SOCIAL STRATIFICATION AND INEQUALITY

III SEMESTER

(2019 Admission Onwards)

BA SOCIOLOGY

Core course: (SGY3 B04)

UNIVERSITY OF CALICUT

School of Distance Education

Calicut University (P.O), Malappuram, Kerala, India – 673635.
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Study material

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INTRODUCTION

This course introduces the concept of social stratification and its theoretical foundations. It aims to acquaint the learners with the key issues with regard to social stratification across societies. The course is weaved upon the central axes of the phenomena of stratification in the society like class, gender, race, tribe, caste, ethnicity, etc.

MODULE I

UNDERSTANDING SOCIAL STRATIFICATION

Social stratification is universal and basic characteristic of society. Owing to society is the subject matter of sociology, social stratification is the structural feature of society, the study of stratification deserves importance in sociology. Sociology analyses social stratification as a characteristic of society. This module provides an idea to leaner about what is social stratification, different bases of stratification and how it contribute to the societal existence.

1.1 Difference, Inequality, Hierarchy, Social stratification

There is no society without stratification. All societies exhibit some forms of ranking whereby its members are categorized into positions that are higher or lower, superior or inferior, prestigious or insignificant, in relation to each other. This form of categorization that operates in a structured system of inequality in which members are ranked based on selected criteria thereby limiting members’ access to wealth, power and opportunities is referred to as social stratification. Social stratification is the term used to apply the ranking or grading of individuals and groups into hierarchical layers such that inequality exist in the allocation of rewards, privileges and resources. Social stratification is old as human civilization. According to Giddens social stratification simply refers to as structured inequalities between or among different social groupings. It is to be noted that these inequalities are engendered not by mere categorization of individuals according to their attitudes but by an established system of classifying groups; a complex of social institutions that generate observed inequalities which unequally distribute societal resources (such as income and power) with the most privileged individuals and families enjoying a disproportionate share. Some individuals, by virtue of their roles or group memberships, are advantaged, while others are disadvantaged. If stratification is
universally necessary and disadvantageous to certain groups, then societies must create a
democratic structure that allows social mobility – the ease and frequency of moving into a
different class, rank, group or hierarchy than that into which one was born.

Difference, inequality and hierarchy are the three bases of social stratification. The term
difference means the things are not the same in its appearance or characteristics.
Everything and everyone differs. Individuals are different with regard to age, sex, religion,
caste etc. Everywhere individuals and societies differ. In no society people are absolutely
equal in all respects. Differentiation is essential in human society. Society rests on the
principle of difference. Differences are inherent in the very nature of the society. In all
societies there is social differentiation

Social stratification means the classification of people on the basis of difference.
Individuals are stratified on the basis of age, sex, religion etc. thus difference is a criteria
of social stratification. Inequality is another criterion of stratification, which means a state
of distributing the valued resources, rewards and position in society. Stratification is
expressed through inequality. Hierarchy is another criterion of social stratification, which
means the ordering of social unit as higher or lower, superior or inferior. Hierarchy simply
means the step by step arrangement of the things thus hierarchy become the base of social
stratification. Caste is the best example of hierarchical arrangement.

Social stratification means dividing of society into different strata that may be on the basis
of difference or the inequality or hierarchy. Stratification is the process by which
individuals and groups are ranked in a more or less enduring hierarchy of status.

According to Gisbert: "Social stratification is the division of society into permanent
groups of categories linked with each other by the relationship of superiority and
subordination.

Melvin M. Tumin stated that Social stratification refers to "arrangement of any social
group or society into a hierarchy of positions that are unequal with regard to power,
property, social evaluation, and or psychic gratification. Every society is stratified.
Difference means dissimilar, the phenomenon are classified into different groups on the
basis of dissimilarity of characteristics and in another case stratification of the basis of the
unequal distribution of things. In some societies stratification appeared as hierarchy.
Difference, inequality and hierarchy are the three criteria of stratification which are closely related with each other.

1.2 Social structure and stratification

Social structure is one of the important concepts in sociology. An arrangement of parts to make the whole is called structure. Society has a structure of patterns and complexes. Social structure is the basic unit for the proper understanding of society. The concept of structure is introduced by Herbert Spencer in social science. According to him, society is a super organism. Various parts of society build up social structure. Whose conceptualization is closely related with the natural science. Social structure means the arrangement of the parts of society in an orderly manner for the smooth functioning of society as a whole. Social structure and stratification are closely related concepts. Stratification means the classification of society into different strata on the basis of certain criteria like caste, class, status etc. These criteria are found in society as part of social structure. Stratificationis the characteristic of social structure.

