind promotes the formation of new groupings and increased political mobilization. Another phase in the quest for mobility is re-sanskritization. In this instance, communities who had previously undergone westernization or modernization do away with numerous modernization symbols and return to old sanskritic lifestyles. It is evident from the explanation above that Sanskritization was a social mobility process that only caused positional changes for certain castes and their sections, meaning that the individual castes moved up or down the hierarchy but the structure stayed the same[9], [10].

Westernization:

According to Srinivas, "Westernization" refers to the modifications made to Indian society and culture as a consequence of more than 150 years of British rule, with the word including modifications to various levels of institutions, technology, ideology, and values. (Srinivas 1966) Westernization is therefore a wide, multifaceted, and complicated process that has a considerable impact on caste mobility through affecting numerous domains via a variety of institutions. It not only changed the system that was in place, but it also created new paths and opportunities for social mobility. This is caused by a huge number of connected variables. Land became a marketable commodity during British administration, and this had a significant impact on mobility. Low caste individuals who could afford to purchase land might now move up the social ladder, while those who lost their land rights experienced downward mobility.

The limits and inhibitions linked with caste were diluted by the development of new communication technologies. British control opened up new opportunities for social mobility, changing the character of the establishment of new institutions like the army, bureaucracy, and law courts that recruited members based on merit and so offered a plentiful supply of mobility, as well as the revival of old ones like schools and universities that welcomed students from all castes. The higher castes who used the educational resources benefited the most from the increased economic possibilities created by British rule. This is not to imply that they had no impact on the lower castes; for instance, Bailey stated how the prohibition policy led to the relative success of Ganjam and Board Distillers. Similar instances are given by Srinivas using the Noniyas of Western U.P. and Kolis of the Surat coast, who benefitted from increased work possibilities brought forth by the development of canals, roads, and railroads. Due to the expansion of the oil market and commerce, the telis (oilmen) of eastern India became quite affluent. In many respects, Westernization has sped up the process of mobility. On the one hand, it was a desired method of achieving mobility, but on the other, it also encouraged movement

since those who had been "westernized" had become a role model for others to follow. Notably, westernization did not start and stop with British administration. It offered tracks that facilitated and hastened the movement process. It started the process, which accelerated further after Independence. The rationalistic equitable and compassionate British ideas were replaced by the independent India, which also expanded mobility.

i) New Legal Framework

With a consistent and homogenous system of law and order based on the ideas of rationality, humanitarianism, and equality, the nation became politically integrated under British control. These laws sometimes ran counter to those that had already been in place. For instance, old law had different punishments depending on the caste of the offender, but British law treated everyone equally. The Caste Disabilities Removal Act and the Abolition of Slavery were a significant advance in the upward caste mobility process. These regulations were attempts to close the divide between the lower and upper castes. The Panchayati Raj System and the idea of universal adult franchise have changed the way power is distributed, strengthening the hands of the weaker groups and limiting the ability of the higher castes to seize control. Similar to this, land reforms have influenced mobility. The cap on holdings has been beneficial for peasant farmers who have acquired ownership rights but a blow to the status and reputation of zamindars.

ii) Reforms adopted:

Whenever social reform attempts are done, chances for mobility are created. The strictures linked with pollution and cleanliness were ignored by the Hindu sects of Buddhism, Jainism, and subsequently Sikhism. They have worked to create a new equitable order among the sects by speaking out against the injustices that are now in place. Similar to how they converted the most oppressed castes during the British era, Christian missionaries helped the untouchables escape a life of misery and exploitation and gave them access to healthcare and education. They were able to acquire new jobs as a result, and they also rose in stature and prominence. In their efforts to change society, educated liberal reformers like Raja Ram Mohan Roy, Keshab Chandra Sen, Swami Vivekananda, and Swami Dayananda succeeded in outlawing harmful customs like sati, child marriage, human sacrifice, and others. They attempted to incorporate logic and modernism into Hinduism in order to lessen oppression and improve the situation of lower castes. They achieved this by abandoning Hindu religious beliefs and practices and arousing the ire of the Brahmins, who they saw as the oppressors. The new religious movements like as the Arya Samaj, Rarnakrishna Mission, and BrahmSamaj were egalitarian and opposed to caste-based and disability-based prejudice. They have contributed significantly to advancing the status of its members by disseminating contemporary information and education. In addition to B.R. Ambedkar battled vehemently for the advancement of the underprivileged, and the results of their labors may be seen in the prohibition of untouchability and the establishment of protected discrimination. This has led to widespread social mobility upward[11], [12].

CONCLUSION

Caste mobility has considerable difficulties. It's possible that ingrained biases and discriminatory attitudes may endure, preventing excluded groups from moving up the social ladder. Social relationships may still be influenced by dated ideas of moral purity and social hierarchy, which restricts the potential for significant change. Additionally, especially people from lower castes, socioeconomic inequities and uneven access to resources might serve as roadblocks to

mobility. Caste mobility has important effects on both people and society as a whole. On a personal level, it stands for overcoming past constraints and realizing dreams. Socially, it influences how caste relations are reshaped, perhaps reducing the rigidity of the established hierarchy. At the same time, it emphasizes the need of greater social change to foster a climate in which caste-based biases are eliminated. Caste mobility, then, is the dynamic process through which people transcend the boundaries of their caste origins. While there has been improvement, there is still a long way to go before perfect equality. Understanding caste mobility is essential to understanding Indian society's development, appreciating the influence of education and economic possibilities, and imagining a day where social mobility is possible for everyone, regardless of caste origins.

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CHAPTER 7

A BRIEF DISCUSSION ON CASTE AND POLITICS

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ABSTRACT:

Politics and caste, a complicated system of social stratification, are linked in many countries, especially in places like India. This study explores the complex interrelationship between caste and politics, looking at the historical background, the influence of caste on political environments, difficulties, and the goal of social equality in the governance sphere. The introduction of the study places the idea of caste in its historical perspective. It investigates how caste emerged as a social divide based on profession, ancestry, and social rank, impacting social norms, business partnerships, and political interactions. The study's main subject is how caste influences political environments. It talks about how caste identities often influence political allegiances and voting behavior, affecting electoral tactics, candidate choice, and policy agendas. The thesis highlights how caste-based politics can simultaneously strengthen underprivileged groups and fuel polarizing ideologies.

KEYWORDS:

Caste, Liberty, Political Environments, Politics, Religious Legitimacy, Social Norms.

INTRODUCTION

The democratic political system and caste represent, theoretically, opposing value systems. Caste has a hierarchy. Birth determines a person's status in a caste-based social structure. It is supported by priests and ceremonies and given religious legitimacy by several sacred writings. The democratic political system, on the other hand, supports equality of position and personal freedom. Its acronym is rule of Law. No one is above the law, regardless of rank. The Constitution of India and its democratic system uphold the rights to liberty, equality, and fraternity for all people.

Democracy and caste

Importance of caste in politics

- a. The political parties and ideology that various caste groups support. Their upbringing and, as a result, their political thought, conscience, and engagement. State leaders are provided by the Reddys, Karmas, and Valamas in Andhra Pradesh.
- b. There are several caste-based political parties in India that work to advance and defend the interests of a certain caste. The caste element has a particularly strong impact on regional political parties. Non-Brahmin political parties from Tamil Nadu include DMK and AIADMK. Akali Dal has a distinct community identity in Punjab.
- c. There are several caste-based pressure organizations in India that work to advance and defend the interests of certain castes. For this reason, organisations like the Scheduled Caste Federation, Arya Samaj Sabha, SanatanDharam Sabha, etc., exert pressure on governments.

- d. When nominating their candidates from various constituencies, political parties take into consideration both the voter and candidate constituencies. Muslim candidates are used in Muslim-dominated voting districts, whereas Jat candidates are used in Jat-dominated districts. Caste is a factor that is taken into account when choosing candidates by even secularist parties like the Congress, Janata Dal, CPI, and CPM.
- e. N.D. Palmer has correctly noted that factors related to caste are heavily weighed when choosing candidates and appealing to voters during election campaigns.
- f. Caste has been acknowledged as playing a role in the operation of Panchayati Raj and other institutions of local self-government. In the context of rural India, caste was a mobilization of the communication conduit, representation, and leadership, as well as a connection between the political and electoral processes[1], [2].

Violence and politics

The long-standing divisions between the upper and lower castes have intensified, becoming a violent fight for social dominance. The political reality of rural India is increasingly marked by the terrorization of lower castes by upper or even intermediate castes. In certain metropolitan regions in states like Maharashtra, Bihar, Gujarat, and Uttar Pradesh, caste violence has become a problem. Rural politics, meanwhile, have mostly remained caste-based violence until this day.

Cast-based politics neutralizing

- a. In order to help the whole underprivileged segment of society, the foundation for the quota should be economic rather than caste-based. The job of the media should be impartial.
- b. You may affect changes in the next generation of individuals by encouraging intercaste marriage and offering special deals to those who do it.
- c. The educational system has to be secularized.

Politicization of caste

Rajni Kothari contends that India's politicization of caste was crucial to the growth of party politics. He demonstrated how caste politicization is a two-step process. Politics and caste are mutually dependent. When caste groups turn to politics as their area of interest. Then, caste groups have an opportunity to make their identities known and compete for power. MN Srinivas made use of the idea of dominant caste as well. A dominant caste is one that numerically predominates; as a result, it has political authority. Caste is a useful and practical tool that politicians utilize to their advantage during elections. In Indian states, politics has also been seen as a struggle for political dominance among the main caste groups. Additionally, caste is said to fragment national politics[3], [4].

Overview

People who are born into a certain race belong to a different caste. For the person, it defines all social, economic, and political interactions. In India, societal stratification is notably based on caste. Caste-based politics dominate Indian politics. The nature, structure, and operation of political parties, interest groups, and all other political formations and their roles are determined by caste. Caste, religion, class, and other divisions in Indian culture have created significant barriers to the genuine functioning of parliamentary democracy.

Caste's influence in Indian politics

A social group known as caste is organized in a hierarchical manner and derives its validity from old Hindu texts. Originally known as "varna," caste was used to divide society into four vocational groups. The pinnacle of old civilization is caste; it was a closed system in which people continued to do the same tasks and have the same lifestyle from generation to generation. The system of caste is ingrained in Indian culture; nonetheless, it has evolved and molded itself to fit in with contemporary democratic politics. In India, caste and the casteism that it followed have never vanished. The politicization of caste in India has greatly influenced the character of Indian politics, as Rajni Kothari has pointed out with skill. He demonstrated that caste politics is a two-way process. Politics and caste are mutually dependent[5], [6].

DISCUSSION

Caste's Function in Society:

The character of Indian politics is significantly shaped by caste. In India, caste and politics are becoming inseparable components. Theoretically, democratic politics and caste reflect opposing value systems since democracy depends on equality and individual freedom whereas caste is hierarchical. Even though their value systems are incompatible, caste has left its mark on the Indian political system. Politics is a component of society; it cannot exist apart. Caste is one of the many social elements that have an impact on it. Caste has the following effects on political attitudes:

- a. The social, economic, and political landscape of the society have been impacted by caste as a system of social stratification.
- b. **Political socialization:** To a large degree, caste ideals and caste interests have influenced and changed how the general public thinks about, is aware of, and participates in politics.
- c. **Candidate nomination:** Caste has affected candidate nomination and raised caste awareness among the populace as a result of the process of political socialization.
- d. **Caste's influence on political party propaganda:** When selecting candidates from certain seats, political parties take into consideration their caste connections. The propaganda of the parties is also heavily influenced along caste lines.
- e. **Voting behavior and caste:** Votes are requested based on caste. Election campaigns and voter turnout are influenced and determined by caste.

India's electoral democracy emerged on highly fertile ground. Although the caste system is a closed one, it is continually developing. The caste system was seen by the British as a lens through which to see the "White Man's Burden" that was India's social reality. In India, caste became a justification for their control. People started fighting over caste as a result. Caste began to stir in people's minds as well. Caste began to develop as a result in Indian society. Untouchability was outlawed by the modern constitution in 1976 (the Protection of Civil Rights Act), along with seat reservations, which eventually led to additional caste concretization. In India, caste and casteism still exist today. The idea of "political co-optation" from Myron Weiner has become quite important. Numerous members of lower castes joined the party as a consequence of the political mobilization strategy used by Congress and other parties. The lower castes' self-imposed barrier to protesting was also dissolved along with the moral foundation of caste. Because of this, some members of middle and lower castes attempted to attain equality with the upper castes via the sanskritization process (by imitating the orthopraxy of the higher

castes), so staking a stronger claim to political authority[7], [8].Rajni Kothari thus contends that India's politicization of caste was crucial to the growth of party politics. He demonstrated how caste politicization is a two-step process. Politics and caste are mutually dependent. when caste groups turn to politics as their area of interest. Then, caste groups have an opportunity to make their identities known and compete for power. MN Srinivas made use of the idea of dominant caste as well. A dominant caste is one that numerically predominates; as a result, it has political authority. Caste is a useful and practical tool that politicians utilize to their advantage during elections. In Indian states, politics has also been seen as a struggle for political dominance among the main caste groups. Additionally, caste is said to fragment national politics.

Political leaders that were previously excluded suddenly join the scene. Srinivas also mentioned the "dominant caste" that rose to prominence via sanskritization in terms of politics and the economy. Thus, as a result of the growth of the adult vote and the Panchayati Raj System, the intermediate castes likewise aim to have a prominent role in every area. Even if it's true that none of these things really did much to diminish the caste system.Caste-based reservations were made possible by Article 15 of the Indian Constitution, which forbids discrimination against Indians based on their place of birth, caste, race, or religion. However, Article 15(4) was adjusted to indicate that nothing in this article prohibits the state from establishing any special provisions for the progress of any people who are socially and educationally backward, as well as for the SCs and STs. As a result, the constitution concurrently upholds two opposing ideas of equality, one based on individual rights and the other based on community rights. Additionally, the Janata Party administration under by Prime Minister Morarji Desai formed the Mandal Commission, also known as the Socially and Educationally Backward groups Commission (SEBC), in 1979 with the goal of "identifying the socially or educationally backward classes" in India.

