



SOCIOLOGY OF INDIA

NEHA ANAND



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CHAPTER 1

UNITY IN DIVERSITY: EXPLORING INDIA'S MULTIFACETED CULTURAL AND HISTORICAL LANDSCAPE

Neha Anand, Assistant Professor
College of Engineering, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- nehaanand002@gmail.com

ABSTRACT:

India fundamentally has a multicultural, pluralistic society. It has a lengthy history and has been influenced by a variety of outside elements, including as colonialism, Islam, and Christianity. These have made several contributions to the fabric of Indian society's composite culture. The origin of Indian civilization has, however, been portrayed in a variety of ways by academics. You have had a peek of the colonial administrators' perspectives on Indian society in this course, including those of Hegel, Marx, Engels, Weber, and others. The creativity of Swami Vivekananda, Rabindranath Tagore, Mahatma Gandhi, Pandit Nehru, and others has also been emphasised. The Constitution of India contains the ideal representation of India, some of which we have also mentioned. This unit serves as a foundation for the ones that will get in-depth discussion in the course's later units. Essentially, the course has given students a comprehensive understanding of India's cultural and historical identity. It has emphasised the tenacity of India's diverse foundations, the difficulties colonialism and outside viewpoints faced, and the inspirational leaders who fought for an inclusive and unified India. This course provides a solid basis for future talks that go deeper into the many layers of Indian society, culture, and civilisation.

KEYWORDS:

Cultural, Historical, Indian Civilization, Indian Society.

INTRODUCTION

The foundations of Indian society include pluralism, traditions of tolerance, and cultural liberalism. Such a ritual has a lengthy historical heritage. However, different people have had different interpretations and ideas about Indian society's cultural ethos. The colonial authorities and many Westerners have painted Indian society in a bad light, despite the fact that Indian leaders, philosophers, poets, and authors have emphasised the fundamental multifarious and tolerant underpinnings of Indian society based on historical truths. These pictures will be seen in this section, setting the stage for future exploration of Indian society. It starts with the fundamental elements of Indian society's tolerance and pluralism, as well as its unity and variety. Through Macaulay's Minutes and James Mill's portrayal of Indian culture, it also offers a historical peek into Indian society and delivers a short overview of the colonial vision of Indian society. Additionally, this subject briefly discusses the perspectives on Indian society offered by Hegel, Marx, Engels, Max Weber, and Mark Twain. The depictions of India by Edward Said, Rabindranath Tagore, Mahatma Gandhi, Jawaharlal Nehru, Ambedkar, and cultural nationalist ideologues would come after that. This section also covers the plurality of nationhood, India's distinctiveness, and the constitutional underpinnings of Indian society. Let's start by talking about Indian society's pluralistic roots.

There are 1652 languages spoken as mother tongues in India, according to the 1971 census. 179 languages and 544 dialects were recorded by the renowned linguist Grierson. India has around 720 dialects, 22 official languages, and 13 distinct scripts. India is a religiously diverse country. Even while Hinduism, Jainism, Buddhism, Sikhism, and several tribal faiths have their roots in India, every major religion including Christianity, Islam, Judaism, Zoroastrianism, and

Bahaism has a sizable population there. Hinduism makes up 72.8% of the population as of 2011, followed by Islam at 14.2%, Christianity at 2.3%, Sikhism at 1.7%, Buddhism at 0.7%, Jainism at 0.4%, and other religions at 0.7%. Most of these religions also have caste-related or caste-like variations.

However, despite its many diverse regions, India has strong geopolitical linkages that are symbolised by the Himalayas in the north and the seas on the other sides. India is a democratic, secular, and independent state on the political front. Every aspect of it is governed by the same Constitution and the same Parliament. The values of democracy, secularism, and social justice define our shared political culture. The notions of Bharatvarsha are a reflection of the cultural and historical inheritance of India's vision of geopolitical unification. The institution of pilgrimage, which is represented in the network of shrines and holy sites across India, is the country's other significant source of togetherness [1], [2].

The Hindu Spiritual Tradition's Eternal Syncretic Tradition

Indian culture's syncretic history offers a place for tolerance, accommodation, and bonding that fosters a sense of oneness in variety. Even though Hinduism predominates in India, the custom of accommodation is ingrained in the faith since it is a part of Indian culture. Philosophically, it has preserved the Vasudhaiva Kutumbakam tradition, which holds that the whole universe is a one family. The idea first appears in the Vedic text Maha Upanishad, which continues, "ayam/nijah Paroveti ganana laghuchetasam udaracharitanam tu vasudhaiva kutumbakam, which means: "Only small minded man discriminate saying: One is a relative; the other is a stranger. For those who live magnanimously the entire world constitutes but a family. In his well-known Chicago speech in 1893, Vivekananda noted that Hinduism is based on the spirit of universality and that it has taught the world both tolerance and universal acceptance that believes not only in universal toleration, but accepts all religions as true. He also noted that India as a country has sheltered the persecuted and refugees of all religions and all nations of the earth.

India's Historical Development

Hinduism has traditionally been defined as a way of life rather than a monolithic religion. As way of life it has remained linked to varieties of societal practices and its civilizational trajectories. India possesses the 5,000 years old heritage of the Indus Valley Civilization, known as the Harappan Civilization. While tracing the trajectory of Indian history, we trace its roots to the Vedic society, and also note its encounters and the emergence of Jainism and Buddhism, medieval dynastic rules, Persian, and Greek attacks; repeated Muslim attacks and formation of Muslim Sultanate, spread of Bhakti movements, emergence of Sikhism, strengthening of Vijayanagar Empire in the south India, formation and expansion of Mughal, Maratha, Sikh and other empires; the arrival of British colonial power and end of Mughal power, consolidation of British colonial power and India's struggle for freedom. All through these phases of historical changes, challenges and encounters with outside forces, India has retained the culture of pluralism and accommodation. However, the response of Indian society to the changing historical trajectory in general and to the outside forces in particular has been portrayed differently by various scholars. In the following section of this unit we will provide a glimpse of such portrayal and imagination of India by Macaulay, Hegel, Marx and Engels, Weber, Mark Twain and others

Western And Colonialistic Images of India

Indian society, its people, culture, language, and education have been painted negatively by the colonial authority, as seen by the notorious Macaulay's Minute on Education, published on February 2, 1835, James Mill's depiction of India, and other works. I have studied translations

of the most renowned Arabic and Sanskrit books, and I can attest that neither literary nor scientific knowledge can be found in the dialects usually used by the locals in this region of India. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is indeed fully admitted and I certainly never met with any orientalist who ventured to maintain that the Arabic and Sanskrit poetry could be compared to that of the great European nations. It is, I believe, no exaggeration to say that all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the paltriest abridgments used at preparatory schools in England. In every branch of physical or moral philosophy, the relative position of the two nations is nearly the same." Hence Macaulay suggested that "we ought to employ them in teaching what is best worth knowing, that English is better worth knowing than Sanskrit or Arabic, we must at present do our best to form a class who may be interpreters between us and the millions whom we govern, -a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population" [3], [4].

Description of Indian Civilization by James Mill

Many colonial historians have described Indian civilization with various negative attributes. For instance, an English historian James Mill, compared the Hindus with the "savages of America"; the Indian architectural and sculptural creations were termed "arts of the barbarian"; and India was, in these writings, a "half-civilised nation". The colonial scholars also considered the Indian way of life abominable and believed that it needed to be metamorphosed and given a western orientation. This perception was behind the "civilising mission" that the British had embarked upon. It is to be mentioned here that their description of India was not only impressionistic, but also biased. They were unable to take cognizance of several noble ethos of Indian society. both in their imagination and writings. Mill's low estimate of the state of civilisation attained by the Hindus provided a justification for continued British rule, and supported the view that India should be governed according to civilised European standards, rather than those of the native population. Mill believed that 'the English government in India with all its vices is a blessing of unspeakable magnitude to the population of Hindustan'.

For Hegel, the beginning of history was in the East, but China and India remained unchanged for millennia. Hegel himself said: "India like China is a phenomenon antique as well as modern; one which has remained unchanged and fixed." Marx and Engels saw India as a distinctive specimen and thought of it as a static identity. Marx believed that a society of this nature had actually existed in India from the most ancient times until the British conquest, and he used Indian material to elaborate his materialistic theories of the social history of Europe. In the Communist Manifesto, the main concern was the societies which were his based-on class differentiation; here, no reference was made to the nature of the societies in question.

DISCUSSION

The most distinctive character of India according to Marx is its age-old village system. The great mass of the population is dispersed over the surface of the country in tiny agglomerations. Situated on its own tract of arable and waste lands, each village forms a little world unto itself with an independent organization and a distinct life. The dominant feature of the village is the "domestic union of agricultural and manufacturing pursuits". The "peculiar combination of hand- weaving, hand-spinning and hand-tilling agriculture" gives the villages self- sufficiency.

Since the Indian villages had preserved their ancient structure, Marx described Indian villages to have “stereotyped primitive forms”. Another label he applied to them was “family communities, implying that they were held together by ties of consanguinity”. Caste and slavery are mentioned as village features, but only in passing and not much is made of them. There is an isolated reference to differences in rank. For Marx self-sufficing communities i.e. Village communities had some specific characters: "These idyllic village communities had always been the firm foundation of oriental despotism they constrained the human mind within the narrowest compass, turning it into the unresisting tool of superstition, enslaving it beneath traditional rules, depriving it of all grandeur and historical energies, that these little communities were tainted by distinctions of caste and by slavery, that they subjected man to external circumstances instead of elevating man to sov."

Max Weber

The society in India, which is founded on the traditional spirit of Hinduism, is devoid of the rational spirit to develop rational capitalism in society, according to Max Weber, who saw the evolution and transformation of the world in terms of the rationalisation of thoughts, ethics, and actions. The predominance of "otherworldly" mysticism in which salvation can only be attained through a process of detachment from material wellbeing, has made the people remain grounded on traditional values. It has also been mentioned that the process of capital accumulation in India is to be understood in terms of specific nature of Indian culture and economy, and not by aping the west. More specifically, it has been argued that many traditional business communities have contributed to the growth of capitalism; that many have compartmentalised their religion from economic activities and have contributed to the growth of capitalism.

Mark Twain

America's beloved humorist and one of its best-known writers, Samuel Langhorne Clemens, better known to the world as Mark Twain came to India in January, 1896. Based on his extensive visit to India, Mark Twain wrote that “India is the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend, and the great grandmother of tradition.” Twain records in his autobiography, “an imaginary land - a fairy land, dreamland, a land made out of poetry and moonlight for the Arabian Nights to their gorgeous Miracles in. He found the people “pleasant and accommodating.” He added “They are kindly people The face and the bearing that indicate a surly spirit and a bad heart seemed rare among Indians. Commenting on the Indian heritage, Twain said: “India had the start of the whole world in the beginning of things. She had the first civilization; she had the first accumulation of material wealth; she was populous with deep thinkers and subtle intellects; she had mines and woods and a fruitful soil. He was intrigued by the diversities in the Indian way of life. “Their character and their history, their customs and their religion confront you with riddles at every turn - riddles which are a trifle more perplexing after they are explained than they were before,” he wrote.

Take this famous passage from "Following the Equator" as an example: This is indeed India - the land of dreams and romance, of fabulous wealth and fabulous poetry, of splendour and rags, of palaces and hovels, of tigers and elephants, the cobra and the jungle, the cradle of the human race, birthplace of human speech, mother of history, grandmother of civilization [5], [6].

Current Cultural Contact: East And West

It is significant to notice that the British have always described India in terms of their own conceptions of Indian society and its past. These explanations made a concerted effort to

rationalize the continuation and growth of colonial control in the Indian subcontinent. However, with the gradual spread of English education and the formation of a small middle class in the late 19th and early 20th centuries, Indians' public knowledge of the colonial image of India and its culture, society, and civilization began to expand. They began to react and protest to the various ways in which colonial stereotypes of Indians were inaccurate and disparaging. Such articulations were greatly influenced by the introduction of the printing press, in both vernacular and English, as well as by increasing connection.

Indian academics and political figures developed a critical perspective of both western and indigenous cultures. The academics' exposure to both cultures helped them see their respective advantages and disadvantages. As a result, academics have written accounts of both the Oriental and the West. It should be noted that India has a distinctive spiritual heritage and has seen a number of initiatives to revive it. The Bhakti movement in the fifteenth century was a well-liked movement that gave equitable treatment to all social classes and gave rise to the Saguna and Nirguna traditions. The first one adheres to the Vaishnavite or Shaivaite traditions and believes that God exists as Vishnu or Shiv. It promoted caste equality for everybody. The formless, all-powerful God was what Nirguna's adherents believed in. The principal representatives of this tradition were Ravidas and Kabir. In the early 20th century, dalits in metropolitan areas started to use it more often since it offered everyone the chance to find redemption. It made a social equality commitment.

India As an Assimilative, Liberal, And Cultural Nationalist

The pre-colonial age was neither "dark" nor "bereft of glory," despite the fact that social theorists and nationalist intellectuals had significant disagreements on the need and effect of these cultural exchanges. The underlying features of oneness in Indian society were heavily emphasised by Indian independence warriors, academics, poets, and philosophers as a prelude to achieving "nationhood." The author's works, R.G. The cornerstone of the nationalist rhetoric of Indian unity was largely laid by Bhandarkar, Bankimchandra Chatterjee, Rabindranath Tagore, Mahatma Gandhi, Jawaharlal Nehru, and Ambedkar, among many others. To enhance the basis of Indian nationalism, several intellectuals emphasised the features of Indian society's civilizational unity.

Rabindranath Tagore

In Tagore's vision of India, the country is intellectually fundamentally secular, assimilative, cosmopolitan, compassionate, and liberal. The best explanation of this may be found in Tagore's famous poem "Bharat Tirtha," where he states: "Oh! Mother, help me to gently awaken on this holy seashore, where reverent great souls from throughout the globe have gathered. We prostrate ourselves in front of the Divine in human form with our hands out. Admire your respectful Mother Earth here, where noble souls have gathered to worship at the beach. He says the following on the presence of foreigners in India: "Nobody knows whose invitation inspired so many souls who have assembled here like a violent flood of river that has arrived and dissolved itself in the Divine Ocean. No one will leave this beach empty-handed since it is a holy site where Aryans, non-Aryans, Dravidians, Afghans, and Moghals have gathered and removed their individuality into One Supreme Body. Souls congregate to offer respect. Those who travelled enormous mountains and deserts while chanting your glory's praise from the depths of their souls, much like martial music, and attained seats inside your Own Self. They have achieved global brotherhood by severing the ties of diversity, according to Prophecies.

He further exhorts everyone to visit this nation for a specific reason, writing: Oh, come on! Aryans, Hindus, and Muslims, here we come. Oh, come, come! Come Christians and Brahmins

from England; cleanse your hearts and clasp the hands of the oppressed and outcasts. Eliminate any wrongdoing and contempt. Come fast for Mother's coronation because the "Mangal Ghat" has to be filled with holy water that has been blessed by the noble souls who have gathered there to offer homage.

Tagore was a humanist and universalist. He opposed any kind of orthodoxy as it was practised in Indian culture. He aimed to create a positive image of India while criticising societal rigidity and social evils. He addressed this issue in several poems and via a variety of characters in his books. The narrative of *Gora*, a Brahmin family adopted kid who becomes ultra-orthodox before seeing the truth of his origin and the futility of orthodoxy, was perhaps the most intricate work to tackle this issue.

Tagore advocated for a free India and spoke out strongly against the British military's ruthless slaughter of freedom fighters. After the Jallianwala Bagh massacre, he returned his knighthood, writing, "My voice is choked, my flute has lost its strains, it's like the inside of a prison on a moonless night." You've caused nightmares to engulf my whole universe. Because of this, I really ask: "Have you loved and forgave those who tainted the environment you created and put out the light of your lamp?"

'Syncretic' in nature, according to Tagore, was the hallmark of Indian civilization. Without undermining the value of the distinctiveness of each social and religious group that has contributed to the multiple and composite basis of Indian society, it is based on unity in diversity. The aggression of western civilization, which sought to forcefully homogenise many cultures a quality Tagore fiercely opposed was in stark contrast to this [7], [8].

Gandhi

Gandhi contributed to the development of the notion that Indian civilisation is assimilative. Even worse, he implied that the British should not necessarily be driven out of India as the goal of the liberation struggle. According to him, the English would integrate into Indian culture just as thousands of other immigrants have. Gandhiji never used the terms "Hindu culture" or "Hindu civilisation" in place of "Indian civilisation" because he understood that India was a diverse country.

Gandhi had a comprehensive and all-encompassing view of India as a country: "By the Indian nation Gandhi means ordinary Indians, irrespective of their religious, linguistic, regional, or caste differences, as well as the new emerging middle class," according to him. He continues, "India cannot cease to be one nation because it is home to people of various religions." In truth, there are as many different faiths as there are people, but those who understand the nationalistic spirit respect one other's religious beliefs. If they do, they should not be regarded as a country. If Hindus think that only other Hindus should live in India, they are dreaming, he used to say. Hindus, Muslims, Parsees, and Christians who have made India their home are all fellow citizens and must coexist peacefully if only for their own benefit.

Gandhi's perspective on the hamlet is distinct. Gandhi supported the independence of agriculturally based rural communities that were supported by small-scale and cottage enterprises. He didn't support industrialisation. The most natural is the introduction of the spinning-wheel, not the handloom, as the latter cannot be introduced in every home, whereas the former can, and it used to be so even a century ago. India does not need to be industrialised in the modern sense of the word. Agriculture does not need revolutionary changes. The Indian peasant requires a supplementary industry. Gandhi advocated for each person's individuality, dignity, and self-sufficiency.

Gandhiji wrote on the state and political power. In his essay, he states, "To me, political power is not a means to a goal, but rather one of the ways to enable people to improve their lot in life overall. The ability to control national life via national representatives is referred to as having political power. No representation is required if national life is so ideal that it can function independently. The result is anarchy that is enlightened. Each person in such a state is in charge of himself. He controls himself so that he never gets in the way of his neighbour. Therefore, there is no political authority in the ideal state since there is no state. However, the ideal is never completely realised in reality. As a result, Thoreau famously said: "Government is best which governs the least."

Nehru

In Pandit Nehru's mind, India is a multifaceted country of several kinds. In his essay, he claims that Hindustan has at its "heart, as it has long been regarded, the seat and centre of both ancient and mediaeval civilization, the melting pot of so many races and cultures." He continues, "When I think of India, I think of many things: broad fields dotted with countless small villages; towns and cities I have visited; the magic of the rainy season that pours life into the dry parched-up land and transforms it suddenly into a glistening expanse of beauty and greenery, of great rivers and flowing water; the Khyber Pass in all its desolate surroundings; the southern tip of India; of people, both individually and in the mass; and, ab" Both depictions would be accurate since India spans both the tropics and the temperate zones, from close to the equator to the chilly centre of Asia.

He asserts that there is great variety among Indians and that they are also united in their uniqueness. This diversity is manifest on the surface and is visible to everyone. It is concerned with specific mental habits and characteristics as well as outward looks. Despite certain commonalities, their racial stocks are not the same; they vary in terms of face and form, food and dress, and, of course, language. Although our people seemed to be diverse and infinitely varied, he discovers that despite this, there was a strong sense of unity that had bound us all together for aeons, regardless of our political success or misery. No political rift, natural tragedy, or other calamity had ever been able to undermine that fundamental oneness. Additionally, I was completely aware of the differences and divides in Indian society, including those related to classes, castes, religions, ethnicities, and levels of cultural development. However, I believe that a nation with a rich cultural heritage and a shared outlook on life develops a spirit that is unique to it and that is imprinted on all of its children, regardless of how much they may differ from one another. However, if we were to build the house of India's future, we would need to dig deep for the foundations.

Who is Bharat Mata and what does she represent? In response to this, he explains that Bharat Mata, Mother India, represented these millions of people in essence, and that success for her meant victory for them. I told them, "You are pieces of this Bharat Mata, you are in a sense yourselves Bharat Mata," and as the concept gradually sank in, their eyes would light up as if they had discovered a significant revelation. Since the beginning of civilisation, India has harboured some kind of hope of unification. This oneness was not seen as something that was imposed from beyond, as a standardisation of things outside of oneself or even of beliefs. The broadest tolerance of religion and tradition was exercised inside its fold, and every difference was welcomed and even encouraged.

He also discusses the variations in his writing. "Differences, no matter how little, may always be seen within a national group, no matter how tightly knit it may be. Comparing that group to another national group reveals its fundamental oneness, even while the distinctions between two neighbouring groups sometimes disappear or converge at the borders and contemporary

advancements tend to bring about a certain homogeneity everywhere. The concept of the contemporary country was nonexistent in ancient and mediaeval periods, and feudal, religious, racial, or cultural ties were more significant. However, I believe that an Indian would have felt somewhat at home in any region of India at practically any point in recorded history [9], [10].

Ambedkar

Ambedkar was very concerned about creating a social structure in India that was based on justice and equality for all people. However, the socioeconomic disparities in Indian society severely troubled him. Ambedkar noted that, as nationalism gained popularity, "philosophically, it may be possible to consider a nation as a unit, but sociologically, it cannot be regarded as consisting of many classes and freedom of the nation, if it is to be a reality, must vouchsafe the freedom of the different classes comprised in it, particularly of those who are treated as the servile classes." Nationality, according to him, is "a feeling of consciousness of kind which on the one hand binds together those who have it, so strongly that it overrides any differences arising out of economic conflicts or social gradations and on the other hand, severs them from those who are not their kind." It is the sensation of not being a part of any other group. This is what is meant by "nationality" and "national feeling"

According to him, attaining nationhood requires a sincere and principled commitment to guaranteeing equality for all groups. In addition to the colonial powers' dominance, the rise of nationalism in India was also a response to the upper caste's internal dominance over the lower castes. According to him, the untouchables would not be favoured within the ongoing system of inequality and caste-based social division; rather, they would continue to be in a state of servitude. Ambedkar advocated for a casteless society to be established on the constitutional ideal of equality, fraternity, and justice for all people.

The Hindu spiritual ethos served as the foundation for India's traditional cultural unit, according to the cultural nationalists. According to this perspective, India represents a singular expression of a historical, geographic, cultural, and linguistic unity. In his works, Savarkar places the foundation of Indian nationalism in the idea that Indians share a shared ancestry with other races, lands, cultures, languages, and other 'others'. Hindus are the descendants of the 'Aryans who made their home 'on the banks of the Sindhu. developed a sense of nationality... and actually brought the entire land from the Himalayas to the Seas under one sovereign sway', according to Savarkar, who goes on to explain that Hindusthan/Hindusthan is founded on 'one nation and one race of a common fatherland and therefore of a common blood'. Hindusthan is a India's population came to a profound awareness of their identity as Hindus and bonded together as a country as a result of this protracted, ferocious warfare. According to him, the reason why Hindus are one race is because they share a common Sanskriti of Hindu culture and Sanskrit has been selected as the language for the expression and preservation of that culture.

CONCLUSION

In conclusion, this course's examination of India's cultural and historical identity has illuminated the rich fabric of this ancient and varied culture. Rich plurality, tolerant customs, and cultural liberalism, which have developed through millennia and continue to define India's essence, are characteristics that define the country's identity. India has been the subject of several viewpoints and interpretations throughout history from academics and colonial officials. Indian society was given a particularly unfavourable picture throughout the colonial period, as shown by individuals like Macaulay and James Mill who mocked Indian tradition and expertise. The distinct insights on India that Western thinkers like Hegel, Marx, Engels, Max Weber, and authors like Mark Twain offered are equally noteworthy. These writers often

painted India in broad strokes. Thought leaders, poets, writers, and philosophers from India, such as Swami Vivekananda, Rabindranath Tagore, Mahatma Gandhi, Pandit Nehru, and Dr. B.R. Ambedkar, provided a different perspective on the country's cultural ethos. They emphasised the tolerant and diverse foundations of Indian society, which are anchored in its long-standing traditions. The inclusive and syncretic India that these visionaries fought for is one in which many faiths, languages, and cultures live together.

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CHAPTER 2

VISIONARIES OF EQUALITY: MAHATMA GANDHI AND B.R. AMBEDKAR

Jyoti Puri, Associate Professor
College of Education, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- puri20.j@gmail.com

ABSTRACT:

This unit aims to shed light on two inspirational figures: Mahatma Gandhi and B.R. Ambedkar. Mohandas Karamchand Gandhi, sometimes referred to as "Mahatma Gandhi," is the first, and Babasaheb Ambedkar, well known as "the Chief Architect of the Indian Constitution," is the second. Both are renowned social reformers, country builders, and social activists. The world has recognised their contributions to creating a foundation for an inclusive and equal social structure. They battled against institutional discrimination, exploitation, marginalisation, and humiliation that was historically founded and based on factors like as caste, colour, religion, region, gender, and class, among others. Mahatma Gandhi and Dr. Ambedkar never completed their goal of establishing a nonviolent society based on social equality, justice, and empowerment for underprivileged people and groups. They had a strong belief in the democratic nature, secularism, and interfaith peace of Indian society. This chapter is neither a traditional biography that discusses the day-to-day activities of Gandhi and Ambedkar, nor does it focus only on their sociopolitical ideologies. Here, an attempt has been made to draw attention to and debate those passages in their works that best capture their idealised conception of Indian society. This lesson first explores Mahatma Gandhi's vision of India as a country founded on the principles of equality, secularism, pluralism, the empowerment of underrepresented groups, and nonviolence. The next section of the unit similarly explores and debates Dr. Ambedkar's intellectual creativity and contribution to society's welfare, particularly in opposition to the structural marginalisation of oppressed classes in general and Dalits in particular.

KEYWORDS:

Equality, Gender, Political, Religion, Society.

INTRODUCTION

Mahatma Gandhi was the Gandhi family's youngest child and was born on 2 October 1869 in Gujarat. His father relocated to Rajkot when he was seven years old since the family was prone to movements within the province because of his father's status as a local politician. There, he finished both his elementary and secondary school. He moved to England to study law after finishing his undergraduate studies. He lived in England for three years before being "called to the Bar," or becoming a legal barrister, in 1891. After that, he went back to India to start a law firm. He first held back from speaking, but after a disastrous first trial, he gave his client's money back. Gandhi afterwards accepted a job offer from a Rajkot businessman who conducted business in South Africa, and he chose to spend a year there. Gandhi resided in South Africa for twenty years. He conducted a thorough analysis of the socioeconomic circumstances facing Indians in South Africa throughout his twenty years there. Gandhi himself experienced racial prejudice when he was denied access to a first-class cabin despite having a ticket for it. The Maritzburg event gave rise to a new Gandhi. He screamed in protest at the unfairness, bigotry, and humiliation meted out to Indians in South Africa.

Gandhi fought against several types of dominance in the subcontinent, whether they were traditional or contemporary. He created a thorough theory on the fundamental characteristics of "good society" and the significance of "non-violence" that transcends national borders. Gandhi attempted to express a unique cultural concept of nationhood that quickly acquired credibility during the liberation fight by drawing on "ethnicity," "religion," and other India-specific socio-economic factors.

B.R. Ambedkar was born on April 14, 1891, in the Maharashtrian hamlet of Ambedgaon, in the Ratnagiri district. Both his grandpa Maloji Sakpal and father Ranji Sakpal were British Army veterans. Bheema Bai was his mother; she passed away when Ambedkar was six years old. He was raised in a low-income household that belonged to an Indian Hindu untouchable community. The lowest class of Hindu culture, known as the untouchables, was made up of a variety of unique tribes. Dr. Ambedkar received his education at Elphinstone College in Mumbai, at Columbia University in New York, the London School of Economics, and the Inns of Court before finally returning to India and rising to prominence as the greatest Dalit leader. One of the instructors that had a significant impact on him was John Dewey. B. R. Ambedkar is regarded as one of India's greatest thinkers and is generally known as "Babasaheb" both domestically and abroad. The nation has never seen anything like B.R. Ambedkar's pursuit of knowledge, fight for inclusiveness, and liberation of oppressed people [1], [2].

Although caste, gender, religion, and geography have historically divided Indian society, Ambedkar provided us a legal framework that would support the establishment of an equitable system on a sociocultural, economic, and political level. Jaiswal contends that Ambedkar's pivotal role in the creation of the Constitution of Independent India, which rejected the categorization of the "most excluded section," was the inspiration for his work. Untouchables. Unfortunately, Ambedkar's comprehensive perspective is utterly overlooked in the current political climate.

The Political Carrier for Gandhi

Gandhi's nonviolent philosophy, which was first outlined in the work *Hind Swaraj*, may be said to have guided him up to his very last day. Gandhi returned to India in 1915 to free millions of people living there from British domination. The Indian National Congress was in a condition of chaos when he joined Indian politics. It was plagued by a dispute between moderates and radicals. Gandhi spent two decades in South Africa, as we have established. During this time, however, he developed as a social activist, political leader, strategist, and profound thinker rather than becoming a great lawyer. He was expected in India to spearhead Indian politics and coordinate the liberation fight. Gandhi was a doer rather than a preacher. He participated in politics with the intention of obtaining certain objectives. He was certain that every Yuga had its own Dharma, and that his age's dharma was politics. His specific life objective was to achieve moksha, and he thought that the practise of politics would help him do this.

Gandhi's support for nonviolence and satyagraha

Let's talk about Gandhi's principles of nonviolence and satyagraha. Gandhi's sociopolitical ideology heavily relies on this tactic. Satyagraha's literary definition is "Holding on to the truth" or "adherence to truth." More than 100 years ago, a resistance movement against racial injustice called satyagraha developed in South Africa. He spoke to the Indians gathered at Johannesburg's Empire Theatre on September 11, 1906. Gandhi did not employ satyagraha in the traditional Sanskrit definition, which denotes persisting on something without becoming stubborn or inflexible, but rather in its common Gujarati connotation. The words Satya and Grah have a lovely dual meaning that implies both a need for and an insistence on truth. Part

of Gandhi's philosophy of truth and nonviolence is his doctrine of satyagraha. Gandhi had a keen feeling of ethnic pride and self-respect as well as a strong sense of Indian identity.

For Gandhi, the Satyagraha was both a deliberate manoeuvre and an essential action in the pursuit of national renewal. The system was made clearer and the populace was educated. Additionally, it organised them, increased their political clout, and posed a danger to the British system. The principles of reason, morality, and politics served as the cornerstone of the Satyagraha, which also depended on the persuasive powers of argument, suffering, love, and organised pressure as well as an appeal to the intellect, emotions, and interests of the opposition. It had a significant impact on both political theory and political practise. It offers a course of action that fully considers the mechanisms that obstruct and distort logical persuasion, as well as their relevance, and suggests strategies to get around them. The Satyagraha of Gandhi suggests one potential course of action. It painstakingly explores and dissects society's moral defences, offers troubling queries, and challenges preconceived notions without making anybody feel threatened [3], [4]. Additionally, it crosses party and ideological divides, creates networks of concerned individuals, cultivates and mobilises new constituencies, offers hope to those who are paralysed into inactivity by an artificial sense of helplessness, and unleashes a fresh moral energy. Many academics agreed that Satyagraha was an effective alternative to the structural violence being used at the time by the ruling class.

DISCUSSION

According to Chakrabarty, Satyagraha wasn't only theoretical in character; it also exemplified a particular kind of action focused on regional concerns within the broader framework of colonial exploitation. Local complaints had a significant role in all the movements Gandhi organised or started to support national movements, which will be covered in the next portion of this chapter. A kind of persuasion called satyagraha tries to end conflict via sincere agreement rather than just conquering the other party. Gandhi's Satyagraha is a method of mass mobilisation and a force for structural change since it is based on truth, nonviolence, and self-suffering. Lelyveld notes that Satyagraha is a method of active struggle to realise a national objective requiring the involvement of the weak or poorest of the poor. Gandhi abhorred violence for moral reasons. He contends that nonviolence is an effective strategy for any change in society's sociopolitical structure or in foreign relations that leads to a peaceful transfer of power. Although using violence did not alter the opponent's vision of reality, it drove him to go against his moral principles and compromised his moral integrity. He added that violent outcomes were seldom long-lasting. When an act of violence fulfilled its primary goals, it was termed successful. He believed a fresh approach was required. It should awaken the soul, awaken the person's dormant moral forces, appeal to both the intellect and the heart, and foster an environment that is favourable to peaceful dispute resolution carried out in a spirit of mutual goodwill. Gandhi believed that his satyagraha strategy satisfied this criterion.

Gandhi believed that nonviolence was the greatest moral standard and a viable alternative to the prevalent forms of violence in contemporary society. The practise of non-violence is not new, but historically, it was pervasive in ancient India and served as the cornerstone of its social system. He mobilised nationalists against the British on the basis of the nonviolent philosophy. According to Ray, the thought is also rooted in a basically religious temperament as well as a criticism of Enlightenment concepts and ideologies. Gandhi calls non-violence a "law of life" and a strategy for social and political activity. Gandhi's life and teachings place a high value on nonviolence and satyagraha. He used them as two sociopolitical tools to help him accomplish a variety of objectives. Non-violence and Satyagraha are timeless life concepts that have been propagated for a very long time. Gandhi's exceptional intellectual creativity, however, rephrased and reiterated these core human behaviour principles in new ways,

demonstrating their significance, relevance, application, and universality. Gandhi's nonviolent philosophy has its heart and soul in the Satyagraha movement [5], [6].

The Legacy of Nationalism And Secularism Left By Gandhi

Discussion of Gandhi's views on nationalism and secularism will follow.

i) Nationalism: There is no one definition of nationalism, and various academics have discussed it. According to Brack, nationalism has two different definitions: one is the 'devotion to one's own nation' patriotic sentiment, ideals, or activities, and the other is a movement favouring political independence in a nation that is under another's rule or that is a part of another nation. The Indian idea of nationalism covers a number of underlying factors that shaped the drive for Indian independence and have had a significant impact on several ideologies and Indian politics ever since. Indian nationalism is a contemporary phenomenon that is not only focused on religion but also on inclusivity and non-violence. Gandhi's fight against colonialism and other forms of sociocultural marginalisation marked a significant turning point in Indian nationalism's history. His nonviolent strategy, Satyagraha, and idea of Swaraj were open to all social groups. According to Bose, Gandhi believed that dividing India into mostly Hindu and Muslim regions would not solve the country's racial tensions. He laboured in his own manner to provide the conditions necessary for social justice and religious tolerance to serve as the cornerstone of socio-political unification in Noakhali and Bihar.

ii) Secularism: Secularism is understood differently in India than it is in the west. Gandhi had a contemporary understanding of secularism and was vehemently opposed to religiously motivated politics. Gandhi envisioned India as the spiritual home of all people. He saw a country that upholds and values all religious convictions as well as other sociocultural elements of life. He believed that religion ought to be kept apart from other facets of sociocultural life, such as politics, the economics, and education. He believed that all groups of people ought to be valued and appreciated both publicly and privately in a multireligious society and a secular state. The principle that no one religion should rule over the others was the most crucial. Secularism has come to represent both hostility to communism and a unifying factor for Indians against colonialism. Gandhi, according to Varma, wished for India to create a really spiritual country that placed the truth, peace, nonviolence, and bravery above force and power and charity above self-love. Gandhi promotes nationalism as a spiritual notion. Gandhi said that nationalism develops via historical development and cannot be brought about by political decrees or pragmatic maxims. The 'Two Nation' notion did not sit well with him. Gandhi's vision of nationhood was based on the premise that there should be no indignity, no discrimination between the affluent and the poor, and no untouchability. Gandhi also emphasised gender equality, peace, mutual cooperation, human unity, and respect for all religions.