Social stratification is the hierarchical arrangement of individuals into the division of social class, groups, power, wealth and status in the society. Meanwhile, there are people rising social status with one’s effort by starting from scratching their own money. This different lifestyle is one the consequences of social stratification in the modern society. Different people will have different status in the society which leads to different appreciation and remuneration.

Social stratification exists in everywhere, even in different forms of society such as capitalist societies, communist societies or even in mixed societies. For example, there are different types of job in the communist society, and also many vacancies of jobs which require people to apply for them; at the same time, people are fighting for jobs in capitalist society.

The most common concept of social stratification is by different classes which mostly related to several socio-economic reasons.

1.3 Perspectives on stratification-Functional, Weberian, Marxian

Perspective means the way of perceiving something. In sociology different perspectives are exist for observing social phenomena. Perspectives on social stratification means...
different perceptions on social stratification like functional, Weberian and Marxian. Functional perspective on social stratification means to perceive social stratification on the basis of contribution of stratification to the societal maintenance. Kingsley Davis and Wilbert Mooreare important thinkers who analyzed stratification as an inevitable factor to the maintenance of society.

Even though social stratification classified society into different strata, functionalists argued that it is necessary for survival of society. Following are the functions fulfilled by social stratification in society.

Individual is an inevitable part of every society, he or she has specific role in society for the smooth functioning of society. They have social positions and duties related with their roles in society. Society assigned works to the individual on the basis of the eligibility and ability. They are engaged in various duties based their motivational needs like the need to fulfill certain positions and the need to perform the duties attached to certain positions. This is true of all systems, whether they are relatively static or somewhat dynamic. This is prevalent in competitive and non-competitive system. Motivation may vary depending upon the nature of the system. If all positions are equal in their significance for the society, then people may not bother about their preferred choice for particular positions. The positions are different, and certain positions functionally more important than others, they have necessary special training. But others have not necessary the special training. Duties attached to given positions must be performed with the diligence required for those. On the basis of such functional logic a society thus has some kinds of rewards as inducement and these rewards are distributed based on one’s social position. Therefore a social order is created which constitutes of rewards and distribution pattern followed by the foundation of the stratification system of the society. Rewards in a society are distributed to its members for securing essential services for things that contribute to the provision of comfort, honor and amusement, self-reverence and ego-expansion. Usually there are three kinds of rewards in any social system given according to the position. These rewards are associated with positions, accomplishments and pre-requisites. A society is stratified when the rights and pre-requisites are different and not equal according to position. Social inequality emerges in this situation. The best reward is awarded to those positions, which is very much important for the society and the positions require the greatest exercise and talent. The positions which are less significant do not compete with more important ones. It is not necessary for the society to reward the position which is easily filled, even though it seems
to be important. In order to fill a very important position which is again scarce, the highest reward is attributed to the position. Therefore functional importance is necessary but not a sufficient cause for high rank to be assigned to a position. If a position is functionally unique, it is highly rewarded. This position may be such that other positions are dependent on it.

An individual occupies certain positions in the society on the basis of the skills and the capacity of the individual to perform a certain task. A person gets qualified in two ways—either through inherent capacity or through training. Both are always necessary. An individual who have no inherent capacity, he might fail it to get it through training. It is a cause of the scarcity of personnel, another cause of this was the long term and high cost of training of particular position.

The positions in every society are not same, it is different from society to society, and the importance of position is also varied. The major societal factors of stratification are religion, government, wealth, property, labour and technological knowledge. Religion is necessary for human society because members have unity by sharing certain ultimate norms and values. The values and norms may be subjective, it influence the behaviour of the people to unite them as a system. Religion creates an institutional structure conforming to the ultimate ends and values. The highest religious functionaries enjoy special rewards and privileges. Therefore, they are also associated with the highest position of power.

The government controls society in terms of law and authority, but religion, controls the society on the basis of beliefs and mores internally the government enforces the norms, arbiters conflicting claims, interests, and provides planning and direction to society. Externally it handles war and diplomacy. The government also acts as the agent of the entire population to carry out these functions. It enjoys a monopoly of force and controls all individuals within its territory. Authority and citizens have command-compliance relationships hence stratification based on political relationships. Political inequality becomes at times an all-encompassing inequality. However the political authority cannot have an absolute character as it represents people and their interest and welfare.

Besides religious and political dimensions of stratification, economic rewards are also a criterion of stratification. Unequal economic returns are principal means of controlling the entrance of persons into positions stimulating the performances of their duties. The amount of the economic return therefore, becomes one of the main indices of social status.
The primary source of power and prestige is not income, but the ownership of capital goods. Consumer goods are not the cause of social standing. The ownership of goods for production is a source of income, and the later is thus only and index and not a determinant. However, income induces people to compete for the position. Income made from one position may be transformed into making another position. But even then the initial economically advantageous status remains the key factor. This can also give rise to inheritance, pure ownership and reward for the same. Stratification emerges out of such a process of income generation and its management.