It essentially used caste to describe the backward classes. The issue of relevance shifted from class traits to caste membership. Low social standing in the class became the criterion for OBC admission, as opposed to average per capita income. As a result, caste membership became a factor in determining class advantages, and social standing was determined by perception rather than average per-capita wealth. Caste and class became interrelated identities as a result[9], [10].According to Christophe Jaffrelot, class began to change caste relations in India through time. Caste and class began coexisting in Indian society as a result. Caste gradually evolved into class plus status (the social stigma of being clean or impure) in India. Certain dalitjatis were able to catch up to OBCs and other dominating castes thanks to reservations in terms of income generation. Thus, owing to reservation, individuals began quitting their employment within caste groupings, resulting in a socioeconomic divide within each caste group.

As Myron Weiner put it, caste is still a "lived in social reality." Even though the conceptual foundation of caste has been challenged, orthopraxy has maintained. Caste continued to be used as a tool for social transformation, leading to the growth of "casteism," but there was also the co-optation of previously marginalized groups, which resulted in political mobilization and "messy identity politics." The sharpening of group identities as well as the reservations policy, which Marc Galanter described as having "taken hold as a mantra," made it possible for the lower caste groups to gain political power.The fight for status and the pursuit of equality persisted because the relationship between class and caste is complicated and "cross cutting" (Myron Weiner), overlapping identities. Caste therefore overtook class as a far more significant social identity, maintaining the inequitable nature of social order. Additionally, Marc Galanter claims that the Mandal framework had "egregious consequences" since it caste-identified Other Backward

Classes. It produced a very diversified and heterogeneous group of OBCs. Thus, a system of ongoing protection was built on the basis of caste. According to Rajni Kothari, "Curious Cognitive Hiatus" clarified the contrast between tradition and modernity as well as the symbolism of caste for various groups' social and economic standings. As a result, caste as a traditional social structure has modified its tasks and duties while preserving itself. In this way, the caste system has changed and been influenced by politics just as politics has changed and been influenced by caste. Westernization and secularization led to economic prosperity, liberal education fostered rationalism, and political power for more institutions attracted caste into politics as Sanskritization as a status need developed into a "mirage," creating an uncertain and unsettling status. On one hand, the process of "ethnicization" (Christophe Jaffrelot) and positive discrimination of caste has been caused by the transformation of caste into interest groups. As a result, caste identities took on new forms of articulation, changing the very ethics of the social system and reducing the importance of ascriptive and ritualistic basis.

Caste and politics are inextricably linked.

In India, the order of the caste system is Brahmins, Kshatriyas, Vaishyas, and Shudras, with Brahmins at the top of the list. In India, societal stratification is based on caste. A caste is an example of attributed inequality that has evolved through time. Although it had origins in Hindu philosophy's varna system, which matched to functional divisions and was divinely ordered, it eventually led to societal inequity. After independence, the nationalist elite promised a caste-free society where people wouldn't be denied opportunities because of their caste. However, caste has taken several forms and been entrenched inside India's political system. First off, caste politics' emergence has aided in the formalization of caste in politics. In Indian culture, caste is a social reality that is actively lived. The top castes have continued to mistreat the lower castes. Caste is a tool used by political parties to effect societal change. Casteism, which is the institutionalization of caste rather than its abolition in India, is the political use of caste. Political parties use caste politics to build voter bases and exploit caste as a tool for obtaining power.

Second, political cooptation included bringing lower castes into the political front and influencing political decisions. The higher castes, who were already privileged, made up the majority of the political elite in the past. The fundamental institutions that determined political power were developed by these higher castes. The Indian National Congress's mobilization of the lower castes was a step toward political cooptation that posed a threat to the upper castes' political dominance. Lower and middle castes soon made up the majority of the congress committees, and in several states, like Tamil Nadu and Maharashtra, lower castes became the wellspring of political leadership. The inclusion of the lower castes fueled factionalism within the party. As a result, caste became a factor in support for the Congress party. Through political cooptation, caste became entrenched in the Indian political system[11].

Thirdly, the deconstruction of the fundamental ideologies of caste, hierarchical social order, and rejection of the higher castes was greatly aided by the political mobilization of the lower castes and the growing political awareness among them. The scheduled castes and other disadvantaged castes were politicized by this effort. The Dalits demanded the untouchables' mobilization and started several political efforts to improve their economic and social standing. For instance, the lower caste BahujanSamaj Party established a government in Uttar Pradesh. Lower castes' political involvement strengthened caste's hold on Indian politics. Fourthly, under the Indian system of affirmative action known as reservations, the lower castes ascended to political power.

Reservations for scheduled castes and tribes gave them protection from prejudice and the long-standing denial of equal chances. According to Article 15 of the constitution, the government is prohibited from discriminating against its inhabitants solely on the basis of their religion, race, caste, sex, or place of birth. Additionally, it offers particular arrangements for the socially underprivileged classes' promotion to the ST and SC classes. Reservations based on caste offered quotas for tribes and Scheduled Castes in the public sector, in employment, in institutions of higher learning, etc. Extension of these reservations for the other disadvantaged Castes, who were economically and socially disadvantaged, was suggested by the Mandal Commission. Caste has therefore been further entrenched within the Indian politics as a result of reservations based on caste. Through the creation of governmental policies that benefited these scheduled castes and tribes and were made with their needs in mind as well as the fact that they are represented in the bureaucracy because of reservations, caste is further entrenched. Political competition heavily involves caste. The scheduled castes are mobilized by several political organizations to challenge upper caste domination. Caste has been a significant factor in increasing party electoral support. To gain support, political parties have made appeals to certain caste and religious groups.

Political representation bolsters caste. However, a caste is dominant if it outnumbers other castes numerically. It is true that the adoption of the adult vote and representative politics in India strengthens rather than weakens the democratic system. Caste is transformed and replaced by representative politics when social stratification changes with modernization and closed caste groupings become open and more tolerant. Regardless of caste, education is now more freely accessible and is no longer controlled by one caste. The societal foundation of schooling has changed. The strict hierarchy of the ancient caste system alters when patterns of land ownership and employment shift. Caste has changed as a result of political and economic development. Caste takes on new responsibilities when caste organizations are created to promote social and economic mobility. In panchayats and local governments, the caste-based leadership's political base has become more diverse. Politics has always been seen as a contest between various caste groups. Voting habits and behavior have also been influenced by caste. Elections factor in caste feelings and allegiances. Caste has institutionalized itself in the Indian political system in various ways because caste and politics interact, which is a consequence of democracy [12], [13].

CONCLUSION

Politics and caste are intertwined factors with significant effects on social dynamics, government, and representation in many civilizations. Caste-based identities and concerns still have an impact on political environments, decision-making, and power dynamics. In conclusion, caste and politics have a complex and diverse connection. While caste-based identities and factors continue to influence political landscapes, social justice, inclusion, and balanced representation must be actively cultivated in order to create societies that place a high value on equality and the welfare of all residents. For many civilizations, the pursuit of a reasonable and fair political system must coexist with the acknowledgement of cultural identities.

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CHAPTER 8

A BRIEF DISCUSSION ON CASTE AND ECONOMIC DISPARITIES

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ABSTRACT:

Economic inequality across different nations has traditionally been mostly caused by caste, a social system with a long history. The complex link between caste and economic inequality is explored in this study, which also looks at historical backdrop, methods by which caste influences economic possibilities, problems, and initiatives aimed at reducing gaps and promoting inclusive development. The study starts out by putting the idea of caste and its effects on economic systems into perspective. It looks at how historically, caste-based distinctions have influenced who has access to what resources, what jobs are available, and their socioeconomic standing, perpetuating disparities through generations. The study's main emphasis is on the ways in which caste affects economic possibilities. It analyzes how social discrimination, restricted employment prospects, limited educational chances, and differences in land ownership have all led to the persistence of caste-based economic inequities.

KEYWORDS:

Brahmins, Caste, Economic Inequities, Hindu Dalits, Jaats, Religion, Thakurs.

INTRODUCTION

Researchers and scholars have been examining how caste divides wealth and income disparity in India for years, with higher castes often claiming a greater share of the pie. Less attention has been paid to the extent of their wealth and the resulting poverty and isolation of Muslim and Hindu Dalits, however. According to a recent study, Hindu Dalits and Dalit Muslims had lower consumer expenditures than other sub-castes in Uttar Pradesh when it comes to poverty, wealth disparity, and financial inclusion at the sub-caste level.

What Does India's Wealth Gap Between Castes Look Like?

In a same line, the majority of landless families in UP are made up of Muslim OBCs and Muslim Dalits, who are then followed by Hindu Dalits (Paasi and Chamar). Finally, these groups also have among the greatest rates of poverty. In contrast, and perhaps unsurprisingly, Brahmins, Thakurs, and other general castes of Hindus accumulate more money than Dalits, have lower rates of poverty, and are less excluded from official financial institutions. Additionally, there are remarkably less within-group economic disparities among higher castes than there are among Dalits, Hindu and Muslim OBCs, and OBCs. The research article, titled "Poverty, wealth inequality and financial inclusion among castes in Hindu and Muslim communities in Uttar Pradesh, India", is authored by Chhavi Tiwari of the Institut National d'études Démographiques (INED), Paris; Srinivas Goli, an Australia-India Institute NGN Scholar; Mohammad Zahid Siddiqui of the Centre for the Study of Regional Development under JNU; and Pradeep S. Salve of the International Institute for Population Sciences [1], [2].

The Giri Institute of Development Studies (GIDS) used data from an original primary survey to analyze the social and educational status of OBCs and Dalit Muslims in Uttar Pradesh between

2014 and 2015. It has roughly categorized a household's economic and social position into four major categories: lifestyle deprivation, historical deprivation, household condition and wealth, and financial inclusion deprivation.

Lifestyle deprivation: spending and poverty

The research calculated the average per-capita spending and the incidence of poverty at the caste and sub-caste levels. The analysis discovered that the discrepancy between mean per capita spending and caste distribution was substantially greater.

- a. Regardless of religion, Brahmins and Thakurs spend far more than Other Hindu General and significantly more than OBCs and Dalits.
- b. In comparison to Brahmins and Thakurs, Jaats, an OBC caste, have the greatest mean per capita spending.
- c. When compared to other castes, Paasi is far behind and has the lowest mean per capita spending. This shows that there is still some degree of the ingrained caste-based superiority in social and economic activities.
- d. The report also emphasizes how India's persistent poverty levels are supported by caste-based social inequality. According to caste, the report gives estimates of rural poverty:
- e. Muslim General (31.3%), Hindu General (38.0%), Muslim OBCs (38.2%), Muslim Dalits (52.5%), and Hindu Dalits (51.9%). Compared to the Hindu General (14.4%), they are much greater.
- f. At the sub-caste level, Thakurs (9%), Brahmins (15.9%), and Other General Caste Groups (20%) had the lowest rates of poverty. Less impoverished than Brahmins and other caste groups but more so than Thakurs are Hindu OBC Jaats (15.3%).
- g. Thakurs, Other Hindu General, Brahmins, Kurmis, and Jaats had the greatest per capita spending in metropolitan areas.
- h. Other Hindu General, Brahmins, and Thakurs considerably lessen urban poverty. Additionally, compared to other Hindu OBCs, Muslim OBCs, Hindu Dalits, and Muslim Dalits, the Kurmis and Jaats were less poor.
- i. The research found evidence to support the claim that Dalits and Adivasis were more likely to experience long-term poverty[3].

Ownership of land and historical exploitation

Ownership of arable or unarable land has a significant impact on the spread of economic inequality. Using their economic, political, and social capital, dominant land-owning agricultural castes occupy significant societal roles. The cycle of wealth accumulation is continued through continued political supremacy. In the case of a village (rural) economy, where access to and ownership of land serve as the major means and instruments of economic status and power connections amongst various sub-caste groups, this becomes even more complicated.

The study's findings about sub-caste ownership of cultivable lands portrayed a bleak picture.

- a. Muslim OBCs and Dalit Muslims are the most prevalent landless families, followed by Paasi and Chamars, or Hindu Dalits.
- b. Though they made only 20% of the studied households, the Hindu General castes possessed more than 30% of the total arable land.

- c. There were disturbing discrepancies in the intra-caste allocation of land. For instance, Thakurs possess 11% of the land, followed by Brahmins (15%).
- d. Jaats (8%), Yadav (13%), Kurmis (4%) and other Hindu castes (6% each), but the comparable percentage in the sampled population is 7%, 10%, 4%, 10%, 3% and 5%, respectively. This shows a significant discrepancy between Hindu Dalits and Hindu OBCs. About 25% of the cultivable land was held by Muslim OBCs and Dalits, compared to the remaining tested population.
- e. The research also calculated the typical size of the land owned by land-owning households: Hindu General owns 2.89 acres of land, followed by Muslim General (2.07), Hindu OBCs (1.97), Hindu Dalits (1.28), Muslim OBCs (1.09), and Muslim Dalits (1.05). In comparison to the other caste groups, Kurmis (3.28), Thakurs (3.08), Jaats (2.94), Brahmins (2.8), and Yadav (2.45) possessed much more land on average. Regardless of population size, historically disadvantaged castes had a much lower percentage of agricultural land. Muslim OBCs, Hindu OBCs, and Muslim Dalits are more likely to have limited or no land holdings.
- f. According to data on land acquisitions during the last five years, a significant number of Dalits have sold their property to members of higher castes[4], [5].

Lack of financial accumulation, poor living circumstances, and lack of amenities

The problem of a graded caste system, which continues the historical discrepancy in access to and accumulation of riches, has been present throughout India. In the framework of the caste system, wealth disparity has received less attention than it should have. With the exception of agricultural property, the research uses self-reported asset value information from respondents to analyze the household wealth status across the various sub-caste groups.

The findings reveal some intriguing information:

- a. Significantly more Jaats (55%) than Thakurs (43%), Brahmin (38%), Other Hindu General (37%), or Yadav (31%) are in the top quintile of income earners.
- b. In contrast, around 40% of Paasi, Dalit Muslim, Other Muslim OBC, Other Hindu Dalit, Chamar, and Lodh families are in the lowest quintile of wealth.