Gandhi believed that a country's citizens must support its government in order for it to continue to practise injustice. Gandhi once said: "Even the most dictatorial regime cannot endure except with the permission of the governed, which is often coerced by the tyrant. However, the despot's authority ends as soon as the subject loses fear of the oppressive force. Hartals, social exclusion, or picketing are all examples of non-cooperation that may be used. Even though it looks like a simple strategy, when used extensively, it may be quite effective. The goal of non-cooperation was to increase the Indian People's bravery, tenacity, and unwavering fearlessness, not to harm anybody. Parekh emphasises how Gandhi's non-cooperation campaign elevated political independence to the level of a shared national objective. Additionally, it sparked a significant number of nonprofit organisations, considerably increased civic space, and lessened

the colonial state's moral sway. However, by forming a rival state behind the colonial state's back, it failed to achieve its primary goal of paralysing it.

Gandhi made substantial contributions to the social and political acceptance of civil disobedience. Civil disobedience is the use of one's ability for indefinite suffering to confront an adversary. It does not imply a condition of lawlessness or licence, but rather a commitment to upholding the law mixed with self-control. Complete civil disobedience is a revolution that lacks any kind of physical violence. When the state has turned anarchic, civil disobedience becomes a holy responsibility. Gandhi described civil disobedience as the violation of an immoral legal requirement. He saw it as a completely effective alternative to armed uprising that is also bloodless. Gandhi demanded that peaceful and non-violent civil disobedience be used. He believed that "disobedience" ought to be motivated by a good idea. It has to be done with extreme care. Similar to how the Quit India Movement got started on August 8, 1942, when people were becoming agitated and restless with British policies and administrative approach. Gandhi was concerned that if this opposition did not take on a coordinated, peaceful form, it might sometimes degenerate into anarchy and bloodshed. Gandhi urged the British to "Quit India" since they didn't seem to be able to protect India at the time and didn't want to allow India defend itself. Gandhi said, "We oppose British imperialism; our dispute is not with the British people. The suggestion to reduce British influence did not result from a fit of rage. It arrived to allow India to do its responsibility at this pivotal time, according to Singh [7], [8].

Marginalisation, Inclusion, And Exclusion In India: Gandhi's Vision

Due to previous atrocities committed on the basis of caste, gender, ethnicity, disability, and other factors, Indian society and its social structural framework have remained historically non-equal. The process of marginalisation appears and takes place in several facets of society. Its foundations lie in the dynamics of social denials and privations, inequality and ambiguity, hierarchy and dominance. The fight against marginalisation has remained an unfinished Gandhian objective, and it has historical origins in Indian society. Gandhi made a positive contribution to the integration of those from disadvantaged sociocultural and political backgrounds. His significant sociopolitical activities were successful in bringing about structural change in the lives of the disadvantaged groups in society. He was certain that no meaningful progress could occur until all disadvantaged groups in society took part in it on a sociocultural, political, and economic level. Gandhi fought valiantly for structural inclusion throughout his whole life, including education for all, women's empowerment, young employment, minority participation, and the eradication of caste prejudice.

Gandhi disapproved of the elitism and lack of relevance of English education in the Indian setting. In Independent India, he developed a new, all-inclusive educational strategy known as "Nai Talim," or "basic education." He said, "By education, I mean all-around bringing out of child and man the best-body, mind, and spirit." Here, unique methods of learning were highlighted. Basic education was necessary for each local community and the nation as a whole. Gandhi was of the opinion that the greatest way to study is to "earn and learn," which promotes independence and self-reliance among individuals. Gandhi said that this kind of practical training offers pupils a fruitful environment and useful skills like spinning, weaving, carpentry, ceramics, and animal husbandry. Instead of focusing on literacy, he emphasised education via the vernaculars and the cultural dimensions of school, warning that failing to do so would cost us dearly. His plans, however, were unsuccessful, and his effort to put this educational paradigm into practise remained just a pipe dream.

Gandhi said that "my own opinion is that, just as fundamentally men and women are one, their problem must be one in essence" in support of women's empowerment. Both have the same

soul. Both of them share the same emotions and way of life. The two are complementary to one another. Without the active assistance of the other, one cannot survive. But because men have consistently controlled women throughout history, women have come to feel inferior. woman has accepted as true the notion that woman is inferior to men. But among the males, the seers have acknowledged her equality. Gandhi consistently spoke out against the treatment of women, and by doing so, he hoped to help women understand that their roles in society should extend beyond simple domestic duties. Gandhi said the guy had treated her like a toy and a sexual object. In addition, he emphasises that "Calling women the weaker sex is a libel; it's man's unfairness to women. Women are less strong than men if strength is defined as brute strength. Woman is incomparably superior than man if strength means moral power. Gandhi underlined that educating women will promote their moral growth and enable them to share the same public arena as men.

During his time in South Africa, Gandhi had few significant concerns about caste and untouchability. Gandhi often felt overpowered by the repressive and insulting presence of caste and untouchability when he returned to India. He agreed that while the caste system had historically served as Hindu society's guardian and preserver, it has now become corrupt with ostentation, hypocrisy, pleasure-seeking, and disagreements. Gandhi engaged in a protracted and sometimes abrasive discussion with traditional Hindus on the one side and, starting in the early 1930s, with the Dalit leaders themselves on the other. Gandhi accepted that the caste system was a fundamental part of Indian civilization, but he vehemently opposed caste- and untouchability-based prejudice, dominance, and humiliation. Gandhi was aware of the terrible physical and psychological violence and discriminatory mindset that characterise the Hindu caste system's social psychology. Gandhi was a tremendously creative thinker, and he passionately fought for equality for all societal groups in both his words and deeds. He placed a strong emphasis on national and international justice, equality, fairness, and human dignity for all people.

The politics of B.R. Ambedkar

B.R. Ambedkar was one of those who made a significant contribution to the liberation of India's oppressed groups. His political initiatives and battle for structural inclusion help everyone, but especially the disadvantaged groups. Ambedkar's political career proceeded through many phases throughout the course of his whole life. The first stage, according to Mishra, began between 1918 and 1928, during which time he established himself as a lawyer and earned the highest degree in economics. He spearheaded the satyagraha protest in Mahad to protect Dalits' human rights to get clean water from public ponds. He began the constitutional battle to secure separate electorates for Dalits during the second phase, which spanned 1929 to 1936. He thought that those who were socially isolated needed their own political platform. He established the Independent Labour Party during the third phase, which lasted from 1937 until 1946. He was the head of the opposition in the Bombay Legislature and subsequently joined the Viceroy's Executive Council as a labour member in 1942. He served as the Indian Constituent Assembly's Chairman of the Drafting Committee during the fourth phase, and he earned the moniker "Modern Manu" for his excellent leadership. He then rose to the post of Law and Justice Minister in the first Indian government after independence, and he later served as Opposition Leader in Parliament. B.R. Ambedkar and Mahatma Gandhi argued over the appropriate strategy for securing rights for lower castes throughout their political careers and engagement in the independence struggle. Gandhi wanted to change Hinduism from within, retain the lower classes in the fold, and avoid giving them special privileges. B.R. Ambedkar, on the other hand, wished to guarantee the rights and representation of lower castes [9], [10].

The socio-political philosophy of B.R. Ambedkar

B.R. Ambedkar is one of those historical characters about whom many know just a little and very few comprehend a lot, while Ambedkar the academic is still largely unexplored. As a member of the Constituent Assembly and the Chairman of the drafting committee, he was crucial to the creation of India's liberal constitution in 1950. He established a branch of Protestant Buddhism known as "Navina," which is Sanskrit for "new way" or "new vehicle." He had a strong education, attending both the London School of Economics and Columbia. He was both a politician and a scholar. A number of B.R. Ambedkar's writings tackle society's most pressing issues. He offered a scholarly analysis of the caste system, wrote about British India's currency and finances, Pakistan's role in the partition of India, Buddhism, untouchability, comparative constitutionalism, minority rights, and federalism, among other topics. He also wrote on topics like culture and politics, anthropology and history, law, jurisprudence, religion, and society. His breadth of interest and breadth of expertise were really impressive. He often differs with Gandhi on the best ways to solve social injustice and assure it in India during the 20th century and the current struggle.

The issue of incorrectly idealised social connections, which endangered all of humankind and rocked the foundations of a moral and fair social order, was B.R. Ambedkar's principal preoccupation in life. His life's unfinished task was to ignite in others a desire for justice and equality. He genuinely believed in practical knowledge rather than speculation, and his socio-political life was primarily dedicated to growth and evolution under the circumstances and events that were prevalent in Indian culture. His knowledge effectively overturns socially built superstitions, historically ingrained dominances, religious dogmatism, and traditionalism. He never conceived of any socio-cultural reality structurally or individually, but always as a whole. In the modern context, Ambedkar's intellectual and sociopolitical battle has produced fruitful grounds that elevate underprivileged people and construct a socially inclusive platform. He believed that casteism, a historical example of structural discrimination, was intertwined with Hindu society's social, economic, cultural, and political structures. Compared to other intellectuals, B.R. Ambedkar had a critical view on federalism. He believed that the comparative approach was the best way to examine the similarities and differences between the federal systems in India and other parts of the globe.

The political philosophy of B.R. Ambedkar is focused on actual human challenges and problems rather than only on abstract and moral concepts. He had the opinion that people are always evolving and developing. He goes on to remark that a guy is what his mind creates him to be. In other words, every man has a free will that should be respected and permitted to act and respond as it sees fit. It should be given the chance to grow completely so that everyone may express their unique selves without feeling inferior or subjugated. Timothy draws attention to the fact that some of B.R. Ambedkar's most well-known works, such as *Annihilation of Caste*, *The Buddha and the Future of His Religion*, and *The Buddha and His Dhamma*, alter the conversation about social reality. Ambedkar made an effort to provide a cogent explanation of religion's essence and how it relates to politics and power. He contends in *Annihilation of Caste* that Hinduism is a religion of rules, a collection of ceremonial laws that are predicated on the caste system's untouchability and hierarchy. According to B.R. Ambedkar, caste is the fundamental element of Hinduism, and untouchability is one of its distinguishing traits. He maintains that since untouchability is a natural characteristic, caste cannot be changed. Ambedkar maintains that certain customary rules and norms, which are particular and different, serve as the foundation for caste as a system of social and economic governance or structure. His lifelong goal was to create an equitable society and combat socially created injustice using every tool at his disposal.

CONCLUSION

About the biographies of Gandhi and Ambedkar, as well as their thoughts on nonviolent resistance, social equality, justice, and the empowerment of underprivileged groups. Gandhi and Ambedkar had a great commitment to establishing an equal society in India via democratic values, a secular outlook, and respect for all cultures and religions. We have also looked at how Mahatma Gandhi envisioned India as a country founded on egalitarianism, secularism, pluralism, and the empowerment of the weaker groups. In addition to Ambedkar's involvement in the creation of the Indian Constitution, we have enlarged on Ambedkar's intellectual imagination and contributions to society's welfare, particularly in opposition to the structural marginalisation of Dalits in particular and oppressed classes in general.

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CHAPTER 3

EXPLORING THE IDEOLOGICAL IMAGING OF INDIAN CIVILIZATION

Sonia Jayant, Assistant Professor
Department of Computing Sciences and I.T, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh
India, Email Id- soniaj.jayant@gmail.com

ABSTRACT:

This chapter has covered the very vivid depictions of Indian civilization. First things first: the definitions of terms like "ideology," "ideological imaging," and "ideological imaging of Indian society." The philosophical foundations of fundamental aspects of Indian ideology, such as nationalism and pluralism, were examined. It is easiest to understand India's pluralism in terms of its Unity in Diversity. Objectively speaking, regional national awareness and pan-Indianness coexist. The argument made in the next section is that Indian culture stands out from other civilizations due to its continuity and plurality, accommodating ethos, and composite nature. The third portion examines the intellectual underpinnings of India's social development, modernisation, and preservation of tradition. According to this, tradition and modernity coexist in India rather than being mutually exclusive. The logical parameters within which the more particular processes of social change in India might be seen and characterised are provided to us by the causal forces, substantive domain, contexts, and direction of change.

KEYWORDS:

Ideological Imaging, Civilization, Organizations, Philosophical, Society.

INTRODUCTION

According to the famous poet Allama Iqbal, "Saare jahaan se achha Hindustan hamaraa" is a wonderfully lyrical and accurate representation of Indian civilization. Indian society has persevered despite social and cultural variety, social, ethnic, caste, and religious plurality, various national movement streams, divergent party leadership philosophies, and ideological divergences. Volumes of historical writing are needed to describe the shifting social, political, and cultural landscape of post-colonial India and to describe the condition of Muslims in India throughout history. It is so challenging to provide a comprehensive picture of India's structural and cultural area. This section aims to describe the ideological representation of Indian society. This article goes into great detail on the concepts, ideas, and descriptions related to a large civilization with a complex structure of big and little traditions, as well as a culture of plurality and nationalism of its own. The models of modernisation in India are said to differ depending on the ideologies chosen, according to another argument. It is also considered important to observe how contemporary Indian values are blending with historic norms to create a composite norm that sustains the process of societal development.

Ideology is generally considered in sociology to relate to the whole viewpoint that a person or society has about their culture, values, beliefs, assumptions, common sense, and expectations. Ideology is a set of ideas and beliefs that, via their completeness and mostly internal consistency, seek to explain the reality while masking the social interests that are conveyed within. In the face of conflicting or inconsistent experience, it has a tendency to construct a closed system and preserve itself. In actuality, ideology establishes a person's identity in relation to society, organisations, and other individuals [1], [2]. The term "ideological image" refers to a distinct and unmistakable representation of society that demonstrates how individuals' attitudes, behaviours, and relationships are moulded throughout the course of

cultural space and time, as well as what occurs to society as a whole during the process of transitions and changes.

Indian Ideological Images

A long-standing national and, to a large degree, international consensus on India is that it is a great civilization with a complex structure of important and minor traditions, and that it has built itself in a culture of plurality and nationalism of its own. The success of the biggest democracy in the world with a codified constitution is led by post-colonial India. References to a secular constitution in a nation with many different faiths, a free press, an independent court, and a strong intellectual community are sprinkled throughout this success tale. The basis for many of these assertions lies in varied degrees of accurate representation of certain parts of India's economic and political realities. The ideology known as Indian Ideology is theorised and celebrated when the size at which the photographs were shot are amplified to the point where a glorified picture of India appears. The great majority of Indian intellectuals, both those living in India and those who have migrated abroad, embrace this Indian ideology of celebrating the "Idea of India," although in varied shades. A set of beliefs known as ideology aims to both explain and transform the world. In their examination of India's socioeconomic woes, Indian intellectuals are scathing: "Hunger, suffering, ignorance; inequality of all kinds, sexual discrimination, economic exploitation; corruption, commercialization, fanaticism; the growth of slums, the plundering of the environment-A thorough study of rage or disgust includes almost everything. "The Indian Ideology" by Perry Anderson links three distinct periods of modern Indian history: the Gandhian independence movement, the 1947 partition, the establishment of the Indian republic under Nehru's leadership, and Indian nationalism.

India is often described as the nation of cultural richness and pluralism, where the traditional and continuous and the formal and official coexist in harmony. These two perspectives now cohabit together, often at odds with one another and the official worldview of the day. In the midst of this controversy, Indian intellectuals explore the more recent new category of cultural landscape in the context of India's many religions and beliefs, plural communities, and cultural diversities in relation to the universal principle of sacred values and categories.

Pluralism

In order for laws and policies to be created to regulate society, it is necessary for diverse power groups to coexist and compete in a free and open marketplace of ideas. This is what is meant by pluralism. It is a kind of society where different social groups, particularly minorities, are free to preserve their own cultural traditions. In plain words, it may also refer to a condition in which members of a community who have divergent opinions coexist happily without renouncing their beliefs.

India has always been the home to a wide variety of languages, religions, tribes, ethnicities, castes, and subcastes that reflect cultural heterogeneity. In India, religious plurality faces a unique existential conundrum. The idea of religious pluralism holds that problems inside one religion as well as those between various faiths may be resolved. For the majority of religious traditions, religious pluralism is founded on a non-literal understanding of one's own religious traditions, allowing for tolerance amongst many faiths based on fundamental ideas rather than petty disagreements. It is a mindset that opposes focusing on insignificant differences and respects shared views as long as they are kept within reasonable bounds [3], [4].

Religious freedom, which occurs when all major world faiths in a given area enjoy the same freedoms of worship and public expression, is a prerequisite for religious pluralism. When one religion is granted rights or benefits that are denied to other religions, the freedom of religion

is compromised. In those nations where the state forbade or prohibited the public expression of religious belief and even punished certain sects, there was no such thing as religious freedom. The practise of plurality is relatively constrained, if not outright suppressed, in various Middle Eastern nations where the majority of people follow a single faith.

In western thought, secularism is the habit of separating the state from religion and forbidding it from meddling in peoples' religious affairs. India's notion of secularism is unique. Gandhi's interpretation of secularism, which advocates for the equality of all faiths, was developed during the Indian independence fight while keeping in mind the diverse culture and people's beliefs. As a consequence, India's pluralistic diversity is what gives rise to its secularism, which has long been and still is the country's driving force.

Nationalism

Generally speaking, nationalism is seen as a political philosophy for creating independent nation-states. Nanda claimed that nationalism is regarded differently at various levels in a multi-national society. He attempted to show that in multi-ethnic nations like India, nationalism takes both a political meaning at the national level and a cultural connotation at the local level by researching many incidents of linguistic and provincial movements in India. While the cultural connotation often emphasises the safeguarding of distinctive cultural nation/nationality in a certain provincial political area inside the common sovereign state, the political connotation generally represents the development of a sovereign nation-state at the macro level.

India must struggle to balance its attempts at national unity with the accommodation of many different ethnic identities within the confines of a single sovereign government. Due to the adoption of a secular democratic political system in free India, the job has become much more challenging. India is widely renowned for being a real maze of cultural variety and plurality. Of the many languages, faiths, tribes, races, castes, and subcastes that make up India's cultural diversity, language, tribe, and, to a lesser degree, religion, happen to be key since they not only act as strong foundations for the construction of national identity but also serve as significant markers of group identification. Language and tribal identities in India are made more salient by the fact that they are tied to a specific region, or a sense of "homeland" or "desh."

Additionally, the term "desh" denotes a country in the traditional meaning of the word in Europe, as well as a people, language, way of life, and cultural pattern. Deshpande notes that the word "desh," "nadu," and "rastra," to mention a few, are several ways that the notion of "homeland" is articulated in Indian terminology. Numerous ethnic and linguistic communities in India also have their own histories, cultures, mythologies, symbols, and values. All of these components contribute to the formation of cultural nations with strong geographical roots in India, giving her a multi-national identity. Any effort to disrupt the natural connection between language, culture, and nation will produce disaffection among the afflicted individuals given the complicated sociocultural reality. In reality, during the colonial era in India, this natural connection between land, language, and culture was shattered for the first time.

DISCUSSION

The colonial strategy of keeping "Indian India" and "British India" apart may have been intended to stymie the rise of nationalism across all of India. However, the rise of nationalism over all of India did not take long. Indian nationalism developed from a notion of anticolonial sentiment shared by individuals from different cultural nationality origins and took a liberal-political component. In actuality, the nationalist elite, which consisted of diverse cross sections of the Indian middle class, was primarily responsible for articulating the pan-Indian national consciousness.

Nationalism in India was present at both the regional and national levels in addition to the all-Indian level. The regional national consciousness, in contrast to the pan-Indian national consciousness, arose as a kind of cultural nationalism trying to safeguard "homeland" in relation to other ethnicities in the nation. The regional cultural nationalism was distinct from the pan-Indian political nationalism, which sought India's independence and the creation of the Indian nation-state, in this regard. The notion of a "pre-existing nation" defined in terms of a distinctive culture, shared history, unique language, and shared geography also contributed to the development of the regional national consciousness. As a result, India's cultural nationalism has its roots in colonial times. The creation of artificial provincial groupings in colonial India was primarily blamed for the growth of this kind of cultural nationalism.

Like other colonial experiences, British colonialism created administrative provinces in India as well, although these provinces did not correspond to the geographical distribution of ethnicities and their socio-cultural affinity. In other instances, several nations coexisted in the same provincial unit. For instance, the Bengal presidency included a variety of ethnic groups, including Bengalis, Oriyas, Assamese, Maithilis, Bhojpuris, and a number of tribal groups. The Marathis, Gujaratis, Kannadigas, and Konkanis made up the Bombay Presidency, while the Tamils, Telugus, Malayalees, and Kannadigas lived in the Madras Presidency. In certain other cases, individuals of a specific nationality were divided between two or more provincial entities. Smaller ethnicities were forced into a minority status through juxtaposition, and some countries' territories and cultures were divided as a result of apportionment. Language, culture, and territory were disconnected as a result of cultural and geographic fragmentation. As a consequence, tension and conflict emerged in both situations: in the juxtaposition scenario, conflict arose from the dominance of one country over another; in the apportionment scenario, tension arose from a fear of losing one's "homeland" and, therefore, one's identity.

Under advantageous colonial circumstances, the mainstream nationalities—those whose culture and territory were not fractured and who also happened to be in the majority—emerged as the dominant nationality. The language and culture of the controlled and peripheral ethnicities suffered major risks while their own culture and language grew thanks to imperial sponsorship. Additionally, the disadvantaged nations saw the primary reason of their economic and political disadvantage as the subjugation of their cultural identities to the mainstream.

Several cultural nationalisms emerged in colonial India out of the very concern of defending and maintaining one's cultural identity within a culturally congruent provincial unit. Examples include the emergence of national awareness among the Oriyas, Sindhis, Assamese, Telugus, and Malayalees as well as the Jharkhand tribes' declaration of their tribal identities. As was previously indicated, the regional cultural nationalisms were pursued concurrently with the anti-colonial national struggle for India's freedom. In the case of India, this dual nature of nationalism has been covered in a number of works. A.R. Desai, for instance, observed that the struggle of the nations for self-determination took critical importance from the viewpoint of the unified national movement for India's independence. This theory has recently been rather unambiguously reaffirmed in several recent Indian discussions about national identity. For instance, M.N. Karna notes that pan-Indianness objectively coexists with the regional national consciousness and that both language and geography have formed regional national identity in India [5], [6].

The Civilization of India

The continuity and complexity of Indian culture, as well as its tolerant attitude and composite nature, set it apart from other global civilizations. As a result, according to Sunil Khilnani, "the founding notion of India was never merely a dedication to abstract principles or ideas - of

pluralism and democracy - but was anchored in a realistic grasp of the compulsions and restrictions of Indian politics. No more than their counterparts elsewhere, Indians are extremely self-interested individuals who are reasonable, principled, or even particularly tolerant. He adds that the concept of India is neither uniform and monolithic. In actuality, no one thought, or even a smaller idea centred on a single attribute, can reasonably aspire to embody the many passions, rages, and dreams of one billion Indians. The fact that India has continued to be a democratic, tolerant, and open-minded state throughout the last 50 years is what has given contemporary India its unique personality. They are able to learn how to coexist because to it.

Indian culture has existed for more than 5,000 years. In this short period, we have absorbed a wide variety of civilizations, ethnicities, warriors, and marauders. Here were written the Vedas, Puranas, and Upanishads. India spread spiritual wisdom to the globe. River banks, namely the banks of the Ganges and Indus rivers, are where India's civilisation is said to have started. The Indus River is where India gets its name. One must do research based on categorization, cultural essence, and cultural communication in order to comprehend civilization. N.K. In order to comprehend Indian society, Bose and Surajit Sinha, Bernard S. Cohn, and others use a civilizational approach. They have made an effort to investigate the antiquity, continuity, and interconnection of numerous Indian constructions. To get a clear and historically framed portrayal of religion, caste, village, state creation, land relations, and other topics, they evaluate the structural foundation of every civilisation.

They believe that a social system, a country, or a civilisation must be understood in the context of history and civilization. According to Majumdar, "So far as the evidence is concerned, there can be no shadow of a doubt that Indian civilisation shows itself in a method and a shape completely distinct from that with which we are accustomed in the rest of the world. In order to evaluate India's culture and civilisation, we must thus assume a different perspective on its past and a distinct set of ideals. The conflicts and conquests, the expansion and decline of empires and states, and the emergence of political ideologies and institutions should not be considered the main focus of our study and should instead be given secondary consideration. The advancement of social and moral ideas, as well as the general advancement of those humanitarian ideals and institutions that constitute the distinctive feature of India's spiritual life and her greatest contribution to global civilization, should instead receive more attention.

"Our real ties are with the Bharatavarsha that lies outside of our textbooks," says Rabindra Nath Tagore. Our soul loses its anchor if the history of this connection over a sizably long period of time is lost. We are not weeds or parasitic plants in India, after all. Our roots, thousands of them, have taken up residence in the very centre of Bharatavarsha for many centuries. Unfortunately, the history we are required to memorise causes our youngsters to forget this very reality. We seem to be insignificant in India.

India's Social Modernization And Change

According to Yogendra Singh, societal transformation is a "ideology." Yogendra Singh addresses two different kinds of social change trends in contemporary India in his book "Social Change in India": Crisis and Resilience. "First, there has been a significant change in the social structure without concurrently bringing about a structural change in the society," he writes. Tensions occur, and societal crises often develop as a consequence. According to him, Indian civilisation has always been based on the principles of holism, hierarchy, continuity, and transcendence and its character has been influenced by orthogenetic changes and changes in its Great Tradition and Little Traditions, but the forms of the institutions remained unchanged as the endogenous changes were confined only to 'S'. Second, there has been a sea-change in the people's subjective domain or consciousness in respect to social change. The encounter with

western civilization in the 17th century, which started with the colonisation process, was what brought about the true shift. The previous experience with Islam only served to strengthen the tradition since Islam was a historic religion in which Hindu and Islamic traditions were combined. As most Muslims were Hindu converts, the Indian subcontinent's Islam likewise absorbed the traits of hierarchy. Both faiths shared the feudal system in terms of political organisation. In spite of their divergent doctrines, there existed a syncretic interaction between the two faiths on the Indian subcontinent. Modernism and social transformation are two distinct concepts, particularly when considering traditional civilizations. Social transformation is possible even in the absence of contemporary or pre-modern development. Therefore, it would be unfair to Indian society's basic structure to evaluate change in Indian society from the viewpoint of western development. Without adopting any contemporary concepts of change, the Indian social structure was experiencing changes that may be understood via qualitatively unique evolutionary differentiation.

The shift in Indian society is *sui generis* and cannot be analysed from any one viewpoint owing to the existence of cultural variety and the varying impacts of modernity on different cultures. It draws aspects from many theoretical understandings and practical experiences. According to Yogendra Singh, the following theoretical approaches may be used to analyse social development in India:

1. Both inside and outside of the social structure or tradition, one should look for the causes of social change. We believe Redfield and Singer's notions, which distinguish between heterogeneous or external and orthogeneic or endogenous causes of change, to be especially helpful in this regard.
2. In order to draw attention to the need of monitoring changes at the level of these two relatively separate substantive domains, a difference between cultural structure and social structure is also drawn. Cultural structure has once again been further separated into the categories of the minor tradition and the big tradition, following Redfield. Similar to how the social structure is split into micro- and macro-structure categories.
3. These differences result from the necessity to concentrate on the settings that would allow the breadth and depth of change processes to be assessed.
4. The final representation of the direction of development is a linear evolutionary shape, moving from "traditionalization" to "modernization". Traditionalization refers to the whole spectrum of adjustments made to social and cultural systems under the control of orthogenetic patterns. Similar to modernization, heterogeneous contacts result in a net balance of changes.

The logical parameters within which the more particular processes of social change in India might be seen and characterised are provided to us by the causal forces, substantive domain, contexts, and direction of change. Y Singh has identified these particular processes and the pertinent ideas defining them in the form of a paradigm. During the examination of change relative to the relevant substantive domain, Singh looks at the importance of the particular ideas.

Yogendra Singh views the social transformation process from two angles: structural and evolutionary. Modernization is seen through the flow of these values, and their influence determines the kind and scope of the transformation. Structural changes are visible via the variables of social mobility, technical modernity, secular institutions, changes in norms and value systems, etc. Modernization is seen through the flow of these values. An evolutionary viewpoint, however, is predicated on theoretical notions, and these notions may either be structural-functional or dialectical. The "breakdown" of existing institutions is seen as the necessary condition for change in the dialectical approach, and changes in psycho-neurological

elements are not taken into account. From the sub-human to the human and beyond, the structural-functional paradigm views development as a continuous process. Modernization, according to Talcott Parsons, "follows a 'evolutionary universal' model." He regards social agencies as being in a state of homeostasis, and revolution as the collapse of this equilibrium [7], [8].

Modernization and Preservation of the Past

Like social change, modernization is both an ideological and composite term. The models of modernisation differ along with the philosophies selected. Because of its composite structure, this notion is widely used in the language of social sciences and is related to terms like "development," "growth," "evolution," and "progress." Particularly when we look at the modernization ideology in India, the fundamentally problematic notion of modernization in the Third World countries is ideological. Louis Dumont discovers the relative independence between prevailing custom and unwavering principles. The caste system, families, villages, and communities were among the pre-colonial institutions in India that still had their original forms. Modernization did, however, provide uniformity to elite institutions, but the 'trickle down' impact is not apparent since the social foundation for these elites' recruitment was small. Following reforms, these bases became wider and the elite culture gained notoriety in metropolitan areas.

Modernity cannot be understood in a vacuum without tradition. Therefore, it is essential to understand how contemporary values are blending with established norms and create a composite norm that will sustain the process of social transformation. As such, the "Indianization of modernity," as described by Marriott, should be viewed historically. Traditions and modernity are found in the same context, where traditional roles are giving way to current conventions while maintaining their own relevance. For instance, the Islamic influence on India's cultural structure is a significant heterogenetic source of cultural synthesis and change, and its importance can be recognised at both the level of small and large traditions. The dominant foreign cultural influence on India after this has been westernisation, and both the small and large traditions are affected by this.

Making a difference between macro- and micro-structures can let us talk about the changes in social structure more effectively. Macro-structures include things like bureaucracy, business, markets, leadership, political parties, etc. These are made up of role connections with limits that extend over all of India. In contrast, there are little restrictions on how far role ties and obligations may be extended in micro-structures like kinship, family, caste and sub-caste, tribe, etc. The benefit of the integrated approach, as shown by Singh via a schematic organisation of notions of change, is that it is thorough and theoretically sound.

Singh has examined the many and intricate processes involved in modernisation in India, the forces unleashed as a result, and their impact on the stability, innovation, and growth of India as a dynamic country and composite civilisation in the book "Essays on Modernization in India." Singh illustrates the difficulties and paradoxes that India faces as it attempts to modernise by providing a comprehensive viewpoint. Does modernisation have its own history or can it be seen as a universalistic process? What are modernization's fundamentally cognitive and cultural correlates? Can its significance be evaluated experimentally on a social structure substructure and be seen as a scientific and practical idea in social science? What steps are taken to modernise India's political, cultural, social, and educational systems? What fresh social, political, and cultural contradictions emerge as a result of these ongoing processes? And how do these factors contribute to India's continued stability, unwavering inventiveness, and progress as a vibrant country and composite civilization? Yogendra Singh separates a quarter-

century of Indian sociology, from 1952 to 1977, into four heuristic categories in an important article on ideology, theory, and method:

1. 1952 to 1960, a time of invention and adaptation;
2. 1960 to 1965 - a time of notable changes in theoretical goals and the beginning of certain crucial conflicts in Indian philosophy and ideology Sociology;
3. 1965 to 1970, a time of significant development in new theoretical and substantive contributions as well as sociological self-awareness; and
4. The years 1970 to 1977 marked a new level of maturity and the expansion of knowledge.

These four stages, according to him, correspond to four different sorts of theoretical advancements in Indian sociology. The following theoretic orientations:

1. A philosophically-based theoretical perspective
2. A cultural perspective
3. Orientation in structural theory
4. A dialectical-historical perspective

The contributions of Radhakamal Mukerjee, D.P. Mukerji, and A.K. are linked to the philosophical perspective in Indian sociology. Saran. According to Singh, this tendency has had little effect on the theoretical foundation of Indian Sociology. It's fascinating to notice that despite these experts' great research, their influence is rather little. The influence of western sociology was spreading, and the rigorousness of philosophy seemed less demanding than the factual foundations of society knowledge.

CONCLUSION

The complex and numerous facets of Indian civilisation, philosophy, and social evolution have been thoroughly explored in this chapter. It started by offering explanations and debates of basic terms like ideology, ideological image, nationalism, pluralism, and the distinctive fusion of tradition and modernity that distinguishes India. The chapter emphasised how India is united in its variety and how different regional identities live peacefully with a more general sense of Indianness. The debate over Indian ideological representations brought to light the nuances and differences in how India is seen both domestically and abroad. It was noted that although there is general agreement on India's rich cultural past and diverse society, there are substantial variations in the degree to which these goals are actually realised. In short, this chapter has given an in-depth analysis of the complex web of Indian civilisation, philosophy, and social progress. It underlines the need of comprehending the nuanced and complicated social and cultural environment of India, as well as the conceptual underpinnings that support our comprehension of this dynamic and varied country.

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CHAPTER 4

UNVEILING INDIA'S ETHNOGRAPHIC TAPESTRY: UNDERSTANDING UNITY, DIVERSITY, AND TRADITIONS

Sandeep Verma, Associate Professor
Department of Computing Sciences and I.T, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh
India, Email Id- dr.sandeepverma2003@gmail.com

ABSTRACT:

This lesson explores the idea of an ethnographic picture as a conceptual framework or descriptive category, highlighting the significance of this notion as a tool for data collecting in anthropological research. It covers topics like India's Unity in Diversity, Village India, Caste, Tribes, Religion, and the contrast between Little and Great Traditions in Indian culture to further define the ethnographic picture of Indian civilization. Indian ethnographic representations are examined historically, from British colonial endeavours to modern viewpoints. Through anthropological perspectives, this thorough investigation highlights the richness and variety of Indian society. First, the notion of image was clarified in this lesson as a mental construct or descriptive category. Next, terms like ethnographic image and, in particular, the ethnographic image of Indian society, were clarified. The discussion moved on to the aspects of the ethnographic picture of Indian society, including India's Unity in Diversity, Village India, Caste, Tribes, and Religion. The last portion, which came before the conclusion, described the characteristics of India's Little and Great Traditions.

KEYWORDS:

Caste, Diversity, Tapestry, Tradition, Unity.