The position which requires high technical skills are highly rewarded. This is to draw talent and motivate training for highly skilled positions. However, the technical position is subordinate to religious, political and economic positions because it is concerned solely with means and it is not so great for integration of societal goods. The methods of recruitment and reward acquire importance in all societies based on technical know-how. There is always a wide range of technical positions. Specialization is the key factor to such form of differentiation.

**Functional Perspective on stratification**

In previous section we discuss the necessity of stratification in society. Kingsley Davis and Wilbert E Moore are the two Sociologists, published a famous paper Principle of Stratification in 1945, which was an early attempt to explain why stratification exists. This scholarly work has generated wide-ranging debates and remains a piece of academic literature which is still relevant in stratification studies. The Paperstudies that the functional importance of stratification in society. Davis and Moore explain that the functional necessity of stratification with relating the social role and the reward. The theory posits that social stratification represents the inherently unequal value of different work. Certain tasks in society are more valuable than others. Qualified people who fill those positions must be rewarded more than others. According to them certain jobs have more training and others have not, and certain positions are highly relevant in society others are not, these highly demanded positions are greatly rewarded. Davis and Moore believed that rewarding more important work with higher levels of income, prestige and power encourages people to work harder and longer.

Davis and Moore suggest that the stratification arises from the social inequalities and social inequalities are functional for society because they provide an incentive for the most
talented individuals to occupy jobs that are essential to the orderly maintenance of a society. Both of them believed that stratification serves an important function in society. In any society, a number of tasks must be accomplished. These tasks are social roles, some tasks such as cleaning streets or serving coffee in restaurant are relatively simple other task such as performing brain surgery or designing skyscrapers are complicated and require more intelligence and training than the simple tasks. Those who perform the difficult tasks are therefore entitled to more power, prestige and money. Davis and Moore believed that an unequal distribution of society’s rewards is necessary to encourage people to take on the more complicated and important work that required many years of training. They believed that the rewards attached to a particular job reflect its importance to society.

According to Davis and Moore two factors determine the relative rank of different positions. In general, those positions convey the best reward, and have the highest rank which (a) have to greatest importance for the society and (b) require the greatest training or talent.

The functional perspective of stratification analyze stratification as an element of social formation, it relevant in the functioning of society. social stratification is necessary to promote excellence, productivity and efficiency thus giving people something to strive for. Davis and Moore believed that the system serves society as a whole because it allows everyone to benefit to a certain extent.

**Weberian Perspective on Stratification**

Max Weber, a well-known German sociologist, who contributed significantly towards the stratification theory. Weber’s theory of stratification mainly bases the conceptualization of power, status group, class and party. He explains the three dimensions of social stratification viz. power, prestige and property or three separate bases on which hierarchies are created any society. Social stratification is precisely about the unequal distribution of people’s capacity to obtain things and to prevail over others. Thus social stratification is essentially a phenomenon of the distribution of power.

Weber maintained that stratification is an organized manifestation of power in society. He describes power as the chance of a man or of a number of men to realize their own will in a communal action even against the resistance of others who are participating in the action. Weber distinguishes between economically conditioned power and power as such.
Man does not strive for power only to enrich himself economically. Economic power may also be valued for its own sake. People strive for power only for the social honor. Power is not the only basis of social honor it is important to mention here that not all power entails social honor. Social honor and prestige mat be the basis of economic or political power. According to Weber class, status group and parties are phenomenon of the distribution of power within a community.

The way in which social honors is distributed in a community is called social order. Social order and economic order are related to legal order. Economic order is the way the goods and services are distributed. Social order is determined by the economic order to a high degree and in return reacts upon it. Therefore, class, status group and parties are phenomenon of distribution of power within a community.

Class

In Weber’s conceptualization class is the collection of individuals, who occupy comparable economic positions and who need not have any awareness of each other or even recognition of the fact that they are in the same position. Classes are not communities; they merely represent bases of communal action. A class may be defined as a group of people who commonly have a specific casual component of life chances and whose interests are basically economic in nature. The economic interest in the possession of goods and opportunities foe income is represented under the conditions of the commodity of labor market. Class situation is determined by the supply of goods and services, external living conditions and personal life experiences which are further determined by the amount of power to dispose of goods and skills of the sake of income in a given economic order. Therefore, for Weber class refers to any group of people found in the same class situation. Property and lack of property are the basic categories of all class situations. Within these categories, class situation are further differentiated by; kind of property that is usable for return and kind of services that can be offered in the market.