Debt levels and financial access

In the study's survey, families were initially questioned about whether or not they had taken a loan in the previous three years. The second consideration is the justification for the borrowing, and the third is the funding source. This enables the researchers to develop precise estimates of the families' debt burdens and credit restrictions as a result of their caste. Contrary to the financial level of the home, the survey finds that Jaats (43%), Thakurs, Kurmis, Chamars, Paasis, and Brahmins have the greatest percentage of families who have taken out loans in the recent three years. Most members of the higher castes obtained loans for agricultural purposes.

Nearly three-fourths of the Thakurs, followed by Jaats (66%), Brahmins (60%), Yadav (46%) and Kurmis (33%), took out loans for agricultural purposes. The percentage of Other Muslim OBCs (33%), Lodhs, Yadav, Other Hindu Dalit, Chamars, and Other Hindu OBCs who took out loans for weddings was greatest[6], [7]. Castes that are socioeconomically oppressed, such as the Paasi and Chamars, were taking out loans for medical expenses, weddings, and other family responsibilities. The Other Hindu General caste has the greatest rates of student loan borrowing,

followed by the Lodhs and Chamars castes. The socioeconomic situation is crucial in determining where the loans come from. The majority of loans for the lower castes in terms of socioeconomic status came from friends, family, and neighborhood lenders. For instance, more than two-thirds of Ansari Muslims, followed by Other Hindu Dalits (57.1%), Paasi (48.2%), Kurmis (48%), and Other Muslim OBCs (44.5%), have borrowed money from friends or family [8].

Caste's role in India's changing economy

What exactly is a caste system?

- a. The caste system is a unique social organization in India that legitimizes and upholds discriminatory behaviors against persons who were born into certain castes.
- b. These discriminatory actions are degrading, exclusive, and profit-driven.
- c. In the past, the caste system used status and employment to categorize individuals.

Every caste had a certain employment, therefore those born into a certain caste were also "born into" the profession connected with their caste. They had no other option.

How does caste prevent India's economy from changing?

Caste hinders India's economic progress in three different ways:

- a. Ownership and land inequality linked to agriculture sector output decline
 - i. Mass education has historically been neglected and higher education is biased toward elites
 - ii. Exclusive networks and access obstacles based on caste in the contemporary economy.
- b. Caste restricts certain people's ability to move up in the social order, while creating hurdles for others by placing hardships on them.
 - i. In addition, caste influences the distribution of land and capital ownership and controls who has access to political, social, and financial resources.

Major Elements: Land ownership and output

India now has one of the highest levels of land inequality in the world.

- a. British colonial action that legalized a long-standing discrepancy contributed to the continued unequal allocation of land.
- b. As part of their administrative policies, the British gave certain castes land ownership at the cost of others.
- c. The British included caste into the categories and practices of land governance that continue to support India's post-colonial land ownership pattern.

They created a fictitious division between legitimate farmers who belong to certain castes and the laborers/members of lower castes who worked on lands that were given to them or given to them as gifts (Panchami, etc.), which had caste institutionalized inside the land tax bureaucracy. Caste inequality in land ownership has been established as a result of the mandated categories and practices. Even the next land reform, which occurred after India gained its independence, mostly excluded Dalits and lower castes. It primarily strengthened and empowered intermediate castes in rural India at the cost of lower castes.

- a. Green Revolution's function: The Green Revolution did not reduce land inequality since it was mostly the result of technical advancement. In rural India, castes that profited from the Green Revolution strengthened social control over others. In many rural areas of India, land continues to determine social rank and pride.
- b. Financial Reforms: Due to past neglect of education and entrance obstacles put up by the higher castes in contemporary sectors, those castes with a stake in agriculture did not gain from the economic reforms of the 1990s.
- c. Education neglect: Since colonial times, the Indian educational system has been skewed toward the elite. For their own administrative purposes, British colonialists educated small groups of elites, mostly from higher castes.
- d. The Indian Constitution's guiding principles, which promised free and compulsory education, were scarcely ever put into reality[9], [10].

Instead, emphasis was placed on elite higher education.

Caste contributed to the development of social networks. Castes already in charge of the commercial and industrial areas fought others' attempts to enter.

Effects of the economic change

- a. India has been experiencing jobless growth for at least 20 years, along with increased rural poverty and unhappiness.
 - i. There is little doubt that this jobless economic development has contributed to the continuing demonstrations against the Agnipath program, the agricultural legislation protests from a year ago, and the caste-based quota movements.
 - ii. This new tendency is shown by the recent agitations by the Jats in Haryana and Punjab, the Marathas in Maharashtra, and the Patels in Gujarat, who are calling for quota for their castes in official employment and higher education, among other things.
- b. Social inequality has created more and more obstacles to economic change. These obstacles prevented agrarian capital from entering contemporary industries.
- c. disparity in other economic areas, such as pay disparities in India, resulted from disparity in access to education.

Inference and Next Steps

1. All of the countries in the Global South that were able to achieve inclusive development did so via a combination of land reforms and human capital investments in infrastructure as well as the start of rural industrialization.
2. The structural issue that prevents India's economy from changing has to be addressed. India has to learn from what the majority of other nations have accomplished.
3. The agriculture sector's high productivity increase is essential for long-term economic expansion, and moving into more contemporary industries also requires an educated workforce. As a result, they should get the same amount of attention.
4. For policy innovation to address market and non-market discrimination and to remove barriers, especially in the informal and private sector, it is essential to integrate social and cultural transformation with an economic alternative. This will also ensure that caste has its proper place in the discussion of global development policy.

Scheduled Caste Issues in India

Untouchables or Scheduled Castes have historically had a number of limitations or issues. The issues raised below are discussed.

1. Social Issue:

These issues were related to the ideas of contamination and purity. In society, the untouchables were assigned a very low status.

Hindus of high caste kept their distance from them on a social level. Numerous necessities of life were withheld from them, as opposed to high-caste Hindus. When it came to food and drink, they were reliant on Hindu custom.

2. Religious Issues;

These had to do with being denied the ability to access temples that were only staffed by high-caste Brahmins. The Brahmins did not serve the untouchables, nor were they permitted access to the temples. In the temple, they had no right to offer sacrifices to the Gods and Goddesses.

3. Economic Issues:

They had several economic issues. They experienced a great deal of financial difficulty and were not adequately compensated for their work. Untouchables were historically denied access to their own lands. They were prohibited from operating any businesses. They were forbidden from working in any of the occupations that individuals from other castes were doing.

The untouchables were required to do hard agricultural labor, clean the streets, remove dead animals, and pursue any career in accordance with their abilities. Most of them were laborers who lacked land. They labored in the fields owned by upper caste Hindus.

4. Disability in the Public:

Because they were forbidden access to public facilities like wells, public transportation, and educational institutions, Harijans were subjected to a number of public indignities.

5. Education-Related Issues:

The untouchables have historically been denied access to education. They were forbidden from attending public schools.

Most illiterates are still considered untouchables today. According to K.M. Pannikar, who has described the circumstances of Harijans, their status was in many respects worse than that of slavery when the institution was operating at its peak. At least the slave was a property of the master, and as such, he had a unique relationship with his owner. Personal slavery was always considered barbaric, but economic self-interest and even considerations of human emotion have changed that.

These mitigating circumstances did not, however, apply to the untouchability system, which was primarily seen as a community slave keeping system. Each village kept the untouchable households connected to it in a kind of slavery as opposed to a person owning a slave. There were strict rules prohibiting someone from a higher caste from dating an untouchable[11].

DISCUSSION

Influence of caste on economic mobility

Caste Structure

The caste structure is what makes Indian civilization so unique.

- a. The Indian population is split into four hierarchical classes, or varnas, with the system completely excluding a sizable portion of the untouchable people.
- b. There are thousands of castes, or jatis, inside each of these groups and among the untouchables.

How does the caste system enable geographic and vocational mobility?

- a. The hierarchical nature of the caste system's exploitation, prejudice, and discrimination have restricted mobility among the lowest castes.
- b. In the old economy, lower castes were confined to unskilled, low-paying jobs for generations.
- c. There is also proof that discrimination is still occurring in the labor market.

Convergence in employment and education between higher and lower castes. Reasons:

- a. Since the country's independence, the government has implemented an affirmative action program that reserves places in higher education institutions for erstwhile untouchables and other disadvantaged groups.
- b. In an economy where markets don't operate flawlessly, caste-based networks help to promote economic activity and assist the mobility of their members.
- c. certain castes: Once networks in the city were formed, they promoted the influx of new migrants from the countryside since they filled certain needs in the urban labor market.
- d. Over the last 25 years, structural transformation has produced new economic prospects.
- e. In recent decades, castes have moved from agricultural and administrative vocations into business.
- f. In historically underprivileged castes, caste networks will get stronger very quickly once they have formed.

Can caste networks also prevent mobility? How?

Once created, the same networks that may be so helpful in facilitating the movement of groups of people across geography and vocations can also limit the mobility of individual members.

Case in point

Specific castes have traditionally filled niches in Mumbai's mills and industries with the help of their networks. Schooling choice is a good predictor of future vocations.

- a. Mumbai's economic activity changed from manufacturing to services when the Indian economy was reformed in the early 1990s.
- b. However, these blue-collar networks turned out to be a barrier to the children's education choices in this market, keeping their members in the conventional (now less lucrative) jobs and preventing them from seizing the new chances that were accessible.

Features of community-based networks

- a. It operates in every emerging nation where markets exhibit flaws.
- b. Due to India's unique caste-based social structure, these networks are unique in terms of both their size and extent.
- c. As a result, caste networks have an extremely large impact on how the Indian economy shapes economic mobility.
- d. Depending on the situation, these networks may aid or impede movement.
- e. Networks are useful for facilitating collective movement, but they also limit the mobility of individuals wanting to forge their own route.
- f. Once the market economy is operating well, caste networks will vanish.

Indian caste inequality's numerous manifestations

Caste-based agitations have caused a stir in one Indian state after another during the last several years. Maharashtra is the most recent state to experience caste conflict, where a disturbance caused by the ruling caste of Marathas seems to have united Dalits and other backward classes (OBCs) and Scheduled Castes (SCs) to resist Maratha aspirations.

Caste inequality and caste-based reservations are still divisive topics in Indian politics more than 25 years after the Mandal Commission's recommendations (which resulted in reservations for OBCs) and more than 50 years after the Indian Constitution required reservations for SCs and Scheduled Tribes (STs or Adivasis). While caste continues to be a significant rift in India's economy and politics, the examination of a variety of socio-economic indicators suggests that there are significant differences in the socio-economic standing and political influence of various 'backward' classes and caste groupings. On most socioeconomic measures, the STs and SCs continue to lag behind other castes, although the OBCs are practically on level with other social groupings (read: higher castes) on a number of measures. For instance, when it comes to the makeup of rural earnings, OBCs are practically on level with higher castes and are investing far more in agriculture than the latter. On the other hand, as previously stated in a Plain Facts piece, SCs are deeply distressed and behind in the ownership of agriculturally productive resources. The most recent economic census reveals that the OBCs do far better than the SCs and STs on another important metric: ownership of businesses and companies [12], [13].

Data on the ownership of proprietary businesses by social category is provided by the economic census, which was performed in 2013 and encompassed 58.5 million economic firms. The percentage of each social group in the workforce (as per 2011–12 NSSO data) may be used to compute the relative ownership numbers for each social group. A relative share of one denotes proportional ownership, whereas one or less indicates ownership that is not proportionate. Despite being based on self-reported data, the caste breakdown data provided by the NSSO is among the most reliable and current available [14], [15].

CONCLUSION

Caste and economic inequality coexisting is a complicated and established phenomena with broad ramifications for social justice, development, and equality. Historically, caste-based regimes have maintained uneven access to resources, opportunities, and social mobility, resulting in persistent economic inequities. In summary, caste and economic inequality present a complex problem that calls for all-encompassing solutions. Efforts must be made to oppose discriminatory

behaviors, advance inclusive policies, and provide fair access to resources, opportunities, and education if we are to break the cycle of economic inequality. Societies may endeavor to create more fair and just economic landscapes for all people, regardless of their caste origin, by removing institutional obstacles and promoting social and economic mobility.

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CHAPTER 9

A BRIEF DISCUSSION ON TRIBAL CULTURES AND TRADITIONS

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ABSTRACT:

Tribal identities and histories are reflected in the complex tapestry of customs, beliefs, and practices that make up tribal cultures and traditions. These practices have developed through many generations. This study explores the diverse and persistent endurance of tribal cultures and customs, as well as their importance in maintaining cultural legacy and the difficulties they encounter in a world that is changing quickly. In the first paragraphs of the study, tribal cultures are described as distinctive cultural systems that have evolved in accordance with certain geographic contexts. It emphasizes how the intimate relationships tribal societies have to nature and their ancestral territories influence their way of life. A major subject is the striking variety of tribal cultures and customs. The concept explores how indigenous cultures across the world have created distinctive languages, artwork, rituals, and political structures that reveal their close links to their environment. It examines the indigenous cultures' continuing resiliency. The study explores how indigenous groups have survived historical changes, colonialism, and attempts at cultural assimilation, often exhibiting extraordinary resilience and a dedication to maintaining their cultural heritage.

KEYWORDS:

Cultural Heritage, Rituals, Indian Tribes, Traditions, Tribal Communities, Tribal Cultures.

INTRODUCTION

With its deeply ingrained creative traditions and captivating historical importance, India is undoubtedly a place of mysteries. The standard of living and the agrarian way of life of a select few set it apart from other places. The Indian tribes have distinct traditions, customs, lifestyles, religious beliefs, food, dialects, ceremonies, and a diverse outlook on life. They are all equally dynamic and culturally rich. They serve as an illustration of the rich ethnographic history and culture of Indian descent. In India, more than 550 tribal clans have been there for a very long period.

The Way of Life and Colors of the Principal Indian Tribes

Each community has a distinctive quality that sets it apart from the other tribes and enhances the beauty of Indian culture. One thing unites all of these tribal groups in India, and that is their isolation from the outside world. These Indian tribes are content with their way of life and are oblivious to global technological advancements [1], [2].