INTRODUCTION

The term "image" in this context may not necessarily refer to anything visible, such as a picture taken with a camera, a film made with a telescope, a microscope, or another equipment, or something shown on a computer or video screen, or even a map or geometric drawing. The "image" is another method of data collecting. The protrusion that a person adds to anything or a mental construct is called the image. Based mostly on that person's previous or observed experiences, a picture may be created about the physical world from their viewpoint. After finishing a book, for instance, a person could develop a picture of it. Similar to this, one can tell you firsthand how a family in Mizoram and a family in Madhya Pradesh would react differently to the birth of a female child. The concept of the picture is a key tool for ethnographers to gather data since it gives a comprehensive cultural portrait of the area and topics that takes into account both the participant's and the researcher's points of view. Additionally, it may help develop need-based, implementable improvements in the society under study and consolidate the group's requirements.

This unit deals with the notion of an ethnographic image as such and an ethnographic image of Indian society after the preceding unit defined the idea of an image as a mental construct or a descriptive category. The next part discusses the fundamental representation of India's unity in variety, rural India, caste, tribes, and religion while outlining the ethnographic picture of Indian society's limits. The characteristics of little and large traditions in Indian culture were covered in the last portion of this subject.

Figure From Ethnography

A methodological framework known as a "ethnographic image" is a precise representation of the characteristics of a people, culture, community, their ethnogenesis, and environment. The

technique of recording a group's culture through the subject's own viewpoints is known as ethnography. Anthropology is an interdisciplinary field that encompasses the social and cultural branches of Anthropology, Culture Studies, Sociology, Communication Studies, Social Work, Education, Folkloristics, Religious Studies, Geography, Criminology, History, and Museology.

An ethnographic image is a symbolic representation or genuine impression that a person, a group of people from the same community or culture, an organisation, or a product gives to the general public about their admirable qualities. The concept of an image depends on the imagination, which is used and used to reflect on the patterns of the group's thoughts and beliefs communicated via language or other activities, as well as how they behave in their groups as stated by their behaviours and which the researcher saw. The picture shows a person's viewpoint, experiences, and influences as a single entity, and as a result, the person may serve as a representative of this image within the group being studied. Interpreting the purposes and significance of human behaviour is a component of data analysis. Realist ethnography and critical ethnography are two prominent types of ethnography that have been introduced into academic discourse in an effort to change how people currently see society, culture, history, traditions, and ethnic diversity [1], [2].

Ethnographic research may take on a variety of perspectives, from a realist one in which behaviour is observed to a constructivist one in which the researcher and subjects socially build knowledge. Research may vary from an objectivist narrative detailing "the interplay of individual agency and social structure" to an interpretivist narrative portraying fixed, observable behaviours. Researchers that use critical theory focus on "power dynamics within the researcher-researched relationships and the connections between knowledge and power."

India's ethnographic image

The 'The People of India' project, launched by British India to research Indian society, culture, caste, and folklore, has the first description of the country's ethnographic picture. Between 1868 and 1875, two competent British East India Company employees with anthropology training, John Forbes Watson and John William Kaye, put together the 8-volume book *The People of India*, which included 468 pictures with captions depicting the various castes and tribes of India. Lord Canning, the former Governor-General of India, had the idea for the collection of photos for his and his wife's personal edification, which is where the project got its start.

The project's main goal was to get a deeper grasp of the traditions and beliefs of the individuals they would be using as a strategic control group. As a result, it was a visual record of "typical" physical traits, clothing, and other features of local life, together with summaries of what was considered to be the "essential characteristics" of each tribe. The Census Commissioner for the 1901 Census of India, Herbert Risley, continued the project in 1908 and published a second book titled "The People of India," which had 25 pictures on the races, castes, and tribes of India. The overall tenor and the conclusion that their people had been portrayed unjustly and coldly left many members of the Indian elite disappointed. J. H. Hutton's 1944 book *Caste in India*, the last of this kind of study by British ethnographers and administrators, was released. In addition to the intrinsic variety of national traditions, the contributions of other national traditions whether American, Indian, French, or British anthropologists have had a multiplicity of impacts on the ethnographic picture of India. The following themes were emphasized similarly in both the western and Indian ethnographic representations of India:

1. Diversity in Unity
2. Village India
3. Caste

4. Tribes
5. Religion
6. Little and Big Traditions.

Diversity In Unity

India's diversity and unity have been represented in many ways. India is one, from Kashmir to Kanyakumari. The finest example of unity in variety is seen in Indian society. India is a lively mix of many cultural customs, races, ethnic groups, geographical areas, and faiths. An unlimited array of symbols and rituals were present in ancient Indian civilization. Ancient India placed a high importance on the fine arts. It is stated that India is the mother of history, the great-grandmother of tradition, the birthplace of the human race, and the origin of human speech. Humanity, tolerance, solidarity, global brotherhood, secularism, and a close-knit social structure are values held dear by Indian culture. Despite the violence of the Muslim conquistadors and the reformist fervour of the British, Portuguese, and Dutch, Indians have managed to hold onto their humility and simplicity. Indians stand out for their humanity and calm demeanour, which are absent from their values and convictions. Indian society has managed to remain cohesive despite a number of differences based on caste, regions, race, languages, religion, and colour differences [3], [4].

The first findings of their ethnographic project were given in a book by McKim Marriott named *Village India*, as well as its twin *India's Villages* by Srinivas. Indian "civilization" was positioned in Marriott's research from a grassroots empirical standpoint. The chapter by Srinivas in *Village India* is a prime example of a description of "social structure." He views his study hamlet, Rampura, which is a pseudonym, as "a well-defined structural entity." He looked at the interdependence between local castes and how they are on the one hand divided by commensality norms and on the other by occupational specialisation and patron-client connections. According to him, the ruling caste serves as the village's uniting force.

DISCUSSION

India's rural ethnographic imagery has contentious features as well. "India's" village was not seen by Kathleen Gough as a "well-defined structural entity." She saw the severe social repercussions of abrupt economic change, including declining village cohesion and rising caste conflict, particularly the contestation of Brahmanical authority in Kumbapettai, a hamlet in Tamil Nadu's Tanjore District. Similarly, issues of domination and authority in *Village India* were of primary interest to André Bêteille, Gerald D. Berreman, Joan Mencher, and Frederick G. Bailey. A village is not a neatly separable social and conceptual package," argues Mandelbaum, "but it is nonetheless a fundamental social unit." According to the French sociologist Louis Dumont, the phrase "village community" has three different meanings: political society, group of co-owners of the land, and symbol of traditional economics and polity, a tenet of Indian patriotism. Therefore, in this viewpoint, India's village community has contributed to India's politics and economy. A village is much more than simply a place, much more than just a group of homes, streets, and fields.

Indian villages were referred to as "little republics" by British authorities at the beginning of the nineteenth century. They believed that Indian villages had a straightforward form of administration and were independent economic entities. Indian villages must send their young men to fight in the battles and offer the monarch a portion of their harvest. According to British administrators, Indian villages are uninterested with who is in charge of them apart from these two limitations and do not meddle with higher echelons of political power. One of the first administrators of British administration in India, Sir Charles Metcalfe, wrote a report that is the source of the traditional quote, which is often republished, on the Indian village as a

monolithic, atomistic, unchanging entity. The first line of the chapter reads, "The village communities are little republics, having almost everything they want within themselves and nearly independent of any foreign relations." It continues by stating that despite wars, government changes, and other calamities, the community as a whole always manages to survive and thrive. These jatis number in the hundreds, and each has its own unique set of laws, traditions, and political structures. The fourfold division of Hindu society into Brahmans, the priestly and scholarly elite; Kshatriyas, the warriors and rulers; Vaisyas, the farmers and merchants; and Sudras, the peasants and labourers, is referred to as Varna. Untouchables, also known as Panchamas, were the lowest class of Sudras and were responsible for the most arduous work.

Intercaste relationships in Kishan Garhi village are seen by Marriott as "a kind of tournament among the 24 teams castes that make up this village society." Gaining "dominance over others through feeding them or securing dependence on others by being fed by them" is the players' objective in this competition. The issue of caste rigidity has also been discussed by M. N. Srinivas. He saw a great deal of fluidity and movement in the caste systems of the Coorgs of South India while conducting an anthropological study of them. He contends that the caste structure is not inflexible, with each component caste's position being locked in place for all time; rather, mobility has always been possible, particularly in the intermediate levels of the hierarchy. Groups born into lower castes have always had the option to "rise to a higher position by adopting vegetarianism and teetotalism," or to accept the upper castes' traditions. Caste relations are complicated and flexible, and the idea of "Sanskritization," or the adoption of upper-caste standards by lower castes, addressed these issues.

The whole caste system, as it has been passed down to us, exhibits undeniable proof of Brahminical origin, according to German indologist Max Muller. According to Muller, the caste system has been most strongly supported by Brahmans. The severe divides in Hindu society are a result of them. Those who challenged the caste structure and their dominance were ruthlessly punished. Caste groupings, occupations, and rituals have changed as a consequence of the concept of inclusion and exclusion, seclusion or rejection based on birth and endogamy. S. V. Ketkar regards caste as an organic social system that is based on hereditary membership and endogamy. The harmony of ties between various caste groups is referred to as the organic character of caste in this context. According to Emile Senart, a caste system is one in which a society is split up into a number of completely separate and self-contained entities, with the interpersonal connections between them being ritually decided on a scale [5], [6].

According to K.L.Sharma, the caste system has never been a fixed one. The existence of hundreds of castes, subcastes, and many clans and subclans inside each of these castes is evidence of the caste system's diversity, differentiation, and change. Caste has become not just an adaptation but also a living representation of social connections as a result of intercaste and mixed marriages, migration, changes in employment, the Buddhist movement, the influence of Islam, the influence of the British, and several other reasons.

TRIBES India may rightfully claim to have the world's biggest "tribal" population. The majority of India's tribal people reside in mountainous or wooded rural areas with little population and challenging communication. From high valleys close to the spine of the Himalayas to southernmost India, they are found. From West Bengal, Orissa, and Bihar on the east, to central India, to the upland regions of Rajasthan, Gujarat, and Maharashtra on the west, lies the primary tribal areas. The major activities of the tribes include shifting cultivation, forestry and food collecting by hunting, established agriculture, agricultural labour, animal husbandry, and domestic industry, notwithstanding the stark socioeconomic and cultural

disparities among the tribal people scattered across India. According to D.G. Mandelbaum, Indian tribes have the following traits: kinship as a means of forming social bonds; a lack of hierarchy among men and groups; a lack of powerful, formal organisations; a communal basis for land ownership; a segmented nature; little value placed on surplus accumulation; a lack of distinction between form and substance of religion; and a unique psychological make-up for enjoying life.

A strong sense of identity unites the tribal people. Tribal life has unique characteristics such as language, kinship, magical ceremonies and practises, pattern of residence, eating patterns, and ways of living. In tribal communities, kinship rules the main spheres of social, economic, and political life. Kinship serves as the foundational connection for tribal culture as a whole. Dependency and subordination among males are reduced, and individual equality as kinsmen is established. Affinal connections have a smaller role in the core web of agnatic links. Tribal societies are compact. According to their social relationships, they have their own morals, religion, and worldview. By considering their historical, ethnic, and socio-cultural linkages, B.K.Roy Burman separates tribal tribes into five geographical divisions. These are listed below. Assam, Arunachal Pradesh, Nagaland, Manipur, and Tripura make up the North-East of India. The Sub-Himalayan region of North and North-West of India includes the hill districts of Uttar Pradesh and Himachal Pradesh.

The centre, northeast, and southern parts of India are home to the Scheduled Tribes, often known as adivasis. Long before the Aryans came in India about 1500 B.C., there were many of these different tribes living there. Nevertheless, with the arrival of the Aryans, followed by the Muslims and the British, the tribal people became socially and geographically isolated. The Scheduled Tribes are made up of more than 650 tribes that speak over 600 different languages. They practise a variety of religions, some of which are animism and others which are Hinduism, Islam, or Christianity. Most tribal people differ from the majority of the country's Hindu population in terms of their social customs [7], [8].

In addition to being socially and physically secluded, tribal tribes have traditionally had little political representation. Additionally, the economies of their home areas have been undeveloped. The Indian Constitution's designation of scheduled tribe status has resulted in reserved seats for tribal people in legislative bodies like the parliament as well as employment reservations in the public service and educational institutions. Some of the noted scheduled tribes in India comprise: Andamanese, Bodo, Bhils, Chakma, Dhodia Tribes of Gujarat, Gonds, Khasis, aboriginal people of Lakshadweep, Kurichiya, Kurumbar, Tripuris, Mizos, Mundaris, Nagas, Nicobarese, Oraon, Santals, Todas, Maldharis of Gujarat, Cholanaikkan, Warli, Kisan Tribe, Dongria Kondh, Bonda, Kutia Kondh, and Bishapus .

Religion

India's population has long been recognised for its religious variety. Although there is no recognised state religion in India, religion is an integral part of everyday life. India's unity in variety is so evident in the area of religion as well. Hinduism, Islam, Sikhism, Christianity, Buddhism, Jainism, Zoroastrianism, Judaism, and the Bahá' Faith are the main faiths practised in India. India is a country where people from all cultures and faiths coexist peacefully. The enjoyment of holidays is a manifestation of this unity. All of India's faiths and civilizations convey the message of love and brotherhood.

The religions of India are festivals of shared sentiments that unite people, whether it is the congregating of the devout, bending in prayer in a mosque courtyard, or the congregating of lights that light up dwellings at Diwali, the joy of Christmas, or the fraternity of Baisakhi. In this interesting and multifaceted country, people from all of India's many faiths and

civilizations come together in a shared spirit of brotherhood and amity. Some researchers look for linkages between religion and power at the anthropological level. According to Dumont, the fundamental principle of Indian civilization is the distinction between pure and impure, which is embodied in the Brahman priest's role in the Varna model. This ideal in the philosophy embraces power, which is symbolised by the kshatriya varna or the monarch, rather than just being its opponent. Therefore, religion, the good, and the Brahman stand in for society as a whole. According to Dumont, power is always superior to religion on an ideal level, but on a practical one, the opposite may be true, with the monarch being more powerful than the financially dependent Brahman priest. The two conclusions Dumont derives from his examination of the varna paradigm are the higher, all-encompassing value of purity and the sharp separation between religious rank and authority.

The importance of religion in understanding subaltern agency is emphasised by Ranjit Guha. According to Guha, "the Santal revolt of 1855 was mostly a religious uprising. The idea of power that motivated it was composed of explicit religious concepts and communicated via actions and words. It wasn't that the religion that was a form outside of it contained power. In this situation, the only way to discuss insurgency is as a religious awareness. In Indian civilization, religion is treated seriously in order to create communities or social groupings. Religion-followers in India have established "communities," or groupings, who live and worship in different social circles but generally cohabit amicably. As a result, when conflict arises between groups, it is referred to as "communal" conflict. In a subsequent unit, communalism will be covered.

Great And Small Traditions

The twin concepts of Little Tradition and Great Tradition were created by Milton Singer and Robert Redfield when they were researching the origins of Indian civilisation in Madras, now known as Chennai. Tradition refers to the verbal transmission of knowledge, ideologies, and practises from one generation to the next. In other words, tradition refers to the ingrained customs, beliefs, and practises that have been passed down within a social group through time. Along with attitudes, enduring social patterns, and sociocultural institutions are included in this. The educated, literate, and reflective few who are capable of assessing, interpreting, and reflecting cultural knowledge are connected with great tradition. A corpus of knowledge known as great tradition serves as the knowledge's guiding light. Contrary to this minor tradition, the belief system, the institutions, and the corpus of folk-lore of the people and/or the uneducated peasants who absorb cultural information from the great tradition include proverbs, riddles, anecdotes, folk tales, legends, and myths. The continuity of the folk/peasant and elites' or literati's shared worldview via cultural performance and their cultural outputs is a reflection of the oneness of Indian civilisation. The institutionalisation of cultural performance revolves on the framework of both important and minor traditions.

India has a number of important tradition hubs and a network of cross-cultural relationships. This connection is built on shared cultural values and ideologies. Cultural acts with long histories and those with short traditions vary from one another. While the worlds of minor traditions are folk/peasant and local renditions of textual knowledge and cultural performance, the realm of great tradition symbolises the textual or Shastriya subtleties. When it comes to corporate bodies that are involved in inculcating and regularly disseminating cultural knowledge, such as caste, sects, teachers, reciters, ritual leaders, priests, cultural performers, religious preachers, etc., great tradition refers to the persistence of significant arrangements of various roles and statuses that appear in these corporate bodies.

The little tradition of its own role incumbents

Folk artists, folk musicians, story-tellers, riddle-tellers, street singers, mendicant performers, interpreters of proverbs and puzzles, street dancers, astrologers, fortune-tellers, and medicine men. The body of knowledge that they include is from various religious texts, such as mythology and epics. The elementary school teacher in a community is important in terms of little tradition knowledge. He himself plays a variety of cultural roles and, with the aid of village elders, organises a range of folk performances, mythological plays, dramas, recitations of sacred texts, and prayers accompanied by folk music that serves the dual purposes of enlivening the audience and encouraging the singing of devotional songs. The former is a spiritual responsibility, whereas the later is a secular act intended to relieve the tension and pressure that the peasants sometimes experience.

In very secluded tribes, the two traditions are difficult to tell apart. We discover absolutely nothing regarding any esoteric part of religion or philosophy among the inhabitants of the Andaman Islands. As much as any other individual, an older person may be more likely to be knowledgeable than others. In how they view religion, laypeople and experts have different perspectives. When it comes to civilisation and peasant society, respectively, the distinction between big tradition and little tradition in a primitive tribe is identical. A proto-dimension of peasant society is the folk or tribe community.

Marriott emphasised that the vast Sanskritic heritage might be seen as a "indigenous civilization" in the North Indian setting, a body of cultural forms that were developed in an orthogenetic manner from a local pool of ideas. By contrast to other great traditions, such as Spanish Catholicism in Latin America, which were alien impositions rather than the orthogenetic extension of local culture, great tradition Hinduism therefore formed a fundamental civilisation. Even yet, these enormous heterogeneous cultures did combine with native customs to create "secondary civilizations."

CONCLUSION

The multifarious idea of an ethnographic picture has been clarified in this lesson, and its critical importance in comprehending and analysing complex civilizations like India has been emphasised. Indian culture's great variety, cultural richness, and historical complexity are all captured in the ethnographic picture of that society. We have developed a greater understanding of the complicated fabric of Indian society via debates on unity in variety, village life, caste dynamics, tribal groups, and religious plurality. The development of Indian ethnographic representations has been emphasised by the historical context, which includes British colonial endeavours and later intellectual contributions. The ethnographic picture has continually changed, bringing fresh insights into this complex country, from early efforts to catalogue and categorise to modern critical viewpoints. In order to get a comprehensive knowledge of Indian society, we must be aware of its dynamic character and the need of adopting a variety of viewpoints and methodologies, whether realist or critical. This course serves as a starting point for people who want to investigate and appreciate India's diverse cultural tapestry via an ethnographic perspective.

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CHAPTER 5

INDIA'S CONSTITUTIONAL JOURNEY: FROM FREEDOM TO DEMOCRACY

Indu Tripathi, Assistant Professor
Department of Engineering, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- indu_tripathi@yahoo.com

ABSTRACT:

The Indian Constitution has been thoroughly covered in this subject, with emphasis on its historical background, essential components, and core ideas. Over the last seven decades, the Indian Constitution, which went into force on January 26, 1950, has been essential in determining the political, social, and economic environment of the country. Its length, which reflects the careful consideration and vision of its writers, makes it the longest written constitution in the world. The fundamental structure of the Indian democracy's constitutional basis in this unit. We have seen how the state's institutions are operated on a daily basis by the legislative, executive, and judicial branches of government. In 1950, India established its Constitution, and this year marks the 70th anniversary of the Indian Republic. We have closely observed the manufacturing process. This lesson has also covered the fundamental principles, characteristics, and goals outlined in the Constitution. The Constitution sets forth both the Fundamental Duties that its people are required to uphold towards the nation state in addition to the Fundamental Rights of its citizens that are incumbent upon the State to guarantee that they are not violated. We are able to see the wisdom with which our Constitution was written via numerous elements like socialism, secularism, democracy, reservations, and an independent judiciary. Through carefully outlined standards, it is a document that establishes the proper balance between the state's legislative, executive, and judicial branches. This chapter describe concepts like Fundamental Rights and Duties, Directives of State Policy, Universal Adult Suffrage, etc. after completing this unit. You will also be able to examine India as a constitutional democracy and recount the history of the Constitution's creation.

KEYWORDS:

Constitutional, Democracy, Freedom, Indian Constitution.

INTRODUCTION

Understanding the Constitution, which provides the fundamental structure for the legislative, executive branch, and judicial branch to operate daily without hindrance, is crucial while discussing India as a contemporary nation-state. The Indian Constitution is a very thorough text that set the stage for the successful operation of the contemporary Indian state. India needs a contemporary perspective while still maintaining its traditions in mind after gaining its independence from the British. The protracted battle for Indian sovereignty had made the drafters of the Constitution conscious of the significance of liberty or freedom for the people of India. All the Articles and the concept of brotherhood for all Indians upheld equality as a fundamental tenet in letter and in spirit.

The Indian Constitution: It is Creating

The Indian Constitution, the longest written constitution in the world, went into effect on January 26, 1950. The Constitution establishes the basis and structure for government and designates the responsibilities of the legislative, executive, and judicial branches. In addition, it makes social and economic justice commitments. The Preamble of the Constitution states that India is a sovereign, socialist, democratic republic that guarantees justice, liberty, equality,

and fraternity to all of its inhabitants. Any rule or regulatory provision that conflicts with the Constitution's statutes must be repealed. All laws must be compliant with its provisions.

The constitution, which guarantees the preservation of individuals' rights and interests and instructs the government to strive for their welfare in all sectors of life, is a crucial instrument that outlines the fundamental duties of good or constructive governance. It also demonstrates how people should behave and be accountable to the government. Let's now examine the constitution's creation and implementation processes. The Government of India Act of 1935 has significance since it was one of the foundational texts considered by the experts who drafted India's constitution [1], [2].

A significant law that promoted the push for self-rule and India's independence is the Government of India Act of 1935. This Act, the most intricate ever passed by the British Parliament with 451 provisions and 15 schedules, was the first attempt by the colonial government to create the federal form of government of India. The All-India Federation, Provincial Autonomy, Dyarchy at the Centre, and Federal Court were the main components. The three threads of a seamless web are what Granville Austin refers to as unity, social change, and democracy, which the Constitution's authors saw as three interrelated aims that had to be sought together and could not be pursued or completed separately. In addition to the Government of India Act of 1935, three more significant pre-independence documents served as the foundation for the Constitution. These were:

The Nehru Report

Motilal Nehru served as the chairman of the subcommittee that produced the Nehru Report. The colonial authority had doubts about the Indian leaders' skills and believed they wouldn't be able to create such a document. However, the subcommittee created this text with that aim in mind. The All-Party Conference, which was convened in Lucknow in August 1928, also accepted it. Essentially a Declaration of Rights, it stated that the major goals of the Constitution would be to protect minorities' rights and provide basic rights to Indians. At the time, rather than ultimate independence, there was a perception of a dominion that would operate under British rule.

Pandit Jawaharlal Nehru is credited with writing the Karachi Resolution. The Karachi Congress Convention's resolution on economic and social reform and fundamental rights was approved in March 1931. It served as both a rights statement and a socialist, humanitarian ideology. In actuality, the document's provisions evolved into the indirect and, in some instances, the spiritual predecessors of the Directive Principles.

Report on Sapru

The Sapru Report, which was issued in 1945 but tainted by racial tensions and disputes at the time, focused mostly on issues relating to minority anxieties that were obscuring the political landscape. By this point, it was obvious that India would become independent soon, and the minorities needed to have their security ensured. According to the Sapru Report, the new Constitution's Fundamental Rights must have specific protections for minorities. The report stated that "perfect equality between one section of the community and another in matter of political and civic rights, equality of liberty and security in the enjoyment of the freedom of religious worship, and pursuit of the ordinary applications of life" is what the constitution demands and expects.

On August 15, 1947, India became independent thanks to the Independence Act of 1947, ending British colonial control there. The Constituent Assembly was given authority to draw

the Indian Constitution by the same Act [3], [4]. The establishment of the Constituent Assembly as the appropriate mechanism and authority to draught the Constitution for India was the exact route to pursue for the new nation-state for its political sovereignty, and this Act is the outcome of a protracted battle for political freedom.

DISCUSSION

Despite the fact that the Constituent Assembly's first session began on December 9th, 1946, the Cabinet Mission had previously prepared provisions for the assembly's constitution. It once had 207 members, 15 of them were women. The Constitution Drafting Committee believed that, in order to guarantee that their concerns were taken into account in the Constitution, it was crucial to include historically neglected populations. The Committee was led by Dr. Rajendra Prasad and included a number of prominent national figures, including Pandit Jawaharlal Nehru, Maulana Abdul Kalam Azad, Dr. B. R. Ambedkar, and others. The Constituent Assembly, however, wasn't particularly busy prior to the Indian Independence Act of 1947; it only started to be active and complete the bulk of its work after the Act was passed. After choosing a federal constitution, the key models were chosen for research. The United States Constitution and the Constitution Acts approved by the British Parliament creating the federal constitutions for Canada, Australia, and India, all of which had primarily taken inspiration from the American experience, comprised the majority of the models. The Constituent Assembly established many committees to address various facets of the constitution. The Constituent Assembly took into account the reports of these committees and established a Drafting Committee under the leadership of Dr. B. R. Ambedkar, whose efforts ultimately resulted in the adoption of the so-drafted Constitution of India by the Constituent Assembly on November 26, 1949, which went into effect on January 26, 1950.

Indian Constitution: Key Elements

The Constituent Assembly approved the Indian Constitution on November 2nd, 1949. The Constitution is the longest, with 395 original articles split into 22 sections and 9 schedules. It has served as a reference point and a model for many emerging nations.

Primary ideals

Sovereignty

The Indian people, who are the republic's guardians, are said to have approved and enacted the Constitution, according to the Constitution's introduction. Indian individuals are the true source of power, and their country is unaffected by any foreign hegemony.

Socialist and agnostic

The words "Socialist and Secular" were added into the Preamble of the Constitution in 1976 as part of the 42nd Amendment to the Constitution. In the original meaning, being socialist meant that the state would control the means of production and would make every attempt to distribute wealth equally. Socialism in India meant that the government would provide a minimum quality of life for all citizens and narrow the wealth disparity.

Although the word "secular" refers to the separation of religion and the state, in the context of India, the state respects all faiths and even encourages celebratory rites on various religious festivals for different religions, such as Kumbh mela, Haj preparations, etc. Indian secularism is tolerance for all faiths and beliefs, not that it is nonreligious. India, a country with many different languages and religions, proclaimed itself a secular republic on the eve of

independence to provide all of its residents the freedom to practise their faith without restriction or fear. The following are examples of a secular state:

1. A state without a native religion;
2. Refrain from treating adherents of any religion differently;
3. Declare that they do not discriminate against anybody because of their religion;
4. The state giving persons of all religions an equal chance to work in government institutions [5], [6].

Governmental Structure: Parliament

The Indian Constitution created parliamentary governance both at the national level and at the state level. It implies that the government, in especially the Lok Sabha or Lower House of Parliament, is accountable to the Prime Minister and his Council of Ministers for all of their acts. They need to retire as soon as the public loses faith in them. The opposition parties will launch a no-confidence resolution and overthrow the administration if they refuse to quit.

Fundamental obligations and rights

All of its residents are guaranteed the Fundamental Rights under Part III of the Constitution, which is largely based on the Bill of Rights established in the American constitution and the 1948 Universal Declaration of Human Rights. As the idea of fundamental rights was developed to foster an equitable society, they guarantee political and civil rights. All of its people would be equally free from coercions and constraints by the State or by society. The few would no longer have exclusive access to liberty. In the event that one's fundamental rights have been violated, one may immediately appeal to the Supreme Court. As follows:

Equal Opportunity

Article 14 states that on Indian territory, the State would treat all of its people with "equality before the law" and "equal protection of the laws." It denotes that all citizens will get equal treatment under comparable conditions and is inspired by the American and British constitutions. According to Article 15, the State may not discriminate against a citizen on the basis of caste, religion, race, sex, place of birth, or any combination of these factors, although it is allowed to do so under specific conditions. According to Article 15-Clause, the State is not allowed to discriminate against its residents on the basis of their religion, race, caste, place of birth, or any combination of these.

Discrimination by the State and the Citizens with regard to the Use of Wells, Tanks, Bathing Ghats, Roads and Places of Public Resorts Maintained Wholly or Partially Out of State Funds or Dedicated to the Use of the General Public is Prohibited, according to Article 15-Clause. Recognising the need for particular protection, it provides it for women and children and establishes reservation via the Article 15 Clause for socially and educationally disadvantaged sections of citizens or for the Scheduled Castes and Scheduled Tribes. Freedom has been described as a basic right under Articles 19–23. All citizens are guaranteed the freedoms of movement, peaceful assembly without the use of force, unionization or the establishing of associations, as well as the right to settle anywhere in the nation. The following reasons exist for limiting the freedom of speech and expression:

1. Security of the State
2. Cordial ties with other countries,
3. Law and order
4. Morals and decency,
5. Contempt of Court

6. Slander,
7. Criminal incitement, and
8. India's sovereignty and integrity.

Firmly opposed to exploitation

The prohibitions in Article 23 include those against forced work, human trafficking, begging, slavery, etc. The Constitution forbids the employment of minors under the age of 14 in industries and other dangerous occupations by Article 24. The Employment of Children Act of 1938, the Children Act of 1933, the Mines Act of 1952, and the Child Worker Regulation Act of 1986 are just a few of the legislation the government has passed to forbid children from working.

Right to Religious Freedom

The Constitution does not define the word "religion," although the Preamble lists secularism as one of its goals. Assertions made by the Constitution. Freedom of conscience and freedom to profess, practise, and spread any religion are both guaranteed. Religious freedoms that are subject to public morals, health, and order are limitations on this freedom. The following rights to build and operate organisations for religious and philanthropic reasons belong to religious groups and other sections:

- a) To do their own business about topics of religion,
- b) To buy and possess real estate, including mobile and immovable,
- c) To manage these properties in compliance with the law.

Religious education is not permitted in State-funded institutions. Article 27 states that "no one shall be compelled to pay any tax for the promotion or maintenance of any particular religion or religious denomination" in order to preserve the secular nature of the country. This is done to maintain the State's nonpartisan, secular nature.

Educational and Cultural Rights

The State is charged with the duty of defending the interests of minorities under Article 29. The Constitution also grants minorities the ability to start and run educational institutions and guarantees the following four unique rights:

Article 29: Any part of residents should have the right to preserve its own language, writing, or culture

Article 30: All linguistic and religious minorities have the right to create and run educational institutions of their choosing.

Article 30: An educational institution has the legal right to receive state financing without being subjected to discrimination because its management is comprised of a religious or linguistic minority.

Article 29: The citizen has the right to be admitted to any state-maintained or state-aided institutions without being discriminated against because of their religion, caste, race, or language.

Although the term "minority" is not specifically defined in the constitution, it is used to refer to a group of individuals who must be safeguarded in terms of their language, script, and culture.

Access to Constitutional Redress

For rights to be enforced, an effective system of governance must be present. A person is guaranteed the right to petition the Supreme Court immediately for the enforcement of their basic rights under Article 32 of the Constitution. The right to constitutional remedies must not be interrupted, unless an emergency under Article 352 or as expressly specified in the Constitution occurs. The Supreme Court may issue several types of writs to enforce these rights. These petitions are available for use in seeking redress:

"To have a body" is the meaning of the Writ of Habeas Corpus. This serves as a defence against the executive branch's and private citizens' arbitrary actions. Anyone may file one, and it will compel the people being detained to appear physically and personally in court. Writ of Mandamus is Latin for "we command." It orders the recipient to carry out a quasi-public or public legal obligation that they have refused to carry out and whose fulfilment cannot be enforced by any other legal means. The definition of "to forbid or to stop" is "Writ of Prohibition." Through this, the Supreme Court or High Court may provide orders to a subordinate court or institution of government prohibiting them from exercising jurisdiction over matters that are outside of their legal purview or from continuing with a case that is outside of their purview.

The term "Writ of Certiorari" means "to be better informed of." It is possible to make an order condemning or repealing a lower court's decision after the matter has been resolved. The goal is to get that order since a subordinate court's jurisdiction does not extend to areas over which it has no authority. v) Writ of Quo warranto is Latin for "by what warrant or by what order." The court investigates the validity of any claim that a party may make against a public office and may terminate the party's employment if the validity of the claim is not established.

Basic Responsibilities

Fundamental obligations were added to the Constitution by the 42nd Amendment in 1976 as Article 51-A in Part IV-A. Only India's Constitution places obligations and rights side by side. Rights and obligations are intertwined. The charter of obligations for Indian citizens is as follows:

The Constitution's values, institutions, national flag, and national anthem must all be respected. Additionally, we must appreciate and uphold the lofty ideas that drove our country's battle for independence. to foster harmony and a spirit of common brotherhood among all Indians transcending religious, linguistic, regional, and sectional diversities; to renounce practises demeaning to the dignity of women to value and preserve the rich heritage of our composite culture; to protect and improve the environment; and to uphold and protect the sovereignty, unity, and integrity of India.

Whoever is a parent or guardian must provide their child or ward, as applicable, between the ages of six and fourteen, the opportunity to pursue an education. [Inserted by the Constitution Act, 2002. There is no provision in the Constitution for direct execution of these obligations. They can only be pushed by constitutional means; writs cannot be used to impose them. The argument for include them is that doing so would assist to enhance our democracy. All citizens of India are required to do these tasks. The sense of pride and duty towards these fundamental obligations to the country can only be instilled in the populace by informed public opinion and education [7], [8].

Directive Elements of Government Policy

Articles 36 to 51 of Part IV of the constitution, which are taken directly from the Irish Constitution, list the Directive Principles of State Policy. The purpose of these Directive Principles is to represent the idea of a "welfare state." In essence, these are the guidelines or principles that the State and entities responsible for creating laws should have in mind while drafting new regulations and laws. They concern social, economic, and cultural rights and cannot be defended in court. They serve as government advisors and are aspirational in character. For instance:

1. Articles 38 and 39 state that material resources and wealth must be distributed equally among all social strata in order to avoid their concentration in a small number of hands.
2. Article 43 states that all people must have appropriate means of subsistence.
3. Article 39 mandates equal compensation for comparable or equal labor performed by men and women.⁷⁵
4. The right to employment, education, and public aid is stated in Article 41.

The Directive Principles, in contrast to Fundamental Rights, are not justifiable and more closely resemble aspirations than rights, as we've already said. Within the Constituent Assembly, this became into a point of contention. Making the Directive Principles justifiable was supported by liberal socialists B.N. Rao, A. K. Ayyar, B.R. Ambedkar, K.M. Munshi, and K.T. Shah. They believed that a significant portion of the Indian population was poor and illiterate within the current social and economic structures, and that if the larger issues of land reforms, wealth redistribution, and illiteracy eradication were not addressed first, this weaker section of the population might not be in a position to access the Fundamental Rights. For them, social, cultural, and economic rights problems were thus considerably more crucial to ensuring an equal political system. A new equitable social order will be ushered in by constitutional democracy.