Status Group

Power in social domain is designated as social status. All persons who are accorded the same estimations of social honor or prestige and who live the same life style generally fall within the same status group of status situation. Status group is normally communities and it is determined by social estimation of honour. Status honour can be knit to class situation
as class distinction is linked in with status qualification. But status honour need not necessarily be linked with a class situation, as both propertied and property less people can belong to the same status group. Status group is made up of individuals who are awarded a similar amount of social honour and therefore share the same status situation and are aware of status situation. According to Weber status group is more important since they suggest that in certain situation status provides basis for the formation of social groups whose members perceive common interests and group identity.

Party

Weber’s conceptualization of party is different from the common concept of party. The common concept of party is the constituent of an electoral system. He conceptualizes party as a kind of organization which is set up specifically to compete for power and which organizes primarily in pursuit of this. The basis for party membership is then acceptance of its purpose and recognition of common interest with other members. The members of a party can, but need not be drawn from the same kind of social group. Parties may also be determined by class situation and status situation.

Economic, social and political factors contribute to the formation of strata in society. Class symbolizes the economic factors, status symbolizes the social factors and party symbolizes the political factors. Weber unites all these factors by giving importance to the concept of power. Power thus is embedded in all these factors of stratification, which is in a way related to subordination and super ordination.

Marxian Perspective of stratification

Karl Marx, a German social thinker, whose stratification theory is underlying in social inequality. Marx states that the Western societies have been through four main periods in time governed by four main modes of production. Modes of production mean the economic system. These are primitive, ancient society, feudal society and capitalist society. The specific modes of production in a society give rise to specific relations of production and forces of production. The relation of production refers to the entirely of all the relations that human beings enter into in order to fulfill the functions for necessities and amenities of life. Some example of relations of production is employer-employee work conditions, the technical division of labour and property relations etc. Forces of production refer to the elements and processes involved in production where raw materials
are transformed into products. The mode of production of a given society constituted by two parts: the base structure and superstructure. The economic base of the mode of production is constituted of the sum total of the forces of production and relations of production, while the super structure of the mode of production of a given society is shaped by the political ideological and other institutional apparatus. It is Marx’s contention that the super structure grows out of the economic base and the base is more dominant. On the other hand the superstructure creates the condition that provides legitimacy to the base through norms, values, beliefs and ideologies permeated in the society. Thus in a given society this economic base reflects the interest of the ruling class that controls the base, which would always be in dialectical opposition of the interest of the working class, which is much bigger number, but without power over the base.

Karl Marx states that except in the first modes of production that is primitive communism, social stratification arising out of difference in class position is found in all other epochs. In ancient society the class distinction was between master and slave, while under feudalism, this changed to lord and serf. According to Marx even in modern society or the capitalist society has established new classes, new conditions of oppression, new forms of struggle in places of old ones. Society as a whole is more and more splitting up into two great hostile groups, into two classes directly faces each other: Bourgeoisie (the ruling class) and proletariat (the working class). The relationship between the ruling class which owns the means of production and the working class, which provides wage labour, is essentially dialectical because it is one of conflict as well as dependence. The ruling class requires people to work for them while the working class requires the former for their survival. Classes emerge with the extraction of surplus value by the proletariat. Surplus value is the central concept in Marx’s political economy, which he distinguishes from the exchange value (use value) of a commodity. Surplus value is the excess value generated by the proletariat as profit, which are created by the workers working in excess of their labour cost but which are wholly appropriated by the proletariat or the capitalist.

The proletariat exists in a state of false consciousness about their position in society and class relations due to the ways in which the ideological, political and social apparatus of the ruling class permeate the superstructure. This false consciousness eventually transforms to class consciousness. Class consciousness arises from the working class transforming from an objective class or a class in itself to a class for itself. This means that the working class becomes aware of their material conditions of its existence as more than
an objective reality, and this forms a reason for the members of the proletariat class to form a solidarity in order to improve their conditions and change the exploitative dynamics they have been forced into and come together to struggle against the other class. These relations change from form of development of the productive forces into their fetters. There then begins an epoch of social revolution.

Marx in The Communist Manifesto, expresses that the history of all hitherto existing society is the history of class struggles such as freeman and slave, patrician and plebian, lord and serf, oppressor and oppressed stood in constant opposition to one another carried on an uninterrupted now hidden, now open fight that each time ended, either in the revolutionary reconstitution of society at large or in the common ruin of the contenting classes.