The Bright & Colorful Tribal Communities of India

1. Hindu Tribe

One of the biggest tribes in South Asia, the Bhil account for 40% of all people living in Rajasthan. This tribal group may be found in Rajasthan's Dungarpur and Banswara districts as well as the Sirohi Aravalli Ranges near Udaipur. The Vil or Bil, which signifies bow, is the root of

the term Bhil. The Bhil tribe played a crucial role in India's history as warriors who fought the Mughals, British, and Marathas. They provided for the Princess of Mewar's necessities by giving them tools, bowmen, and guardians for their families and little ones.

2. Tribe of Gonds

The Chhindwara area of Madhya Pradesh is home to the majority of the courageous Gond Indian tribes, who are located across Central India. Telugu, Hindi, Marathi, and many more Dravidian languages are also used proficiently by the Gond tribes. Similar to other tribal tribes in India, the Gonds struggle with both social and economic issues. The majority of Gonds reside in a hamlet led by a Patel or Mahji. These Indian tribal people dress traditionally, with the males donning dhotis and the women donning sarees and blouses called cholis. The jewelry of the Gond tribe are very ornamental. Two millets called Kutki and Kodo are the main foods of the Gond people. Additionally, the Gonds cultivate tobacco for smoking and make alcohol for the Mahua Tree.

3. Tribe of Munda

The Munda Tribe's primary habitat is in Jharkhand, although it is also present in certain Bangladeshi provinces and surrounding states including West Bengal, Bihar, Odisha, and Chhattisgarh. One of the oldest tribal groups in South Asian nations is this one. The Munda tribe existed before to the British period as well, although Birsa Munda was responsible for this tribe's recognition from 1857 until 1928. Birsa was a prophet and a freedom warrior who was instrumental in the battle for Indian independence. The Indian government honors and recognizes Birsa Munda's contribution to the creation of an independent India. Mundas have also often been referred to be one of Jharkhand's most powerful tribes. The Munda tribes are mostly woodcutters and have long been carnivores. Killi is the name of the Munda tribe's primary language.

4. Tribes of Santhal

This tribe, which is dispersed over West Bengal, Assam, Jharkhand, and Odisha, is heavily populous in Bihar. The Santhal tribe's ancestors were said to be mighty warriors who had battled the British for independence. The Santhal tribe is said to be Jharkhand's biggest tribe. Santhals like dancing to ethnic rhythms and listening to music. Residents of the Santhal tribe will always find a way to connect through music and dancing, no matter the event, fair, or celebration. The Santali language is spoken by Santhals.

5. Tribe of Toto

One of India's remote and endangered tribes, the Toto, is located in West Bengal's Totopur district. The Toto tribe is still cut off from the outside world. According to reports, there are no more than 1500 members of this tribe, which is why they are referred to as an endogamous community. The literacy level and employment rates among Toto tribe members are quite poor. The primary livelihoods of these tribal people in India are raising pigs in pens and herding cows. Due to its small numbers and close call with extinction in the 1950s, this tribe is sometimes referred to as "a vanishing tribe" in case studies by anthropologists.

6. Tribe of Bodo

One of the most well-known tribes that live in Assam's Udalguri and Kokrajhar regions, as well as certain sections of West Bengal and Nagaland, is the Bodo tribe. They are often called BoroBorokachari. Travel to the North East during the annual Baishagu Festival, which is held in

the spring, if you want to see the Bodo people's traditional colors. One of the most fundamental aspects of Bodo culture is the weaving of bamboo and baskets, thus you may get various handloom goods. The non-vegetarian foods that Boro tribal members eat include chicken, pig, and fish.

7. Tribe of Angami

The Hornbill Festival, a well-known celebration held in Angami Naga, draws tourists from outside and from Nagaland, the most remote region of North East India. One of the main tribes of Nagaland is the Angami Naga, and they are quite prevalent in the Kohima area. Their exquisite woodcraft and artwork are also one of their main draws. The Angami Nagas make furniture out of bamboo and cane, beds, shawls, and sturdy machetes. The Angami tribe's pork is the greatest, therefore daring carnivorous tourists should taste some of their special specialties. In India, it is common to see both the men and women of these tribal groups decorating themselves with black Lohe and other accessories like beads and tiny masks.

8. Bhutanese Tribe

The Bhutia tribe, which is located above Sikkim, is well-known for its tribal names, historical grandeur, art, and food. The distinctive preparation of momo, steaming beef dumplings, and thumpy cannot be disregarded by tourists. The majority of people in Bhutan belong to the Bhutia tribe. The Bhutia tribe's members like eating beef and other fried animal flesh, as well as sometimes pig and mutton. Some of the major holidays observed by the Bhutia people are Losar and Loosong.

9. Tribe of Khasi

The Khasi tribe should be your choice if you want to learn about the mysterious mountains of Meghalaya's secret civilizations. Your trip to Meghalaya will be unique because to the ethical characteristics of the Khasi people, who are full of music and recreate musical instruments like drums, flutes, and metal cymbals.

They inhabit Meghalaya's Khasi Hills and portions of Assam, Arunachal Pradesh, Manipur, and West Bengal. The locals are meat eaters, and rice and curries with meat as the main ingredient are their staple foods. Although it's customary to eat chicken, fish, meat, and lamb, pig takes precedence.

10. Tribe of Garo

The last matrilineal society in the world is represented by the Garo tribes. This tribe, which may be located in the Meghalayan foothills, is distinguished by its distinctive way of life. Bangladesh, as well as portions of West Bengal, Assam, and Nagaland, are home to them. Having nearly a third of the population and being the second-largest tribe in Meghalaya after the Khasi Tribe. Men wear turbans with feathers fastened behind them, while women are often seen wearing traditional decorations. The Nokmong, Nokpante, Jamsireng, and Jamadaal structures are some of the best examples of Garo architecture. The Asanang Wangala festival is another event you must not miss.

11. Nyishi Tribe

The majority of the tribes who live in Arunachal Pradesh are called Nyishi. Despite the fact that the majority of them are Christians, their faith still includes a strong believe in spirits that are

strongly related to nature. Each February, the Nyokum Festival is celebrated. Notably, it is dedicated to the goddess Nyokum. Tourists have always been drawn to this event to experience the Nyishi tribes' traditional history and ethnicity.

12. Warli Tribe

The Warli tribe may be found in parts of Gujarat, Maharashtra, and Karnataka. The Warli tribe has members in Nashik, Thane, Dhule, Valsad, Karnataka, Dadra & Nagar Haveli, and Goa, among other places. These tribal people in India cultivate vegetables, lentils, and grains on a modest scale. To supplement their income, members of the Warli tribe also work hard to sell fuelwood, mahua, toddy, and a few other goods to the nearby settlements.

13. Chenchu Tribe

Chenchu tribes may be found in Andhra Pradesh's central hilly regions. The Chenchus kill animals for their meat, which they then sell after stocking up. The meat is traded for other goods. These indigenous people in India also gather beedi leaves, roots, fruits, honey, gum, tamarind, mahua flowers, and other stuff from the jungle. The woodland area has been designated as a sanctuary for tigers today.

14. Siddis Tribe

The Siddis live in India's three states and one union territory and are often referred to as "India's Forgotten African Tribe." The Siddis tribe has people living in Goa and Karnataka. The Siddis tribe, another well-known tribe, is renowned for their fearlessness and claims they were not even afraid of snakes or tigers. One of the smallest tribes in India, the Siddi, has gained recognition and is now included in the list of "Scheduled Tribes of the Nation."

15. Soliga Tribe

The Soliga tribes, another indigenous group of people, are broken up into five subgroups: Male Soliga, Urali Soliga, Pujari, Kadu, and Burude. They live in the lush forest of the Hills of Karnataka and Tamil Nadu. The Sholaga language, a member of the Dravidian language family, is spoken by members of the Soliga tribe. The Indian Law has designated them as a scheduled tribe.

16. Kodava Tribe

One of the oldest known inhabitants of Karnataka, particularly Coorg, was the Kodava tribe. People are unaware of the existence and origin of this tribe, and the details of their past are a little hazy. Indian tribes collectively known as the Kodavas have a long history of hunting and combat. These people are also known as land-owning tribes since they have a close connection to their land and marital customs. This Indian tribe has long lived in Coorg, yet intriguingly, from the first census in 1871, their combined number has never exceeded 25% of Coorg's overall population. The Kodava tribe is distinguished by its distinctive traditional garb, distinctive traditional and cultural traditions, social structure, language, and many other characteristics.

17. Toda Tribe

The Toda are one of India's oldest indigenous tribes, and they live in the Nilgiris. These individuals are renowned for their skill in needlework for clothing and accessories. The women of this tribe mostly utilize black and red threads on white backgrounds to give each item they

create a rich appearance. The Toda males of this Indian tribe often grew beards. The Toda tribe's people rely heavily on their cattle for dairy products. But some of them are also regarded as silversmithing authorities. According to legend, the Todas are descended from the Macedonian army that Alexander sent to invade India in 327 B.C.

18.Irular Tribe

Members of the Irula tribe are well renowned across India as snake catchers. The Irula tribe, one of India's most well-known and historic tribes, resides on the Tamil Nadu-Kerala border. These individuals are essential in the development of anti-venoms since they capture snakes both in India and throughout the globe. Their fame has a fascinating history. In 1978, renowned herpetologist and researcher Romulus Whitaker founded a cooperative outside of Tamil Nadu. He disseminated the news using the Irula Tribe's expertise and abilities to trap snakes and make anti-venoms. Since then, some members of the tribe have traveled to several nations and offered their skills. They are renowned for providing services at a lower cost than insecticides.

19.Kurumba Tribe

At the foot of the Nilgiri hills is where you may find the Kurumba tribe. Due to their profound understanding of medicinal herbs, members of the Kurumba clan were recognized as healers and they still excel in this field. They gather and store it since many of the medications they produce depend on it.

The shifting farming, trapping, and foraging of small animals and birds are all practices by these tribal people in India. Kurumba tribal members have gradually begun working as day laborers in the metropolis.

20.Great Andamanese Tribe

The Negrito tribal group includes the Great Andamanese Indian Tribes, who are native to the Andaman Islands. This tribe, which only numbers 30,000, is in danger of becoming extinct. The Great Andamanese Tribe is renowned for its members' height, culture, and trading. Rice, wheat, dal, and chapati are among the major foods of the Great Andamanese Tribe. This tribe uses Jeru, Khora, and Andamani Hindi for communication. This tribe's men dress in slim, hibiscus flower-made belts that fit their frames. When they go hunting, they conceal their weapons in these belts. The ladies dress in traditional garb to represent their group and show off their tribal identity[3]–[6].

DISCUSSION

Growth in Tribal Culture and Economy

Early interactions with non-Indians led to both cultural growth and decline in American Indian societies. Non-Indians provided the loom and colorful threads to Southwestern tribes for weaving, steel chisels and paint to Northwestern tribes for totem pole painting, and the horse to Great Plains tribes for buffalo hunting. Along with new illnesses, armed conflict, and cruel subjection, non-Indians also impacted tribal life.

Following the invasions of the 18th and 19th centuries, prospering and atrophying continued into the 20th century, during which numerous tribes embraced the English language, governments, schools, western medicine, Bibles, rock and roll, rodeos, prisons, discount shops, tractors, big-

screen TVs, and desk jobs. Many tribes also lost their indigenous languages, prayers, dances, rituals, medicinal remedies, religious beliefs, arts, clans, farming and hunting techniques, as well as their original languages. Many old forms of culture were displaced by American culture via both force and attraction.

Tribal Cultural Theory

A common definition of culture is that it is social rather than personal, local rather than universal, learnt rather than biological, historical rather than biological, developed rather than planned, dispersed rather than centralized, and cultivated rather than crude. Scholars make a distinction between the bases of cultures and their manifestations. Expressions might take the form of singing, dancing, attire, and artistic endeavor—the typical ways that Indians are portrayed in the media. The pillars include getting married, having kids, socializing, praying, running the government, and working.

The culture generally differentiates between insiders and outsiders in American Indian groups. In addition to influencing pride and interpersonal connections, the heated dispute over what constitutes really "Hopi" or "Indian" and what constitutes "white" may have an impact on financial aid, educational programs, and employment opportunities. Like "society," culture is a crucial notion, but it is also nebulous and contentious. The word in speech and the idea in cognition are controlled by loose standards. Any academic search for the "essence" or "true meaning" of a culture is always overly limited. Instead of attempting to define culture, we are investigating the factors that link tribal culture and economic growth [7], [8].

Many tribes refer to themselves as "nations," and the governments of these nations deploy nationalistic symbols. Our study aims to answer the following issues by concentrating on one specific kind of cultural uniqueness: tribal language. By asking whether or not money promotes national distinctiveness. Is assimilation the price that wealthy Indian countries must pay, or is uniqueness one of the benefits of wealth?

Growth in the economy, prosperity, and language revival

Our study explores the importance of an Indian language to its speakers in order to better understand the relationship between language and culture. Language is a tool for communication as well as a form of expression. Expression has inherent worth and is joyful. People are willing to spend money, time, and effort to express themselves in ways that they find enjoyable, as the story of the Hopi dictionary reveals. If a result, if Indians get wealthier, they could invest more money, time, and effort into preserving Indian languages.

We investigate the association between tribal language usage and economic growth on reservations from 1980 to 2010 using data on self-reported use of tribal languages at home. The 1980s saw a sharp decline in the usage of tribal languages, raising concerns about their continued survival. Then, between 1990 and 2010, the usage of tribal languages stabilized as incomes on many reservations increased as a result of rise in money from a variety of various economic endeavors, including casinos. To find the causes of the positive correlation between tribal language usage and wealth, we thoroughly investigate this link. Preliminary findings indicate that recent revenue improvements on reservations—resulting from increases in economic development prospects and nearby county wealth—have permitted indigenous language preservation and revival, even if our study is still in its early stages. Our hypothesis postulates

that pure income impacts and increased demand for cultural tourism have played roles in enhancing language investments, even if we are unable to exactly define all of the processes through which money from casinos has done so[9], [10].

This study supports prior studies that show that economic expansion has favorable impacts on incomes and health outcomes. Our preliminary findings suggest the opposite of what many observers believe that the benefits of such developments did not necessarily come at the expense of tribal culture. The emergence of new economic growth models appears to be a catalyst for increased attention to cultural reinvigoration of many different kinds, including a return to and renewed commitment to native language learning[11], [12].