A Separate Judiciary

The three major institutions through which the state operates are the legislature, executive branch, and judiciary. The Indian judiciary is independent in accordance with the principles of the separation of powers. Judges are directly appointed by the President, guaranteeing their independence, and they cannot be dismissed by the executive branch alone.

Judgement Review

The court may declare a legislation issued by the Union or State government as being unconstitutional or null and invalid if it breaches the rights given by the Fundamental rights to the people of India, which is a concept India inherited from the US Constitution.

Flexible and Rigid Document

Although the Indian Constitution is written and incorporates many elements of the American Constitution, it is less stringent than the American Constitution. It has flexibility built into the amendment process as protocols. There are ways that have been presented for changing or amending the constitutional laws. readily said, the process for changing or amending legislation is uncomplicated, readily communicated, and doesn't take long [9], [10].

Advantageous Discrimination

The Constitution's Part XVI addresses reservations for SCs and STs. Affirmative action programmes are the practise of giving particular benefits to the disadvantaged, marginalised, and oppressed segments of society. USA treated racial discrimination victims according to this

policy. For their elevation and integration into society, Dalits and Tribals in India were granted special status for reservations in a variety of categories. The following are a few constitutional clauses that address positive discrimination:

Article 17: "Untouchability" is outlawed and its practise in whatever form is made a criminal crime. The Indian Constitution is an adaptable but strong legal framework that permits modifications to address changing social requirements. Affirmative action is also supported by reservations for Scheduled Castes and Scheduled Tribes, which aims to correct past wrongs and foster inclusion. In essence, the Indian Constitution is more than simply a set of laws; it also serves as a symbol of India's dedication to democracy, social fairness, and individual liberties. This lesson has given students a stronger knowledge of the Constitution's role in forming the country's character and directing its course towards growth and inclusion as India marks its 70th year as a republic.

CONCLUSION

Fundamental principles like independence, socialism, secularism, democracy, and equality are enshrined in the Indian Constitution. It offers a precise structure for how the legislative, executive, and judicial parts of the government should operate. It also highlights the need of upholding individual liberties and rights while promoting social and economic fairness. The evolution of India's independence struggle and the country's dedication to inclusivity and minority protection can be seen in the Constitution's development, which was influenced by historical documents like the Government of India Act of 1935, the Nehru Report, the Karachi Resolution, and the Sapru Report. The Fundamental Rights and Duties, Directive Principles of State Policy, and Universal Adult Suffrage are important parts of the Constitution. These provisions demonstrate the Constitution's dedication to protecting individuals' rights, advancing social justice, and fostering a just and equitable society. In addition, the Constitution's provision for a distinct and independent judiciary with the authority of judicial review is a pillar of Indian democracy, guaranteeing that the government's actions are in line with constitutional norms.

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CHAPTER 6

EXPLORING SOCIAL MOBILITY: CASTE, CLASS, AND CHANGE IN INDIA

Zareen Usmani Farooq, Associate Professor
Department of Engineering, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- farooqzf@yahoo.com

ABSTRACT:

From the foregoing discussion on social mobility, it can be seen that even under the so-called "closed" system of stratification, individuals always work to elevate their social positions by using the resources at their disposal. Sanskritization is an example of a social mobility mechanism and process that was culture-specific, as we have seen in India. Education, urbanisation, and industrialization's increased mobility opportunities were swiftly combined for favourable changes in hierarchy. Due to their emphasis on educational accomplishment and talent, industrialization and urbanisation have greatly expanded the possibilities for both vertical and horizontal mobility. This has helped create mobility in caste and class systems. This chapter discuss identify the processes and elements that impact caste mobility; define the nature of class mobility and the factors driving it; and emphasise the factors influencing class mobility in India after completing this lesson.

KEYWORDS:

Education, Industrialization, Mobilization, Sanskritization, Secularization, Westernization,

INTRODUCTION

Sorokin has made ground-breaking contributions to the conception, kinds, and channelization of social mobility as well as its research and investigation. He distinguished between "closed" societies, which are inflexible, immovable, and impenetrable, and "open" societies, which are flexible, permeable, or dynamic. The kind of stratification affects the type of mobility; whilst classes are found in "open" societies, which provide plenty of opportunity for upward mobility via success, caste system is often connected with "closed societies," where options for movement are uncommon, limited, and few. To determine how much caste and class mobility resembles the broad statement made by Sorokin, it is crucial to look into its nature.

Portability In Stone

While it has been widely believed that caste is a "closed" system of stratification, this is not really the case. No society is static, and even under the old structure, when ascription was the main factor in determining one's ritual and professional position, social mobility both forward and below was not entirely absent. The growing disparity between caste and vocations, the waning of jajmani responsibilities, the rigidity surrounding cleanliness and pollution, and the adoption of a secular lifestyle are all signs of social mobility within the caste system. Srinivas notes that there were primarily two causes of movement in earlier times. First, the political system's fluidity made it possible for new castes to ascend to the position of Kshatriyas and take control.

The second factor was the availability of marginal land that could be developed. Because of these two opportunities for upward mobility, leaders from privileged castes like Reddis and Marathas have been able to grab control of politics and assert their Kshatriya status. Shudras were the ancestors of Bengal's mediaeval Pala dynasty. Gujarat's Patidars are sprung from a caste of peasants. It became a source of mobility for the other caste members when the head of

a dominating caste advanced to the status of raja or king, and this was increased by acceptance of the customs and ways of life of the higher castes [1], [2].

Movement Capacity

Individual, familial, and group mobility have all occurred. Sharma has thoroughly examined these degrees of mobility. Individual mobility within a family: Despite belonging to a lower caste, certain people may be more prestigious and high-status 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. Similar to how a lower caste person could lose their status due to dishonesty and slothful behaviour. 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.

Family mobility among a caste's minority: This kind of family movement is influenced by the socioeconomic and political circumstances of the households. The purchase of property and education, as well as imitating upper caste customs in terms of attire, way of life, and ceremonies, may have contributed to the elevation in status. 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, this pattern predominated throughout the mediaeval era.

majority of the family or group moving around: 'Corporate' in nature, this sort of mobility. It entails a collective condition of prestige, dignity, and status and is therefore characterised by modifications in sociocultural norms relating to pollution and cleanliness. By abandoning practises that are seen as filthy and demeaning, some castes elevate their standing. The main factor that enabled these castes to advance in the social order and support their claim to upward mobility was the Sanskritization process.

Sanskritization

Sanskritization as a process of caste mobility was conceptualised by M.N. Srinivas, who also made significant contributions to it. According to him, Sanskritization is "the process by which a low Hindu caste, tribal, or other group, changes its customs, ritual ideology, and way of life towards a high and frequently "twice born" caste." 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 status in the secular and ceremonial spheres. Every time a caste attained secular power, it attempted to legitimise its position by appropriating high caste symbols, such as vegetarianism and teetotalism, and high caste practises, rituals, beliefs, and ideas. 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 a caste claimed to be Vaishya in one census, it might claim to be Brahmin or Kshatriya in the future ones. The castes then made an effort to mimic the way of life of the caste to which they claimed allegiance. The Kshatriya and Brahmin status traits of the highly ranking warrior ruler category served as models or most upwardly mobile groups [3], [4].

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 mobilisation. Another phase in the quest for mobility is re-sanskritization. In this instance, communities who had previously undergone westernisation or modernization do away with numerous modernization symbols and return to old sanskritic lifestyles. It is evident from the above explanation that Sanskritization was a social mobility process that only caused positional changes for certain castes and their sections, i.e., the individual castes moved up or down the hierarchy but the structure stayed the same.

Westernisation

According to Srinivas, "Westernisation" refers to the modifications made to Indian society and culture as a consequence of more than 150 years of British rule; the phrase encompasses modifications made at various levels of technology, institutions, philosophy, and values. Therefore, caste mobility was significantly impacted by the large, multifaceted, and complicated process of westernisation, which had an impact on many institutions and numerous sectors. 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, which 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 development of new communication tools helped to lessen the limitations and restraints imposed by caste. By changing the nature of already-existing institutions like schools and colleges, which welcomed students from all castes, and establishing new ones like the army, bureaucracy, and law courts, which hired members based on merit and thus provided a sufficient source of mobility, the British rule created new opportunities for social mobility. 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 noted how the prohibition regime led to the relative success of Ganjam and Bord Distillers. Similar to this, Srinivas gives the case studies of the Noniyas and Kolis of the Surat coast, who benefitted from increased job possibilities brought about by the building of roads, canals, and railways. Due to the bigger market and trade for oil, the Telis throughout all of eastern India grew prosperous.

DISCUSSION

In many respects, Westernisation has sped up the process of movement. On the one hand, it was a desired method of achieving mobility, but on the other, it also led to mobility since those who had been "westernised" started to serve as models for the others. Notably, westernisation did not start and stop with British authority. It offered tracks that facilitated and hastened the movement process. It started the process, which accelerated further after Independence. The British ideas of rationalism, equality, and compassion were adopted by independent India and expanded opportunities for migration.

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 already existed. For instance, the British laws treated everyone equally, but traditional law had different punishments depending on the caste of the offender. Lower caste elevation was greatly aided by the Caste Disabilities Removal Act and the Abolition of Slavery. These regulations were attempts to close the divide between the lower and upper castes.

Secularization

The word "secularisation" denotes a process of differentiation in which the many parts of society, economics, governance, laws, and morals become more separate in respect to one another. It also suggests that what was formerly seen as religious ceases to be such. The primary predictor of status, position, vocation, and general lifestyle under the old system was the concept of purity and contamination. The idea of purity and contamination decreased with the focus placed on reason and education, and now it is typical to see individuals from various castes working side by side in industries, squishing up against one another in buses and trains, and even dining together in restaurants. Along with this, caste differences are muddled in contemporary culture due to the way people dress. Caste-based discrimination has been eliminated thanks to the new legislation based on universalism, the constitution's guarantee of equality for all people, and India's designation as a secular state.

Education

In this part, we'll examine two basic types of mobility: that which results from conflict and that which results from protective discrimination. Under British administration, the downtrodden, backward sectors became more powerful and attempted to legitimise their position by adopting Sanskrit. For years, these groups had been subservient and obedient. The higher castes, however, advanced at the same time by seizing new chances. They attempted to bridge the growing divide between the top and lower castes by staking out positions of power in the political and economic spheres. Caste Sabhas were formed by these underprivileged classes to unite against the higher castes. The anti-Brahmin campaign began in Maharashtra in the 1870s and was spearheaded by powerful castes in the south, including the Kammas, Reddis, and Nayars. Under the direction of B.R. Ambedkar, Mahars started the most important movements. The 'Dalit Panthers' movements, which brought together all groups of depressed individuals, are among the other movements.

These actions serve as both examples of horizontal mobility and attempts at vertical mobility. Pradeep Bose has distinguished between two different mobility paths: movements for assertion and movements for consolidation. In the former, caste organisations petitioned the authorities and conducted census operations in an effort to improve their position. Sanskritization and keeping a safe distance from comparable castes were used to justify these actions. For instance, the Bihar communities of Kayasthas and Bhumihar highlighted economic injustices and hardships in their movement attempts. Associations between these castes and this pattern developed.

Due to "protective discrimination" regulations, which include reserving seats in educational institutions, granting scholarships, and making other accommodations, the underprivileged have discovered possibilities for upward mobility. These welfare measures have only helped a tiny group of people who claim to be far more important than their fellow members of the same caste, thereby dividing the castes [5], [6].

Urbanisation and industrialization

Social mobility was increased in a number of ways by industrialization. It offered job chances that placed more emphasis on accomplishment and credentials than caste. Jobs in the factories were ranked hierarchically based on experience and credentials rather than by ritual ranking. These work options were available to everyone and provided the landless labourers with a path to upward mobility. A new work environment and culture based on a technological division of labour and consistent standards were brought about by industrialization. In the industries,

employees from many castes co-operated on the same machinery without regard to cleanliness or pollution.

Social mobility and class

Value of class mobility

Classes are a highly important and ubiquitous aspect of stratification, and studying mobility along class lines is important both as a means to a goal and because of the effects it has on other social processes. High mobility rates are a sign that the society is meritocratic, where people are respected based on their own merits rather than through inherited wealth and positions, and that it is characterised by achievement rather than ascription. The extent of mobility has been used as a measure of the "openness" of industrial society. Understanding class formation requires consideration of class mobility. Additionally, a study of class mobility may provide clues about the societal members' priorities, i.e., the influence of a person's social class at birth. In addition, the emotions and reactions of people who are experiencing movement are crucial for examining societal stability and growth. Along with this, the degree of social mobility has been used to gauge the "openness" of industrial society. High mobility rates are a sign that society is more focused on accomplishment than attribution.

Class Formation and Mobility

Class organisation is the most important component. Many academics have shown a strong interest in this field of research. Regarding the degree of mobility between class positions and the link between class formation and activity, Karl Marx was concerned. He believed that the process of class development was harmed by proletarianization. Additionally, the growth of the middle class in advanced capitalist economies is predicated on hiring from the proletariat. Marx also acknowledged that the establishment of class consciousness is perceived as necessitating a certain amount of immobility. The importance of social mobility for class development was also stressed by Weber. Weber acknowledged immobility as a key factor in determining a class's social and cultural identity.

The distinction between those who possess capital and those who do not is emphasised by Westergaard and Resler as playing a critical role in the formation of the class system as a whole. Additionally, they acknowledge how mobility or a lack thereof influences how individuals react to their class, as well as their level of class awareness and organisation. Similar to Westergaard and Resler, Giddens sees movement as a crucial step in class development. However, according to Giddens, the significance of class goes beyond the establishment of class consciousness and organisation as classes for themselves and may be seen as 'classes in themselves'. According to Giddens, the more immobility, or constraints on movement, there are, the more likely it is that separate, recognisable classes would arise in terms of the replication of life chances, cohesiveness, and class solidarity. Class lines are also fuzzier in a society that is in continual motion and has a higher rate of migration. movement is a fundamental component of class "structuration," i.e., the rate and pattern of movement will affect how well classes may be understood as groups of people or families inhabiting comparable spaces. Second, the degree of mobility may be used as a key indication for the most common class action practises. Parkin has suggested that the development of exclusionary measures used by privileged groups is a significant expression of class struggle. Mobility rates and patterns show the efficacy of exclusion and the likelihood that solidarism will succeed [7], [8].

Mobilisation and Industrialization

The word "class" is not employed literally in the way that Marx or Weber used it when analysing the processes and patterns of mobility. Since profession is a factor in one's merit, education, and qualifications, it defines one's position, prestige, and compensation, which in turn influences consumer habits and life chances. Instead, class is evaluated in terms of occupational groups.

Many changes have been brought about by industrialization, not only in the economic sector but also in many facets of society. 'Open' societies, or those with a lot of chances for movement, are what industrial societies are referred to be. Rapid economic transformation, which needs occupational, geographic, and social mobility to make the best and most effective use of talent available, is to blame for the high rates of mobility in industrial countries. Lipset and Zettergerg believe that industrialism produces homogeneous mobility patterns on this basis. Duncan and Blua place attention on a variety of industrialization-related issues that affect movement patterns. They argue that the decline of familial and neighbourhood relationships, universalistic criteria for the selection and upgrading of occupations, and increased rationalism are all related to industrialisation.

Industrialization's focus on accomplishment as a selection criterion has led to both upward and downward mobility. While it is obvious that upward mobility results from the acknowledgement of talent, downward mobility results from the absence of elite positions that may be passed down through the generations. Occupational patterns are impacted by industrialization. The number of professional, official, managerial, and white-collar occupations rises while the proportion of unskilled labour jobs declines in every industrialised or industrialising nation, resulting in a spike in upward mobility. Industry management, administration, and the delivery of products and services all demand an increasing number of employees.

Mobility and Education

The focus on education and training to get them has increased as a consequence of the drive on success and credentials as indicators of one's worth. Particularly in industrialised cultures, education has come to play a significant role in promoting mobility. Increased specialisation and the division of labour need skilled workers who can undertake specialist jobs. These professionals get training and education in particular fields of expertise, whether they work in business, law, or medical. All members of industrial organisations are welcome to use these educational and training facilities. It was only taught to a relatively small number of guild members under the conventional structure, which consequently limited mobility. A path to upward mobility has been employed education. The patterns of intra- and inter-generational mobility outlined below are significantly influenced by educational attainment, a key factor in determining career mobility.

Mobility between generations and within generations

It alludes to movement or a change of status from that of one's parents. Downward mobility would occur if a supervisor's son or daughter became an unskilled worker, and upward mobility would occur if that same person's son or daughter became a manager. David Glass performed one of the first significant studies on intergenerational mobility in England and Wales in 1949. About two-thirds of those questioned were in a different occupational group from their father, indicating that intergenerational mobility was extremely high. The majority of movement occurred near to home, meaning that individuals were concentrated in father-like groups. In the

middle levels of the class system, upward mobility was more prevalent than downward mobility.

Another big investigation was carried out in the US and Western Europe. For all western industrial civilizations, it was discovered that cross-class mobility was about 30%, with the majority of it being short-range. They discovered a connection between intergenerational mobility and how a person's familial history affects their career and social positioning. On migratory trends, educational background matters. Higher qualified individuals were discovered in non-manual jobs. Additionally, some manual employees joined manual employment whereas those of non-manual workers did not, despite having identical educational backgrounds. Some manual labourers could only access non-manual positions with a college degree. Other variables that impact mobility, according to Lipset and Bendix, include poverty, a lack of education, and a lack of exposure.

Short-range mobility is stronger than long-range mobility, and movement is more common in the centre of a socioeconomic hierarchy than at its top, according to later research by Hauzer and Hout. Intragenerational mobility, or when a person moves up or down socially across a career. For instance, a clerk may advance in their career to the management cadre. Workplace mobility has been discovered to typically be smaller than intergenerational mobility; the extent of this mobility relies on the initial employment. Work-life flexibility does not significantly improve beyond the age of 35 due to the fact that it declines with age. Worklife mobility is mainly upward, however it is not the norm. It has been shown that intra-generational mobility is also correlated with educational credentials; the more particular the credentials and the more specialised the educational background, the lower the potential for mobility. Lipset and Bendix claim that among manual workers, self-employment is one of the few paths to advancement and mobility.

Classes And Social Mobility in India

It is often said that social mobility brought about by British rule in India is to blame for the existence of classes in India. This claim is untrue since classes were there before the British Empire. However, it cannot be disputed that the caste system was a more predominate method of stratification in the old setup. Classes and castes have coexisted in the current system as dynamic systems that interact to produce a complex and multifaceted empirical reality. The following several class strata are just being recognized for analytical reasons.

Social Change Among the Agrarian Classes

Gold could be purchased or traded under the previous system and was a symbol of high status. Land became a marketable commodity during British control, which had significant effects on social mobility and the structure of agricultural interactions. Vertical mobility, both upward and downward, was created by the implementation of land reforms in the 1950s, which attempted to eliminate middlemen like the zamindars and provide land to the tiller. Some tenants were evicted by the Zamindars who claimed to be the cultivators, while others were able to purchase extra land and advance in society. Land reforms also provided the Zamindars with a means of moving down the social ladder, which led to the pauperization of the workers who were without land. They lost the ability to collect taxes and payments from the farmers, which was a major source of their income. They were left with dispersed lands that were unable to sustain their feudal way of life. They were uneasy when legal measures like the creation of panchayats and the universal adult vote were implemented since their influence and authority decreased. The government's 1960s Green Revolution plan changed the distribution of inequality in the rural. This initiative placed a strong focus on the use of fertilizers and seeds from high yielding varieties to boost output. However, these crops and fertilisers also needed

other types of fundamental infrastructure, such tubewells for reliable water delivery. Small peasants are unable to meet these needs, much alone others. The Green Revolution Program's communities have evolved into a new class called "Progressive Farmers." They can afford to buy resources like tractors, pump sets, power threshers, etc. since they own a lot of land. These forward-thinking farmers are businesspeople who buy land to make money. The Green Revolution has thereby furthered social inequality since they are a different class that is divided from the small farmers and from the agricultural labourers that they hire.

Conflict and unrest have been caused in the agrarian system as a result of the wealthy landowners' rising affluence at the expense of the workers' plight. During the liberation war, the agricultural classes in India began to become politically active. This still holds true today, despite the extent and level of mobilisation vary among locations, social classes, and historical eras. It is now obvious that a variety of mechanisms have had an impact on the makeup of the agricultural classes and the mobility within them. Both the creation of new castes and the upward and downward mobility of the current castes have been facilitated by policies and mechanisms.

CONCLUSION

The consideration of social mobility in this chapter offers insightful understandings into the intricate and multidimensional character of mobility within the Indian social framework. Social mobility, both vertical and horizontal, is clearly seen in supposedly "closed" institutions like the caste system as well as in "open" civilizations. Sanskritization, Westernisation, secularisation, education, urbanisation, and industrialisation are only a few of the mechanisms and processes that have significantly shaped and promoted social mobility in India. Education and secularisation have been essential in removing historical caste-based obstacles. Caste-based discrimination has been eradicated, and the fundamental determinants of one's standing have been replaced by reason and education rather than purity and contamination. Industrialization and urbanisation have both been significant forces in the rise of social mobility. Many people now have the opportunity to advance professionally thanks to procedures that have made jobs more skill- and qualification-based than caste-based. The debate of class mobility emphasises the significance of researching class mobility as it represents the meritocratic principles of a society. Class mobility acts as a measure of social openness, and high rates of mobility indicate a culture that emphasises performance over attribution.

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CHAPTER 7

ETHNIC DIVERSITY AND IDENTITY DYNAMICS IN INDIA: CHALLENGES, MOVEMENTS, AND STRATEGIES

Pirtibha Sharma, Associate Professor
Department of Management, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- ica.pratibha.pdp@gmail.com

ABSTRACT:

This scholarly essay examines the idea of ethnicity in the context of India, a heterogeneous country with many groups that are multiethnic, multireligious, multicultural, and multilingual. It explores the different ethnic movements that have influenced India's sociopolitical environment, including casteism, ethno-nationalism, communalism, tribal movements, and cultural ethnicity. In addition to discussing several theoretical viewpoints on ethnicity, including primordialist, instrumental, modernization, and social constructionist views, the research looks at the causes influencing the emergence of ethnic movements. The Punjabi, North-Eastern, Gorkhaland, Dravidian, and Assam ethnic movements, among others, are highlighted in the study together with other significant ethnic movements in India. In the end, it highlights the nuance and importance of ethnic identity and assertion in India's developing sense of national unity. This chapter comprehend the Indian definition of ethnicity; determine the challenges or concerns that the ethnic movement is facing understanding the strategies for ethnic mobility, examine India's key ethnic migrations.

KEYWORDS:

Cultural Identity, Casteism, Ethnic Diversity, Social Constructs, Regionalism, Modernization, Social Construction.

INTRODUCTION

National unity is prioritised in India, a multiethnic, multireligious, multicultural, and multilingual nation. Through various movements, several ethnic groups have been claiming their ethnic rights and benefits. Ethnic movements in Assam, Punjab, the North-East states, West Bengal, and Kashmir have helped minorities develop their identity in these areas by fostering a distinct consciousness. In contrast to separatist groups that engage in interethnic violence, other ethnic movements are democratic and peaceful. Ethnicity has therefore been a major problem for the country and country-State.

In academic discourse, the word "ethnicity" is often used to refer to ascriptive identities like caste, language, religion, geography, etc. The French nationalist and scientist Georges Vacher de la Pouge coined the term "ethnicity" in 1896 to describe the "natural and counterfeit" cultural, psychological, and social traits of a population and to set it apart from the idea of race, which he defined as a set of physical traits. The words "ethnic" and "ethnikas," which both signify nation, have Latin and Greek roots. According to its etymology, ethnicity describes a group of neighbours who respect and follow similar traditions. Social characteristics including country, tribe, and religion are referred to as ethnicity.

The Concept Of "Ethnicity"

According to the International Encyclopaedia of Social Sciences, an ethnic group is a discrete category of a larger society's population whose culture is typically unique from its own. The individuals that make up such a group identify with one another based on shared racial, ethnic, or cultural traits. When the dominant group fails to provide them equality, rights, and freedoms,

they create their own group. Physically and socially cut off from the greater community, the members.

According to Ghosh, ethnicity is "the process of formation and reformation of consciousness of identity in terms of one or more social-cultural-political symbols of domination/subjugation of a group or community by another that emerge out of the processes of assimilation, acculturation, interaction, competition, and conflict" According to T.K. Oommen, an ethnic group is a collection of people who are dispersed from and/or unattached to a homeland but who share a similar history, custom, language, and way of life. Ethnicity is a process that instills a feeling of ethnic awareness in a group's members and inspires those who share the same caste, language, and religion to express their economic and political interests [1], [2]. According to Max Weber, "ethnic groups are those human groups that entertain a subjective belief in their common descent because of similarities in physical type or of customs or both, or because of memories of colonisation or migration; this belief must be important for the propagation of group formation; conversely, it does not matter whether or not an objective blood relationship exists."

Cultural Identity

Human nature predetermines ethnic identity at birth, and it is handed down from one generation to the next. According to Fredrik Barth, ethnic identification served as a tool for establishing borders that allowed a group to keep their distance from one another. Barth was fairly adamant in his stance, insisting that ethnic boundaries rather than the "cultural stuff that encloses it" define a group. Eminent social scientist Rajni Kothari has claimed that dominance of the majority over the minority becomes an obvious truth when ethnic identity is beginning to take shape. The dominating majority often strives to incorporate and integrate the minority into the 'mainstream'. Kothari has therefore connected the ethnic movements in India with those of underprivileged groups and those looking for true native culture. Pathy made a similar argument that the Indian state has subverted tribal identities by adopting the nation-state model from the west. They have also lost a lot of their land, means of subsistence, language, religion, and culture. The western presumption that the nation-state acts as a melting pot creating a uniform national culture has not been disproven. The exchanges between Hindus and Muslims, non-Hindus, or tribal groups in India did not lead to the extinction of any one civilization. We can learn from India's significant minority identity groups' existence there.

According to Oommen's analysis, the way the state and union governments treat ethnic identity movements also has a significant role in their success. There is a tonne of data to support the idea that the state only accedes to requests when the movement involved shows its political strength. For instance, it took such movements achieving political prominence before they were willing to accept the demand for a distinct state or administrative entity in the whole of North East India, Punjab, Darjeeling, Uttarakhand, or Jharkhand. But in doing so, the state unintentionally contributed to the continuation of tense conditions and the growth of related movements. All other tribes in the region started similar movements as a result of the North East's Mizo or Naga revolt's success. To put further pressure on the Indian State, all of the key rebel factions in the North East still retain their clandestine connections. Thus, ironically, the static reaction turns as a catalyst for the creation of ethnic movements. Even when the state makes an effort to diffuse tensions by coopting the movement's leadership, the approach ultimately backfires by giving rise to a new leadership that strives for a better position. In the instance of Tripura, the 'concessional democracy' process that had been in place for more than 20 years had become unproductive as competing political parties courted various rebel groups as part of the growing 'business' of terrorism [3], [4].

DISCUSSION

Communal tensions and movements are fueled by economic and political conflicts, as shown by Veena Das and Imtiaz Ahmad. Elites and professional communalists helped to fabricate and misrepresent identities in the Shah Bano case. In each of these situations, political mobilisation and expression were necessary to bring forth the symbolic and cultural aspects of ethnicity and communalism. Nehru correctly said in a piece he wrote over 60 years ago that "the communal problem is not a religious problem, it has, nothing to do with religion." In India, ethnic identity and assertiveness mainly manifest themselves in the following ways: In India, ethnic identity and assertion may take six different forms. Below is a discussion about them.

Cultural Ethnicity

Ethnic identity has always been anchored by language. Each ethnic group has its own language, and its members use that language to define their ethnic identity. In Tamil Nadu, the Dravida Kazhagam movement began to take form in the 1940s and 1950s. The Dravidian language speakers in this movement were adamantly opposed to India's government designating Hindi as its official language. Language-based ethnicity, according to Vanaik, developed in India with the expansion of the national movement. In contrast to religion, he said, language awareness never makes a strong case for distinct nationhood since, for the majority of Indians, it coexists peacefully with national consciousness. Oommen claims that when comparing language and religion, language has greater legal standing to be used in administrative restructuring.

Communalism

The idea of communalism and religious assertiveness has presented a serious threat to national integration. When ethnic groups attempt to define themselves via religion, they sow discord and endanger communal life. According to history, communalism has been a significant cause of intercommunal strife in the nation. According to Bipan Chandra, communalism in India is a relatively recent phenomenon. It was born out of contemporary politics centred on mass mobilisation and fictitious community concerns and has origins in British imperialism. The "divide and rule" strategy of the British in India bred such deep-seated animosity and mistrust between the Hindus and the Muslims that it is still very early in the process of mending the gap between the two groups. Due to each factions' desire to cement their supremacy in religion, there has been ongoing hostility between Hindus and Muslims in India. The Sikh riots in 1984, the bloodshed in Gujarat in 2002, and the Hindu-Muslim conflicts in Ayodhya in 1992 are just a few examples of communal unrest that has claimed many innocent lives around the nation.

Movements in Tribes

Indigenous peoples who lived in the forest were known as tribes. The landlords, bankers, and government representatives have traditionally disregarded them and brutally oppressed them. They have lost their source of income as a consequence of being uprooted from their land, which has caused a great deal of discontent among them. They grew to hate the non-tribals who had taken over their ancestral territory and driven them out of their own jal, forest, and jameen. They and the majority population have engaged in conflict. To establish their ethnic identity, the tribes continued to travel. To defend their lives and way of life, the rebellious tribal chiefs from the Oraon, Mundas, Maikda tribe, etc. in Madhya Pradesh, Gujarat, Jharkhand, and North-East India rebelled against the imperial authorities. Following independence, tribal movements were focused on preserving cultural identity, calling for a breakaway state, or establishing their caste Hindu status via the Sanskritization process.

Ethno-Nationalism

Because many thinkers believed that this issue did not pose a serious danger to world peace, the issue of ethnic nationalism did not get much attention from the field of international studies. However, it gathered significant steam in private national studies. The idea "denotes both the loyalty to a nation devoid of its own state and the loyalty to an ethnic group embodied in a specific state, particularly where the latter is conceived as a nation-state," according to Walker. In ethno-nationalism, a group develops a devotion to their country that is characterised by the community's utmost desire to control its own political, economic, and social affairs. This indicates an ethnic nation's efforts to become a sovereign state.

According to K. N. Panikkar, various tactics and techniques were used to periodically bring ethnic identities and allegiances to the surface in Indian politics. Unfortunately, the state used more forceful tactics to react to the demands of these disadvantaged groups, which further alienated these communities. When organised identity groups fight for control and autonomy inside an existing country or a newly created state, ethnic war results.

Regionalism

Regionalism is the term for an unwavering devotion to one's own area. Regionalism aids in the formation of ethnic groupings and the development of ethnic awareness so that people may defend their rights based on a specific area. India has a wide variety of ethnic groups, and these groups foster strong regional sentiments that pose a threat to national cohesion. The union government reacted to powerful movements by granting the status of state to union territories like Mizoram, Manipur, Tripura, Meghalaya, and other North-eastern regions. In 1987, Goa became a state. The campaigns to create the three new states, Uttaranchal from Uttar Pradesh, Jharkhand from Bihar, and Chhattisgarh from Madhya Pradesh, were protracted but became active in the 1990s. The most recent was a campaign that began in the 1950s and resulted in the separation of Andhra Pradesh into a new state called Telangana.

Casteism

Casteism is an unwavering devotion to one's own caste or subcaste. It strives to further its own group's social, economic, political, and other interests. Beteille contends that caste occupies a rather unclear place within the larger context of ethnicity. One example of racial distinction that may be specifically identified is the caste system. Caste is a major factor in Indian politics. The Bahujan Samaj Party in Uttar Pradesh and the Rashtriya Janta Dal in Bihar are examples of caste politics predominating in India. In order to increase their cohesion, caste groups now share shared interests and sociocultural qualities. According to Stephen Barnett, "the modern transformation of caste to ethnicization" Rudolph and Rudolph argue that numerical strength is very important in a representative democracy like India when commenting on caste-based ethnicity. The coming together of all castes is in everyone's best interest. Caste organisations and caste federations are on the rise as a result. These partnerships are referred to as "para communities" by Rudolph & Rudolph. Caste members may band together to achieve social mobility, economic success, and political influence via these paracommunities. In Independent India, caste became a link of collective values and duties, a foundation on which public-spirited individuals should take decisive action when they hear the call to arms, according to Reddy and Susan Bayly. This is where the ethnic character of caste is found.

Factors Contributing to India's Ethnic Upsurge

Rajni Kothari believes that ethnic upsurges are a result of contemporary governments' homogenising tendency and their demands for technology and education. Numerous social

scientists have also argued that political processes have a bigger influence on ethnic formation, even if culture and cultural diversity are not entirely useless in the study of ethnicity. Ethnicity is essentially a political process in Dipankar Gupta's eyes. Cohen has also suggested that ethnicity does not need a cultural or historical explanation; rather, modern politics and 'structural circumstances are the key to comprehending the phenomena. Priya Arya highlights some of the important causes of racial tension in India:

1. A plural society exists in India. It is distinguished by a very diverse population, including several castes and many religious, linguistic, cultural, and ethnic groupings. India has always been susceptible to claims of ethnic identities because of the fierce rivalry for limited economic resources and the increased awareness among members of various tribes to maintain their centuries-old customs.
2. The country's uneven economic growth, which causes certain groups to feel excluded and entirely left behind in the process of progress, making them particularly vulnerable to ethnic politics.
3. In India, there is a representative parliamentary democracy where many ethnic groups strive for political influence by highlighting horizontal cooperation and the consolidation of common interests.
4. Caste and religion are becoming more and more politicised: electoral leaders often incite people's sense of caste and religion in order to garner support for their own agendas for meagre electoral gains.
5. Minorities' concern that they would blend into the mainstream culture and lose their own cultural identity. As a result, ethnic identity is being emphasised more and more in order to create horizontal cohesion. These sentiments have grown as a result of the universal processes of globalisation and cultural homogeneity. Hindu revivalism is being sparked in India by cultural globalisation, which is driving even the Hindu majority to express itself.
6. The forcible removal of Indian tribes from their long-standing homes, lands, and woods as a result of poor development plans has left them in a state of extreme poverty and created a strong sense of alienation among the tribes [5], [6].

Theory-Based Aspects of Ethnic Movement

There are primarily four methods for studying ethnicity. Below, each of these methods is detailed.

Primitivist Method

According to the primordialist perspective, ancestral relationships provide the foundation of ethnicity. According to this view, ethnic groupings exist because of long-held practises of worshipping and behaving in a way that honours primal things. Common blood, descent, ancestors, family, belonging, roots, and solidarity bind the members together. This is a "taken-for-granted" concept of ethnicity, according to Barth, and it includes four theoretical characteristics: Members of an ethnic group share fundamental cultural values that are expressed in overt cultural forms; The group is a bounded social field of communication and interaction; and Its members identify as members of that group and are recognised as such by others.