Karl Marx analyses stratification as the byproduct of class inequality. These classes emerged in various economic system, two classes are engaged in the continuous conflict, than last a classless society will emerge that socialism.
Caste is one of the system of stratification found in India. It is the unique feature of Indian society. It is a hierarchical arrangement of people. The module mainly discuss caste as a stratification system with the view of different thinkers like Dumont, Ghurye, Ambedkar, Phule and Periyar. The Module also concentrates on Scheduled Caste – status, problems, protective discrimination and constitutional provisions and the module also discusses Politicization of caste and caste mobilizations in present-day India

CASTE AND SOCIAL STRATIFICATION

Caste is closely connected with the Hindu philosophy and religion, custom and tradition, marriage and family, morals and manners, food and dress habits, occupations and hobbies. The caste system is believed to have had a divine origin and sanction. It is strongly supported by rituals and ceremonies. It is a deeprooted and a longlasting social institution. in India, we find more than 2800 castes and sub-castes with all their peculiarities.

Caste is an inseparable aspect of the Hindu religion and society. It is characterized by segmental division, Hierarchical arrangement, Restrictions on Food Habits and social Relations, Restrictions on Occupational Choice and Marriage. Stratification is classification or gradation and placement of people in society. Social stratification means the categorizing people into different strata. Caste is classifying people into different groups in this sense caste is a stratification system based on graded inequality.

2.1 Views on Caste System-Dumont, Ghurye, Ambedkar, Phule and Periyar

Caste is the special feature of Indian society. Even though caste is found in various religions like Christian and Islam, it is the distinctiveness of Hindu religion. History says that the Varna system is the forerunner of caste system. The caste system came in India with the coming of Aryans. In early times caste system was an occupational classification, in accordance with time changing caste system transformed into an exploitative system and it controls all spheres of life.
Dumont's perspective on caste system

Dumont's perspective on caste system was primarily concerned with the ideology of the caste system. His understanding of caste lays emphasis on attributes of caste that is why his approach is called attributional approach to the caste system. For him caste is set of relationships of economic, political and kinship systems, sustained by certain values which are mostly religious in nature.

‘Homohierarchicus’ is an important work written by Dumont about Indian caste system and its implications. Dumont defines caste as a pan-Indian institution, a system of ideas and values, a formal, comprehensible rational system. He calls caste system as a system of ideas and values, which is a formal comprehensible rational system. His analysis is based on the single principle that is the opposition of pure and impure. This opposition underlines hierarchy, which means superiority of the pure and inferiority of impure. This principle also underlies separation which means pure and the impure must be kept separate.

Dumont says that caste is not a form of stratification but a special form of inequality whose essence has to be deciphered by the sociologists. Here he identifies hierarchy as the essential value underlying the caste system supported by Hinduism. According to Dumont caste divides the whole Indian society into a larger number of hereditary groups distinguished from one another and connected together by three characteristics:

1. Separation on the basis of rules of the caste in matters of marriage and contact whether direct or indirect (food).

2. Interdependent of work or division of labor each group having in theory or by tradition, a profession from which their members can depart only within certain limits

3. Gradation of status or hierarchy which ranks the groups as relatively superior or inferior to one another.

Dumont highlights the state of mind which is expressed by the emergence in various situations of castes. He calls caste system as a system of ideas and values which is a formal comprehensible rational system. His analysis is based on a single principle-the opposition of pure and impure. This opposition underlies hierarchy which means superiority of the pure and inferiority of impure. This principle also underlies separation which means pure and impure must be kept separate. According to Dumont the study of
the caste system is useful for the knowledge of India and it is an important task of general sociology. He focused on the need to understand the ideology of caste as reflected in the classical texts, historical examples etc. He advocated the use of an Indological and structuralist approach to the study of caste system and village social structure in India. Dumont in his Homo Hierarchicus has built up a model of Indian civilization based on non-competitive ritual hierarchical system