CONCLUSION

The diversified methods of life, deep links to environment, and tenacity of indigenous tribes are all represented by tribal cultures and traditions, which are priceless repositories of human legacy. A deep grasp of social cohesiveness, environmental stewardship, and distinctive aesthetic manifestations may be gained via study of tribal cultures and customs. The depth and complexity of human variation are shown through the cultures and traditions of tribes. These societies act as repositories of old knowledge, providing insights on ethical behavior, communal ideals, and peaceful coexistence with the environment. Respecting and preserving tribal traditions is crucial for creating a more diverse, linked, and environmentally aware global society. It is also a question of cultural legacy.

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CHAPTER 10

A BRIEF DISCUSSION ON TRIBAL IDENTITY AND MODERNIZATION

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ABSTRACT:

Deeply ingrained in indigenous cultures and histories, tribal identity interacts dynamically with modernization processes. This study explores the potential and difficulties provided when traditional ways of life collide with the needs and inventions of the contemporary world, delving into the complex interplay between tribal identity and modernization. The study starts out by defining tribal identity as a multifaceted construct that includes cultural, social, and spiritual components. It emphasizes how the distinctive languages, rituals, and relationships to the land of indigenous populations contribute to their particular sense of identity. A major concern is how modernity affects tribal identity. The study addresses how tribal societies' relationships with the contemporary world are influenced by variables including urbanization, globalization, technology, and shifting economic systems, possibly posing a threat to traditional practices and beliefs.

The difficulties that indigenous societies encounter as they modernize are discussed. In light of the struggles faced by indigenous peoples as a result of outside influences and environmental changes, the study explores problems including the loss of ancestral lands, cultural homogeneity, and the degradation of traditional knowledge.

KEYWORDS:

Civilization, Economic Criteria, Indian Tradition, Modernization, Traditional Knowledge, Urbanization.

INTRODUCTION

Modernization is a multifaceted idea that also has ideological underpinnings. The modernization models differ depending on the philosophies used. Because of its composite character, this idea is often used in the lexicon of social sciences and is related to ideas like development, growth, evolution, and progress.

In one book *Essays on Modernization in India*, it examines the many and intricate processes that go into modernization in India, the forces that are unleashed as a result, and the effects these forces have on the stability, innovation, and growth of India as a dynamic country and composite civilization. Some of the guiding principles of modernization are the emphasis on historicity rather than universality, the importance of structural changes in society to the success of the adaptive process of modernization in developing nations, particularly India, and the eclectic nature of India's cultural and ideological responses to the challenges of modernization. Singh depicts the difficulties and paradoxes India faces as it attempts to modernize [1], [2].

Indian tradition is being modernized

A process known as modernization is connected to the profound social, economic, political, and cultural changes that have occurred. It reflects significant deviations from conventional culture.

Modernization is first and foremost a notion. Social scientists disagree on its interpretation and meaning since it is just a notion. The idea of modernization was devised to explain how capitalism helped Western nations and cultures advance.

This method holds that the introduction of technology and the knowledge necessary to employ it are what modernization rely on most. In addition, a number of social and political preconditions have been highlighted as necessary for modernization. Among these requirements are:

1. Increased education levels;
2. The growth of mass media;
3. Accessible communication and transportation;
4. Democratic governmental structures;
5. Population that is more mobile and urban;
6. Extended family is replaced by the nuclear family;
7. Complex labor division;
8. Declining religious influence in the public, and;
9. In lieu of conventional methods of addressing such demands, developed marketplaces for the exchange of commodities and services.

Therefore, it is assumed that the existence of these criteria in the social system would lead to modernization. It is obvious that a fairly wide definition of modernization has been utilized here. As a result, there are varied opinions on the range and application of the idea of modernization.

Discussion of the Modernization Concept

1. Some sociologists focus only on the structural aspects of modernity, while others emphasize its cultural component. Some studies focus on the problem of political modernization, while others examine its psychological significance. Of course, many academic writers have discussed the idea in terms of it being a process of social change.
2. In his essay on "Modernization," Daniel Thorner defines modernization as the process of social change in which development is the economic component. He goes on to say that "modernization is the current term for an old process of social change whereby less developed societies acquired characteristics common to more developed societies."
3. This interpretation of the word obviously fits with the definition we gave it at the outset of our discussion. As a result, modernization is a transformational process that moves a nation from underdevelopment to development. It creates the social climate necessary for economic growth. Growths in national income, urbanization, industrialization, and per capita income are used as development indicators.
4. Although some sociologists have added non-economic variables to evaluate progress, they still recognize the economic criteria for development. They contend that measuring progress just by increasing production is insufficient. From increasing productivity to self-sustaining growth, a civilization must transition. As a result, non-economic factors including education levels, media uses, communication expansion, and societal norms that encourage change must be taken into account.
5. The definition of modernization that was just offered emphasizes structural components of change. In other words, structural change occurs in the economy, government, and social institutions during modernization. It should be mentioned that the idea of modernization has also been defined in terms of culture. Modernization in terms of culture entails a shift in attitudes and values.

6. Universal ideals and standards are a part of modernity. Yogendra Singh says that "modernization implies a rational attitude toward issues and their evaluation from a universal point of view" while explaining this component of modernization. Therefore, the rate of social modernization cannot be determined only by economic and technical progress. Both dedication to a scientific worldview and humanistic principles are crucial.
7. Additionally, the notions of tradition and modernity have been used to study the idea of modernization. It has been suggested that modernism and tradition are incompatible. According to this definition, all impoverished cultures are categorized as traditional, whereas developed societies are categorized as modern. Therefore, modernization denotes a shift from tradition to modernity. According to this perspective, change happens in a predictable manner. In other words, every culture must go in the same direction and take a similar course in order to modernize. The new values and structures must completely replace the ones that are already in place.
8. However, sociologists from underdeveloped nations have criticized this conception of modernity. They contend that tradition and modernity are not diametrically opposed. While adopting new ideals as part of the process of change, traditional institutions and values are not always abandoned. New values are adopted by society as they are seen to be more effective and rewarding. These sociologists believe that modernization will lead to the emergence of standardized forms in various communities in light of this. As a result, modernization patterns may differ from one community to another. The analysis demonstrates that modernization processes entail both structural and cultural aspects.

Tradition:

Tradition, in the words of Yogendra Singh, refers to those 'value-themes' that span the whole social structure of Indian civilization before modernization began. On the basis of the concepts of hierarchy, holistics, continuity, and transcendence, these value topics were arranged. Deep connections existed between these four value themes and other components of Indian social structure.

1. The caste and subcaste stratification system was deeply ingrained with hierarchy. The Hindu notions of nature, occupational lifecycles (Ashramas), and moral obligations (Dharmas) all included it.
2. Holism meant a connection between the individual and the collective in which the latter included the former in terms of obligations and rights. In this case, the sangha or community was prioritized above the individual. This overshadowing of the individual by the collective lasted throughout the traditional social structure, including the family, caste system, village community, and country.
3. Hinduism used the concepts of karma, soul reincarnation, and a cyclical perspective of change to represent continuity. Through the continuation of values, communalism in old social systems was strengthened.
4. The transcendence principle also asserted that the legitimacy of traditional values could never be contested on the basis of logic drawn from secular or immoral standards of judgment. It created a super idea that helped to rationalize and integrate the other traditional value concepts.
- 5.

The organization of tradition based on these value-components could not be described as typical only of Indian society because a similar phenomenon existed in the traditional West as well. The differences between the two traditions, however, resulted from their distinct social heritages, existential circumstances, and historical contexts[3], [4].

DISCUSSION

Indian tradition has been updated:

To evaluate the kind of change occurring in the traditional Indian society, some sociologists draw a difference between social transformation and modernization. Social transformation did, however, take place in conventional India. In essence, it had pre-modern characteristics. There was no fundamental structural shift in the social structure or culture; rather, one established institution was simply substituted by another. In India's past, modernization began with the foundation of British rule and persisted even after independence. During these two eras, modernization took on various forms and headed in diverse directions[5].

In the beginning, contact with the British led to the development of a modernizing subculture or Little Westernization Tradition, especially in Bengal, Madras, and Bombay during the seventeenth century, where a small nucleus of interpreters, traders, and middlemen emerged and were gradually socialized to Western ways. Later, sects (such as BrahmaSamaj, PrarthanaSamaj, etc.) that stressed assimilating Western cultural standards and ways of learning also formed; they also waged a battle against obscurantism in Hindu traditions. Finally, a modernizing Great tradition was established as a result of these efforts and the strengthening of British influence in the middle of the nineteenth century. The elements of it were:

1. Wide-ranging changes in social structure and cultural institutions resulted from interaction with the West. Almost every significant aspect of existence underwent change. In the areas of law, agriculture, education, and administration, new arrangements were made by the British government. For the most part, this resulted in structural upgrading.
2. For instance, they substituted the old Indian legal rules, founded on the idea of hierarchy and ascription, with a bureaucratic structure of administration and justice that was based on contemporary logical principles.
3. The Western educational system was established in the middle of the nineteenth century and considerably extended thereafter. A similar transition occurred in the agricultural organization.
4. The systematization of tax administration was a consequence of new patterns of land settlement, including Zamindari, Ryotwari, and Mahalwari, which covered the whole of British India.
5. Industrialization, urbanization, transportation and communication, the army, the rise of the industrial working class, and other factors were some other sectors that underwent modernization tendencies.
6. The increasing modernization of Indian society also contributed to the creation and expansion of a nationalist political leadership. In fact, the nationalist leadership was so powerful that a new modernizing culture was created by the independence struggle itself.

From the aforementioned, it is clear that the colonial era of modernization produced extensive networks of structure and culture that were contemporary and appealing to all of India. However, there was one crucial aspect of Indian modernization during the British era: it expanded in a

segmented and selective manner. The micro-structures of Indian society, such the family, caste, and village community, were not incorporated into it. At these levels, the British often adopted a minimal intervention strategy, particularly after the 1857 uprising. Furthermore, when contrasted to the rest of Indian society, some British officials were unjustly impressed by the staticness and autonomy of these microstructures. This was particularly true of the idea of the village community and the significance given to caste. Caste and ethnicity were long-time considerations in hiring middle and lower-level bureaucrats as well as officers for the army. A communal electorate system was implemented later in the 20th century as the nationalist movement gained strength. These historical elements had a significant impact on the post-colonial period's modernization process. It made traditional institutions and symbolisms more dependent on the modernization of India[6].

The freedom movement helped establish a new, contemporary political culture. Mahatma Gandhi, whose personality was always firmly rooted in tradition, was at its epicenter. His appearance during the height of India's process of Westernization is an orthogenetic reaction of Indian tradition to the fresh issues of societal change. Gandhi was effective in organizing the Indian people to fight for independence, but he was unable to prevent one significant setback—the division of India into two sovereign states. As we just said, it resulted from the unequal modernization of subcultural traditions in Hinduism and Islam, each influenced by a distinct historicity of their own. In addition to a confidence crisis, the Muslim minority in India was experiencing an aspirational crisis.

Modernization has seen several significant developments since independence. Every aspect of the social structure is actively influenced by modernization. Modernization has now been included into the development plan as a whole. All levels of cultural and structural systems are now expected to undergo modernization. Discontinuity in modernization, as existed under the British system, between macrostructures and microstructures as well as between the Little and Great traditions has now been intentionally eliminated[7].

1. After the parliamentary system of governance based on adult franchise was adopted, the political system took on a new structure. Political parties have grown to be significant components of the system. Therefore, the democratic political system has successfully contributed to a rise in political awareness among the populace. The Panchayat Raj institutions have further expedited the politicization trend.
2. Legal changes affecting marriage and inheritance have had an impact on the fundamentals of the conventional family structure. The family improved the position of women by introducing egalitarian values.
3. With the introduction of land reforms and elective village panchayats, community development projects have brought modern cultural norms and role structures to every village in India. This has exposed the villagers to a bureaucratic form of participation in local management and judicial administration.
4. Caste has also taken on new functional duties. It now has an associational quality. Dalits now possess a new level of awareness. Caste's growing influence in politics is a sign of this tendency.
5. Furthermore, the agricultural social structure has undergone structural change as a result of land reforms. However, it is important to draw attention to the fact that India's modernization process has not always been a progressive one. In this respect, two essential points may be mentioned:

- a. Initially, the modernization process strengthened a number of old institutions and practices. For instance, religious speakers use contemporary media to disseminate their teachings. There are already television stations in India created specifically to broadcast religious sermons. Caste organizations are strengthening their standing by adopting new forms of communication.
- b. Second, there exist contradictions in modernization trends. Despite the structural changes in families, joint family loyalty and customs continue to be the norm. Despite rising caste tensions, democratic engagement is rising.

In India, traditional institutions have not been completely replaced by contemporary ones. This point has been effectively addressed by Yogendra Singh in his work, *Modernization of Indian Tradition*. In this sense, the modernization process in India has taken on a typical shape. He argues, "The form of traditional institutions may remain intact but their substance might undergo major transformations incorporating modernization." The ability of traditional institutions to adapt to change has been shown.

Continuous progress and setbacks in India's modernization

Because of the unique structural features of Indian civilization, modernization did not create any severe breakdowns in India during its early phases, according to Eisenstaedt. Political system and cultural system in this place were mostly unrelated. Castes had their own panchayats and plural traditions, and similarly there was autonomy for groups and regional communities. According to Louis Dumont, "this domain of polity or artha is, in the dominant tradition, relatively autonomous with regard to absolute values." This interstructural autonomy made it easier to incorporate modernizing ideas while preventing serious collapse. But modernity didn't really take off in many spheres of life; it mostly emerged as a subculture[8].