Although this method helps explain the emotional tenacity of ethnic relationships, McKay contends that it is often predictable and rigid. It is presupposed that individuals of ethnic groups don't have much of a say in how attached they feel. Ethnographic research suggests that ethnic identity is neither automatic, unchanging, or trans-historical, in contrast to this point of view. They move about a lot and are always changing. A social category does not become a

"subjectively self-conscious community" by virtue of membership alone. Paul Brass asserts that certain primal affiliations, such as language, family, and caste, are mutable. Once again, migration may lead to new ties to the land. Brass and other instrumentalists make the case that racial affiliations are not always a part of the non-rational aspect of human psyche.

Instrumental Strategy

According to this theory, one might alter their ethnic identity for political or financial gain. One likes to embrace his ethnic identity since it offers him greater advantages. According to this theory, people construct and retain their ethnic identities in order to gain social, political, and material benefits. Fredrik Barth, who held that "ethnic membership does not constitute a group; it only facilitates group formation of any kind, particularly in the political sphere," is the creator of this strategy. According to Weber, ethnicity is not its source but rather an effect of societal political behaviour. Although Weber seemed to view an ethnic group as a specific kind of status group, he did assert that ethnicity-based collective action had "indefinite" potential.

Barth emphasises in "Ethnic Groups and Boundaries" that interactions are where ethnic identity is created, reinforced, or modified. Being ethnic requires at least "two," hence ethnicity is a relational notion. Politics, decision-making, and goal-orientation all have a role in ethnicity. The argument that individuals may and do change their ethnic ascriptions in response to events and environment was developed further after the transition from a static to an interactional approach. Paul Brass has proposed, using a similar line of reasoning, that ethnicity arises through particular interactions and rivalry among the elites. He sees the process of forming an ethnic identity as part of the dynamics of elite competitiveness and manipulation.

Modernization Strategy

The modernization perspective on ethnicity holds that the connection to irrational allegiance to ethnic groupings will diminish as a result of the effect of modernisation. Identity groupings are a passing occurrence. Due to the transition from a traditional to a contemporary society, ethnic identity will be integrated with modern nation state. The value of ethnic identity is being undermined by contemporary developments like industrialization, nationalism, and capitalism. The creation of a contemporary, global state will have an impact on the composition and operation of ethnic groups and progressively marginalise cultural diversity. Gupta is an example of how the Congress Party and the Central Government raciallyized the Punjab agitation for political purposes, which had originally called for Chandigarh to be the capital of Punjab, water sharing between Punjab and Haryana, and a territorial tribunal to resolve the conflict [7], [8].

Approaching Social Constructionist

People are divided into several groups according to their ethnicity, which is a social construct based on characteristics such as physical characteristics, cultural backgrounds, and ancestry. For this model, Jenkins has found four components:

Ethnicity highlights cultural variances

Ethnicity is cultural; it is flexible and manipulable to some degree; it is externalised and internalised; and it is both a collective and an individual social identity. As conditions change, the ethnic meanings and collective identities evolve in both form and substance. Therefore, cultural traditions that serve as border markers are "invented" and implemented in accordance with certain objectives whose justification is fully decided by circumstantial circumstances.

India's Key Ethnic Movements

Ethnic conflict is caused by ethnic disparities. Social identity has been impacted by ethnic warfare. Conflict between ethnic groups occurs when their political and economic needs are not met. When ethnic groups are wary of one another, they engage in conflict, which leads to interethnic violence. Ethnic strife, according to Vesna Pestic, a lecturer at the University of Belgrade, is brought on by the "fear of the future" experienced in the past. India has had a number of ethnic movements, which are listed below.

Punjabi Ethnic Movement

A group of Sikhs led the Khalistan movement to establish a separate Sikh nation. In the Punjab, the movement gained momentum in the 1970s and persisted into the early 1990s. Before the Central government, a number of Sikh leaders began to agitate for the state to have greater autonomy. They clamoured for Khalistan, an independent nation. Due to unrest, the Indian government ordered Operation Blue Star, a military operation, in June 1984 to rid Harmandir Sahib, Amritsar, and thirty other Gurdwaras of armed terrorists who were using violence in the Gurdwaras. Indira Gandhi, the then-Indian prime minister, was assassinated in 1984, which led to anti-Sikh riots that resulted in the massacre of thousands of Sikhs. A portion of the Sikh movement afterwards backed many separatist militant organisations that were active in Punjab during the Punjab conflict. In the early 1990s, the Indian state was in charge of the insurgency.

North-East Ethnic Movement

The North-east area is home to a number of ethnic movements. Due to geographical isolation, socio-linguistic diversity, and religious distinction, a significant number of tribal people in this area have not melded with the dominant culture. The majority of them have become Christians. The Nagas, the first tribal tribe, started a campaign for an independent state. They finally succeeded in establishing Nagaland as a distinct state in 1963 after a protracted fight. Mizos are the second ethnic group having issues with North East tribals. By establishing a distinct state, the Mizo people continued their fight for independence, and as a result, Mizoram's status as a Union territory was converted to statehood [9], [10].

Gorkhaland's Ethnic Movement

The Gorkhaland movement in Darjeeling, which calls for the creation of a separate state for Gorkhaland, is the most recent ethnic movement in India. The Gorkha National Liberation Front was founded in 1980 by Subash Ghising. Ghising's major demand was for the creation of a new state called Gorkhaland for the Nepali-speaking people of India. He used force and intimidation to get his way. In addition, he intended to establish "Greater Nepal". With the requests that residents of the Terai of Indian descent get Nepali citizenship, Nepal backed this campaign. Bimal Gurung, a prominent Gorkha, Jana To attain its aim of a separate state, Mukti Morcha has been attempting to arouse the fury and emotions of the Gorkha people. He spreads the myth that Gorkhaland belongs to us by birthright. We won't bend from this demand in the slightest.

Motion of the Dravidians

Under the unconventional leadership of E.V. Ramasamy, the Dravidian Movement or Self Respect Movement had its start in 1925. The goal of this movement is to create a society in which lower castes have equal rights to basic freedoms and to promote self-respect in lower castes. Anti-Brahmanism and self-respect marriages were the two main tenets of the Self-Respect Movement. In 1916, the Madras Presidency of British India saw the formation of the Justice Party. It principally aimed at ejecting Brahmins from positions of authority. The

Brahmin monopoly over education and governmental functions was gradually undermined as non-Brahmins took the place of the Brahmins in every sector. When India became independent in 1947, Periyar urged Dravida Kazhagam members to abstain from the festivities. He said that Brahmins ruled the Indian National Congress. He prophesied that if India became independence, Brahmins and North Indians would rule over South Indians, particularly Tamils. The movement's founders claimed that the introduction of the Aryan culture, the Brahminical Hindu religion, and the Hindi language from North India were harmful to the growth of the Dravidian identity. Therefore, the Tamil ethnic movement has urged that the forced secession of India's Hindi-speaking region be stopped.

Assam ethnic diversity

Assamese Bodo tribals and Bengali Muslim immigrants have been at odds since 1952. Violent battles also took place in 1979–1985, 1991–1994, and 2008. In the districts of Kokhraj, Chirang, and Dhubri in 2012, there were riots and violent clashes between Bodos and Bangladeshi Muslims. Over 400,000 people, mainly Muslims from Bangladesh and Bodos, were displaced as a result of the violence, which claimed the lives of 77 individuals. The loss of land and cultural identity that resulted from the influx of Bangladeshis infuriated the Bodos. After the riots, there have been several demonstrations throughout the northeast calling for the "early detection and deportation" of Bangladeshi immigrants who are in the country illegally. To solve the problem as a group, the Bodos have developed relationships with other indigenous tribal people in Assam. Similar threats have been made by the All Bodoland Muslim Student's Union to declare jihad and equip themselves against the government.

CONCLUSION

India's great ethnic variety, identity and assertion play a dynamic interplay. In India, ethnicity is a dynamic force formed by historical, cultural, political, and economic circumstances rather than a static idea. Ethnic movements have taken many different shapes, each with its own objectives and difficulties. While some movements wanted more autonomy or statehood, others attempted to conserve cultural heritage or the rights of underrepresented groups. According to research on ethnicity in India, the state's reaction and policies are very important in determining how these movements develop. The political clout and impact of these movements often determines whether the state is prepared to handle the issues raised by ethnic communities. Ironically, efforts to subdue or co-opt these groups have sometimes stoked more ethnic mobilisation. To comprehend the intricacies of ethnic identity and assertion in India, theoretical views on ethnicity, such as primordialist, instrumental, modernization, and social constructionist methods, provide a variety of lenses. It is obvious that ethnicity is not a fixed idea but rather a complex phenomena that changes with time. Overall, this essay emphasises how crucial it is to acknowledge and address India's ethnic variety in order to promote inclusion, social justice, and a sense of national unity. Understanding the subtleties of ethnicity is crucial for policymakers, academics, and people alike as they negotiate the complex terrain of Indian identity and nationhood. Ethnicity is a distinguishing aspect of India's heterogeneous society.

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CHAPTER 8

DYNAMICS OF PEASANT MOVEMENTS IN INDIAN SOCIETY: FROM AGRARIAN STRUGGLES TO SOCIAL TRANSFORMATION

Vandana Whig, Professor
Department of Management, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- vandanawhig@gmail.com

ABSTRACT:

With an emphasis on comprehending the crucial elements, historical background, and sociological issues that have shaped these movements, this section looks into the intricate realm of peasant movements in Indian culture. In order to comprehend peasants and their contributions to revolutionary developments, it first offers a conceptual framework. It also draws attention to the differences between various types of agricultural movements in India, particularly between tiny, marginalised farmers and more affluent landowners. The debate also looks at how the Indian peasant class has changed through time and how it interacts with society, especially in light of the caste system. From premodern periods, when they were seldom recorded owing to the caste-based social structure, to the enormous changes brought about during the colonial era, the historical viewpoint gives insight on the growth of peasant movements in India. Due to a number of causes, including economic policies, the elimination of handicrafts, land tax systems, and the colonial government, Indian peasants were more impoverished during this period of colonial rule. We have covered some of the key components of peasant movements in Indian society in this section. 'Peasant' and the peasant movement were the topics of our first conceptual conversation. Peasants' contributions to revolutionary revolutions have also been briefly mentioned. Also covered are the societal context and factors that led to and influenced radical social revolutions. Also mentioned are a handful of the most well-known radical social movements.

KEYWORDS:

Peasant Interaction, Peasant Movements, Social movements, Social Transformation.

INTRODUCTION

Social movements are social processes that contribute to the advancement of society. These are often seen as persistent, organized, or group actions that either fight social change or try to alter people's views, relationships, and significant institutions in society. Social movements are the result of widespread unhappiness with the social, economic, and political systems in place. Even if the collective activities change across time and geography, crucial elements like ideology, organisation, aim, and leadership are always present in social movements to variable degrees. Two major categories may be used to roughly classify agrarian movements in India. The first group comprises peasant movements, which are movements associated to poor, tiny, and marginal farmers whose economic situation and survival are primarily dependent on agriculture. The more prosperous farmers who can generate enough excess from their farming are included in the second group.

Analysing India's Peasant And Peasant Movements

Social scientists have often emphasised how inferior, outcast, and powerless the peasantry is in human civilization. Peasants are frequently characterised as having a "unsystematic, concrete tradition of many, unreflective, unsophisticated, and the non-literati constituting the mosaic of the "little tradition", "incomplete," and a "part society with part cultures" in sociological and anthropological literature. Politically, they are seen as occupying a "underdog position," are prone to outsider dominance, are disorganised, and lack the information

necessary for coordinated collective action. They are classified as subsistence farmers who produce primarily for their personal needs and not for the needs of the market. In economic words, they are tiny producers for their own use. In the past, peasants have always borne the burden of society's most severe forms of subjugation and tyranny. The peasantry's responsibilities in social development and transformation, however, have been significantly impacted by the unique socio-economic circumstances of their existence [1], [2].

Indian Caste and Peasant Interaction

The word "peasant" is unclear in India and is used inconsistently by different writers or inconsistently by the same author in multiple studies. It is used for homogenous agriculturists who have small holdings run mostly by family labourers, as well as supervisory agriculturists. On the other hand, it encompasses everyone who depends on land, including landless labourers. In India, the term "peasant" refers to a large group of landless agricultural workers, sharecroppers, renters, underprivileged craftsmen, and small and marginal farmers. They interact often with those who are socially excluded, including women, members of scheduled castes and tribes, as well as other underprivileged groups. In the true meaning of the word, the peasantry in rural India is made up mostly of the so-called "outcastes" of the Varna order. Peasants are referred to as "kisan", "krishak", "roytu", "chashi", etc. in the localised vocabulary, which more or less denotes cultivators who cultivate land with their own labour as well as the categories of "adhiar" and "bhagchashi" and "majdoor", "majur", "collie", "pait", "krishi" "shramik", etc., agricultural labourers. These expressions have distinct cultural meanings that denote the peasantry's subordinate position and marginalisation in Indian culture. As a result, peasants, who are dependent on their land for a meagre subsistence income, are socially and economically disadvantaged, culturally subordinated, and politically powerless socioeconomic groupings.

Peasant Movements in the Context of India

Others have attempted to study peasant movements in terms of their connections with changes in the structure of production and class struggle. On a practical level, SinghaRoy defined the peasant movement as an organised and collective effort by the peasantry to bring about change in the pattern of ownership, control, and use of land, share of agricultural produce, wage structure, credit, and institutional support system, as well as in other aspects of socioeconomic life that have oppressed them in agrarian society.

Peasant uprisings in pre-modern India are scarcely ever documented in literature or in recorded events. This is attributed by academics to the old caste-based social structure that predominated in Indian villages. This structure provided a foundation for all social interactions and relationships between different groups, which led lower castes to accept their position in the social hierarchy. As a result, the central authority became completely unnecessary, which decreased the likelihood that widespread peasant insurrection would be the main form of peasant resistance. The peasantry class in India is no exception to the general rule that the revolutionary potential of a given class primarily depends on the structure of power alignment and class alliances in a given country, at a given period. Traditional agricultural connections have been disrupted by changes in agriculture's manner of production, which has also resulted in peasant rebellion. The late nineteenth century saw the development of commercialised agriculture and the commoditization of land under British control. The colonial period's changes to the agrarian structure led to the impoverishment of the Indian peasantry as a result of: colonial economic policies; the destruction of handicrafts that caused overcrowding of the land; the new land revenue system; and the colonial administrative and judicial system.

In Zamindari districts, the peasants suffered from excessive rents, unlawful levies, arbitrary evictions, and unpaid work. The government itself imposed high land taxes in Ryotwari regions. The overloaded farmer often went to the local moneylender because he was worried about losing his sole source of income. The latter took advantage of the former's problems by charging exorbitant interest rates on the money loaned. The farmer often had to mortgage his hand and his herd. The assets that were mortgaged by the lender were sometimes confiscated. The genuine farmers were gradually demoted to the position of tenants-at-will, share croppers, and landless workers across a wide territory. The colonial state was the main adversary of the peasants, who often fought the exploitation. As a result of the frequent recurrence of famines and the economic slump that occurred in the last decades of the 19th century, the situation in rural regions became much worse and several peasant uprisings resulted [3], [4].

Reformist and radical movements

In general, peasant movements may be classed as "radical" or "reformative," based on the ideology, method of mass mobilisation, and attitude towards change that they specifically combine with. Radical movements are ones that use non-institutional mass mobilisation and are motivated by a belief in quick social structural transformation. These motions may cover a wide geographic region even though they are often fleeting. In contrast, a reformative peasant movement employs structured mass mobilisation, is motivated by an ideology of gradual social change, and has a tendency to last longer. Peasant movements, however, are not clearly radical or reformative; rather, they might develop through time as an extension of one another.

Phases Of India's Peasant Movements

Even though various researchers may employ a variety of classification schemes, the peasant movements in India may generally be divided into three separate historical periods based on period.

- 1) **The early stage:** In the absence of effective leadership, this stage is characterised by the intermittent expansion of peasant movements.
- 2) **The second phase:** Characterised by the establishment of peasant organisations that are class aware.
- 3) **Post-independence phase:** During this time, agrarian protests continued unabatedly since the governing party was unable to address any of the fundamental issues facing the working classes in rural India.

The First Stage

During this time, the exorbitant rates of land income together with the high handedness of zamindars or landlords were the major causes of a number of spontaneous peasant uprisings in various regions of the country. During this time, frequent recurrences of famines and economic depression worsened the condition in rural regions, sparking a series of peasant uprisings.

The second phase:

The peasant activities that the Indian National Congress started in 1917–18 were confined to requesting relief from the high rates of land tax, and they were never intended to be aimed against the zamindars. Independent class organisations of kisans emerged in rural India as a result of the Congress' objective of defending the interests of zamindars and landowners. As a result, the kisan organisations were established across the nation.

Swami Sahajanand Saraswati, who founded the Bihar Provincial Kisan Sabha in 1929 to organise peasant concerns against the Zamindari assaults on their occupancy rights, served as

the movement's founder in Bihar. The peasant movement became stronger over time and expanded across India. It started an anti-settlement protest against Zamindari zulum in Andhra Pradesh in 1927. In South India, a fierce fight was also started in 1927 against the restrictive forest rules. Similar campaigns against the zamindars' oppression were undertaken in Uttar Pradesh and other regions of India.

Swami Sahajanand Saraswati was chosen as the All India Kisan Sabha's first president during the Lucknow session of the Indian National Congress in April 1936, marking the culmination of all these radical advances on the peasant front. Radical elements inside and outside of the Indian National Congress made formed the All India Kisan Sabha, which was also backed by the Congress Socialist Party and ultimately the Communist Party of India.

DISCUSSION

The main factor in peasant mobilisation was communism. The All India Kisan Sabha's establishment marked the beginning of the Communist Party of India's earnest involvement with the rural population. The CPI expanded the peasant front's membership and created the conditions for the most revolutionary rural fights. Through the Kisan Sabhas, which at first was not a class-based organisation and affluent farmers were well-represented in it, the CPI adapted itself to work at the grassroots level and in the rural. The CPI, led by Swami Shajanand, attempted to transform the All India Kisan Sabha into a rural poor organisation between 1941 and 1943, alienating the wealthy and middle-class farmers in the process. The CPI held total authority over the Kisan Sabha by 1944–1945. As a result, landless agricultural workers, sharecroppers, tenants, and destitute peasants formed the Kisan Sabha. It was from this platform that it could instigate and oversee agricultural conflicts prior to independence. The Communists were in charge of the Telengana movement in the erstwhile Hyderabad state and the Tebhaga agitation in Bengal.

Period After Independence

The major peasant organisers in Independent India have historically been the Left parties. The rural affluent, on whose mercy the landless workers and the marginal peasants rely, have been the primary focus of mobilisation on a variety of topics, including a rise in agricultural wages, giving land to the tiller, etc. At first, CPI thought that the Congress administration would implement radical measures to change the rural landholding structure. Up to the Naxalbari insurrection in 1967, there had not been a significant armed uprising in the rural in independent India since the established Communists adopted the parliamentary mode of struggle.

The agricultural problem in India has only become worse as a result of the land reforms and community initiatives designed to promote capitalist farming. The Government's agrarian policy has not only failed to alleviate the suffering of the great majority of deficit farmers and the agricultural proletariat, but it has actually made their plight worse. Even after independence, this led to unrest in rural life, which in turn sparked several peasant uprisings around the nation. Peasant associations like the Kisan Sabhas and organisations of agricultural workers have been established by both the principal Communist parties, the CP1 and the CPI, in order to mobilise the affected groups. In several other states, like as Tripura, West Bengal, and Kerala, they have had some modest success. Similar to the CPI, several districts in Bihar and Jharkhand now have an active peasant front known as the Bihar Pradesh Kisan Sabha. By addressing problems that impact them, it is organising both the middle class and the rural destitute peasants. In states like Andhra Pradesh, Bihar, Jharkhand, West Bengal, Orissa, Chhattisgarh, and Maharashtra, the non-parliamentary Left, such as the Marxist Coordination Committee or the Peoples War Group, have been organising the rural poor and using violence as a tactic to address the issue of the rural poor.

Up to the 1960s, the non-communist Praja socialist party participated in a number of peasant-related activities in Uttar Pradesh, Bihar, Rajasthan, and Madhya Pradesh. The non-Marxist Republican Party of India united the agricultural proletariat's cause and steered their battle on an all-Indian scale. Tenants' agitations over concerns including forceful eviction, indebtedness, and rents have occurred in South India, including the Kagodu Satyagraha in Karnataka in 1950–51 and Uttara–Kannada in 1950–70, among others. In the 1960s, Charan Singh became regarded as the protector of farmers in Northern India's Indo-Gangetic region. He promoted the fusion of Gandhian and Nehruvian development ideologies.

In Punjab, the Kethbari Zamindari union was founded in 1972 and oversaw six significant uprisings until 1980. Under the direction of Narayana Swamy Naidu, the Tamilnadu Vyavasigal Sangam was established in 1966 and participated in four significant agitations throughout the 1970s and 1980s. A climate of extensive movements has been established across the regions of the Indian Union as a result of the formation of the Maharasta Shekari Sanghtan under the leadership of Sharad Joshi and the Karnataka Rajya Ryota Sangha under the leadership of Prof. M.D. Nanjundaswamy. We will now quickly cover a few of the most well-known radical peasant groups that were organised in both colonial and post-colonial India [5], [6].

India's Radical Peasant Movements

1855's Santhal Rebellion

The Santhal revolt, often referred to as the Santhal Hul and considered by many academics to be a tribal movement, occurred in what is now Jharkhand and a portion of West Bengal. It was an insurrection against the zamindars, who the British gave control of land that peasants had historically farmed and who had enforced high rents, as well as the British colonial government. The insurrection was also aimed at government officials who were dictatorial and insensitive to the problems of Santhals as well as moneylenders who charged exorbitant interest rates on borrowed funds. Because they didn't pay their obligations and taxes, the Santhals were being forced off their land and out of their communities. As a result, they either became tenants on their own property or slave labour.

The revolt started in July 1855 when thousands of Santhals gathered in Bhogandih village and declared themselves free. Sidhu and Kanhu, two brothers, organised and led the movement, claiming they had messages from supernatural forces telling them to stop the 'zhulum' of officers and the deceit of merchants. To eject them, they assaulted zamindars and moneylenders. As a result, the troops of the English East India Company and the Santhals engaged in a number of battles. The East India Company forces employed advanced weaponry to put down the uprising by the beginning of 1856, despite the valiant efforts of the Santhals who used traditional weapons including bows, arrows, axes, and swords.

The 1875 Maratha Uprising

The agricultural rebellion in the Poona and Ahmednagar districts in 1875 was sparked by the usual circumstances in the Ryotwari region. The East India Company placed onerous taxes on ryots for land that were to be paid in cash and without consideration for variations in crop yield owing to famines or any other cause in order to maintain a consistent flow of huge income. In order to pay taxes and prevent the government from taking their land, the farmers resorted to moneylenders, who were mostly foreigners. Farmers provided land as collateral, and the government preferred to provide land to moneylenders in the event that farmers weren't able to pay back their debts. As a result, peasants were forced to participate in a vicious system where the moneylender served as the principal exploiter and benefactor. The ryots engaged in a social

boycott of moneylenders in 1874 as a consequence of the growing hostility between them and the peasants. The ryots refused to purchase at their establishments. Nobody among the peasantry would work their fields. They were refused service by the barbers, washermen, and shoemakers. Rapidly, the villages of Poona, Ahmednagar, Sholapur, and Satara were included in this social boycott. The agrarian riots that soon followed the social boycott included frequent assaults on the homes and businesses of moneylenders. The debt bonds and documents were taken and burned in front of everyone.

In order to defend the actions of moneylenders, the government resorted to harsh measures against the uprising peasants. The harsh government persecution was too much for the peasants to bear, and they were forced to give up their active resistance. Only three weeks were spent in the uprising's active phase in Poona and Ahmadnagar. The Deccan Agriculturists Relief Act was enacted in 1879 as a conciliation measure.

Satyagraha In Champaran

Prior to the development of synthetic blueing dyes by the chemical industry, Indian farmers grew an indigo plant that produces dye for bluing cotton fabrics. In Great Britain's textile industry in the late eighteenth and early nineteenth centuries, there was a significant demand for the colour indigo. This made the trade in indigo a very successful industry. In Bihar and Bengal, several retired East India Company officials and young entrepreneurs bought land from local Zamindars and expanded the production of this crop on a big scale. Under an oppressive regime, tenant farmers were compelled to raise indigo as a crop. on what was known as the "Teen Kathia" system, the British planters ordered the tenant farmers to grow indigo on three twentieths of a bigha of their land. The finest pieces of land were compelled to be used for indigo production, and the planters provided very cheap rates for the crop. The British government showed little concern for the humiliation, physical assault, or exploitation of farmers. The planters began a new sort of exploitation after the indigo market was negatively impacted by the introduction of synthetic indigo to the global market in 1897. Poor peasants either received the losses or had the option to stop growing indigo by paying higher land rent. The ryots were sometimes obliged to rebel against their captors via violence or other means due to this wretched situation of indigo slavery, but they were mercilessly repressed. The British government launched probes, but the most of them in Bihar were only for show.

Early in 1917, Gandhiji learned about this problem. Prominent individuals like J.B. joined and supported him in his protest against this exploitation. Kripalani, Babu Brajkishore Prasad, and Babu Rajendra Prasad. Gandhiji's strategy of nonviolent civil disobedience and peaceful satyagraha was distinctive but successful and had a good influence on the minds of the oppressed and underprivileged farmers. In order to give in, the government contacted Gandhiji for negotiations and appointed him to the committee looking into the situation of the indigo peasants. The committee's findings led to the elimination of the Teen Kathia system. The advice did not, however, address the issues of exorbitant rent or poor salaries for farm labourers. It said nothing about how Indian zamindars exploited peasants.

Malabar Moplah Rebellion

The Malabar district of Kerala's Moplah peasants organised the Moplah peasant movement in August 1921. Muslims made up the Moplah tenants, who protested both the British and Hindu landowners. The Moplah masses of the Moplah worked as farmers who were tenants of Hindu landowners known as Jenmis, while the Moplah elite were traders and merchants. The main complaints of the Moplah tenants were discrimination against Hindu renters as well as insecurity caused by a disadvantageous system of land tenure that allowed Moplahs to be removed from their property without giving them the proper notice. The Malabar District

Congress Committee conference in Manjeri in 1920, which backed the tenants' cause and called for legislation to control landlord-tenant relations, served as the catalyst for the 1921 agitation. Following this, the Moplah tenants established an association with branches around Kerala, uniting the Moplah renters. The Khilafat movement, in which Moplahs actively participated at the same time, culminated in an uprising against landlords.

Beginning in 1921, the British government issued prohibitory orders against the Khilafat gatherings. Police attacked the mosque in Tirurangadi in August 1921 and took a revered priest and a leader of the Khilafat into custody. Numerous people were killed as the police opened fire on the unarmed throng. Conflicts as a result led to the destruction of government buildings, the burning of documents, and looting of the treasury. The uprising quickly spread to all of the Moplah strongholds. The Moplah attacked the British plantations, police stations, treasury, offices, and the unpopular Jenmis during the unrest. However, due to the communal flavour, the Moplahs lost the support of the Malabar populace in general, and Moplah insurgents were left alone. The remainder was taken care of by British persecution, and by December 1921 all resistance had ended. There were roughly 2400 fatalities in the Moplah incident, which left a severe death toll [7], [8].

Bengal's Tebhaga Movement

Tebhaga literally translates to "three shares of harvests." The initiative was begun to reduce the portion of the crop that was usually paid to the intermediate landowners, known as jotedars, from one-half to one-third. The movement began in North Bengal and spread to the East Bengali districts of Dinaipur and Rangpur as well as the West Bengali districts of Jalpaiguri and Malda. This broke from the Indian National Congress's usual pattern of actions and was sponsored by the Kisan Sabha.

The sharecroppers' declining economic circumstances served as a background for the growth of this movement, while the middleman landowners prospered. Numerous middlemen between the Zamindars and the peasants were established in Bengal with the introduction of the Permanent settlement in 1793. These sharecroppers, known as bargardars, who farmed the land and used to provide the jotedars a portion of the harvest as payment, used to rent the jotedars' land to them. Only transitory rights to the land, generally five years, were granted to the bargardars. Moneylenders who provided high-interest financing to jotedars and peasant proprietors were also exploiting the rural economy. When peasant owners didn't pay back their loans, they often lost their land and became into bargardars on their own plots of land or agricultural employees.

In Bengal, the first popular Ministry was established in 1937 by the Krishak Praja Party. It suggested in 1940 that "all bargardars should be treated as tenants, that the share of the crops legally recoverable from them should be one-third, instead of half," according to the Land Revenue Commission that was established by it. The administration did not act quickly to put these proposals into action. The All India Kisan Sabha was compelled by this to radicalise its agricultural plan, and in November 1946, the regional section of the organisation, the Bengal Kisan Sabha, approved a resolution in Calcutta calling for "Tebhaga" for sharecroppers and land to the tiller.

Due to the great concentration of lands used in the sharecropping system, North Bengal, and particularly the Dinajpur area, became the heart of the Bengal Kisan Sabha's operations. The initiative was met with a spontaneous reaction by the destitute peasants of Khanpur village, who were mostly from scheduled castes, scheduled tribes, and ex-tribes. The primary conflicts occurred during harvest when bargardars took the paddy to their homes or kholan instead of giving the jotedars their half share. A local jotedar reported the bargardars in a FIR. On the

morning of February 20, 1947, police raided the hamlet and detained a few bargardars. The alarm was sounded by the banging of drums, blowing of conch shells, and beating of gongs and utensils by the peasant women as the word travelled across the community like wildfire. Soon, a sizable group of sharecroppers and impoverished peasants from Khanpur and other villages with traditional weapons gathered to demand the release of the sharecroppers who had been detained. However, the police were unyielding and opened fire with 119 bullets, killing 22 protestors, including two women, and wounding many more.

In the majority of Bengal, this Khanpur incident soon ignited the Tebhaga movement. Poor peasants refused to give the landlords half of their harvest, disregarding their traditional relations with them. This movement included protesting, shooting, and murdering. The movement finally fell apart in the middle of 1947 when the colonial authorities employed all available oppressive methods to crush it by imposing a reign of terror in the rural districts. However, the campaign was partially successful since the landowners themselves provided Tebhaga rights to an estimated 40% of the sharecroppers.

Movement for Telangana

The Telangana Movement fought against the Andhra Pradesh authorities' and local landowners' feudal oppression. Through its peasant branch, the Kisan Sabha, the CPI launched it. In the 1920s and beyond, Hyderabad State's agricultural socioeconomic system under the Nizams was very harsh. There were primarily two different kinds of land tenure structures: Khalsa or Diwani and Jagirdari. The former was comparable to the Ryotwari system, where the pattas were recorded in the names of the peasants, but the shikmidars were the true proprietors. The Nizam's noblemen received royal estates under the jagirdari system in exchange for their services. Under the jagirdari system, the peasants suffered the greatest oppression.

The jagirdar and deshmukh, often known as dora locally, had tremendous authority in the rural economy. They were the middlemen landowners, financiers, and local officials and most of them came from affluent Muslim or upper caste backgrounds. They could readily impose extra-economic coercion, known as vetti, on the destitute peasants due to their superior economic and political standing. Under this system, a family might be compelled to cultivate their land and do other tasks that would last from generation to generation by the jagirdars and deshmukhs. There was also a system called Bhagela that required tenants who had borrowed money from their landlords to work for them until the debt was returned. They served for many generations as documents kept by landlords were tampered with to keep the tenants in debt.

The Communist-led campaign had its start in 1946 in the Nalgonda district and eventually extended to the nearby Warangal and Bidar districts before engulfing the whole Telengana area. The movement, which was concerned with the whole population, was against the illegitimate and disproportionate extraction by the rural feudal elite. The requests included forgiving the debt owed by the peasantry. When the peasants formed an army and began waging guerrilla warfare in 1948, the movement veered towards revolution. More than 2,000 localities established independent "People's Committees." These "Committees" seized territory and kept their own armies and governments. The armed peasant revolts were ruthlessly put down by the Razakars, a private militia formed by Qasim Razvi to aid the Nizam. Up until 1950, the Indian army was able to defeat the armed rebellion. In the end, the initiative was abandoned in 1951. The movement came at a hefty price. More than 10,000 communist cadres and people's fighters were imprisoned for a period of 3–4 years and up to 4000 communists and peasant militants were slain.

West Bengal's Naxalite Movement

One of the largest uprisings post-colonial India has seen was the peasant revolt that took place in the Naxalbari thana in the Darjeeling district of northern West Bengal in May 1967. It was formed in opposition to the government's ineffective implementation of Land Reform Laws and the widespread eviction of sharecroppers by jotedars, which worsened the conditions of impoverished peasants. The government changed after independence. West Bengal Estate Acquisition Act was enacted in order to do away with zamindari and other middleman arrangements. The West Bengal Land Reform Act was passed to limit landholdings, reserve 60% of the harvest for sharecroppers, and prevent the eviction of sharecroppers. However, because the provisions were not effectively implemented, evictions of tenants and sharecroppers persisted. This caused the peasants' mobility to rapidly decline, as well as economic instability and unemployment. Sharecroppers made for 2.9% of rural families in 1961–1962 compared to 16.0% of rural households in 1952–1953. Due to the uncertainty of their source of income, the impoverished peasants was in a tough situation even if the share of marginal and small producers among the rural population grew as a result of land transfers. The amazing growth in agricultural workers from 15.3% in 1961 to 26.2% in 1971 and the drop in the category of farmers from 38.5% to 32% over the same time can be observed in the census data from 1961 and 1971.

Since the beginning of the 1960s, when the landlords of the Naxalbari region began evicting sharecroppers on a wide scale, the Left political parties had spearheaded the mobilisation of the peasants in the Naxalbari territories. After West Bengal's new administration, in which the CPI was a significant partner, was formed in April 1967, the agrarian revolution broke out. The two most notable leaders of this movement were Charu Mazumdar and Kanu Sanyal, who eventually left CPI to found their own organisation, CPI. The movement reached its zenith in May 1967, when there were coercive occupations, plundering of rice and paddy, intimidation tactics, and peasant attacks. Around 90% of the peasants in the Siliguri area, according to the movement's organisers, backed it. When the West Bengal police reached the area and swept the area under pressure from the federal government, the agitation came to an end. As part of the annihilation policy, cases of landlord murder continued to be committed in the future.

The tasks of the rebellion as outlined by Kanu Sanyal included, among other things, redistribution of land to peasants who had tilled it but did not own it, burning of all legal documents and deeds, voiding of all unequal agreements between the moneylenders and the peasants, confiscation of hoarded rice and distribution to the peasants, trials and death sentences for all Jotedars, etc. Later, the movement took on the shape of the Naxalite movement and extended to other regions of the state as well as to other locations in Bihar and Andhra Pradesh.