**Govind Sadashiv Ghurye**

Ghurye is a prominent Indian sociologist and popularly known as the father of Indian sociology. ‘Caste and Race in India ‘is an important work of Ghurye. In this work he explain caste as a small and complete social world in themselves marked off definitely from one another though subsisting within the larger society. Ghurye states that the membership in caste is based on birth, so mobility from one caste to another caste is impossible. Caste divided society into different segments like Brahmins, Kshatriya, Vaishya and Shudra, other sub-castes also found in society. Each caste has its own traditional social status, occupation, customs, rules and regulations. Caste is the hierarchical arrangement of people. Hierarchy means the step by step classification of the phenomena. Four caste groups in society are hierarchically arranged as Brahmins on the top of hierarchy, they are pure caste and superior, then Kshatriyas are arranged they are also pure caste like Brahmins, Vaishya are the third category arranged below Kshatriya, then Shudras are arranged at the bottom of hierarchy they are impure and inferior caste groups, untouchables are the last category, they are arranged outside of hierarchy, they are servicing caste. Restriction on interaction is the characteristics of caste system. The interaction between higher caste and lower caste are restricted by law. The people at the top of hierarchy keep a distance with the people arranged at the bottom of hierarchy. The people in higher caste do not share food with lower caste people. Social and religious disabilities are suffered by lower caste people. They are not entering into the temple, and they have no right to use public well and public roads etc. Restriction on occupation is the inevitable characteristic of caste system. Caste was mainly an occupational division in society, the occupation transforms from one generation to another that hereditary occupation or traditional occupation. Ghurye identified caste as an endogamous group; the people in one caste do not marry people in other caste, even if any person who marries outside of his caste he will be out-casted. The concept of purity and impurity are closely
related with caste. The higher caste considered as pure and superior and the lower caste people are impure and inferior.

B R Ambedkar

B R Ambedkar was born in 1891 in Mhow in central province. Dr. Bhimrao Ramji Ambedkar popularly known as Babasaheb was an Indian Jurist, economist, politician and social reformer. Annihilation of caste is the work of Ambedkar explains about the caste system in India. According to Ambedkar caste is the basic unit of Hindu social order. Hindus believed that different castes are born from different parts of god, the value of caste is associated with the location of the divine body from which it is born, for example the Brahmin caste has higher value, it is believed that Brahmins are originated from the mouth of the god. This leads to unequal statuses of castes. In every Hindu the consciousness that exists is the consciousness of his caste. That is the reason why Hindus cannot be said to form a society or a nation.

Hindu social order fixed occupations of castes. Hence it does not allow ‘liberty of action. According to him Caste System is not merely division of labour. It is also a division of labourers.

which is quite different from division of labour—it is a hierarchy in which the divisions of labourers are graded one above the other.

By not permitting readjustment of occupations, caste becomes a direct cause of much of the unemployment we see in the country.

People cannot choose the occupation of their choice rather they have to follow the occupation of their parents. Ambedkar stated that the causes of caste system is not the concept of purity of pollution and not the restrictions on inter-dining, instead the critical element of the caste is that prohibition and the absence of inter-marriage between people of different castes. He opines that the real remedy for breaking Caste is inter-marriage. Nothing else will serve as the solvent of Caste.

“Caste is not a physical object like a wall of bricks or a line of barbed wire which prevents the Hindus from co-mingling and which has, therefore, to be pulled down. Caste is a
notion, it is a state of the mind. The destruction of Caste does not therefore mean the destruction of a physical barrier.”

“They observe Caste because they are deeply religious. People are not wrong in observing Caste. In my view, what is wrong is their religion, which has inculcated this notion of Caste.”

To eliminate hierarchical nature of the caste, these believes need to be changed. According to him Caste in the hands of the orthodox has been a powerful weapon for persecuting the reforms and for killing all reform.

The effect of caste on the ethics of the Hindus is simply deplorable. Caste has killed public spirit. Caste has destroyed the sense of public charity. Caste has made public opinion impossible.

Caste is no doubt primarily the breath of the Hindus. But the Hindus have fouled the air all over and everybody is infected, Sikh, Muslim and Christian. therefore, deserve the support of all those who are suffering from this infection, Sikh, Muslim and Christian.

He also stated that People cannot build anything on the foundations of caste, cannot build up a nation, cannot build up a morality. Anything that will build on the foundations of caste will crack and will never be a whole.

**JyotiraoPhule**

JyotiraoPhule an Indian social reformer popularly known as Mahatma JyitibaPhule, who was born in Poona in a Shudra Varna known as Mali. In 1865 he published a book on caste system written by one of his friends Padval. On 24 September 1873, Phule formed SatyashodhakSamaj to focus on rights of depressed groups such women, the Shudra, and the Dalit. Through this the samaj he opposed idolatry and denounced the caste system. SatyashodhakSamaj campaigned for the spread of rational thinking and rejected the need for priests.

Phule established this with the ideals of human well-being, happiness, unity, equality, and easy religious principles and rituals. A Pune-based newspaper, Deenbandhu, provided the voice for the views of the Samaj.
The membership of the Samaj included Muslims, Brahmans, and government officials. However, non-Brahman castes dominated.