Many structural issues that are now implied by the totalization of this process in free India were not well articulated throughout the colonial period of modernization. Relevance of structural autonomy stops acting as a shock absorber when modernization's segmental character broadens. The stratification system (caste, class, and ethnic groups) starts to be affected by political system changes more and more, and this puts considerable strain on the cultural system as a whole. The cultural prerequisites of thorough modernization call for adaptable modifications in the value system that directly conflict with established cultural norms and values. Examples of cultural demands for modernity in contemporary India that its traditional value system continues to reject include secularism, untouchability, and non-parochialism. Important patterns of social and cultural development in India that are pertinent to the process of modernization include,

1. Major changes have been brought about in the cultural domain via law.
2. These aim to provide all members of society democratic rights and constitutional benefits while also eradicating socioeconomic disparities and exploitation passed down via tradition.
3. As a result, there has been a shift away from Sanskritization (Emulation of the Great Tradition) and toward the creation of new identities and affiliations among castes, geographical regions, and tribes.
4. The 'Great Traditions' of modernity, such as urbanization, industrialization, the growth of education, and politics, hasten these processes.
5. For goals that are fundamentally contemporary, the old institutions and loyalties are being mobilized, and protest movements are receiving more attention.

However, the process also serves to strengthen the tradition as contemporary communication and transportation tools are being employed to promote ritual order, organize religious organizations on a national level, and facilitate their involvement in social life. Religious sects have a propensity to arrange themselves according to a logical bureaucratic model, and the former separation of each new sect from the parent body has now strongly shifted towards fusion. The structural changes that India underwent throughout the postcolonial period of modernization also had inconsistencies, which are:

1. Caste, family, and village communities are examples of microstructures that have maintained their traditional nature. With contemporary institutions like democratic participation, political party structure, and trade unionism, caste has shown surprising flexibility and latent ability for adaptation, and it still exists today. Joint family relationships and particularistic standards are still prevalent.
2. However, at the level of macrostructures, such as the political system, bureaucracy, elite structure, industry, and economics, these tensions are further accentuated.
3. Elite structure was homogeneous throughout the modernization era after colonialism. These elite individuals worked in the industrial civil and military bureaucracies as well as the political arenas; they had a common class and caste stratum and received an equal amount of exposure to Western education and indoctrination. Their ideals and goals were likewise uniform, which was caused by the small social basis that allowed for the elite's recruitment.
4. The post-Independence era saw a significant widening of the elite structure; although the stratification system may not be egalitarian, the cultural backdrop is sufficiently representative, giving rise to several paradoxes.
5. A divide is particularly forming between the political elite and the non-political elite; the former are less Westernized and, at the very least outwardly, connect more strongly with traditional cultural symbolisms than the latter.
6. Additionally, there is proof that throughout the course of three five-year plans, increased revenue brought in by economic investment has benefited exclusively the wealthy classes, to the disadvantage of the less fortunate. Planning has thus emphasized and widened social stratificational disparities.
7. This intensifies structural tensions further, combined with the economy's moderate pace of expansion and the population's quick population rise.
8. India continues to remain a rural-peasant society with low living conditions despite years of efforts at industrialization.

As a result, key potential reasons of failure in the modernization process in India may, in one way or another, be ascribed to structural inconsistencies, such as:

1. Democratization without the dissemination of civic education
2. Bureaucratization without adherence to normative standards,
3. Increased aspirations and media involvement without corresponding increases in resources and distributive fairness,
4. Verbalizing a welfare philosophy without allowing it to permeate social structures and become a social policy,
5. Without industrialization, over-urbanization, and
6. Lastly, modernization without a real shift in the system of stratification[9], [10].

CONCLUSION

Indigenous communities have both possibilities and problems as a result of the complex and nuanced phenomena known as the junction of tribal identity and modernization. Technology, economic growth, and better connectedness are all benefits of modernity, but it also poses questions about how to safeguard indigenous rights and preserve traditional customs. In conclusion, striking a careful balance between accepting development and preserving the rich cultural history of indigenous people is necessary to successfully navigate the convergence of tribal identity and modernity. To ensure that modernization strengthens rather than weakens tribal identity, actions must be taken to highlight indigenous rights, promote cultural pride, and adapt traditional knowledge into contemporary situations. Ultimately, a more diversified, inclusive, and peaceful global civilization may result from tradition and modernity coexisting together.

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CHAPTER 11

A BRIEF STUDY ON TRIBAL LAND RIGHTS

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ABSTRACT:

Tribal land rights relate to indigenous tribes' legal and traditional claims to the land and resources that they have long utilized and inhabited. These rights are intricately linked to indigenous people's cultural, social, and economic elements of existence. Tribal land rights are a broad notion that incorporates indigenous peoples' battles, victories, and continuing difficulties in claiming their sovereignty and maintaining their way of life. The historical occupation of the land and the spiritual importance of the land to indigenous tribes are common sources of these rights. Tribal land rights are essential for safeguarding natural balance, supporting traditional livelihoods, and conserving cultural heritage. However, causes like colonization, industrialization, urbanization, and governmental policies that put the interests of the economy ahead of those of the indigenous people have continually put these rights in jeopardy. International support and attention have been given to efforts to recognize and defend tribal land rights. The significance of indigenous self-determination and autonomy over their territories is emphasized in documents like the United Nations Declaration on the Rights of Indigenous Peoples. Despite these developments, many indigenous people still struggle to secure their land rights because of problems including ambiguous legal provisions, resource extraction interests, and insufficient consultation procedures.

KEYWORDS:

Adivasi, Industrialization, Legislation, Tribal Land, Rights, Western Culture.

INTRODUCTION

India's indigenous tribes, known as the Adivasis, have long echoed a cry for recognition of their rights and privileges throughout the nation. Adivasis have a long history of uprisings and struggles throughout history over land as a social justice issue. A claim for land rights is a demand for both individual identity and the redistribution of material resources.

Indian Tribal Land Issues and His Tribal Rights

On paper, there seem to be solid laws protecting Adivasi land rights, but in practice, implementation varies greatly across states and even between regions within states [1], [2].

Tribes and the Land Rights Problem

Context

The poorest groups in India are tribal ones. They are low-income, socially and economically disadvantaged. The fundamental reason of tribal people's socioeconomic marginalization is their estrangement from their lands, territories, and resources. Tribal land rights remain unaddressed despite progressive land reform legislation and political commitment to adopting such legislation.

- a. A significant section of the tribal people is still without a piece of land, notwithstanding the distribution of land titles. A significant percentage is still without a record of rights.
- b. No significant action has been done by the state to return unlawfully alienated tribal lands. Uncounted tribe sharecroppers make up a significant portion of the state's population.

Background

- a. According to the Government of India (2011b), 8.6% of all Indians are tribal. This numerical minority group is quite diversified in terms of geography, ethnicity, and culture.
- b. According to the Government of India (2011b), there are 705 different tribal ethnic groups in the nation, each having its unique culture and way of life. The majority of ethnic communities, however, are economically and socially disadvantaged and have restricted access to resources.
- c. One-fourth of India's tribal population, according to the World Bank (2011), is in the quintile with the lowest levels of wealth. The poorest population in India are scheduled tribes (STs), who make up 5 out of every 10 persons, according to the most current government statistics.
- d. According to the Government of India (2016), 45.9% of ST members are in the lowest income category, compared to 26.6% of members of scheduled castes (SCs), 18.3% of members of other backward classes (OBC), 9.7% of members of other castes, and 25.3% of those whose caste is unknown.
- e. Around 40,000 farmers in Maharashtra marched 180 kilometers from Nashik to Mumbai from March 6 to March 12, attracting the attention of domestic and international media.
- f. The farmers' plight and desire for debt forgiveness, a minimum support price, and land rights were the driving forces for their involvement in the long march. The bulk of the demonstrators at the event were impoverished, landless tribal people who had endured decades of injustice as a result of the absence of land titles. This fact, together with the fact that the most crucial demands were connected to land ownership, was the demonstration's most striking feature, which many of us may have overlooked.

Tribes in India Face Issues

Scheduled tribes are characterized by their primitive traits, distinctive culture, geographic isolation, reluctance to participate with the wider society, and backwardness. They will thus experience several challenges throughout their life. In India, there are many social, religious, educational, and health-related tribal difficulties[3].

Issues in Education

While the overall population's literacy rate went from 28.30 percent in 1961 to 72.99 percent in 2011, the Scheduled Tribes' (STs') literacy rate climbed from 8.53 percent in 1961 to 58.96 percent in 2011. Between 2001 and 2011, the literacy rate rose for STs by 11.86 percentage points and for the general population by 8.15 percentage points.

Issues of Religion

Tribal people venerate and believe in superhumans and supernatural abilities. This led to many doubts being raised in the minds of young educated individuals. Tribal cultures are experiencing

radical transformation as a result of interactions with other civilizations. Tribal peoples have abandoned their indigenous culture and adopted many parts of Western culture in their social life.

Social Problems

Child marriage between tribes is still common in areas like Andhra Pradesh and Bihar, which is against the law and has a number of unfavorable effects. Some Himalayan tribes practice polyandry and polygamy. The majority of society disapproves of such behavior. Infanticide, murder, animal sacrifice, black magic, bride swapping, and other unpleasant customs are still practiced by tribes and are regarded as serious tribal issues in India[4].

Health Concerns

There are some dubious difficulties with indigenous groups' access to healthcare. One of the weakest connections is the public health care provided to Scheduled Tribes. Lack of medical staff who are prepared, willing, and able to serve in Scheduled Areas is a serious obstacle to delivering public health care to indigenous communities. In the public health care system in Scheduled Areas, there is a shortage, vacancy, absence, or indifference among physicians, nurses, technicians, and management.

Consumption of Alcohol

- a. According to the 2014 Xaxa Committee Report, males between the ages of 15 and 54 chew or smoke a lot of tobacco. Approximately 72% of Scheduled Tribes and 56% of Non-Scheduled Tribes, respectively, reported heavy tobacco usage.
- b. Alcohol drinking is a common social ritual in tribal groups. On a national level, around half of males from Scheduled Tribes (51%) use alcohol in some way.
- c. About 73% of Scheduled Tribe males in rural areas and 60% of those in urban areas smoked tobacco. In West Bengal, Bihar, Mizoram, and Odisha, males from Scheduled Tribes used tobacco often (more than 80%). Serious health issues are therefore a result of this.

Poverty and insolvency

- a. The vast majority of tribes are underdeveloped. The tribes engage in a range of straightforward professions that depend on archaic technology.
- b. Primary jobs predominate, including agriculture, obtaining food, and hunting. They just use the most fundamental technologies for this. Such an economy has no profit or surplus.
- c. They thus have a poor per capita income that is far lower than the national average in India. The great majority of people are indigent and owe debt to zamindars and local moneylenders[5].

Indian Constitution's Basic Protections for Scheduled Tribes

- a. The Indian Constitution does not try to define the word "tribe," but Article 342 added the phrase "Scheduled Tribe" to the document.
- b. It says that "the President may specify the tribes or tribal communities or parts of or groups within the tribes or tribal communities or parts which shall, for the purposes of this Constitution, be deemed to be Scheduled Tribes."

- c. Each state containing Scheduled Areas is required to establish a Tribes' Advisory Council under the Fifth Schedule of the Constitution.
- d. The Indian Constitution protects minorities' rights by granting them particular advantages in several administrative branches.

Issues with Land for Tribes

Land alienation among tribes started when the British invaded the tribal area during British colonialism in India in order to steal tribal natural resources. Additionally, via loan advances, etc., moneylenders, zamindars, and merchants colonized tribal lands. The emergence of a few companies and mines in the tribal area created possibilities for both industrial and wage labor.

- a. The government set aside teak, sal, and deodar woods for the construction of railroad sleepers. The greatest means of survival for tribal people is the forest and its resources, and many tribes, including women, participate in agriculture, food gathering, and hunting; they are strongly dependent on forest products. As a consequence, the tribe suffers when outsiders misuse its resources and territory.
- b. The lack of documentation for many indigenous members who have lived in the forest for centuries has made the present issue more difficult to solve.
- c. Claim denial has also been random, with no background investigation or appropriate research.
- d. There has been a general perception that legislation like the Forest Rights Act hastens deforestation.
- e. In addition to the taxes imposed by state governments, the forest department will have the ability to collect a cess on forest goods. This is against the Forestry Regulation Act, which prohibits taxing small forest products utilized by people who live in forests.
- f. The Forest Rights Act significantly devolved authority to gram sabhas and democratized the debate over forest, land, and ownership of forest products, among other issues. Many of the provisions of these revisions have the ability to change this scenario[6].

Indian Tribal Land Rights

The Forest Rights Act in India guarantees tribal rights to ensure individual and collective ownership of landholding, resource extraction, and human settlement in forests. These rights are given to Scheduled Tribes that live in forests and other traditional forest dwellers who have inhabited these territories for decades without receiving such privileges in the past.

Utilization of Land

The right to inhabit and utilize their own land is one of the numerous rights that indigenous people enjoy.

The right to occupy forest land under individual or group ownership belongs to the Scheduled Tribes and Other Traditional Dwellers. Any Scheduled Tribe or Other Traditional Forest Dweller has the right to earn a livelihood off of the land they own.

Rights of Citizens

Traditional forest inhabitants have the right to defend their community's rights, including nistar and any other names they may be declared under, such as those used in princely states, zamindaris, and other similar systems[7].

Holding Certain Forest Products

Additionally, forest residents are entitled to minor forest products that have historically been harvested both within and outside of the tribal settlement. This privilege extends to the capacity to acquire, consume, and discard such produce. Minor forest production in these circumstances refers to non-timber forest products made from plants like bamboo, brushwood, honey, wax, leaves, medicinal plants and herbs, roots, and so forth.

Rights of Citizens

Dwellers also have access to the typical seasonal resources of pastoral communities, as well as other communal rights like the usage of fish and other products from water bodies. In addition to the conversion of pattas, leases, or grants by a local government, communal tenures of habitat also fall within the purview of indigenous peoples' rights.

Access to Biodiversity

In addition to traditional knowledge rights connected to biodiversity or cultural variety, tribes also have the right to access intellectual property or biodiversity as a community. Also eligible to rehabilitation, including compensation, are Scheduled Tribes and other traditional forest residents who were forcibly removed from their forest land prior to December 13, 2005[8].