CONCLUSION

Indian peasants have shown tenacity and resolve in their fight for justice and socioeconomic transformation, from the early, irregular uprisings against oppressive landlords to the increasingly organised and class-conscious movements. Peasant groups have continued to fight for issues like land ownership, agricultural wages, and land reform throughout the post-independence era, often under the direction of left-wing parties. Each particular movement covered in this section sheds light on the difficulties peasants confront and the tactics used to effect change. These movements have had a lasting impact on India's history, whether it was the Santhal Rebellion's struggle against zamindars and British colonial control or the Naxalite Movement's demand for social justice and land redistribution. The study of Indian peasant movements highlights the importance of agricultural concerns in the socio-political landscape

of the nation. These movements have had an impact on rural people' livelihoods as well as India's larger discussion of social justice and equality. In order to address the current difficulties the peasantry of India faces and work towards a more equal society, it is essential to comprehend the historical background and development of these movements.

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CHAPTER 9

TRANSFORMATION AND RESILIENCE: THE DALIT MOVEMENT IN INDIA

Kanchan Gupta, Assistant Professor
Department of Paramedical Sciences, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- kanchanricha63@gmail.com

ABSTRACT:

Without a question, the Dalit Movement has significantly altered Indian society's old hierarchical structure. It has supported the democratic ideas of social justice, equality, and liberty for all castes and classes of people. The Dalit movements brought up concerns about identity, racial discrimination in government employment, and political representation. Discrimination and the practise of untouchability were strongly opposed. The movements have given the Dalits access to mainstream politics and given them the chance to occupy key administrative positions throughout the nation. The dalit literature inspired the intellectual Dalits to fight for their rights and uphold their honour in the patriarchal culture. The Dalit movement posed a direct threat to the upper caste and class, and it has served as a potent pressure point on the government in traditional politics. As a result, the dalit movement has grown into a potent social force that aims to significantly improve the socio-economic and political situation of dalits. This chapter recognise the problems/issues raised by the dalit movement; should be aware of the stages the dalit movement has through and examine how dalits and their organisation have influenced electoral politics.

KEYWORDS:

Dalit Movement, Resilience, Sociopolitical, Transformation.

INTRODUCTION

The Dalit movement had its start as a protest movement to change the sociopolitical situation of Dalits in India. For millennia, the higher castes have cruelly exploited and oppressed the Dalits. The predominance of Brahmin culture has separated, dispersed, and subjugated them. The spirit of liberty, equality, and social justice for Dalits was emphasised by the new politics, the postmodern administrative framework, the rational judicial system, the present forms of land tenure and taxes, the new trade patterns, the liberal education system, and the network of communications. The Dalit movement fights for the Dalits' advantages and rights. According to Ruman Sutradhar, the Dalit Movement is a social movement that seeks to replace the traditional hierarchical structure of Indian society and is rooted on democratic principles of liberty, equality, and social justice. He also demonstrates how Dalits were able to overcome such ingrained preconceptions due to decades of sociocultural marginalisation, economic hardship, and political abuse. As a result, they started to protest through literature or by creating groups like the Dalit Panthers; this protest movement later became known as the Dalit Movement.

Since the dalit movement is one of the most significant social movements in India, postmodern scholars, social scientists, and academics have become more interested in studying it. Different dalit leaders have inspired and mobilised the dalit mass to accomplish the overarching goals of establishing an inclusive society via their organisations and political parties. The Bahujan Samaj Party's increased mobilisation allowed the dalits to take part in the nation's democratic political process and forge an independent identity. The campaign for retaining or expanding reservations in political posts, government employment, and social schemes was sparked by the dalit leaders. The new dalit political movements are what they are known as. The Dalit

movement changed Indian society's caste system and placed a strong emphasis on the struggle for personal dignity. The dalit movement led to the current reservation system [1], [2].

In various regions of our nation, Dalits go by different names. They go by the names Holaya, Panchama, Chandala, Samagara, Chammar, Adidravida, etc. The Sanskrit term Dal, which meaning "ground," "suppressed," "crushed," or "broken to pieces," is the source of the English word "Dalit." Jyotiba Phule, the leader of the non-Brahmin Satya Shodak Samaj movement in Maharashtra, used it for the first time. He used the phrase to describe the untouchables and outcasts as the 19th-century Indian society's victims of caste-based social segregation. According to Victor Premasagar, the phrase captures the Dalits' "weakness, poverty, and humiliation at the hands of the upper castes in Indian society. "The name "Dalit" has evolved into a political identity, much as how American African Americans switched from the term "Negro" to "Black" or "African-American." Dalits now still refer to themselves as "Dalits" because they feel the name to be more than just a misnomer; rather, they see it as an identity created through struggle and assertion. The British monarchs replaced the derogatory term "dalit" in 1919 with the phrase "depressed class." They were affectionately referred to as Harijan by Gandhij. In 1935, the British government classified them as Scheduled castes. The Dalit Panther Movement of Maharashtra popularised the word "Dalit" in 1970.

Untouchables are designated as Panchama Varna in Varna Vyavastha. They are at the bottom of Indian society. Since they belong to a low caste and are seen as filthy and polluted, they often experience violence and prejudice, which hinders them from enjoying the fundamental rights and dignity that India's inhabitants are guaranteed. To prevent "pollution" from other castes, access to roads, temples, schools, etc. was prohibited to them. They are compelled to take dirty jobs like cleaning sewage and toilets, dealing with leather, disposing of dead corpses, etc.

In India, the overall proportion of Dalits is 16.6%. States like Uttar Pradesh, Punjab, Bihar, West Bengal, Tamil Nadu, Andhra Pradesh, Rajasthan, Orissa, and Maharastra have the highest concentration of them. In the rural economy, Dalits mostly include impoverished peasants, sharecroppers, and agricultural workers. They essentially make up the majority of the working population in the urban economy. According to Sutrdhar, Dalits started their campaign in response to Brahmans' mistreatment, but they are still without success. There are several reasons why the campaign was unsuccessful, but one of the most significant is that Brahmanism is deeply ingrained in Indian society. Through the system of caste, the Arya-Brahmins, who created the Vedas, have really institutionalised prejudice. Because hegemony has ingrained the prevailing ideology in the minds of the populace, the majority has come to embrace the caste system. Brahmanism has used social institutions like schools and temples to retain its hegemonic standing in order to practise discrimination in the past.

The Dalits have been systematically dispossessed of their own land and resources by the Brahmans. A tiny organisation, the Dalit Movement, is fighting against the prevailing Brahmanical doctrine of caste. To launch the movement, a small group of educated Dalits organised the majority. The independent Dalit movement had to interact with three factors in colonial society, as Gail Omvedt perceptibly notes:

1. It emerged in contrast to Brahminical Hinduism's historically entrenched, socially ubiquitous, and culturally pervasive predominance.
2. It had to battle with the nationalist movement's hegemony, which, under the direction of the Congress, sought to stifle the democratic and egalitarian potential of various subaltern groups by appropriating their goals.
3. 3. It had to deal with a problematic alliance with the communist movement.

Mobilisation/Consciousness of Dalit

The process of getting the players ready for teamwork is called mobilisation. People acting together to pursue shared interests, such as coming together to protest in favour of a cause, might be simply characterised as collective action. Mobilisation was cited as a key element of collective action by Charles Tilly in his book *From Mobilisation to Revolution* and by Neil Smelser in his *Theory of Collective Behaviour*. When people are ready to act, collective conduct starts. The types of discrimination against untouchables in traditional Indian society are described by Ghurye in "Caste and Race in India," including prohibitions on untouchable women covering the upper part of their bodies, wearing gold jewellery with sexual proximity outside of the caste, and on untouchable men wearing dhoti below the knees, using public facilities, and engaging in occupations outside of their caste. Untouchables were expected to carry a prickly tree branch to keep their feet off the pavement and wear an earthen jar around their neck to catch their spittle, which may otherwise fall to the ground and contaminate upper castes [3], [4].

According to S.C. Dube, the dalit ideology is crucial for the establishment of class consciousness. He argues that although Dalit awareness in historic India constituted a challenge to conventional Brahmanism and Hindu ideals, Dalit consciousness in contemporary India is the expression of Dalits' yearning for modernisation. In the instance of India, Dalit mobilisation should be examined in the context of time, illustrating and elucidating how different types of ideology have aided Dalit mobilisation in India. While caste literature production and circulation, forcible entry into Hindu temples, burning copies of the Manusmriti, abandoning the services of native priests bound by brahmanic values, and other issues were major concerns during the 1920s to 1950s Dalit mobilisation, Dalit identity today is more about the pursuit of rights, justice, and equality than it is about simply rebelling against Hinduism. Sociology must thus address the fact that successive phases of Dalit awareness are motivated by various ideologies and interests.

DISCUSSION

Andre Betielle claims that rather than being motivated by a discriminatory cultural past, Dalit mobilisation in modern-day India is mostly motivated by political interest. Due to the development of caste-free jobs and the consequent co-existence of Brahmins and Dalits in the same occupational sector, the practise of untouchability is becoming less prevalent in modern India. Untouchables are guaranteed protection from all types of discrimination in schools, universities, hospitals, and other institutions of public significance under the Indian Constitution. In modern India, there is less practise of discrimination and exploitation of dalits, and credit for that must go to the structured pattern of social change. Developments in transportation and communication have made it easier for ideologies to move from one area of society to another.

Gail Omvedt stressed the need for a multifaceted analysis of Dalit mobilisation in India. According to her, every movement goes through many stages: commencement, consolidation, crystallisation, maturation, and dissolution. Prior to India's independence, the Dalit movement was launched as a result of a number of issues, including economic discrimination, a lack of social respect, cultural exclusion, and alienation from the decision-making process. She recounts how the consolidation of the Dalit movement in India began with the birth of the Republican Justice Party and Dr. B. R. Ambedkar, who said that Dalits needed an Ambedkar rather than a Gandhi for their freedom.

In "Social Movements in India," M. S. A. Rao compares the Dalit struggle to the Black movements in America. In his conclusion, he claims that the philosophy behind the Dalit

movement was imported from the west and flourished in the social soil of India. Yogendra Singh promotes the idea that Dalit mobilisation in India is pushing Indian society in the direction of modernization by giving importance to the principles of equality against the principle of hierarchy. He argues that Dalit mobilisation in India serves as a sufficient example of how modernization has destroyed the foundation of caste. Regarding Dalit mobilisation, the sociologists have contrasting opinions. They all agree that Dalit mobilisation in India is an empirical truth, notwithstanding differences in viewpoint. The Dalit movement has given way to the glorification of caste or class identity, which conceals caste, as it has talked on the one hand of the Dalit people's struggle for a self-identification with dignity, their hunt for rights, and their demand for equality. Such Dalit mobilization-related effects have run counter to the fundamental goal of the Indian Constitution, which vowed to create a caste- and class-free society in India.

In the years leading up to and after India's independence, the major focus of the Dalit movements was the issue of untouchability. Dalits backed campaigns to maintain or expand the number of reservations in political office, government employment, and social services. The Dalit movements are divided into reformative and alternative movements by Ghanshyam Shah. The former makes an effort to change the caste structure in order to address the untouchability issue. The latter, or the alternative movement, seeks to establish a different sociocultural system by conversion to a different religion or through the acquisition of knowledge, wealth, and power. Both kinds of movements use political strategies to achieve their goals. Bhakti movements, neo-Vedantik movements, and Sanskritization movements are further subdivided into the reformative movements.

The conversion movement and the religious or secular movement are two categories of alternative movements. The latter movement consists of the economic concerns movement. Shah has categorised dalit movements in terms of their cultural consensus, conflicting ideologies and non-Hindu identities, Buddhist dalits, and counter ideologies and dalit identity. The final is based on class, while the previous three are based on religious ideals.

Sanskritization, Bhakti, and Neo-Vedantik movements are other divisions of the reformative movements. The conversion movement and the religious or secular movement are two categories of alternative movements. The latter movement consists of the economic concerns movement. Shah has categorised dalit movements in terms of cultural consensus, competing ideology and non-Hindu identity, Buddhist dalits and counter ideology and dalit identity, and Buddhist dalits and counter ideology and dalit identity [5], [6].

Pre-Independent India's Dalit Movement

Krishna Movement

This movement, which gained popularity in the fifteenth century, treated all social classes equally and gave rise to the Saguna and Nirguna traditions. The first person held to the Vaishnavite or Shaivaite traditions and worshipped God in the form of Vishnu or Shiv. Despite adhering to Varnashram dharma and the caste social structure, it promoted equality for all castes. The formless, all-powerful God was what Nirguna's adherents believed in. The principal representatives of this tradition were Ravidas and Kabir. In the early 20th century, dalits in metropolitan areas started to use it more often since it offered everyone the chance to find redemption. It made a social equality commitment. According to Fuller, these initiatives led to a widespread reinterpretation of the devotionalist ethic as an egalitarian tenet. Without a doubt, the scheduled castes were inspired and encouraged to join the dalit struggle by the teachings of the Bhakti movement. These gave future Dalit generations the tools to rebel against traditional Hinduism.

Movements in Neo-Vedantism

Hindu reformers in religion and society started these movements. By integrating the dalits into the caste structure, these groups aimed to end untouchability. Untouchability was not a fundamental component of Hinduism or the caste system, according to the movements' founders. The Arya Samaj's founder, Dayanand Saraswati, held that caste was a political construct put in place by the ruling class "for the common good of society, and not a natural or religious distinction." Although neither can become so by his own will or the will of others, as long as the state does not make him so, he claimed that any Brahman who is disqualified for his work immediately becomes a Sudra de jure and a Sudra who qualifies for it instantly becomes a Brahmana de jure.

In several regions of the nation, the neo-Vedantic movements and non-Brahmin movements were significant catalysts for the growth of anti-caste or anti-Hindu dalit groups. Important anti-untouchability movements that were started in the last quarter of the 19th and the beginning of the 20th century include the Satyashodhak Samaj and the self-respect movements in Maharashtra and Tamil Nadu, the Adhi Dharma and Adi Andhra movement in Bengal, and the Adi-Hindu movement in Uttar Pradesh. The advent of the Adi-Hindu Movement in the urban centres of the area is briefly examined by Nandini Gooptu in her study of Uttar Pradesh in the early 20th century. Similar to Adi-Dharma, the founders of the Adi-Hindu movement believed that the Aryan conquerors forced their current version of Hinduism onto them. The caste system was not directly threatened by the movement. The Dalits started referring to themselves as Adi-Andhras in Andhra, Adi-Karnatakas in Karnataka, Adi-Dravidas in Tamil Nadu, Adi-Hindus in Uttar Pradesh, and Adi-Dharmis in Punjab. It was essentially conceived as and remained a protest against the attribution of "low" roles and functions to the untouchables through a claim not to be Aryan Hindus. To end their untouchability and improve their social and economical circumstances, Dalits also chose the conversion path. To free non-Brahmins from the shackles of Brahminism, Mahatma Jyotiba Phule founded the Sayta Shodak Mandal in 1873. In 1912, Shahu Maharaj of Kolhapur founded Satya Shodak Mandal and continued the work that Phule had begun. The Dalit movements during the time before independence included a powerful anti-Brahmanism non-Brahman movement in Maharashtra, the Adi Dravidas movement in Tamil Nadu, the Shri Narayan Dharma Paripalan movement in Kerala, the Adi Andhras movement in Coastal Andhra, and others. Phule made an effort to create a brand-new theistic religion.

Movement for Sanskritization

The process of "a low or middle Hindu caste, or tribal or other group, changing its customs, ritual ideology, and way of life in the direction of a high and frequently twice-born caste" is known as "Sanskritization," according to M.N. Srinivas. According to Kumar, Dalit leaders used the 'Sanskritization' process to advance to a higher rank within the caste system. They followed Brahman customs, such as becoming vegetarians, applying sandalwood paste on their foreheads, donning holy thread, etc. As a result, Dalit leaders such as Swami Thykkad, Pandi Sunder Lai Sagar, Muldas Vaishya, Moon Vithoba Raoji Pande, and others attempted to follow the established cultural norms and practises of the upper castes. Dalits' imitation of upper caste behaviour was a declaration of their equality.

Some of the dalit leaders argued that adopting Brahmanic customs and practises, such as vegetarianism, applying sandalwood paste to the forehead, wearing sacred thread around the neck, and accepting Brahmanic dialects, dress, and customs will help them advance in society. Some dalits were drawn to the Mahanubhav Sect, Brahmo Samaj, and Arya Samaj. But Dalits didn't start organising firmly and independently in many parts of India until the 1920s. The

Namashudra movement in Bengal, the Adi-Dravida movement in Tamilnadu, the Adi-Karnataka movement, the Adi-Hindu movement primarily centred around Kanpur in Uttar Pradesh, and the organising of the Pulayas and Cherumans in Kerala were among the most significant of the early Dalit movements. The Adi-Dharm movement in the Punjab was another significant early Dalit movement.

According to Kshîrasâgara, Dr. Babasaheb Ambedkar seems to have long ago articulated the phenomena of Sanskritization by using the word mimicry in the context of the creation of castes. He had explicitly said that practically all of the pre-caste castes in pre-caste society imitated some Brahmanic mannerisms and practises in an effort to elevate their social standing and to set themselves apart from other groups. The castes were created as a result of this process. According to him, the rules of imitation apply from higher to lower. The degree of imitation intensity increases inversely with social distance from the superior castes, and the source of the imitation must be well-respected within the group [7], [8].

Contribution of Gandhi to the Dalit Movement

Mahatma Gandhi became aware of the issue of social inequality when he was in South Africa. Gandhiji believed that building the nation's life was of the highest significance. By lowering the untouchables' social rank, this might be accomplished. He had always seen untouchability as a degrading institution. Gandhiji questioned if "this is a movement for the purification of Hinduism" when interacting with Harijans in Ahmedabad, saying, "If we are the children of the same God, how can there be any rank among us?" He emphasised the need to address the core causes of the untouchability issue. When Gandhiji was imprisoned in 1932, he founded the Harijan Sevak Sang to help forward the cause of Harijans' uplift. This group did not belong to the Congress. It was the result of the fast Gandhiji kept in 1932 when he was incarcerated.

Contribution of Ambedkar to the Dalit Movement

Ambedkar began publishing the Marathi periodicals "Bahiskrit Bharat" (fortnightly) in April 1927 and "Janta" (weekly) in November 1930. He founded the "Samaj Samta Sang" in September 1927 to promote social equality for Hindu castes and untouchables. He was in favour of intercaste relationships and intercaste marriage. In March 1929, he also released the "Samata," another publication. He led a Satyagrah in December 1927 to establish the untouchables' civic rights to get water from the public tank "Chavadar Talen" in Kolaba's Mahad district. Hindus claimed ownership of the tank, and a protracted legal battle ensued. In March 1937, Ambedkar prevailed in the Bombay High Court.

In order to guarantee the rights of the untouchables to access the renowned Kalaram temple in Nasik, Ambedkar carried out a further Satyagrah in March 1930. In 1934, the Satyagrah was abandoned. He expanded his operations from April 1942 to 1946 and founded the Scheduled Castes Federation as an all-Indian political organisation. He used his position as a member of the Governor General's Executive Council from 1942 to 1946 to further scheduled castes and scheduled tribes' interests. He obtained funding from the federal government for their schooling as well as reservations for them in positions within the federal and provincial government.

Literary Movement of Dalits

Writings by Dalits spread over India. According to Dadawala, Dalit problems and challenges were being expressed in literature even before the 1960s by authors like Baburao Bagul, Bandhu Madhav, Shankarao Kharat, Narayan Surve, and Anna Bhau Sathe. Baburao Bagul is regarded as the father of Marathi Dalit literature. His uncompromising portrayal of societal exploitation in his 1963 collection of short tales, *Jevha Mijat Chorali*, upended the established

principles of Marathi writing. Namdeo Dhasal went on to strengthen and broaden the Dalit literary movement in India. Literateurs like Laxman Gaekwad, Laxman Pawar, Daya Pawar, Waman Nimbalkar, Tryambak Sapkale, Arun Dangle, Umakant Randhir, J. V. Pawar, Tarachandra Khandekar, Yogi Raj Waghmare, Avinash Dolas, Kishore Shantabai Kale, Narendra Jadhav, Yogendra Meshram, Bhimrao Shirvale etc. became prominent voices of Dalit writing in Marathi. As part of the anthologies of Dalit works, many Dalit texts have also been translated into English and made available.

CONCLUSION

In conclusion, the Dalit Movement in India has been a powerful force for social change, posing a serious threat to the firmly established caste-based structures that have long oppressed Dalits. This movement, which aims to change Indian society into one that is inclusive and fair, has its roots in the ideals of democracy, social justice, equality, and liberty. The Dalit Movement has tackled a variety of concerns throughout the years, such as identity, racial discrimination in public employment, and political representation. It has vigorously resisted prejudice and the untouchability custom that has kept Dalits at a disadvantage for many decades. Dalits have gained entry to mainstream politics and important administrative posts all around the nation because to their efforts. Intellectual Dalits have been greatly influenced by Dalit literature to fight for their rights and question societal patriarchal standards. This movement has put pressure on the government and conventional politics, directly challenging the highest castes and classes. In conclusion, the Dalit Movement is evidence of the Dalits' tenacity and will in overcoming centuries of prejudice and tyranny. It has made a substantial contribution to India's continuous fight for a more fair and equal society, and its effects can still be seen in many different aspects of Indian life.

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CHAPTER 10

EVOLVING THE ROLE OF WOMEN: FROM REFORM MOVEMENTS TO INDEPENDENCE AND BEYOND

Anuradha Pawar, Assistant Professor
Department of Pharmacy, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- anumayak@yahoo.co.in

ABSTRACT:

This unit's introduction included a quick review of the women's movement as a significant subset of social movement. Then we spoke about how women's concerns were prioritised in the nineteenth and twentieth century reform movements, particularly in the Brahmo Samaj, Prarthana Samaj, and Arya Samaj movements, as well as in the social reform movements among Muslim women. In-depth discussions on women's problems and their involvement in the nationalist movement have also been had. This lesson also covers the broad socio-economic and political factors that have impacted the post-Independence women's movement. Finally, we have spoken about the 1970s and 1980s comeback of the women's movement. The historical and modern facets of the Indian women's movement have been covered in this subject. After completing this lesson, you should be able to: define women's movement as a significant social movement; explain how women's issues are raised in the reform movements of the nineteenth and early twentieth centuries; state and describe the fundamental aspects of women's organisations, issues, and participation in the freedom movement; describe the shifting aspects of women's movement in the post-Independence period; and explain the resurgence of women's movement. Additionally, it explores the post-Independence era, emphasising the influence of socio-economic and political elements on the women's movement. Finally, it discusses the 1970s and 1980s revival of the women's movement, which was characterised by issue-based campaigns and government reactions.

KEYWORDS:

Independence, Reform Movements, Social Movement, Women.

INTRODUCTION

A social movement is described as a coordinated effort by a group of individuals to either promote or oppose social change. In that it seeks to alter the institutional structures, attitudes, habits, and beliefs in society that have historically oppressed women, the women's movement is a significant subset of social movement. We talk about the women's movement as a significant subset of social movement of this subject. Women's problems were the main focus of the reform movements in the nineteenth and early twentieth century. The Brahmo Samaj, Prarthana Samaj, and Arya Samaj all had a significant impact on how women's difficulties were portrayed in society at large. This section has also covered social changes affecting Muslim women. You may learn about women's organisations and involvement in the independence struggle. You will see in this section how Mahatma Gandhi and Pandit Nehru encouraged women to take part in the battle for freedom.

The women's movement was substantially impacted by planned economic growth, social transformation, and constitutional protections for women throughout the post-Independence era. We go through the evolving elements of the women's movement during the post-Independence era. In India, the women's movement saw a rebirth in the 1970s and 1980s. This topic is addressed in Section 10.6 of this unit. Here, we talk about the initiatives taken by women to organise themselves around ecological, social, and economic concerns. In the 1970s and 1980s, there were issue-based campaigns against dowry, sati, and rape. Here, we also talk

about the modern women's movement's rising patterns and the government's reaction to women's concerns [1], [2].

A Subset Of Social Movement Is The Women's Movement

Social movement research is not only the purview of historians. Social movements should therefore be of interest to sociologists who research social structure, processes, and change. It is a method through which a group makes an effort to mobilise for resistance or change. The evolutionary process of social mobility and change, on the other hand, varies from movements in the context of change in that movements are motivated by a feeling of injustice or oppression of a certain portion or groups within the community. Social movements use protest, conflict, or confrontation as a strategy to draw attention to various concerns and work towards improving the conventional, repressive, and unequal social structures and connections. One significant subset of social movements is the women's movement. Studies on social movements, such as those involving tribal and ethnic groups, peasants and workers, the underclass, cultural, and religious movements, etc., often overlook this crucial feature.

The lives and issues faced by women in various regions of India are distinguished by variances in caste, class, religion, and ethnicity. In India, 80 percent of the population reside in rural regions. Different groups of women are impacted by growth and change in different ways. The formation of the women's movement has to be understood in the context of a social structure that is stratified or unequal and varied in terms of culture. Four major categories are used to describe the women's movement in this course. 1) Women's concerns and reform movements; 2) Women's involvement in the independence struggle. Institutional reforms and women's concerns throughout the post-Independence era, as well as the resurgence of the women's movement in the 1970s and 1980s, round out the list. Starting with the first, please.

Women's issues and reform movements in the late nineteenth and early twentieth centuries. In India, the status of women has changed throughout time and among various classes, religions, and ethnic groups. By the nineteenth century, there were a number of debatable harmful social practises, such as polygamy, child marriage, the prohibition on widow remarriage, and Sati. A variety of initiatives for social change and religious reform emerged in the nineteenth century as a consequence of the growth of English education, Western liberal philosophy, and Christianity among Indians during the British Empire. The main goals of these movements were the abolition of caste systems, advancement of women's rights, encouragement of women's education, and opposition to societal customs that had their origins in legal and social injustices as well as diverse religious traditions.

Male reformers like Raja Ram Mohan Roy played a significant role in the early stages of the social reform movement throughout the nineteenth century. They raised the following issues: Sati, the mistreatment of widows, the prohibition on widow remarriage, polygyny, child marriage, the denial of women's property rights, and the need of educating women. Men-led efforts to further women's education led to the establishment of women's schools, colleges, hostels, widow homes, protective homes, etc. The family structure, which was endangered by the growing communication gap between educated men and their illiterate wives, was seen by social reformers as needing to be revitalised. They made the assumption that educating women would do this. Women's organisations and groups came into being during the social reform movement. The movement began in large cities, but its leaders were males.

Religious changes could not be divorced from the social reform movement, its leaders likewise acknowledged. The British policy was to protect each system of family laws, which was intimately tied to the religious and customary traditions of each community, and to keep various religious groups apart from one another. The social reform movement grew not as a single

entity but rather inside each neighbourhood. During this time, a variety of organisations grew rapidly. These organisation took the initiative to raise significant concerns that had a negative impact on women's standing in society. The Brahma Samaj, Prarthana Samaj, and Arya Samaj were the three most significant of these societies. We will briefly cover these organisations in the section that follows [3], [4].

Brahman Samaj

It was started in 1825 by Raja Ram Mohan Roy and aimed to eradicate biases and prohibitions against women that had their origins in religion. These included polygyny, segregation of women, restricted inheritance rights, and child marriage. Women's education was seen as the key tool for advancing women's status. Keshab Chandra Sen emphasised the need of teaching women at home and called for government assistance in this regard. *Bambodhini Patrika*, a women's publication, was established. The Brahma Samaj also authorised the ceremony of an inter-caste union. The Civil Marriage Act, 1872 was passed in response to Hindu orthodoxy's opposition to such initiatives. The minimum age for marriage for both girls and boys was set at 14 and 18, respectively, by this Act, which also enabled intercaste marriage and divorce. The Brahma Samaj's impact was only felt in Bengal and North India. Both of these movements sought to alter the status of women inside the home and were the result of urban, educated men's reactions.

DISCUSSION

Dayanand Saraswati established the Arya Samaj in 1875. The Arya Samaj was a religious revivalist movement in contrast to the previous two movements. The movement's catchphrase was to return to the Vedic era while renouncing caste structure, idol worship, and traditional Hinduism. It portrayed the status of women as being wonderful in ancient India and called for changes to the caste system, mandatory education for both sexes, legal ban of child marriage, and remarriage for child widows. It placed a strong focus on girls' and boys' separate schools and was generally opposed to divorce and widow remarriage. Numerous Arya Kanya Pathashalas were established, some of which evolved into colleges and advanced the cause of women's education. Although it was mostly an urban movement, semi-urban and rural regions were also affected. Even while it opposed the caste system, it never called for its elimination. The caste system's preference for planned marriages and focus on the domestic labour of women hindered its ability to advance the cause of women's freedom. Social reformers praised how women were treated in ancient India. The caste system was assailed by radicals like Ishwarchandra Vidyasagar, Jyotirao Phule, and Lokhitvadi Gopal Hari Deshmukh, who said it was to blame for the oppression of women. According to Phule, Sudras and women were denied education so they wouldn't see the value of equality and freedom as human rights and would instead accept their inferior status as per law, custom, and tradition.

Islamic Women and Social Change

In the Islamic community, similar initiatives started in the late nineteenth century. The growth of a progressive movement to increase the chances for Muslim women was hindered, nevertheless, by the focus on the purdah regime and the slowly spreading of education among women. Women's education was improved by individuals like Begum of Bhopal, Syed Ahmad Khan, and Sheikh Abdullah in Aligarh, as well as Karmat Hussain in Lucknow. 1916 saw the founding of the All-India Muslim Women's Conference by Begum of Bhopal. The Muslim Women's Conference issued a resolution in 1917 calling for the abolition of polygamy, which the traditionalists vehemently opposed. Later on, a number of Muslim women joined the anti-British nationalist movement and non-cooperation movement. Other communities in other places also saw the emergence of such movements. A few female leaders, such Pandita

Ramabai and Vidyagouri Neelkant, encountered vehement hostility for getting an education or being married outside of their caste.

All of these movements had a very narrow focus on improving women's status inside the home without questioning the societal structures and caste disparities that maintained women's inferior position. Their target audience was the metropolitan middle class alone. The reform movement's gender bias was particularly obvious in the claim that education would increase women's effectiveness as mothers and housewives. Gender equality was not a priority for them. The movement wasn't intended to be a dramatic assault on the gender-subjugating religious establishment. The women's issue was seen by social reformers as a societal issue [5], [6].

Participation of women in the freedom movement

The fight for women's rights and equality was seen during the liberation movement as a crucial component of the fight for national independence. Many of the women who battled to liberate the nation were also involved in the fight for women's rights. The Indian National Congress was established in 1885. There were 10 women present in the Bombay Session in 1889. By the latter half of the nineteenth century, women's education had expanded to the middle class, and a number of them started to participate in India's social and political life. Gandhiji's appeal to women and the widespread involvement of women in the Indian liberation struggle changed how people saw nationalist leaders.

Gandhi's and Pandit Nehru's roles

The most important contribution to the inclusion of several women in the independence cause was made by Mahatma Gandhi. Therefore, it is crucial to comprehend how Gandhianism has influenced the women's movement. "Woman is the companion of man gifted with equal mental capacities," he said. She has the same right to freedom and/or liberty that he has, and she has the right to take part in even the most minute elements of his activity. Even the most uneducated and worthless males have been enjoying a superiority over women that they do not deserve and ought not to have due to the sheer weight of nasty habit.

I am uncompromising when it comes to women's rights, he said. However, he also idealised female archetypes who represented the suffering of women, such as Sita and Damyanti. He emphasised that women's dharma included their taking part in the battle for independence. He believed that women were most equipped for Satyagraha because they had characteristics that are acceptable for nonviolent struggle and for the Congress's beneficial social uplift projects. He said that the ladies have admirable traits for self-sacrifice, tolerance, and the capacity for pain, all of which were necessary for non-violent fight. He believed that women's roles should be complimentary to men's. Jawaharlal Nehru was exposed to liberal Western ideas on the women's issue and was inspired by Western suffragists. According to him, "other aspects of women's equality would not be realised without economic freedom." He disapproved of the narrow assumption that women's education alone can effect the needed reforms, and he wanted women to be schooled in all aspects of daily life. According to him, the women's movement would not get stronger and would stay restricted to the upper classes "if women's struggles remained isolated from the general political, economic, and social struggles." There is no question that women's significant involvement in the national liberation struggle was one of the key factors in the changing of women's roles and position in Indian society. In 1931, the Indian National Congress adopted the Fundamental Rights Resolution, which included equality between men and women as one of its goals.

Women's Issues and Organisations

Women's associations first began to establish in tandem with nationalist and social reform movements. Several women's associations were founded at the beginning of the 20th century. Irishwoman and Indian nationalist Margaret Cousins founded the Women's India Association in 1917. The National Council of Indian Women and the All-India Women's Conference were established in 1926 and 1927, respectively, as a result. In Gujarat, Jyoti Singh actively contributed to using women's energy. Several nationalist movement participants went on to create women's associations.

Women's Equality

In 1917, the demand for women's voting rights was made public for the first time. In order to present the case for female franchise, a group of women, including Sarojini Naidu and Margaret Cousins, met with the Viceroy. The Indian National Congress endorsed the notion, and constitutional changes made in 1919 gave the matter to the provincial legislatures to determine. The first province to provide voting rights to women was Madras. Women also had positions in legislative councils. In Madras, Dr. Muthulakshmi Reddy was the first woman to hold the position of legislative councillor. Within the national movement, the call for women's suffrage was subsequently altered to adult franchise.

Participation in the Freedom Movement: A Question

When the civil disobedience movement started in 1930, some of the women leaders held the opinion that women's organisations should stay out of party politics because women were concerned with social issues and the British Government's assistance was required to bring about social change in women's position through education and legislation. This was true despite women's active participation in the freedom movement and demand for voting rights. Other female leaders, however, held the view that they ought to support the international movement. They believed that women can only advance via political freedom and that remaining on the fence was useless.

A tighter relationship between the Congress and women's organisations and widespread female engagement in the independence struggle contributed to the progressive shift in viewpoints on women's concerns from social and educational to political viewpoints. Many supporters of women's rights saw the independence of women as being reliant on the freedom of the nation. Women actively engaged in the Civil Disobedience movement in the 1920s and 1930s. Women participated more actively in the Swadeshi movement and in the picketing of stores that sold alcohol and foreign products. However, those who supported women's involvement in the liberation struggle emphasised that although Indian culture accepted equality for women, it understood their objectives as distinct from those of males [7], [8].

Women's Participation in the Freedom Movement in Different Ways

In different ways, women took part in the liberation struggle. In addition to organising Prabhat Pheri, they took part in political demonstrations and picketed stores that sold imported items. Women from all throughout the nation sent letters to political prisoners as well as supplied food and shelter for underground political activists. The Salt March in 1930 attracted a sizable contingent of female marchers. There were a lot of ladies in prison.