_Brahmanache Kasab_ is the work of Phule published in 1869, which exposed the exploitation of Brahmin priests. _Gulamgiri_ is another work of Phule published in 1873, which given the historical survey of the slavery of lower caste. He is considered as the first person in modern India to launch a movement for the liberation of caste-oppressed toilers and women irrespective of the caste. He was inspired by the egalitarian philosophy of Buddha and Kabir. He presented a socio-cultural analysis that was deeply critical of caste-Varna domination. He saw Brahmanism both as the ideological and institutional system of monopolizing knowledge and power by a particular class which excludes divides and dominated other group in society. He argued that even before trying to overturn the material power of the upper castes, it was necessary to step out of the ideologies of Brahmanism for which proper access to knowledge was an essential pre-requisite.

Phule recast the prevailing Aryan invasion theory of history, proposing that the Aryan conquerors of India, whom the theory’s proponents considered to be racially superior, were in fact barbaric suppressors of the indigenous people. He believed that they had instituted the caste system as a framework for subjugation and social division that ensured the pre-eminence of their Brahmin successors.

He saw the subsequent Muslim conquests of the Indian subcontinent as more of the same sort of thing, being a repressive alien regime, but took heart in the arrival of the British, whom he considered to be relatively enlightened and not supportive of the varnashramadharma system instigated and then perpetuated by those previous invaders. In his book, _Gulamgiri_, he thanked Christian missionaries and the British colonists for making the lower castes realize that they are worthy of all human rights. The book, whose title transliterates as slavery and which concerned women, caste and reform, was dedicated to the people in the US who were working to end slavery.

Phule saw Rama, the hero of the Indian epic _Ramayana_, as a symbol of oppression stemming from the Aryan conquest. His critique of the caste system began with an attack on the Vedas, the most fundamental texts of upper-caste Hindus. He considered them to be a form of false consciousness.
He is credited with introducing the Marathi word dalit (broken, crushed) as a descriptor for those people who were outside the traditional varna system. The terminology was later popularised in the 1970s by the Dalit Panthers.

He viewed Caste as a system of injustice. His idea of caste is closely related with the Varna theory of caste system, he said that the Brahmins claimed that they were superiors to others since they were Aryans. Aryans were foreigners who came from outside and defeated the people who lived there. The Aryans started looking the defeated people as inferior and low-caste. Phule believed that all lands in the hands of lower caste people before the coming of Aryans, with the coming of Aryans caste system also developed as an exploitative system. He also claimed that before the coming of Aryans, there existed a golden age, the warriors and peasants cultivate the land and ruled the Marathas at the same time in a fair manner.

Phule was not defined caste system, whose idea of caste mainly based on his real life experiences. He presented caste system oriented in injustice. He highlights the necessity of education to get ridden from the tutelage of caste exploitation.

**Perspectives of E.V Ramaswamy[Periyar]**

Periyar was a Dravidian social reformer and a politician from India, whose real name was Erode Venkata Ramasamy. He is also known as EVR and ThanthaiPeriyar. He was born in 1879 in the then Madras Presidency. In 1904, E.V. Ramasamy went on a pilgrimage, Kasi to visit the revered Shiva temple of Kashi Vishwanath. Though regarded as one of the holiest sites of Hinduism, he witnessed immoral activities such as begging, and floating dead bodies. However, one particular incident in Kasi had a profound impact on E.V. Ramasamy’s ideology and future work. At the worship site there were free meals offered to guests.

Around this time, he realised that the eatery which had refused him entry was built by a wealthy non-Brahmin from South India.

This discriminatory attitude dealt a blow to Periyar’s regard for Hinduism, for the events he had witnessed at Kasi were completely different from the picture of Kasi he had in mind, as a holy place which welcomed all. Ramasamy was a theist until his visit to Kasi, after which his views changed and he became an atheist. Like other social reformers he is also the critic of the caste exploitation and discrimination. He criticized the Hindu
structure which supports the Brahmin supremacy. Because of supporting the Brahmanic superiority Periyar rejects Ramayana and Mahabharata.

He criticizes the Aryan supremacy. Due to the emphasis on Aryan and Brahmin supremacy in Hinduism Periyar argues that Dravidians should not be seen as Hindus. He states that Hinduism is Aryan religion and that the Aryans are Hindus. Periyar opined that a small number of cunning people created caste distinctions in order to dominate over society. He deals harshly with the practices related with caste like the practice of discrimination and its subordination of the different levels it created in society. Periyar always considered the Aryans to be outsiders and also believed that the Aryan social system has led to the rise of the caste system. He seen the British administration as slavery to Indians at the same time the Caste discrimination is also form slavery over Dravidians.