Way ahead

The Indian government has taken a number of actions and launched a number of programs to improve the lot of tribes in India, including TRIFED, Pradhan Mantri Van Dhan Yojana, Eklavya Model Residential School, and Development of Particularly Vulnerable Tribal Groups. The educational levels in indigenous villages are still subpar, and there are clear gender divides. Women are less literate than males, while men are less educated than men. Major obstacles to literacy include lack of libraries and reading resources, linguistic and cultural difficulties, lack of tribally sensitive specialists, accessibility problems, and intoxication. High school and after-secondary dropout rates are quite high for tribal children.

Indian tribal and indigenous peoples' rights

India is home to a very varied variety of tribal people. Each tribe has its own personality and nature, necessitating a unique approach. For instance, the way of life and conditions of native Indians in central or western India differ from those of the tribes in northeast India and the Andaman Islands. The post-Independence Indian government has been considered to have handled its tribal community pretty decently. There are more than 100 million indigenous people living in India's 18 states. Tribal tribes are present in other states in smaller zones known as Scheduled Areas and Tribal Areas, despite certain states (such as the North-Eastern states) having a majority of them. The treatment of the tribal community is subject to extensive checks and balances in India, which are implemented via both government and state laws[9].

Legal protection for Indigenous Groups

The Indian Constitution aims to safeguard tribal interests, particularly their right to self-determination and access to their territory. It offers a thorough plan with instructions to safeguard the rights of indigenous tribes to their land and protect them from exploitation. The majority of India's indigenous people are generally referred to as Scheduled Tribes, and the Indian

Constitution guarantees them the right to self-determination. The Scheduled Tribes of India make up close to 8.6% of the country's population, according to the 2011 census. In India, a large number of Scheduled Tribes are reliant on forests for their daily needs.

The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act of 2006 (Forest Rights Act) formalized the fundamental rights of tribes that live in the forest after years of struggle, prejudice, and suffering. In India, the Scheduled Tribes have been among the most disadvantaged and marginalized groups of people. Numerous rights have been granted to Scheduled Tribes in India by the new legislation in order to safeguard and preserve their land rights[10].

Indian Indigenous People's Land Rights

The rights granted to tribals under the Forest Rights Act are meant to ensure that indigenous people in India have individual and collective ownership over landholding, exploitation, and habitation in forests. These rights now belong to Scheduled Tribes and other traditional forest dwellers who have lived on these areas for many generations but were not previously granted them.

A Scheduled Tribe and Other Traditional Forest Dwellers are what?

A Scheduled Tribe that lives in the forest is defined by Indian law as any Tribe that is a part of a community that is recognized as a Scheduled Tribe in a particular location. Additionally, under the Forest Rights Act, Other Traditional Forest Dwellers are also eligible to assert their rights. Those who have lived on forest land for three generations (75 years) or more before December 13, 2005, and who rely on the land for their daily needs, are considered to be other traditional forest dwellers.

Other Traditional Forest Dwellers' claims are supported by public records like census data, surveys, maps, management plans, etc., government-issued identity documents, court and quasi-court records, physical characteristics like houses and huts, elder testimonies, and more. Any two of these pieces of evidence may be used to support the allegation.

DISCUSSION

Rights of Traditional Forest Dwellers, including Scheduled Tribes

Using Land

Indigenous people are granted a variety of rights, mostly those that relate to the possession and use of their land. The forest land is available for individual or collective ownership for habitation by the Scheduled Tribes and Other Traditional Dwellers. Anyone who is a member of a Scheduled Tribe or one of the Other Traditional Forest Dwellers has the right to cultivate their own property for personal purposes.

Public Rights

Traditional forest inhabitants have the right to defend their communal rights, including those recognized by princely states, the zamindari, and other such governments. These rights may be referred to as nistar or by any other name.

Possession of certain forest products

Minor forest product that has historically been gathered both within and outside the tribal hamlet is likewise property of the forest inhabitants. This privilege includes access to such produce for collection, consumption, and disposal. In these situations, minor forest production comprises non-timber forest products derived from plants, such as bamboo, brushwood, honey, wax, leaves, medicinal plants and herbs, roots, etc.

Public Rights

The use of fish and other products from water bodies, as well as access to customary seasonal resources in pastoral communities, are all additional communal rights that are also available to Dwellers. The rights of indigenous people include the conversion of pattas, leases, and grants by a local government or state government as well as the tenure of their community's environment. Additionally, Scheduled Tribes and Other Traditional Forest Dwellers are entitled to settlement and the conversion of all forest villages into revenue villages for the purposes of administrative records if a portion of a piece of land or a village is not covered by the Forest Rights Act. The indigenous communities have the right to maintain, regenerate, or conserve any such forest resources for tribes and forest dwellers who may have been preserving and safeguarding them for any number of reasons.

Biological diversity rights

The tribes are also entitled to rights on community-wide access to intellectual property, biodiversity, or cultural diversity, as well as traditional knowledge rights.

Other legal rights not mentioned expressly

When any of the rights outlined in the law fall short of meeting the various requirements of tribal groups, they are permitted to exercise any traditional right that is normally accorded to them, with the exception of the traditional right to hunt, trap, or take an animal for a portion of its body.

Rehabilitation in the event of eviction

Additionally, Scheduled Tribes or other traditional forest inhabitants who were forcibly removed from their lands before December 13, 2005, without getting any kind of legal assistance, will be entitled to rehabilitation, including the supply of substitute lands. All of the rights stated are intended for both individuals and communities, according to the legislation. As a result, the government may grant these rights to a person, a group, or a Gram Sabha. The Central Government may also allow for the occupancy of certain forest area for the development of facilities like as educational institutions, medical facilities, hospitals, anganwadis, fair-priced stores, telecommunications lines, water bodies, canals, roads, vocational training facilities, etc. The legal rights granted are subject to a few restrictions. Only those residents who have inhabited a certain forest area before December 13, 2005, are entitled to any legal rights. When granted, this privilege will be passed down through tribal groups' generations; however, you will always retain ownership of it and it cannot be used to the advantage of another person.

Until the recognition or verification process is finished, you cannot be forcibly removed from your land if you have asked for acknowledgment of your right. Indigenous people who retain these rights have a responsibility to safeguard the local animals, forest, and biodiversity as well

as the neighboring places and water supplies. Additionally, they must defend their ecosystem from any detrimental activities that can jeopardize their cultural and ecological legacy[11].

Obligations of the Gram Sabha

Within the local bounds of its jurisdiction, the Gram Sabha has the authority to carry out the procedure for determining the extent of individual or communal forest rights. The Gram Sabha may ask for and a Forest Rights Committee may approve claims of forest rights made. As part of the procedure, the Gram Sabha collects, aggregates, and verifies the claims before mapping them on the areas that fall within its purview. The Sub-Divisional Level Committee established to monitor the implementation of the Forest Rights Law may get a copy of the Gram Sabha's resolution regarding these allegations once it has been verified. This procedure must be completed within three months, and if it is not, the Gram Sabha must explain why in writing. Any anyone who feels wronged by the Gram Sabha's judgment may submit a petition with the State Government's Sub-Divisional Level Committee. Before the District Level Committee and afterwards the State Level Committee, appeals from the committee may be made[12], [13].

CONCLUSION

The topic of tribal land rights is complex and varied, including socioeconomic, legal, historical, and cultural considerations. Indigenous or tribal populations have always had a difficult time retaining ownership and authority over their ancestral territories. These difficulties often result from elements like colonization, land acquisition, economic growth, and weak legal systems.

Tribal land rights are becoming more important in creating social justice, safeguarding cultural heritage, and advancing sustainable development in recent years. The need of upholding and defending fundamental rights has gained increased acceptance from international organizations, national governments, and civil society organizations. In conclusion, preserving justice, human rights, cultural variety, and sustainable development all depend on acknowledging and respecting tribal land rights.

Governments, civil society, and the international community must work together to establish legal structures and procedures that enable indigenous and tribal populations to continue to own and manage their ancestral lands.

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CHAPTER 12

A BRIEF DISCUSSION ON TRIBAL LANGUAGES

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ABSTRACT:

Tribal languages, which comprise a complex tapestry of cultures, histories, and identities, are an essential component of the linguistic variety of the globe. This study examines the importance of tribal languages as well as its difficulties and preservation attempts. Indigenous information, including traditional knowledge, ecological understanding, and cultural expressions, is often preserved in tribal languages. These languages have a strong connection to the ecosystems from which they develop, showing complex interactions between communities and their surroundings. However, a number of tribal languages are in risk of extinction because to things like globalization, urbanization, and influences from other languages. Tribal languages must be preserved in order to protect cultural legacy and advance indigenous populations' sense of self. Language serves as a medium for passing down common stories, customs, and values between generations. When a tribal language is lost, a distinct worldview and a link to one's ancestors are also lost. Linguists, educators, and community member's work together to revive indigenous languages, often concentrating on language documentation, curriculum creation, and intergenerational transmission.

KEYWORDS:

Cultural Diversity, Culture, Dialects, Tribal Languages, Tribes, Urbanization.

INTRODUCTION

India is a country that embraces cultural diversity, as is well known. India's cultural variety and multiplicity make it a difficult country to define. India is home to millions of dialects and languages that are both culturally and linguistically varied. Even if one attempts to characterize a certain culture or region of India, their definition would still be lacking in the knowledge of other academics or researchers that specialize in that area. Thus, identifying and comprehending India in a particular context becomes a researcher's challenge. As a result, our major goal is to focus on the objective factual results rather than subjective interpretations since concepts like "culture" and "tribes" need careful consideration. India is a nation made up of 29 States and 7 Union Territories, and each state has its own unique people and customs. We will attempt to examine the many tribes of India in this chapter, paying close attention to their languages and traditions.

Indian Tribes and Indian tribal languages

India's languages are as diverse as its culture and tribes. It's a common misconception that one tribe also speaks a different dialect to its own members. These tribal languages are at first thought to be folk languages spoken by a certain tribe. Indian tribal languages are often referred to as "folk" languages because they are spoken by members of ethnic groups that choose to live in small, secluded communities. The traditional languages spoken by the tribal people in India are the simplest way to describe tribal languages. Folk, in its most basic sense, refers to a "group of people" and these languages developed from the tribal languages that were spoken from the

beginning of time. The diverse and very different languages of the Indian tribes are perpetuated orally via songs, folktales, and stories. These languages and dialects are mostly used in folktales. In India, tribal languages such as Abujmaria, Garo, Aaria and Tsangla, Saurashtri, etc. are common. Tribal groups living in and around the Garo Hills, Meghalaya, Tripura, Western Assam, and Nagaland all speak the Garo language. This language has a number of dialects, including Megam, Chisak, Atong, etc. The inhabitants of the Abujmar hills in the Bastar area speak Abujmaria, another tribal tongue. Most of the north eastern regions of the Indian subcontinent are home to the tribal languages Paite, Thadou, Hmar, and Tangkhul. Garo Tribes, Chakma Tribes, Naga Tribes, Gond Tribes, Mizo Tribes, Santhali Tribes, Khasia Tribes, Oraon Tribes, and Manipuri tribesmen are a few of the major tribal language speaking communities.

In addition to these tribal languages, there are a few others, including Tsangla, which is spoken in a few villages in Arunachal Pradesh, Gadaba, which is spoken by the inhabitants of the Koraput area of Orissa, and Ariya by the tribal groups of Madhya Pradesh. Indian tribal languages are quite organized and well-ordered because of a developed history and the influence of modern education. The diction of the Garo and Chakma languages has a little Chinese influence. The Garo and Magh languages have a basic resemblance since both tribes are descended from the same origin. Languages like Munda, Santhali, Kol, Khasia, Garo, and Kurukh are linked to one another. Due to their almost similar verbs and syntactic structures, Munda and Kurukh are classified as comparable languages. Even older than the Indo-Aryan languages are the Munda, Santhali, and Kol languages. The families of these tribal languages include Austro-Asian, Indo-Chinese, Chinese-Tibetan, Tibetan-Burman, and Dravidian. These tribal tribes have mostly migrated from the aforementioned locations, hence they have adopted their languages from those countries. Some of the popular languages spoken by the tribes of India are as follows: Bhatti, Bhilli, Bhunjia, Chakma, hhatigarhi, Dhanki, Dhodia, hundhari, Gadiali, Gamit/Gavti, Garasia / Girasia, Gojri / Gujjari, Gujarati, Hajong, Halbi, Harauti, Hindi, Jaunsari, Kachchi, Konkani, Marathi, Mavchi, Mewri, Nagpuri, Naikadi, Nimari, Oriya, Rathi, Sardohi, Shina, Tharu, Wagri, Warli among many others [1], [2].

The Tribal Languages of India

The number of tribal languages changes periodically. Speakers of the tribal Indo-Aryan languages are dispersed across the country's vast geographic area. Over a population of about 491 million people, speakers of this family of tribal languages. The Indo-Aryan languages are widely spoken in northern, eastern, western, and central India. This family of tribal languages in India includes more than 574 mother tongues (Ishtiaq, 1999). It is said that certain of the languages have rich literary histories and traditions. There is literally a plethora of literature in the family of Indo-Aryan tribal languages. The three primary tribal languages spoken by members of the Indo-Aryan families are Bhili, Khandeshi, and Halabi. the three listed languages are considered to be tribal languages. Gujarat, Rajasthan, Madhya Pradesh, and Maharashtra are the primary speaking regions for them. Nearly five primary mother tongues make up the Khandeshi group of tribal languages in the Indo Aryan family. A total of roughly 1.2 million people speak this language. People who live in parts of Madhya Pradesh, Gujarat, and Maharashtra speak the Indo Aryan tribal languages Kawari and Katkari. Tribes in several regions of Gujarat and Maharashtra speak it. The Indo Aryan category of tribal languages includes Kishdwari, which is spoken by tribes in the state of Jammu & Kashmir. Tribes from Tripura, Assam, and the West Bengali area of Cooch Behar speak Koch. Speaking in coastal regions of Maharashtra and Goa, Konkani and Goanese are two highly well-known Indo Aryan tribal

languages. Therefore, examining the number of states that speak these tribal languages demonstrates that there cannot be a single area specifically associated with a given tribal language. On the other hand, doing so helps us to understand that people in the past had migrated and immigrated periodically over centuries, demonstrating a blending of cultures. Over 5.25 lakh individuals in the states of Maharashtra and Madhya Pradesh speak Halbi or Halabi, the third major tribal language of this group (Ishtiaq, 1999). As a result, these important tribal languages from the Indo-Aryan family are spoken by 26% of the nation's population. Thus, it is shown by the fact that states in eastern, central, and western India are among the principal geographic areas where the Indo-Aryan tribal languages are spoken[3], [4].