However, there were a few more violent factions among the Indian nationalist organisations that operated both domestically and internationally in Bengal, Punjab, and Maharashtra. Additionally, a few foreign women collaborated with Indian revolutionaries overseas. Revolutionary operations were carried out by Bhikaiji Cama, Perm D S Captain, Saraladevi

Choudhurani, Sushila Devi, Durga Devi, Roopavati Jain, Kalpana Dutt, and Kamala Dasgupta, as well as Lakshmi Sahgal. A number of the ancient boundaries of convention and custom were broken as a result of women's engagement in the national movement. Women's associations also advocated for the elimination of social and legal barriers, although the urban middle and upper classes predominated in these groups. Women from working-class backgrounds and their issues were scarcely mentioned.

Women's Movement And Institutional Initiatives After Independence

A number of institutional measures for the liberation of women in society have been launched in the post-Independence period. The constitutional provisions, social laws for women, and deliberate economic growth are the most significant of these. These broad socio-economic and political developments of this era have had a significant impact on the women's movement. Let's take a quick look at a few key elements of these processes and how they have impacted the women's movement in the second half of the 20th century.

Social laws and constitutional provisions

The fundamental idea of women's equality affirmed in the Fundamental Rights Resolution of the Karachi Congress was included into the Constitution of independent India. It seems that the state was aware of women's disadvantage and the necessity to take particular steps to put them on level with males since Article 15 gave the state the authority to make specific arrangements for women and children. It was believed throughout the liberation struggle that many of the impediments and issues facing women that were related to colonial authority would vanish with the nation's Independence. The national government committed to removing the legal restrictions that women faced and launched significant changes to Hindu family law. Legal changes made in the 1950s aimed to give Hindu women more rights in guardianship, inheritance, and marriage. They did not, however, succeed in bridging the gap between social and legal reality. Despite the Directive Principles of State Policy explicitly declaring the necessity for consistent laws for all groups, similar revisions to the family laws of other communities including Muslims, Christians, Parsis, and Jews have not yet materialised owing to political opposition.

As a result of these legal changes in the 1950s, women's associations lost their vitality and were more passive. Many of these institutions got government funding, and the subsidies they received for initiatives like adult education, child nutrition projects, tailoring workshops under vocational training programmes, and family planning programmes influenced their operations. The majority of these organisation had metropolitan locations, and educated women from middle and upper class made up their leadership. Two significant groups for rural women were founded in the post-Independence era: Kasturba Memorial Trust and Bharatiya Grameen Mahila Sangh. Their primary goal was to help rural women develop their leadership potential.

Planning and issues affecting women

It was believed that economic development strategies, such as agricultural modernization, industrialization, technical advancement, etc., would improve living for everyone, including women, during the post-Independence era. The prevailing class, caste, and gender disparities were not taken into account by the general development strategy. In India, planned growth widened socioeconomic disparities. Let's get into further depth about the observation.

Development Policies' Thrust

The provision of education, health care, and welfare was the major focus of development strategies for women. Women's economic independence was accorded a low priority, as seen

by the ongoing lack of attention paid to their positions in the economy up to the sixth five-year plan. For the first time, a specific chapter on women and development was included to the Sixth Plan's text. It examined the position and circumstances of women generally and arrived to the conclusion that, despite constitutional and legal protections, women had fallen behind males in practically all fields. For the first time, it was stated unequivocally that economic independence would enhance the status of women, and it was recommended that districts establish cells to boost women's engagement via work. The subsequent five-year plans kept recommending activities to raise the status of women. The ninth plan emphasised the need for a national strategy for women's empowerment so that women might act as social change agents. Additionally, the need of reserving seats for women in the Parliament and state legislative bodies was debated. It must be acknowledged, nevertheless, that women are still far from getting their fair part of the progress as envisaged. Aside from this, the nature of economic development in India after Independence benefited primarily urban educated middle- and upper-class women, whose prominence as legislators, administrators, doctors, lawyers, teachers, etc. gave rise to the false impression that women had made significant progress and had attained equality.

Education and Economic Status of Women

A turning point in the discussion of women's concerns in India was the report of the Committee on the Status of Women in India. Evidence of the loss in women's employment owing to technical advancements and employer prejudices to "replace women by men and machines" was produced by the Committee. Poor rural and urban women, especially those from Scheduled Castes and Tribes, have high rates of illiteracy and insufficient training opportunities. Female literacy rates were about 29 percent in 1981, 39.29 percent in 1991, and 54.16 percent in 2001, respectively. In 1981 and 1991, respectively, the female literacy rate in rural regions was roughly 21% and 30%.

According to the Committee on the Status of Women in India, middle class conceptions of women's primary roles as homemakers and not wage earners were maintained by planners, government officials, employers, and trade union leaders. Such a viewpoint overlooks the reality of millions of women who struggle for their families' survival in rural and metropolitan regions' disadvantaged communities. Numerous rural women put in a lot of effort on family farms and in the house as unpaid employees, collecting fuel, fodder, and water. They also work as craftsmen and craftworkers alongside their husbands but are only acknowledged as assistants. They always get lower pay than males when employed as wage workers. The Equal Remuneration Act was enacted by the government, although it is still inactive. Women are exploited as employees, men and women are paid differently, and there is increased unemployment as a consequence of job losses in traditional industries including textiles, mining, manufacturing, and domestic services.

CONCLUSION

The history of women's empowerment has been characterized by major turning points, from the reform movements of the nineteenth century that tried to combat restrictive conventions and practises to the active involvement of women in the independence fight. It is impossible to exaggerate how important leaders like Mahatma Gandhi and Pandit Nehru were in advancing women's rights and encouraging their involvement in the larger national struggle. Constitutional measures that attempted to reduce gender gaps were created as a result of their influence, which also contributed to modify cultural beliefs. Following independence, India saw a rise in women's movements that addressed a variety of concerns, including dowry and sati as well as economic empowerment and political participation. Although attempts have been

made to address these issues via legislation and government policy, difficulties still exist, particularly for women in underrepresented areas. The 1970s and 1980s saw a revival of the women's movement as people became more conscious of the ecological, social, and economic problems that women face. The energy of this movement was seen in campaigns against pervasive issues and the reshaping of social standards. In conclusion, the Indian women's movement has made a remarkable transition from its reformist origins in the nineteenth century to its current status as a powerful force in society. Even though there has been progress, there is still work to be done to ensure gender equality and solve the many difficulties encountered by women across India's numerous cultures and geographies.

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CHAPTER 11

EMPOWERING WOMEN: CONTEMPORARY CHALLENGES IN INDIA'S LABOR MOVEMENT

Neha Anand, Assistant Professor
College of Engineering, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- nehaanand002@gmail.com

ABSTRACT:

This in-depth study examines the development of India's labour movements and political representation of women. It charts the development of women's political involvement across time and the 1970s rebirth of the women's movement. It also looks at how new groups and approaches have emerged to help women workers in the unorganized economy overcome their obstacles. The article also explores the development and characteristics of labour movements in India, especially in the organised and unorganised sectors. It draws attention to the constraints and difficulties trade unions confront and urges workers to be more inclusive and united in order to handle the changing nature of work in India. This article is a helpful resource for understanding the historical setting and current difficulties faced by women in Indian politics and labour movements, and it emphasises the need of cooperation and group effort in bringing about significant change.

KEYWORDS:

Economy, Labor Movement, Political, Trade Union, Women.

INTRODUCTION

In India, both organized and unorganized labour movements have been instrumental in promoting workers' rights and bettering working conditions. However, there are issues that must be resolved, such as the fragmentation of trade unions and the need for more inclusion in order to properly represent all employees.

Political Representation of Women

In the Lok Sabha, Rajya Sabha, and state legislatures, a number of women politicians who had actively supported the independence struggle held significant posts. They rose through the ranks of the main political parties to become governors, chief ministers, cabinet ministers, and others. Prime Minister Indira Gandhi was appointed. Despite a few women being prominent and highly visible at all levels of political leadership, women are still underrepresented. In the Lok Sabha or State Assemblies, their representation has never surpassed 7%. The thirteenth Lok Sabha had 48 female MPs.

The incapacity of women's groups in the 1950s and 1960s to mobilise common women and the problems that affected them was one of their political tactics' flaws. The women's movement's efficacy and agenda for action were constrained by the absence of attempts to engage the general public and broaden its support base. Only a tiny number of women gained, while the status of working-class and peasant women declined. However, the 73rd and 74th Constitutional Amendments included a 33.33 percent quota for women in local government at the Panchayat level. Later in this unit, this topic will be covered in more detail [1], [2].

Women's Movement Resurgence in The 1970s: Issues And Actions

A revival of the women's movement and the establishment of new women's organisations and organisations can be seen in the late 1970s and early 1980s. Women once again retreated from public life after taking part in the fight for the country's independence, and the discussion of

women's concerns likewise dwindled in popularity. Many academics have discussed the lack of a women's movement in India throughout the 1950s and 1960s as well as the gradual decline in interest in women's problems. The women's movement in the 1970s was characterised by the expansion of "protest politics" and a breaking away from a constrained view of legislation and education as the primary tools for advancing women's positions. Even older women's groups founded before independence or in the 1950s, which focused primarily on "welfare" and "charity" activities, were progressively shifting their positions on a number of problems affecting women. The women's movement in India was sparked by a number of concerns.

Development of New Organizations and Methodologies

Women labourers organised independently as a consequence of the increased economic difficulties experienced by impoverished rural and urban women and the wider agricultural and industrial workers' movements' inability to address women's problems. Now let's take a closer look at the new organisations and methods.

Organization

Self-Employment Women's Association, Working Women's Forum, and Sramik Mahila Sangathna are just a few of the recent groups that have taken an interest in the situation of women workers in the unorganised sector. These women's organisation made organising women's labour and addressing concerns relating to their pay, working conditions, exploitation, and health risks a priority. New approaches to solving the issues faced by underprivileged employees in rural and urban areas have been developed with the aid of research on women in the unorganised sector. A coordinated front of women's groups from various political parties led the anti-price hike agitation in 1973–1974 at that time.

Approaches

Numerous studies conducted in the 1970s overwhelmingly shown the lack of efficacy of social legislation in promoting change. In order to organise women for collective action, the autonomous women's associations addressed problems relating to women's oppression such as dowry, domestic violence, drunkenness among males and wife-beating, discrimination at the workplace, etc. For the first time, several organisations in Mumbai, Delhi, Hyderabad, Patna, and other cities brought up concerns like higher caste landlords sexually exploiting impoverished women from scheduled castes and scheduled tribes. Violence against women, dowry killings, rape, and other topics were discussed. Women's organisation started the anti-dowry and anti-rape campaigns in India, and organisations fighting for civil liberties and democratic rights later joined them. They started significant, cause-based movements. Let's look at some of these motions.

Movements against Dowry

Several women's movements and civil rights NGOs have waged a persistent fight against dowry killings. The dowry issue was heavily covered by journalists. In Delhi, a coalition of feminist and other progressive groups known as "Dahej Virodhi Chetna Manch" was created in the 1980s. Organisations in other large cities also raised awareness about the horrifying killings of young brides for dowry via protest, marches, talks, street theatre, posters, etc. The issue was also investigated by the Parliamentary Committee and the Law Commission. After a protracted fight, a Bill that made certain revisions to the Dowry Prohibition Act of 1961 was ultimately submitted in the Parliament in 1984. The 1984 Dowry Prohibition Act was enacted. The Act restricts the amount that may be paid in dowry but does not outright prohibit it. Still, dowry deaths persist despite the fact that mistreatment by the husband and his family resulting

in suicide or death has been made a felony punishable by jail [3], [4]. 1,285 dowry fatalities were recorded in 1986 alone, yet there were few prosecutions. As many as 6917 dowry deaths were documented in India in 1998.

DISCUSSION

Through laws passed in 1829, the British-initiated discussion that led to the legalisation of Sati came to an end. Women's groups protested vehemently when young widow Roop Kanwar was burned alive in 1988 in Deorala, Rajasthan, on her husband's funeral pyre. The government's delayed reaction followed growing unrest that resulted in the hastily approved Commission of Sati Bill in Parliament. The Act makes the assumption that it is a custom-approved practise. It doesn't intend to penalise people who make money off of selling photos and soliciting contributions under the guise of so-called "sati." Nothing is spoken about prevention. The community's pro-sati sentiment launched a counter-agitation against the alleged assault on their religious practise. It is surprising that the barbarous tradition, which social reformers fought to end, is still practised in a nation that honours mother deities.

Movement against Rape

A campaign against rape was started in the last ten years that demanded a reconsideration of a ruling by the Supreme Court that exonerated the offender in a rape case. Government revision of the Rape Laws was compelled by female campaigners. In 1983, the Criminal Law Act was approved as a result of negotiations between the Law Commission and a number of women's groups, lawyers, and social activists. Through increased networking on both a national and worldwide scale, women began to address the communalism and globalisation issues in the 1990s. The women's groups in India are connected via networks on various problems and campaigns at the start of the twenty-first century. New strategies for resistance and mobilising for change are also being developed, even if traditional forms of lobbying and protest are still in use. With the horrific incident of the Nirbhaya gang rape in Delhi that shocked the Indian public consciousness, the anti-rape campaign gained fresh strength.

The New Trends and the Government's Reaction

One shouldn't assume that India's women's movement is primarily urban in nature. We discover that it has also affected educated women from the middle class. Numerous grassroots groups of working-class, tribal, and impoverished women in rural and urban areas are actively against all types of oppression, injustice, and exploitation. There are women's wings in a number of national and local political parties as well as labour organisations. The government established women's cells inside a few ministries in reaction to the women's movement, which got started in the late 1970s. In the government's project for rural poor people, 30% of the recipients would be women who will participate in training and income-generating initiatives. A National Perspective Plan for Women was created by the government in the late 1980s, and it included various proposals about the legal, economic, social, and political position of women. The government also established a National Commission on Self-Employed Women and Women in the Informal Sector to examine the unique issues of unorganised women workers, who make up 87% of the workforce but are not covered by labour laws that guarantee equal pay, maternity leave, child care, and better working conditions.

Women's studies or gender studies are general terms for the new body of knowledge being produced by academics to comprehend the oppression and subjugation of women as well as their areas of strength. It is progressively becoming a part of the curriculum in colleges, universities, and classrooms. Scholars of "Women's Studies" and women's groups believe that "Women's Studies" and activism for change go hand in hand. While the women's movement of

the 1970s and 1980s was successful in reintroducing women's problems to the public discourse, it was just the beginning of the long battle for the equality, fairness, and dignity of all women [5], [6].

Current Period's Women's Movements

The goal of modern women's movements is to eliminate gender inequity, violence against women, and discrimination against women via the adoption of a succession of legal institutions as well as political and social reforms. In recent decades, a sizable number of women's organisations have emerged, speaking out against social injustice and gender discrimination. The transformation of society was greatly aided by NGOs and civil society groups. The postmodernist approach, which challenges the more general problem of women's subjectivity and subjugation under male dominance, was used by contemporary groups to illustrate their problems.

US feminists began their advocacy against man-woman relationships in the 1960s, using the catchphrase "The Personal is Political." Both moderate and radical feminism emerged as a platform for activity to oppose the patriarchy. Later, similar activity became prevalent in other underdeveloped nations. In India, this movement was more comprehensive and tackled problems related to caste, class, gender, ethnicity, and religion. While peasant movements focus on the peasant issue, the Dalit women's movement tackles caste issues. While middle class women challenge religious atrocities, ethnic tribal movements focus on ethnic identity. Examples of significant women's movements against caste and religious injustices include the Muslim women's struggle against triple talaq and the Hindu women's fight for Temple access.

Among other emerging nations, India has the particular difficulty of patriarchy, where various socioeconomic groups face various issues. Group-level inequality prevails, and then each social group practises its own kind of patriarchy, which places a double load of social oppression on the poor and marginalised. In Hindu culture, property rights and women's access to education are prohibited by the traditional social structure. This issue, which perpetuates inequality and gender discrimination, is still present in rural culture.

Increase in Worker Movements

Examining the expansion of labour movements in India: Colonial Period: Although the Indian labour movement had its beginnings during this time, it was and still is fundamentally distinct from the British labour movement. Contrary to the West, the expansion pattern did not include traditional artisans or craftsmen into its process. As a result, the early labour movement's core was not made up of skilled employees. As a result, the working class's awareness was constrained, and outside leadership was introduced. The labour movement in India, unlike that on the continent, did not envision a new social order because it developed early on under the dominance and influence of India's struggle for independence and because, in addition, there was no obvious socialist ideology permeating the struggle.

The poorest of the rural poor, who were driven from their homes by the severity of famines, made up a significant portion of the early industrial working force. As soon as they were able to get rural employment, these employees went back to their village homes. As a result, in the early years, the workforce did not develop into an industrial proletariat; rather, it was mostly made up of migratory, temporary workers who maintained their cultural ties to the countryside. The lacklustre industrial development in India served to further support this. But when industrialisation and urbanisation accelerated in the twenty-first century, things began to shift in general. Factory employees' reliance on the land gradually decreased. In instance, as a method of sustaining their existence, labourers in large cities like Calcutta and Bombay were

almost entirely divorced from agriculture and rural industries. Actually, this signalled the start of the industrial proletariat's ascent.

Post-World War II Period: When World War II came to a close, India had already become a significant industrial power. In the nation's biggest cities, this had the consequence of generating a substantial industrial proletariat. A large expansion in the ranks of landless workers, the rapid industrialization of India's economy, particularly in its key sectors, as well as caste and communal violence in the countryside, all contributed to widespread rural-to-urban migration and the creation of a sizable industrial labour force.

The expansion of the labour movement in India reflects both the industrial and political processes of the nation. The movement's early focus was mostly on the textile industry since it was the first significant industry to be established in the organised sector. The significance of this sector in terms of worker action and discontent, as well as leadership, was and continues to be significant. Of course, the labour movement has now impacted a number of sectors. This captures the variety of the industrial development process. Organisational labour movements have expanded to include the plantations, mining, transportation, and service industries.

Features of Workers Movements

The labour movement in India has a few distinctive features.

1. The operating basis of Indian trade unions is limited for two reasons. The first is that it only affects the organised sector of the economy, and the second is that labour unions are often situated in factories and, as a result, are typically tiny.
2. The movement's restriction to just large cities in the nation, including Bombay, Madras, Calcutta, Bangalore, and Kanpur, is the second distinctive feature. This is due to India's industrial development's clear regional bias.

The lack of a glaring class orientation in the Indian labour movement, despite a strong anti-imperialist stance, is its third distinguishing feature. This is partially attributable to the national movement's impact, which India's labour movement evolved under. In order to present a unified front against the formidable colonial administration, this movement placed a strong emphasis on accommodating politics. Later, when the radical left arrived and took control of a part of the movement, it was forced to operate within the constraints established by the larger national movement. Moreover, unlike the manufacturing workers in Western nations, India's workforce does not belong to a separate wage earning class. Once again, labourers are not a socially homogenous group. Class creation has been hampered by disparities among them according to caste, community, and geography. Additionally, a significant portion of rural values may be found among the working class in India. Even now, there is conflict between the modern metropolitan norms and the traditional country ones. Therefore, it stands to reason that the labour movement in India lacks a clear-cut class identity and a psychology of class struggle.

The fourth characteristic of the labour movement in India is its tight linkages to political parties. Several national federations, the most of which are nominally associated to one party or the other, are located at the pinnacle of the union system. Such a federation did not exist in 1947; instead, the Communist Party of India controlled All India Trade Union Congress. Since that time, each of the main parties has established a national wing. The Hindu Mazdoor Sabha, The United Trade Union Congress, The Centre of India's Trade Unions, and The Bharatiya Mazdoor Sangh are a few of the well-known all-India organisations. These are associated with the Congress-I, CPI, Janata Dal, noncommunist Leftist, CPI-M, and BJP, in that order. Multi-

unionism at the plant level and a significant trend of labour movement fragmentation are the outcomes [7], [8].

The lack of independent expansion is the labour movement's fifth distinguishing feature in India. The movement is heavily reliant on external influences. Most of the time, middle class professional politicians who are affiliated with major political parties take the reins. Typically, the union's internal political processes do not produce leadership. As a result, there is almost no leadership responsibility to the vast majority of employees, and there is no innovative internalised political process. Additionally, the Indian labour movement's ability to unite and exercise its independence has been hampered by the unions' relative reliance on the government.

Even if they are detrimental to the development of grassroots leadership, union-party ties are not entirely disregarded since unions affiliated with a party that controls the federal government and/or the states might anticipate receiving some advantages. Because of its connections to the governing party during the time the Congress-I was in control at the centre, the INTUC enjoyed considerable benefits. Similar to this, the CITU-affiliated unions seem to profit in West Bengal as a result of their tight ties to the state's dominant Left front.

The Workers' Organization's weakness

However, there are certain important limitations that weaken the power of organised labour. In addition to the fragmentation induced by specific legal and political considerations, the issue of readily accessible replacement labour due to unemployment also exists. This, in addition to the existence of unorganised workers, seems to be impeding the development of a powerful labour movement. In this circumstance, management has developed a number of tactics to lessen its reliance on unionised workforce. The first is employing contract employees, and the second is to stop producing certain goods and purchase them by subcontracting their production to the unorganised small sector. The third tactic is to expand the cadre of replacement union management for the permanent blue collar workforce. Furthermore, the white collar workforce has grown significantly as a result of the massive growth in the service industry. As a result, their perspectives of their roles have been sharply differentiated, and distinct white collar unionism has emerged.

The Problems Facing The Working Class Movement

The organised sector of work has been the principal topic of debate up to this point. The unorganised industry, however, employs a sizable portion of India's working population. The workforce in this industry is diverse, and it has been growing. The many issues faced by employees in this industry are made worse by the almost complete lack of trade unions. As a result of their inability to express their issues collectively, employees in this industry have lessened their "visibility."

The majority of the bigger unions don't seem to be eager to organise employees in the unorganised sector. According to Davala's analysis, fewer than 1% of all members of most national trade union centres were employed by the unorganised sector. Because of this, representatives of unorganised workers are seldom invited to national policy-making groups like the Planning Commission, ILC, and others, and their interests are not taken into consideration. A new national centre was established by several of the main unorganised sector unions, including SEWA, the Indian Federation of Construction Labour, the National Forum of Fishermen, Sarva Shramik Sangha, and some of the unions representing agricultural and forestry workers, in order to address this issue. As a result, on May 1, 1995, the National Centre

for Labour was established. Although the centre has a larger total membership than some of the recognised national federations, it has not yet received an invitation to the ILC.

Due to some of the techniques used by the big businesses, employment in the organised sector has been declining while that in the unorganised sector has been expanding. First, new technology is replacing manpower. The 'putting out' approach is used by the majority of these businesses to save expenses. The fact that this system allows the large-scale industry more control over the labour process may be the most significant factor contributing to its expansion. These businesses choose to farm out the production of their goods to smaller production units in the unorganised sector rather than producing the full product in their own facilities. This topic was covered in Heather and Joshi's prior investigation on migrant work in Mumbai. Later, Holmstrom conducted a more thorough investigation of the connection between the two industries. He believed that the organised sector may serve as a market for both the large-scale and small-scale sectors, creating a complementary division of work. The bigger companies can afford to buy the items because small-scale manufacture has reduced production costs. Although tiny businesses have poor labour productivity, their costs are lower as a result of the cheap salaries.

Along with cheap prices, the unorganised sector's labour market's flexibility is what draws bigger enterprises there. In this industry, there are practically any rules governing working hours, job security, or social security. As a result, employees put in a lot of overtime at irregular hours for very little pay. Additionally, they are subject to termination at the employer's discretion, and the manufacturing unit is also subject to closure. This is not conceivable in the organised sector because labour unions and legislative restrictions prohibit employers from behaving unilaterally. Employers may avoid these limitations by reaching out to the unorganised sector. In other words, they are subject to less checks and balances from the government, employees, and their unions. They really have more influence over the work process in this manner because they can use the unorganised sector to create their goods under their own terms and conditions.

Home-based employment, which is a significant activity in the unorganised economy, offers even more freedom. Workers in this area are paid piece rates through labour contractors. A significant portion of this workforce is made up of women. The pay is often quite low, therefore adding children to the employment frequently increases the pay. There are almost any regulations governing work or pay, and it is really unknown how many individuals work in this industry since, for the most part, they are not even considered employees.

Globalization's economic liberalisation has enhanced the production system since the focus is now on manufacturing at a low cost for the global market. The overprotection of employees in the organised sector is the main barrier to increased efficiency, according to the country's major industries and business press. All the employer groups began pushing for an exit strategy as soon as the new industrial policy was unveiled in July 1991, making it simpler to close down businesses. Due to trade union resistance, the government has not yet implemented this strategy, although it has made it considerably simpler to fire employees. However, it should be highlighted that the 1991 liberalisation strategy did not result in a work force that was flexible and unprotected. Although it always existed, liberalisation has accelerated the process [9], [10].

Although these changes are occurring very quickly, the trade unions in the organised sector have not yet been able to properly address them. The trade unions' reaction to the government's Industrial Policy Statement from 1991 has been relatively conventional. They have responded using the traditional methods, calling for a nationwide strike, having a few protests, and convening meetings where the leaders delivered rhetorically charged speeches. The policies

rarely changed at all as a result of this. In spite of these objections, the rate of liberalisation has actually risen.

The fact that trade unions are unable or unwilling to extend their membership to industries outside of the organised sector is one of their biggest issues. For instance, there is an unorganised sector that includes contract and casual workers and is not covered by the legal system inside the organised sector. In many significant industrial units, the number of contract and temporary workers exceeds the number of permanent employees, according to Davala's research on the casualization of labour in eight sectors. However, these employees were often not represented by a union. In some of the units, the unions actually regarded these employees with distrust and as potential threats since management could easily influence them and use them to prevent work stoppages.

The management would not have been able to sway these employees in their advantage if they had joined a union. They would have had better pay and working conditions, and the unions would have been better able to fight back against management's attempts to reduce the workforce. Similar circumstances exist in small-scale enterprises. Both groups of employees would have had more negotiating power if these workers had been organised by the industry unions. employees in the small-scale industry may have improved their working circumstances since there would have been a shared cause among all employees.

Regrettably, labour unions have turned inward rather than organising workers outside the organised sector. its major priority is to maximise benefits for its own members at the expense of other groups of workers. One may argue that trade unions should not be expected to take on problems that do not directly impact their members since their primary obligation is to their own members. However, given the current situation, disregarding unorganised sector employees might further undermine the gains made by organised sector workers. As was previously said, the two sectors are intertwined, and the employers take advantage of this interdependence to further their influence over the hiring and firing of employees. Therefore, unionisation will help both sectors by defending the rights of employees in the unorganised sector.

The main trade unions don't seem to share this perspective. They have seldom ever concentrated on labor-related concerns in the unorganised sector. For instance, the national centres' major concern during the ILC, which was convened on October 24 and 25, 1996, was lifting the bonus maximum. The two-day conference included a full day of discussion on this topic. Even if the problem was real, fewer than 5% of the workforce was affected. The ILO convention on home-based employees was one topic that may have been covered at the meeting. The ILO's General Body ratified a convention on home-based workers in August 1996 after intense lobbying by governments and trade unions. This convention includes provisions for keeping records of home-based workers, granting them the right to organise, providing for their social security, setting minimum wages, and other things. The trade unions may have brought up this issue before the ILC since these convention rules need to be adopted into the legal frameworks of various nations. The working class is divided as a consequence of the trade unions' current views, which in reality help the liberalization process.

CONCLUSION

In conclusion, this article offers a thorough picture of India's complicated political terrain and labour movements for women. It acknowledges the ongoing underrepresentation while highlighting the substantial advancements achieved by women in politics. The rise of the women's movement in the 1970s led to significant legislative changes and raised awareness of a variety of women's concerns, including dowry deaths and violence against women. It is

essential for women and workers to adapt and work together to safeguard their rights and interests as India continues to go through economic and social revolutions.

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CHAPTER 12

URBANIZATION, INDUSTRIALIZATION, AND THE EMERGENCE OF INDIA'S URBAN WORKING CLASS

Jyoti Puri, Associate Professor
College of Education, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- puri20.j@gmail.com

ABSTRACT:

We start out by talking about the rise of India's urban working class. As a result of colonial authority, India saw the emergence of the urban working class in its contemporary form. The self-sufficient village community method of production was undermined by British colonial policies. The old village and cottage industries were lost. All of these factors forced a sizeable portion of rural crafters and artists to leave their traditional lines of work and look for alternate jobs in the cities. In this unit, we cover every one of these topics. The rise of the urban working class in the context of industrialization and urbanisation throughout the colonial and post-independence periods is also covered in this course. We also provide a general outline of the urban occupational structure and the main characteristics of the urban working class today. The labour movement has always been an integral aspect of urban working-class sociopolitical life. We also talk about the idea, development, and characteristics of the Indian labour movement in this unit.

KEYWORDS:

Economic, Labour Movement, Politics, Urbanisation.

INTRODUCTION

Urbanisation is described as the transfer of people from rural to urban areas where non-agricultural vocations including commerce, manufacturing, industry, and management are the main economic drivers. Cities have served as the hubs of a variety of economic activity in India as the country has become more urbanised. They draw visitors from the countryside. The pull factor is the attraction that draws a significant portion of the rural people to metropolitan regions. However, the push factor also drives villages to metropolitan regions due to rural poverty, the agricultural economy's sluggishness, and the elimination of cottage enterprises. As a result, the push and pull dynamics of migration that are crucial to the process of urbanisation are also crucial to the creation of the urban working class in India. The push and pull elements do not, however, work independently in our nation. Instead, since the colonial era, they have been profoundly impacted by the political economy of the state.

Politics and Economics of Colonial Rule

The Industrial Revolution in Europe in the eighteenth century gave rise to the urban working class. India, one of England's colonies at the time, was experiencing a forced collapse of conventional economic revenue. The creation and use of sophisticated technology, the formation of the modern working class, and the shift from the use of handcrafted goods in crafts to the use of machines in large-scale industry all characterised the Industrial Revolution in Europe. Examining the effects of colonial authority in India is crucial in this context. To increase their industrial output, the imperialist tyrants plagiarised India's natural riches. A significant portion of the Indian population was reduced to a dismal, destitute mass as a result of their protracted colonial rule and increased exploitation. Their rule was as follows: Self-sufficient Village Community Completely Destroyed: In the last section, we spoke about how the British government brought about the full devastation of the self-sufficient village community system of production. It provided unrestricted opportunity for the new layer of

landlords descended from money lenders, dealers, etc., to take advantage of the rural poor via its new land systems [1], [2].

Destroying Traditional Village and Cottage Industries: Their policies also helped India's traditional village and cottage industries disappear. The British implemented a free trade regime in India in 1813. The opening of the Indian market to British businessmen led to a sharp rise in British exports to India. However, the cost of imported Indian textile and silk items in England was subject to high import duties ranging from 70% to 80%. The colonial trade policy's discrimination in particular destroyed India's textile sector and had a negative impact on her economy. To facilitate their import and export activities, the British developed modern road and rail transportation. The British were able to more easily transport raw materials from India to England and saturate the Indian market with their industrial goods as a result. By using shady trade practises, the imperialists turned India into a source of agricultural raw materials for capitalist Britain.

Rural artisan and craftsman migration and displacement: Due to the destruction of India's old cottage and village industries at this time, a sizable portion of the uprooted artisans and craftsmen joined the army of agricultural labourers, while a smaller portion of these poor workers moved to metropolitan regions in search of work. India became a source of cheap labour as a result of the great economic uncertainty and pauperization of the lowest classes of society. The British seized this chance to the fullest. They organised a mass influx of Indian labourers into the plantation industry across the various British territories. The plantations of colonies like British Guiana, the West Indies, Mauritius, etc. aspired to employ Indian employees. It is unnecessary to discuss the unethical exploitation of Indian immigrant labour.

The working class migrated across geographical boundaries as well. Poor people also moved to far-off locations in quest of employment when factories, mines, or plantations were established. These labourers were taken advantage of by their employers since they were located in remote regions that were distant from their homes. There was always a middleman between the worker and the employer; the company never hired the employees directly. These intermediaries had a significant role in the use of exploitative hiring practises and working conditions.

Industrialization

Industrialization in India has gone through many phases. In line with these changes, work involvement in the industries has also evolved. Let's look at the different phases of India's industrialisation.

Incipient Industrialization

Early in the 1850s, factory production for jute and textile products in Calcutta and Bombay, respectively, began in order to export produced goods to markets in Britain. In the future, industries were built in Madras, another port city. The fact that manpower was so cheaply accessible in India was one of the factors that led to the establishment of factories. In the northeastern state of Assam, tea plantations first appeared a few decades earlier, in 1839. Once again, the tea was intended for consumption in Britain. The first modern industries were formed in India between 1850 and 1870, which also marked the beginning of the industrial working class by 1890, the year when a number of significant factories were built there. Around 3,00,000 people worked in industries and mines, while 2,000,00 were engaged in coal mines and cotton and jute mills. Bengal saw a booming jute industry at the beginning of the 20th century. These factories alone employed 2,16,000 people in 1913–1914. In Bombay, the textile

industry also prospered. 1,95,000 people were working across these factories in 1905. Similar to how the housing industry grew, so did the communication industry.

During the early years, India's industrial base remained small. The secondary and tertiary industries employed almost 800,000 people, according to the 1911 census. 524,000 of these people worked in industries and plantations. In actuality, the tea and jute industries employed 400,000 people, or half of the working force. With the start of the First World War in 1914, the situation became better. The colonial administration tried to fill the industrial products demand brought on by the conflict by developing the engineering goods industry in India. The first steel factory was constructed around this time in Bihar, a state in northern India. Mineral richness is abundant in this area. The network of the railroads, which were first built in the 1860s largely to transport raw materials to the jute and cotton textile mills in Calcutta and Mumbai, expanded [3], [4].

However, the circumstances at labour for those employed in these fields were dreadful. Regardless of their age or gender, they were forced to labour continuously for more than sixteen hours. There were no safety measures in place to prevent any accidents. Typically, earnings were below the point of subsistence. Workers often had to go for weeks without a break. One group of employees was replaced by another group of new recruits when they physically gave out from the pressure of the labour, which was intolerable for any human person, much like replacing a worn-out gear in a wheel with a new one. Due to the employees' lack of organisation, manufacturers were able to force them to put in long hours for little pay. In this arrangement, women and children were most negatively impacted since their incomes were significantly lower.

DISCUSSION

The proprietors of the textile mills in Bombay were able to sell their products for less since there were no restrictions governing them. Male, female, and kid workers in Bombay put in at least 16 hours every day in the industries. Social workers were alarmed by the poor conditions of the textile workers, particularly the children. Shapoorjee S. Bengalee, a Parsee philanthropist and social reformer, was one of them and sought to persuade the government to enact laws to safeguard youngsters employed in factories. To persuade the British government to enact rules, he even produced a bill on the issue and enlisted the aid of his friends in England.

The First Factories Act was enacted by the government in 1881 as a result of pressure from both parties. This was the first piece of legislation to control factory working conditions. However, it scarcely made a difference to the working environment. The Second Factories Act, which was implemented in 1891, decreased the amount of time that women and children may labour each day from eleven to seven hours. The employees were given a 30-minute break to eat their lunch. Male working hours and earnings were not regulated at the same time, and neither was there any movement in that direction. Only until the Third Factories Act, which was passed in 1911 and stipulated that men may not work for more than 12 hours per day, were the working hours of male employees controlled.