Tribal Tibetan-Burman Language

Most speakers of this language family are found in India's northern and northeastern areas. Tibeto-Burman is the term given to this group of tribes since their languages are related to those spoken in Myanmar (formerly known as Burma). The biggest collection of tribal languages in the nation is made up of nine languages from the Bodo subfamily of the Tibeto-Burman linguistic family. This subfamily includes Bodo, Garo, Tripuri, Mikir, Rabha, Dimasa, Lalung, Deori, and Koch as its top nine languages. More than half of the tribal people living in the Brahmaputra valley, the North Cachar Hills in Assam, Meghalaya, and Tripura speak these languages. Fewer people speak the languages that are part of the other subgroups of the Tibeto-Burman tribal language family. For instance, the states of Nagaland, Arunachal Pradesh, and North Manipur Hills each have 24 Naga languages, which make up 19% of the total; Mizoram, Manipur, and Tripura each have 25 Kuki-Chin dialects, which make up 15% of the total. The three main languages spoken here are Paite, Thado, and Lushai/Mizo. The three distinct branches of the Tibeto-Burman tribal language family are Tibeto Himalayan, Assam Burmese, and North Assamese.

Furthermore, two of the largest tribes in this family are the Tibetan and Himalayan peoples. After a protracted struggle, two additional notable tribal populations of the North-East—those belonging to the Naga group and the Kuki-Chin group (Lushai/Mizo)—have succeeded in gaining some autonomy within the federal structure. However, the largest tribe in Assam who speak Bodo, Mikir, and other related languages like Rabha, Dimasa, Lalung, etc. belong to the same sub-family of the Tibeto-Burman tribal language family and make up only five to six percent of the state's total population. Garo speakers make up the majority in four districts of the state of Meghalaya among the tribal groups of the Bodo heritage, whereas Tripuri speakers, together with its related clans (Reang, Noatia, and Jamatia), are predominant in Tripura proper. However, the region has experienced a dramatic drop in the percentage of Bengali speakers, from 40% to 20%, as a result of their continuing departure. Numerous tribal languages of the Tibeto-Burman family have been influenced by Indo Aryan languages and are now exclusively spoken in the valleys. However, a sizable portion of the country's tribal population, which ranges from Ladakh to its north-eastern area, speaks Tibeto-Burman tribal languages. This language is a member of the Sino-Tibetan family of tribal languages. Examples: The Garo tribal people live on the country's western, northern, and southern borders, where they speak Bengali or a similarly related Assamese dialect. Since Bengali is the official language of instruction in Bangladesh, the Bengali language has a great effect on the Gar tribal population.

The influence of Bengali and English on Garo language mostly comes through borrowed terms. The Devanagari script is used to write in Bodo. Roman script has also been used in the past. The

Bodo language has certain distinguishing characteristics in common with the other Bodo group languages. One of the widely used tribal languages in India is the Bodo language. This language is a member of the Sino-Tibetan language family, which is a subdivision of the Tibeto-Burman language family. The Bodo people of north-eastern India and those of Nepal, a neighboring nation, are the primary speakers of this language. One of the official languages of the state of Assam is the Bodo language. The Dimasa language of the state of Assam and the Garo language of the state of Meghalaya are closely related to the Bodo language. The Bodo struggle of the tribes in India's northeast led to the development of this specific language of the Tibeto-Burman family. It has received widespread recognition and is currently one of India's official languages. In the state of Assam, the language also offers postgraduate diploma programs[5]–[7].

One of the most widely used languages in India is garo. It is spoken by most of the people dwelling in Garo Hills in the state of Meghalaya. The Garo language is also widely used in a number of Assamese districts, including Dhubri, Goalpara, Kamrup, and the Darrang. Bangladesh, a neighboring nation, also has speakers of this well-known tribal language. Latin alphabets are used in Garo. The Bodo tribal tribe, one of the most well-known communities in the Indian state of Assam, speaks this language, which is closely related to the Bodo language. The linguistic family known as Tibeto-Burman includes the Garo language. There are no tones in Garo tribal language. It's interesting to see how closely this language's syllable structure resembles other Asian-tonal languages. With the exception of imported words, syllable boundaries in the Garo language are phonologically highly crisp.

Tribal languages prevalent in the southern regions of the nation make up the majority of the Dravidian language family, which is spoken on the Indian subcontinent. Nearly 158 million people speak one of the group of Dravidian tribal languages in the states of Chennai, Kerala, Andhra Pradesh, etc. Together, they make about 24% of the nation's overall population. Telugu, Malayalam, Kannada, and Tamil are the Dravidian language family's four most well-known literary languages. Since it was fused with the Kanada language, several of the original languages in this family, such Kudu, aren't thought to be a part of it. The most significant of the several languages recognized as mother tongues include Kolami, Kui, Konda, Koya, Gondi, Oraon/Kurukh, Parji, and others. The tribal languages of the Dravidian region are little understood. As a result, it may be claimed that Dravidian tribal languages are mostly Kaikadi, another important Dravidian tribal language that is spoken by the Kaikadi tribes in a number of locations in Karnataka and Maharashtra. Kanikkaran is another Dravidian tribal language that is spoken in the districts of Ernakulam, Thiruvananthapuram, and Kozikhode in Kerala as well as Tirunelveli in the Tamil Nadu state. Another Dravidian tongue is Konda-Dora, which is spoken in parts of Orissa and Andhra Pradesh[8].

In certain areas of Kerala, Koraga is spoken. Another widely used Dravidian language is Kota. The majority of Tamil Nadu speaks it. Many regions of Madhya Pradesh, Orissa, Maharashtra, and Andhra Pradesh speak koya. Podia, MalakanagiriKoya, ChintoorKoya, and other dialects are its primary varieties. The tribal inhabitants in the Rewa district of the state of Madhya Pradesh and the Raipur district of the state of Chattisgarh speak Kamar, another tribal language from the Dravidian family. Additionally, it is spoken in several areas of Kerala, Maharashtra, Tamil Nadu, Andhra Pradesh, and Orissa. Tribal Languages of Austria-Asia Here are some descriptions of some of the Tribal Languages of Austria-Asia. The majority of the states in India's north-eastern region, including West Bengal, Jharkhand, and some other locations, speak these languages. A tribal or 'adivasi' tribe of India is referred to in the language "kharia." The majority of the

speakers of this Austro-Asiatic language are tribal people who reside in the states of Jharkhand and Orissa. Southern Bihar, northern Orissa, Assam, and eastern Madhya Pradesh are the other main Kharia-speaking states. A member of the Austro-Asiatic language family, Santhali is a tribal language spoken in India. This language is closely related to the Mundari and Ho languages. Additionally, it is spoken in India's neighboring nations of Nepal, Bangladesh, and Bhutan. In India, the states of Assam, Bihar, Jharkhand, West Bengal, Orissa, and Tripura are home to speakers of this Austro-Asiatic language. The Santal tribal population mostly speaks Santhali. The residents of this tribal group, which is the biggest tribal community in the nation, are seen as being rather backward. The majority of the members of the Santal tribal group work in the Jamshedpur and Asansol steel mills or coal mines. The Munda tribal language is essentially a dialect of Santhali. The Santhali language is said to be substantially older than the Aryan language. The tribal language of the Santhalis is no longer widely spoken.

The literary and theological texts are written in the language used by Santhali pundits. This language is well known for having a numerical classifier that is distinct from those used by languages in the Dravidian family. The Austro-Asiatic family of tribal languages includes the popular Indian language of Khasi, which is mostly spoken by the indigenous populations of the state of Meghalaya. The Khasi-Khmuic linguistic family includes this language. The Austro-Asiatic group of languages, which are mostly spoken in India's east-central area, includes the Munda branch, which the Khasi language has a tenuous relationship to. The state of Meghalaya is where the majority of Khasi language speakers in India reside. However, a sizable portion of the population in Assam's hill areas also speaks this language. There are many Khasi speakers in Bangladesh, which is Bangladesh's neighbor. Folktales and legends are very prevalent in the Khasi language. It's interesting to note that this language formerly lacked a script of its own. To sum up, it can be argued that the several dialects of Khasi, including normal Khasi, Langrin, Bhoi, Nongtung, and Lyngngam, demonstrate the degree of variability present among them, primarily from the point of view of word order. Standard Khasi, Langrin, and Lyngngam are comparable among the five variants, but Bhoi and Nongtung are significantly distinct. Despite being identical to the first, Lyngngam differs greatly in a number of important ways[9].

DISCUSSION

The four linguistic families into which the tribal languages of India are grouped are:

1. Indo-European
2. Dravidian
3. Austrian-Hungarian, and
4. The Sino-Tibetan languages include the Tibeto-Burman subfamily.

Dravidian or Austro-Asiatic languages were formerly spoken by the majority of central Indian tribes. The Gond, the Khond, the Koya, the Oraon, and the Toda are some of the prominent tribes who speak Dravidian. The Santal, Munda, and Ho, among others, speak languages that belong to the Austro-Asiatic family. Only a small number of tribal tribes, like the Bhil and Halbi, ever spoke an Indo-European language. For intercommunity communication, some tribe members speak several languages in addition to their own.

For instance, the Gonds often communicate within their tribe using their native Gondi dialect, but when they used to interact with their neighbors, they used either Chhattisgarhi or Hindi. Similar to the Bhil, the Santal, the Ho, the Munda, the Kondh, and so on all speak "Bhili" as their

primary dialect for intra-tribal communication, but they also speak other languages depending on their need to communicate with people from other communities. To facilitate easier communication and the spread of their language, certain tribes in central India have recently created their own scripts. The finest illustration of it is the Santal's "Al-chiki" (OlChiki). In addition, the Ho and the Gonds are writing their own plays. The four main language groups and some isolated languages that make up India's linguistic landscape are mostly related to non-overlapping geographic divides. Indo-European languages, which span a wide geographic region, including northern and western India, are spoken by the majority of the people [10], [11].

With a few exceptions, such as Brahui in Pakistan, Kurukh-Malto in eastern India, and Gondi-Manda languages in central India, Dravidian languages are mostly spoken in southern India. While Tibeto-Burman speakers may be found around the Himalayan edge and in the northeast of the subcontinent, Austroasiatic language speakers are dispersed in pockets, mostly in the eastern and central areas. Speakers of Tibeto-Burman and Austroasiatic languages on the subcontinent have a genetic background that is highly correlated with their language. When we concentrate on the Indo-European and Dravidian languages, geography prevails.

In India, the geographic distribution of languages typically does not overlap. However, three significant language families are combined in eastern central India. More than 30% of South Asia's tribal inhabitants reside in this area, and some of them still use hunting and gathering as a form of livelihood. Geographically, the Vindhya and Satpura mountain ranges function as a strong topographical barrier to casual connection with neighboring areas, while the rivers Narmada and Tapti provide as copious water supplies. The region has historically been a fringe area, where the local material cultures, as documented in the archaeological record, have been relatively less developed from Neolithic and Chalcolithic times. This is due to the region's complex geography as well as the fact that it has historically been isolated from the main routes of trade and cultural exchange between the major Hochkulturen on the subcontinent.

Several tribal languages in India are at danger of extinction seven decades after independence. The sole means of expressing one's identity and culture, as well as one of the most powerful symbols of human variety, is language. Around 3,000 of the 7,000 surviving languages in the world are categorized as "endangered." This implies that approximately half of the present linguistic variety on the globe is in danger. India's predicament is worrying. More than any other nation in the world, ours has 197 languages that are endangered in varying degrees. India may have lost 220 languages since 1961, according to Ganesh N. Devy, founder-director of the Bhasa Research and Publication Centre in Vadodara and the Adivasi Academy in Tejgadh, Gujarat. Based on the 1,652 mother tongues reported in the Census, there have been 1,100 languages since 1961. In the next 50 years, 150 more languages may disappear. In India, there are five tribal languages that are in danger of disappearing. According to linguists, Majhi in Sikkim is the language that is most in danger. There are just four speakers of Majhi today, all of whom are related to one another, according to a study by People's Linguistic Survey of India.

Similar to the Dimasa language in Assam, Sidi in Gujarat, Koro in Arunachal Pradesh, and Mahali in eastern India are in danger of disappearing. Asur, Birhor, and Korwa were once included on UNESCO's list of endangered languages, with Birhor being designated as "Critically Endangered" with just 2,000 speakers remaining. Any language that is spoken by fewer than 10,000 people might be in risk, according to UNESCO. Following the 1971 census, the Indian government declared that any language with less than 10,000 speakers did not need to be on the

list of recognized languages. Since 1971, only languages with more than 10,000 speakers have been included in the Census. As a consequence, there were 108 languages included in the 1971 Census as opposed to 1,652 a decade earlier.

While several languages are in grave risk of extinction, many others have been flourishing. For instance, the use of writing in languages like Gondi (spoken in Odisha, Chhattisgarh, and Maharashtra), Bhili (in Maharashtra, Rajasthan, and Gujarat), Mizo (in Mizoram), Garo and Khasi (in Meghalaya), and Kokborok (in Tripura) is on the rise. Bodo and Santali, two significant tribal languages included in the Eighth Schedule, have also seen decreases, but not negative growth. Bodo speakers made up 4.53 percent of the whole population of Assam in 2011, down from 4.86 percent in 2001. It displays a 9.81 percent gain over the last decade. Santali, on the other hand, has a 13.89 overall decadal percentage growth [12], [13].

CONCLUSION

Within indigenous groups, tribal languages are essential for maintaining cultural variety, passing down traditional knowledge, and promoting a feeling of identity. These communities' history, philosophy, and way of life are often inextricably tied to these languages. To sum up, tribal languages are crucial parts of the diverse cultural mosaic that makes up our globe. They are very important for maintaining culture, fostering communal harmony, and preserving linguistic variety worldwide. Supporting and reviving tribal languages requires not just linguistic care but also a dedication to human rights, cultural preservation, and the long-term development of indigenous populations.

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