Between the two World Wars, there was industrialization

It is important to note that due to the decline in English imports during the interwar years, there was a tremendous rise in demand for industrial goods in India. To fulfil the rising demand for items like iron and steel, jute, textiles, and leather, Indian factories and mills boosted their output. But since there were no heavy industries, they could not produce quickly enough. In fact, the British government had not made any significant efforts to support the expansion of the capital goods industry; rather, it had impeded their development on Indian soil.

Industrialization during the years after independence

The Indian government didn't start making a systematic attempt to industrialise until after Independence. India's industrialisation process has accelerated since the Second Five Year Plan. The issue of unemployment in India, however, has not been resolved by the industrialization process. The factory's employment grew at a 6.6% annual pace between 1960 and 1965, but from 1965 to 1970, it only decreased by 1.3%. Even in 1970, just 2% of the workforce force was employed in factories.

Urbanisation

The development of urbanisation and the rise of the urban working class are strongly intertwined. Although conventional urbanisation has been ongoing for a while, India is experiencing a new stage of urbanisation. Cities gradually sprung up along the shore, and as British influence expanded across the nation, urban centres appeared in diverse regions. New social and political structures, as well as new forms of transportation and communication, evolved during this time. All of these increased people's mobility and access to economic opportunities. The increased economic opportunities drew a sizeable portion of the rural population to the cities as the village and cottage industries in the rural regions were being destroyed. India had a large-scale workforce movement at this time from rural regions to the newly developed industrial centres. New urban centres emerged as a result of British colonisation, and established ones also grew. Additionally, it made the metropolitan areas a crucial component of their economic structure. The administrative and corporate elites, professional groups, educated white collar employees, and labouring classes all developed in these metropolitan areas. The majority of the working classes were made up of manufacturing employees and unskilled manual labourers doing different service-related jobs. The vast majority of people in the working class belonged to the lowest caste levels. Since Independence, urbanisation has taken on a new dimension. Since the early 1950s, India has seen a surge in urban industrialisation as a result of planned economic growth and technical upgrading. The urban occupational structure has changed dramatically as a result. This topic will be covered in the section after this one [5], [6].

Occupational Structure of The City

We'll talk about the urban occupational structure in this part. We'll start by explaining how the rise of unorganised industries in urban regions and changes to the occupational structure have impacted urban occupational structure. Finally, we'll look at urban working class characteristics.

Occupational Structure Change

Despite rising urbanisation and industrialisation, India's occupational structure has not changed all that much. Around 72% of the labour force was employed in agriculture between 1901 and 1971. Since 1951, there has been a little drop in work participation in the tertiary sector, from 17.3% in 1951 to 16.7% in 1971, and a minor movement of employees in favour of the secondary sector, from 10.6% in 1951 to 11.2% in 1971. This transition has been influenced by significant investment in several sectors. Since 1981, there has been a considerable migration of people from agriculture to other industries. It demonstrates how the secondary sector has grown since 1971, when it was just around 11%.

The workforce's distribution by industrial sectors demonstrates a significant trend away from agricultural employment towards non-farm jobs. roughly 74% of the workforce worked in the primary sector in 1972–1973; by 2011–12, this number had dropped to roughly 50%. The

future of the Indian labour is looking bright in the secondary and service industries. You may have noticed that these sectors' respective shares have grown from 11 to 24 and from 15 to 27 percent. People have transitioned from self-employment and regular salaried job to casual wage labour during the last four decades, according to the workforce's distribution according to various statuses as measured by the Growth of Employment and Gross Domestic Product, 1951-2012. But the main source of work is still self-employment. The transition from self-employment and regular paid employment to wage labour is known by academics as "casualization of the workforce."

Workers have been gradually moving towards the urban sector in recent years. Only 14% of all employees in 1951 lived in cities. However, around 20% of the Indian labour force was made up of urban employees in 1981. The number of people engaged in manufacturing went from 44.2% to 52.2%, construction climbed from 48% to 50.5%, and the service sector expanded from 55.2% to 58.2% over the same time period. The number of people worked in mining and quarrying increased from 13.5% to 16.5%. It is significant to note that the manufacturing industry has had the greatest expansion in the urban labour force. This reflects the expansion of industry in our nation since the Second Five Year Plan's introduction. Information regarding work in the organised sector is accessible. Urban organised employment totaled 440.29 lakhs up till March 1988, with 183.19 lakhs and 257.10 lakhs of them engaged in the public and private sectors, respectively.

Urban Unorganised Sector's Development

In several regions of the nation, the urban unorganised sector has suddenly emerged in recent years. A sizeable portion of India's overall urban labour force is employed in the unorganised sector of the country's urban economy. According to estimates, the unorganised sector employs roughly 45% of the industrial workers. Along with unorganised industrial employees, the unorganised sector includes workers in the following occupations: construction, small vendors, hawkers selling vegetables, food, newspapers, washermen, scavengers, domestic helpers, etc.

Urban Working-Class Characteristics

India's urban working class has the following characteristics:

1. One of the key characteristics is that the majority of them have moved from rural to urban regions. These migratory workers nevertheless keep in touch with their kin who live in the rural. They often go back to the villages where they were raised.
2. Although the majority of migrant labourers have abandoned their conventional jobs, a sizeable portion of migrant workers have continued in their occupations. This group of urban labourers is among the lowest classes.
3. A sizable portion of the urban working class lacks literacy. Many of them are not aware that they have legal protection.
4. They vary according to caste, religion, geography, language, and other factors. It has been shown that major cities have greater levels of variety than tiny urban areas.
5. The unorganised sector employs a sizable portion of the urban working class. They sometimes experience different economic issues than do employees in the organised sector of the economy. The Payment of Wage Act of 1936 and the Minimum Wage Act of 1948 both regulate how much is paid to employees in the organised sector. Equal pay for employees doing equivalent jobs by men and women is also guaranteed by legal laws. Bonuses are also given to employees in the organised sector based on productivity or profit. Employers in the unorganised industries often flout these regulations when providing compensation to their employees.

6. Compared to their rural counterparts, urban working-class members are more exposed to contemporary communication methods. As a result, they are aware of other work options and have comparatively greater negotiating power. They are able to create organisations to fight for their shared issues because of this visibility. Urban regions have seen a huge increase in the number of workers associations in recent years. The employees in the organised sector are also found to be unified in various regions of the nation, in addition to the urban industrial class.
7. Many urban labourers endure hazardous working circumstances. Once again, they lack suitable housing options. They are prevalent in the slum regions. They often deal with issues that are common to slum communities. These issues include unsanitary living situations, subpar housing, inadequate drainage and power, a high incidence of crime and gambling, among others.
8. The urban working class is diverse in terms of their areas of employment, languages, regions, castes, and ethnicities, but they are also united by some basic traits. Their poor socioeconomic level is one of the key factors that unites them. Many of them experience ongoing economic instability and insecurity. Additionally, their employers abuse them in a variety of ways. They have united against their bosses due to these shared characteristics. Additionally, they have banded together to get proper legal defence.

The industrial working class is a significant subgroup of the urban working class. Conflicts have arisen between industrial employees and their bosses. Industrial disputes have occurred on topics including increased pay, favourable working conditions, bonuses, etc. Organised protests have been used to resolve these disputes. On the side of the employees their protests have taken the shape of strikes, gheraos, protests, etc. The trade unionism and labour movement of the urban working class have been inextricably linked to these organised demonstrations. We will go into further depth on each of these topics in the parts that follow in this unit [7], [8].

Indian Working-Class Movements: Concept, Development, and Characteristics

We will exclusively focus on the industrial labour movement in India in this part. A significant portion of the urban labour force is made up of industrial employees. There is a significant propensity for the two main socioeconomic groups, workers and capitalists, to have unequal bargaining power in contemporary industrial societies. The labour movements aim to increase worker power to match the increased capitalist power. Tell us what you understand by the labour movement. The organised activities of wage earners aimed at advancing their financial interests are referred to as the labour movement. The movement's shared long-term goal is to provide working-class people social and political clout. The labour movement in cities has a tight relationship with the trade union movement. Let's examine the main traits that make up a trade union.

The precise description of the labour union is a crucial topic. There is disagreement among experts in this area. According to a well-known viewpoint, a union is an economic agency that "seeks to maximise one or many variables on the sole labour market." J. Dunlop offers a wage bill maximisation model based on union activity. He contends that although political considerations could be important in the near term, economic forces that control salaries and employment have a longer-term impact on union activity. However, this viewpoint is disputed by other experts, most notably A.M. Ross. His fundamental contention is that, of all those involved in the economy, "the trade union is probably least suited to purely economic analysis." To maintain their position of authority, union leaders must arbitrate and compromise between members' conflicting interests. The union is fundamentally a political entity as seen by this internal political process and the need for unions to have solid relationships with major political

parties in order to accomplish their goals. The union has a particular political identity, according to a newly developed theory, mainly by Reder and Levinson, but it may also function within the restrictions of the economic context.

The urban class structure of India includes a significant portion of the industrial labour force. They have organised their efforts into a movement known as the Indian labour movement. According to data available for 1986, India has 45,095 registered union members. Numerous unregistered unions exist as well. At the national level, there are fourteen federations at the top of the union organisational hierarchy, however they are essentially the officiating organisations with little influence at the plant level. Despite its lengthy history, the Indian labour movement has not succeeded in developing a clear working-class ideology. The absence of ideological articulation in the labour movement in India is a reflection of the historical context in which the movement has grown.

CONCLUSION

In this course, we started out by talking at how the urban working class in India emerged. Here, we spoke about the effects of British colonial policies in India, which resulted in the abolition of traditional village crafts and cottage businesses as well as the movement of some rural jobless people into cities. We also spoke about how urbanisation and industrialisation contributed to the rise of India's urban working class. This subject also covers the key characteristics of the urban working class and the evolution of the urban occupational structure. A significant component of the urban working class is the labour movement. To offer you a comprehensive understanding of the urban labour movement in India, we also addressed the development and characteristics of the industrial labour movement.

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CHAPTER 13

INDIA'S JOURNEY: CULTURAL SYNCRETISM, SOCIAL JUSTICE, AND THE DALIT MOVEMENT

Pirtibha Sharma, Associate Professor
Department of Management, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- ica.pratibha.pdp@gmail.com

ABSTRACT:

The history, culture, and political philosophies of India are firmly ingrained with the idea of nationality and distinctiveness. India's struggle for independence was characterised by a dedication to communication, tolerance, and respect for all groups. The pluralistic spirit that India aspires to retain is reflected in the nation's secular basis, which is codified in its constitution. This essay examines the many facets of Indian nationalism, from its constitutional foundations to the lasting influence of individuals like B.R. Ambedkar who spoke out for underprivileged groups. It explores how Indian culture has changed through time, including how the agricultural environment has changed, how the Dalit movement has grown, and how individuals like Kanshi Ram and Mayawati have helped marginalised groups gain power. Additionally, it emphasises the significant part played by women in the Dalit struggle and their right to self-represent on a worldwide scale. This essay has shown the ongoing resiliency of Indian politics and culture, which are characterised by inclusiveness, social justice, and a dedication to eradicating different types of marginalisation. At the core of the country's identity is the idea of Indian nationality and its distinctiveness. India's struggle for independence and subsequent growth as a multicultural and pluralistic democracy have developed a unique personality that values cultural fusion, toleration, and respect for all groups.

KEYWORDS:

Cultural Syncretism, Dalit Movement, Political, Social Justice.

INTRODUCTION

The socio-political dynamics of the country have changed as a result of the shifting agricultural terrain, the emergence of the Dalit movement, and the political contributions of individuals like Kanshi Ram and Mayawati. These movements have weakened the established power institutions while simultaneously empowering marginalised groups. Women's participation in the Dalit struggle has had a revolutionary impact. They have established themselves as powerful advocates for justice, speaking up for the rights and dignity of Dalit women both domestically and abroad. The interconnectedness of caste and gender discrimination has been brought to light through their representation in international forums.

Indian Nationality and Uniqueness

India had a protracted fight before achieving independence. The concept of cultural syncretism is the cornerstone of Indian culture. It is based on an ongoing culture of communication, understanding, synthesis, reciprocity, toleration, and respect for one another. All religious movements have a liberal spirit, which has served as the country's emblem of independence. At the time of its independence, India was created as a secular state, and it deliberately selected a number of non-Hindu symbols for its flag. The Buddhist Wheel of Law is depicted on it. The Ashoka Chakra and Lions were chosen by the new administration as the national seal; Ashoka was a Buddhist emperor. They chose Tagore's poem *Jana Gana Mana*, which includes a list of India's regions and ethnic groups, as the country's anthem. It shows how Indian culture and politics have a long history of tolerance and adaptation [1], [2].

India's constitution is based on the idea of a single state and one citizenship. Each citizen has been envisioned as being equal in the eyes of the law. The Indian Constitution was built on the principles of equality, fraternity, and justice for all citizens. However, in order to provide the groundwork for a multiple society, the Indian Constitution also grants every religious organisation the freedom to promote and defend its cultural activities in accordance with the law. Through Articles 19 and 22 of the Constitution, it has created room for individual rights. The right to individual independence is guaranteed under Article 19. The person is protected by Article 20 from being found guilty of a crime. Article 21 guarantees each person's right to life and individual freedom. Individuals are protected under Article 22 against arrest and imprisonment in certain circumstances. Articles 15 and 26 of the Indian Constitution also provide room for collective rights. According to Article 15, the State is free to take special measures to promote any socially and educationally disadvantaged citizen groups, as well as the Scheduled Castes and Scheduled Tribes. Every religious organisation is granted the freedom to "establish and maintain institutions for religious and charitable purposes, manage its affairs, and properties in accordance with the law" according to Article 26.

Marginalisation and social inclusion: ideas of b.r. Ambedkar

The process of marginalisation is artificial and socially and culturally produced. The structured and institutionalised structure of class, gender, caste, and race serves to legitimise and perpetually replicate it via an uneven hierarchy and dominance. To maintain the hegemony of the dominant group, to justify exploitation and inequality, social segregation, inequality, and disempowerment, marginality is legitimised and perpetuated via the robust institutional and normative structures of society. B.R. Ambedkar had a sharp, perceptive intellect, and his ability to diagnose problems enabled him the fortitude to always look for inclusivity for the ordinary people. His well-known political and social theories addressed socio-cultural issues including the caste system, the evil custom of untouchability, gender inequality, and the liberation of the oppressed, and they created new opportunities. He was an active political thinker who dedicated his whole life to dismantling various types of marginalisation. His inclusivity upholds equality, liberty, rights, and civic amenities for India's underprivileged groups as well as public and private upliftment, human dignity, and honesty.

According to B.R. Ambedkar, marginalisation is a state in which a person or group is excluded from social interactions and relationships due to any socio-culturally created inferior identity, such as caste, creed, colour, or gender. A person or group becomes marginalised when they cease to exist in both public and private life. Caste is the basic cause of marginalisation and prejudice in Indian society. Any sort of marginalisation is ingrained in institutional structure, according to Ambedkar's perspective. He made an effort to reform the social mechanisms that led to discrimination in Indian society. He draws attention to the institutional and systemic practises that restrict the life of Dalits. He also emphasises the way that dominant meanings in our society characterise marginalised people as a result of their cultural oppression. Thorat emphasises Ambedkar's inclusive agenda against structurally and historically ingrained inequities, as well as the exploitation of the Untouchables in Indian society as a result of their lack of access to economic, social, and cultural rights. In order to prevent the practise of untouchability and caste prejudice from continuing, he further offers three protections. Provisions for equal rights, legal protections in the form of preventive laws against the violation of legal rights, and proactive measures to ensure that the discriminated groups had a fair share in and participated in the legislature, executive, public services, education, and other public spheres were among the safeguards against current discrimination. These protections provide defence against breaking the legislation against discrimination in both public and private arenas and offer room for participation. According to Ambedkar, the legal framework would be equal

rights, which would eliminate the unfair traditional legal framework that supported the institution of the caste system and untouchability [3], [4].

A notable illustration of Ambedkar's vision of "total inclusion" for the underprivileged is his concept of "Social Justice." He believes that social justice promotes the liberty, equality, and fraternity of all people. His conception of "Social Justice" was progressive since it fosters humanist and rationalist sentiments. He opposed all forms of injustice, exploitation, and hypocrisy. In all facets of his life, he desired to construct a society based on just relationships between men. He supported a social structure in which a person's standing is determined by his or her accomplishments and merits rather than by birth, and no one is noble or above the law. Dr. B.R. Ambedkar disapproved of violence and believed that the media was a potent force for bringing about societal reforms that would promote freedom and justice. Ambedkar was very concerned with the inclusive development of India's disadvantaged groups.

DISCUSSION

B.R. Ambedkar was a firm believer that education is crucial to a person's emancipation. He believed that education is more than just a way to help a youngster develop their individuality or a way to support oneself. Instead, he thought that the most important factor in social structural transformations is education. Ambedkar's perspectives on women's emancipation are a fantastic resource for understanding how to include them in all aspects of life. He believed that women were the targets of societal oppression, discrimination, and feminization. Amartya Sen observed, "Ambedkar is my father in Economics," keeping his contributions in mind. He really is a renowned crusader for the poor. He is entitled to more than what he has accomplished thus far. Even if that wasn't the case, he was a very contentious figure in his own nation. His contribution to economics is wonderful and will always be recognised.

The study of Srinivas, Religion and Society among the Coorgs of South India, serves as the starting point for the culturological viewpoint. Three key themes emerged from this research: Brahminization, Sanskritization, and Westernisation. A shift in Indian tradition was characterised by the Sanskritization process. The power structure, social stratification, family structure, demography, and other such features that show patterns, arrangements, and repetitiveness are the emphasis of the structural theoretic perspective. Concepts, models, and categories that are abstracted from the empirical features are created. The comparative approach has also been used by the structural investigations.

Marxist methodology and approach are the foundation of the dialectical-historical perspective for the examination of social reality. Since modifications were made with the Indian social context in mind, the dialectical technique has not been branded as Marxist. It is a less established area in Indian sociology, nevertheless. The importance of the dialectical model was emphasised by D.P. Mukherjee and Ram Krishna Mukherjee. A.R. Desai has continuously used a dialectical-historical method with a strong commitment to his ideology. He has frequently called out inconsistencies in change-related policies and projects. When micro-empirical facts and macro-structural social and economic processes in India were both exposed to class observation in the 1970s, the dialectical-historical theoretic perspective emerged quickly.

The four primary theoretic orientations identified by Singh in his typology are substantial and logically sound. These theoretical approaches essentially have an implicit or explicit ideological meaning, according to Singh. The ramifications may be seen at the level of analysis, which as a criticism either rejects the management of social reality or defends its creation as it has been controlled and built. They suggest the need for alternatives, alterations, and corrections on a deeper level. Neutrality in terms of knowledge is absurd. Evaluation and study

of social reality exposes the methodical creation of sporadic, varied, and instantaneous sensations, which are mediated by the impressionistic perceptions and viewpoints of the average person. At the third level, institutionally created theoretical perspectives that predominate often negate and obscure our own intellectual heritage [5], [6].

Social Classes and Industrialization

For Indian society, urbanization is not a recent phenomenon. There were several cities in the pre-British era that had a district system of government and ranking. Following industrialisation, there has been a massive and quick urban migration. The social classes' character has been severely impacted by this. In an urban setting, there are four main classes that may be distinguished. These consist of:

- i) **The capitalists/bourgeoisie:** Modern industrialisation was brought to India by the British. Trade and commerce were boosted by the development of industries, free trade, and new markets. The merchants expanded their riches and entered industry. The fact that many businessmen still come from trade castes and groups like the Marwaris in Rajasthan, Gujarati Baniyas and Jains in the west, and Chettiars in the south, is significant. The first class to adopt capitalism was the merchant class. Some artists and craftspeople who took advantage of the new business prospects also built modest factories. The Lynch-researched Jatavs of Agra have gotten into the business of making shoes. Some land-owning castes, such as the Patidars of Gujarat, the Naidus, and the Reddies of Andhra Pradesh, have become businessmen. Since independence, the industrial sector has grown significantly and diversified into a wide range of industries, including iron and steel, textiles, cars, electronics, and aeronautics. The industrialist class has grown both monetarily and numerically.
- ii) **Entrepreneurs, Traders, and Shopkeepers:** Entrepreneurs, which included traders and shopkeepers, have always made up urban society. With the development of cities and towns, these classes have prospered and grown, profiting from the rising demand for new products and services there. This category would include business owners that operate restaurants, marriage agencies, video rental stores, as well as real estate agents, grocery store owners, launderers, dry cleaners, and vegetable sellers who serve as a direct conduit between producers of products and services and customers. In the cities, a considerable number of individuals have risen to riches by moving up this class structure, while others have diversified and developed their traditional professions and skills, such as Dhobis who have taken up dry cleaning and barbers who have opened beauty salons. Others have started whole new businesses, producing consumer goods, running travel agency, etc.
- iii) **Professional Classes:** As a result of the modifications made both during and after British control, this class has experienced significant changes in both nature and makeup. For many different objectives, the British needed a sizable workforce of specialists. They believed that teaching Indians would be less expensive overall. As a result, several educational institutions were created to provide professional training. Doctors, attorneys, managers, bureaucrats, scientists, technocrats, etc. were all included in this group. The tertiary sector's growth has increased the size and status of this class. Even if the members of this class range from clerks to C.A.s, Babus to bureaucrats, one thing unites them all: they all attained their rank via accomplishments appropriate to their jobs. The people in this class have used their education and training to get where they are. Another characteristic shared by members of this class is that they are mostly paid workers in the public or private sectors; neither are they direct rulers nor economic producers like businessmen or peasants.

- iv) **Working Class:** According to studies, the early working class people were either poor peasants who had mortgaged their land or pauperized agricultural labourers who lacked access to land. These latter individuals entered the labour field on a temporary basis as "target workers" to earn a certain amount of money in order to be able to reclaim their property, while others entered as seasonal employees looking for employment during lean agricultural times. These people were employed in plantations, factories, textile mills, and other official and informal industries. What united them all was their dreadful slum existence.

The working class has grown and diversified into diverse industrial setups around the nation as a result of the recent growth in industry. In order to have stronger negotiating positions with their employers, they have formed unions among themselves. These labour unions have ties to the political left and right, and they have promoted their leaders to high office and to serve as go-betweens for employers and employees. There are provisions for both intra- and intergenerational mobility among the employees. Based on the salary structure and working circumstances, people might choose to leave the industrial unit they are employed by. Along with showing vertical mobility, the employees also show horizontal mobilization via things like clubs, groups, and labor unions.

Modern India's Changing Pattern of Agrarian Structure and Peasant Movement

The British economic policies, which significantly altered the Indian agricultural system, may be linked to the history of peasant struggles. The Indian peasants suffered the most as a result of British colonial expansion, and it periodically erupted in protest. Traditional agrarian connections have been disrupted during British control by improvements in agricultural production methods, which also caused peasant rebellion. During the late nineteenth century, commercialised agriculture emerged and land became a valuable commodity. This caused the conventional links to weaken, opening the door for revolt. Between 1860 and 1920, as agriculture became more commercialised, landlords began to collect rent in high-priced grains instead of cash. The peasant uprisings helped pave the way for agricultural changes after independence, such as the elimination of the Zamindari system. They contributed to the agricultural structure's transition by weakening the influence of the landed class. Agribusiness production has gotten more and more market-driven since the 1960s. In rural regions, non-farm economic activity has increased. Along with the blurring of the rural-urban barrier, peasant society's makeup, classes/strata, and awareness have significantly changed as a result of this trend. In contrast to pre- and post-colonial pre-capitalist agriculture, an agricultural worker in modern India is often no longer permanently linked to the same master. Agricultural workers have become increasingly reliant on wage labour as a result of the proletarianization process that has taken place over the last several decades, and they have lost the non-economic relationships with their employers that formerly governed the circumstances of their employment and way of life.

The capitalist economy, globalisation, and peasant movements have all changed since the start of the green revolution. There have emerged new farmer associations with significant political strength and influence, such the Shetkari Sangathana in Maharashtra, the Bhartiya Kisan Union in Uttar Pradesh, the Khedut Samaj in Gujarat, Tamil Nadu, and Punjab. They seek "remunerative prices" for their products, as well as price breaks and subsidies on things like power, irrigation, and improvement taxes. They argue for a shift away from industrial growth and towards agrarian development. Rich peasants have started to invest their agricultural surplus in businesses and other urban sectors as the line between the rural and urban worlds is becoming more blurred.

Numerous peasant demonstrations and protests against the purchase of arable, fertile land for industrial facilities and development projects took place in India during the post-economic reform era. The movements in Singur and Nandigram in West Bengal in 2006, Mann in Maharashtra in 2005, and Sompeta in Andhra Pradesh in 2010 are a few examples. These movements also benefit from widespread awareness brought on by the developing IT industry and assistance from several NGOs [7], [8].

Movements Post-Inde

Ambedkar preferred the Buddhist faith. He spent all his life studying Buddhism. He firmly committed himself to Buddhism in 1950 and left for Ceylon to attend a gathering of the World Fellowship of Buddhists. He pushed for Buddhist conversion. In 1954, Ambedkar made two trips to Burma, the second of which was to Rangoon to attend the World Fellowship of Buddhists' third convention. He established the Bharatiya Bauddha Mahasabha in 1955. On October 14, 1956, Ambedkar conducted a formal public celebration in Nagpur for himself and his followers. Along with his wife, Ambedkar accomplished his personal Buddhist conversion. The 500,000 of his fans who had flocked around him were subsequently converted. He subsequently made his way to Nepal's capital city of Kathmandu to attend the Fourth World Buddhist Conference. Ambedkar was certain that Buddhism has a moral system with two main goals to accomplish. First, it would be beneficial for the dalits to forge a non-communal political philosophy and identity in opposition to other current ideas of violent politics in the political sphere.

Ambedkar felt certain that conversion was the most effective tool for Dalits to use to emancipate themselves at the Mahar Conference held at the Bombay Presidency in 1936. He came to see that "the Hindu caste system has the foundation of religion." And if the Dalits continue to be Hindus, they will have to fight hard for social interactions, access to food and water, and inter-caste marriages. Ambedkar changed his religion to Buddhism in Nagpur in 1956. Four lakh Dalits might become Buddhists under his skillful instruction. For instance, more than a thousand Dalits in Tamil Nadu converted to Islam in 1981 in response to crimes against their caste. Mass conversions occurred in the region in 2002 in Jhajjar, Haryana, after the lynching of five Dalits by a mob on the grounds that they had slaughtered a cow. Four Dalits who were incensed by caste injustice converted to Islam in Shivpuri, Madhya Pradesh, in 2014. In Uttar Pradesh earlier this year, 180 Dalits converted to Buddhism as a form of protest against the detention of activists with the Dalit rights group Bhim Army.

Ambedkar had a key role in laying the movement's basis. Even if the movement's leadership has changed over time, he left it with a commitment to achieving its objectives. Without being affected by the socialist stance of the extreme Marxist ideology that he earlier thought was appropriate to characterise the impoverished classes in India, Ambedkar drew out a comprehensive economic development plan. Ambedkar was very worried about how India's disadvantaged sections were being deprived economically. Ambedkar outlined the plan for India's economic growth in State and Minorities, which allowed for the equitable distribution of income without stifling any opportunities for private industry. He promoted an economic system that would shield the weaker members of society from being taken advantage of.

7.95 million Buddhists live in India now, at least 5.83 million of them are in Maharashtra, according to the 2001 census. As a result, Buddhism represents the fifth-largest religion in India and 6% of Maharashtra's population, but less than 1% of India's total population. Two states continue to be the centre of the Buddhist revival: Uttar Pradesh, the home state of Acharya Medharthi and his companions, and Maharashtra, the state of Ambedkar. Bhoj Dev Mudit established his own school and became a Buddhist in 1968. In Kanpur, Rajendranath

Aherwar emerged as a significant Dalit leader. In 1961, he joined the Indian Republican Party and, along with his whole family, embraced Buddhism. He started the "Bharatiya Buddh Mahasabha" branch in Kanpur in 1967. With the arrival of Dipankar, a Chamar bhikkhu, in Kanpur in 1980, the Dalit Buddhist movement began to take off. In 1981, Dipankar was expected to make his first public appearance during a large-scale Buddhist conversion push after arriving in Kanpur on a Buddhist mission. Rahulan Ambawadekar, an RPI Dalit leader, planned the gathering. Ambawadekar established the Dalit Panthers in April 1981 as an inspiration for the Maharashtrian Dalit Panthers.

Panther Dalit

The Dalit Panthers movement was neo-socialist in nature and adopted Ambedkar's ideology as its guiding philosophical principle. A social group called Dalit Panthers worked to eliminate caste prejudice. Namdeo Dhasal and J. started it. On May 29, 1972, in the Indian state of Maharashtra, V. Pawar was born. The Black Panther Party, a socialist organisation that fought against racial discrimination against African-Americans during the American Civil Rights organisation in the middle of the 20th century, served as an inspiration for the Dalit Panthers. Namdeo Dhasal, J. V. Pawar, and Arun Kamble took the initiative to create the Dalit Panther Movement in Bombay. Due to its original focus on militancy and revolutionary ideals, the Dalit Panther movement represented a significant divergence from previous Dalit groups.

The majority of the group's members were young males, some of whom professed Neo-Buddhism. They supported and engaged in radical politics that combined the philosophies of Ambedkar, Jyotirao Phule, and Karl Marx. The Dalit Panthers had a significant role in revitalising the usage of the word "Dalit" to describe lower-caste populations. According to Kumar, the Dalit Panther movement represented a fundamental shift from past Dalit movements. The movement's original emphasis on militancy via the use of crude weapons and threats gave it a revolutionary hue. According to their manifesto, the dalit panthers have revolutionised the political landscape for the dalit struggle. Dalits were given the proletarian-radical class identity, and their struggles were connected to those of all oppressed people worldwide. Marxism offered a rational foundation for enacting a revolutionary shift. Both dalits and non-dalit have-nots yearned for a fundamental shift, but the former adhered to what appeared to be Ambedkarian methods of socio-political change, while the latter favoured what eventually became the Marxian method, which tended to see every social process as a reflection of the material world.

Sadly, much like the BPP, they lacked the ideal philosophy to channel this rage for the sake of accomplishing their objective. Interestingly, they did so in the case of the BPP's negative features as well, reflecting how the BPP contributed positively in terms of self-defense, mass organising skills, propaganda techniques, and radical orientation. Like the Black Panthers, they exhibited "TV mentality," dogmatism, a disregard for the organization's financial needs, lumpen inclinations, rhetoric that exceeded their capacity, an unclear understanding of the nature of the battle, and ultimately the corruptibility of the leadership [9], [10].

The involvement of Kanshi Ram

On the day of Dr. B.R. Ambedkar's birth, Kanshi Ram founded the Bahujan Samaj organisation, a well-known national political organisation in the Indian state, to represent Bahujans. It includes religious minorities as well as members of the Scheduled Castes, Scheduled Tribes, and Other Backward Castes. The ideology of Gautam Buddha, B.R. Ambedkar, Mahatma Jyotiba Phule, Narayana Guru, Periyar E. V. Ramasamy, and Chhatrapati Shahuji Maharaj serves as inspiration for the cadres. B.R. Ambedkar, the champion of lower caste rights, became the icon and ideological guru of BSP cadres. The political strategy of the

party is to narrate the stories of Dalit heroes, build memorials, and organise celebrations around their stories repeatedly to build a collective memory in the psyche. the party's slogan is "Social Transformation and Economic Emancipation" of the "Bahujan Samaj."

The Backward and Minority Communities Employee Federation was founded in 1973 by Kanshi Ram, whose organization's motto is "Educate, Organise, and Agitate." Kanshi Ram continued expanding his network and enlightening people about the realities of the caste system, how it operated in India, and the teachings of Ambedkar by organising the "Ambedkar Mela" road show in 1980. In 1981, he founded the Ambedkar Foundation.

Contribution of Mayawati to the Dalit Movement

Mayawati Prabhu Das became the Chief Minister of Uttar Pradesh for four separated terms. She is the national president of the Bahujan Samaj Party. She emphasized on a platform of social change to improve the lives of the weakest strata of Indian society the Bahujans or Scheduled Castes and Scheduled Tribes, Other Backward Classes, and religious minorities. Mayawati's government was branded as a "miracle of democracy" by P. V. Narasimha Rao, former Prime Minister of India. Mayawati during her tenure directed all the Commissioners and the District Magistrates to distribute 3-acre land pieces or pattas to weaker sections of society by launching a special drive for illegal possession of pattas be dispossessed of them and the eligible poor be identified by regular monitoring of pattas and strict action against the mafias and musclemen through spot verification of different development and public welfare programmes. In 2010, 5596 people belonging to the SC and ST communities were allotted 1054.879 hectares of agricultural land. In a special drive 74 FIRs were filed and 88 people were arrested for illegal occupation of agricultural land.

The following actions have been taken by the government under Mayawati's leadership to benefit the weaker groups: Special drive to fill reservations backlog; Reservation for SC/ST in the private sector; Computerization to ensure transparency in the awarding of SC/ST scholarships; Mahamaya Housing Scheme, Shri Kanshi Ram Shahri Gharib Awas Yojna; Construction of community halls for Dalits.

Women's movement DALIT

In Bombay, a women's society was established in January 1928 with Ramabai Ambedkar, the doctor's wife, serving as its president. The All-India Depressed Classes Women Conference, which attracted 25,000 women, was held on July 20th, 1942. Due to their subjugation, the Dalit movement saw women from even the highest castes as Dalits. Ruth Manorama founded the National Federation of Dalit Women in 1993, which encouraged Indian women's groups to take the caste issue seriously and raised its voice against violence against Dalit women. In 1995, dalit women of Maharashtra founded the Dalit Mahila Sanghatana. It concentrated on addressing the dalit women's issue during the Beijing International Women's Conference. In the history of dalit women's politics, the self-representation of dalit women at the Durban Conference on Racism in 1993 and the International Women's Conference in Beijing in 1995 were turning points. The main advocates for the Dalit women's movement were Ramabai Ambedkar, Mrs. Anjinibai Deshbhratar, Mrs. Gitabai Gaikwad, Mrs. Kirtibai Patil, and Sulochanabai Dongre.

CONCLUSION

The constitutional values of justice, equality, and individual rights have made it possible for society to work towards uplifting its weaker groups. The visionary leader B.R. Ambedkar was instrumental in tackling the problems of social injustice and caste-based discrimination. His unwavering pursuit of social and economic equality has permanently altered India's course.

Generations have been motivated to combat structural inequality by his conversion to Buddhism and support for complete inclusion. In conclusion, India has a dynamic and developing conception of nationality that is firmly founded in its history, culture, and dedication to social justice. The capacity of the country to adapt, welcome diversity, and pursue inclusion is what makes it special. The legacy of visionaries like B.R. Ambedkar and the collective aspirations of its citizens for a fair and inclusive society are carried forward by India as it continues its path towards advancement and equality.

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