He considered Manusmriti and the Puranas as the Aryan texts; these have the roles to grow the discrimination society. According to Periyar the base of Hinduism was the caste system and the theoretical bases of caste system lies in the constructs of Hinduism. He strongly criticizes the Brahmanic superiority. He believed that the conversion of Dalits to Islam and Christianity was the only way to escape the institutionalized and religious casteism of Brahmanic oppression.

Periyar viewed caste as Aryan phenomenon and it is the peculiarity of Hinduism. He has led several movements in his life time for the betterment of Dalit communities and the systematic oppression of Brahmins. The lower caste or Dalits can escape from the oppression of Brahmins through generate the self-respect and pride in lower caste people.

Self-Respect movement of Periyar was such an attempt.

SELF-RESPECT MOVEMENT

Self-Respect Movement was not a mere social reformist movement. It aimed at destroying the existing Hindu social order in its totality and creating a new, rational society without caste, religion and God. So it was considered a socially revolutionary movement which had been destroying and creating, i.e., creative destruction or creation through destruction. Meaning of Self- Respect E.V.R had fully explained the meaning of Self-Respect and the reasons for its emergence. “The Self-Respect Movement was inaugurated not for talking will of a particular community or sect, but to destroy the social evils as a whole According to E.V.R even Brahma Samaj and Arya Samaj were established by the Brahmins only to safeguard their own self-respect. So the non-
Brahmins, had a right to start counter associations to avoid those practices which were against their Self-Respect. Therefore he named his movement as “Self-Respect Movement”. The Self-Respect Movement was started to lead the whole of humanity towards Self Respect. Motive The motive behind inauguration of the Self-Respect Movement was nothing but E.V.R.’s contempt for caste system and its evils. His bitter experiences in the Congress were also responsible for its emergence. E.V.R.’s break with Congress in 1925 came essentially as a result of his show down with the Brahmin Leaders who were opposed to reforms. The Self-Respect Movement was dedicated to the goal of giving non-Brahmins a sense of pride based on their Dravidian past which also meant denial of the superiority of the Brahmins whom he described as representative of the Aryans. the Self-Respect Movement was popular in its appeal. Though it began as a social reform movement its effects were felt in the political field also.

The objectives of the Self-Respect Movement have been outlined and stated as follows.

1. This movement aims to do away with such social structure of the society where one class of people claim to be superior to others and some men claim to be of higher birth than others.
2. It aims to work for getting equal opportunities for all people, irrespective of their communities it will strive to secure equal status for women along with men in life and according to law.
3. All people should be given equal opportunities for growth and development.
4. Friendship and fellow feeling should be natural among all the people.
5. It aims to completely eradicate untouchability and to establish a united society based on brotherhood and sisterhood.
6. To establish and maintain homes for orphans and widows and to run educative institutions.
7. To discourage people from building new temples, mutts, chlorites or Vedic Schools. People should drop the caste titles in their names. Common funds should be utilized for educational purpose and for creating employment opportunities for the unemployed.

To reform the society, the Self-Respect movement had the following operational programmes:
1. It wanted to remove practices of using caste marks, caste costumes and caste names.
2. It aimed at the elimination of employing Brahmin priests to officiate at marriages and other ceremonies of the society.
3. It also favored the simplifying of laws relating to divorce, widow remarriage and inter-caste marriage.

In 1926 witnessed the establishment of Self-Respect Leagues all over Tamil Nadu. E.V.R. requested all non-Brahmins to support the Self-Respect Movement. The Justice Conference held at Mayavaram in Tanjore district in May (1927) was named as Self-Respect Conference. E.V.R moved a resolution that clearly enunciated the aims of his Self-Respect Movement namely to discontinue the observance of caste distinctions, not to employ Brahmin priests for officiating marriage and other ceremonies and throwing open the temples and public roads, tanks and wells to all persons. due to the effect of this conference, people began to discard Brahmins in their household ceremonies. E.V.R. took the place of the priest in the conduct of certain Self-Respect marriages.

E.V.R. made use of the Justice Party’s platform and newspapers for popularizing his creed. This movement was a crusade against superstitions, rituals and temple worship. It might be defined as a socio-organization whose aim is to reconstruct society on a human and rational basis and to destroy caste-root and branch and ultimately destroy religion as popularly understood and practiced.

E.V.R. stated, Man is disgraced by caste and the caste is disgraced the religion. How can we destroy one, keeping the other alive? He observed that religion was a disease and the society was affected with this disease. He wanted not only to cure the society of its disease but he also wash out to destroy the root of the disease -The Hindu religion. Anti-Brahminism

Since the Brahmins were regarded as the custodians of Hinduism as they were highborn people according to Hindu Philosophy, the Self-Respect Movement segregated the Brahmins from the rest of the society and fixed the responsibility on them for all the social evils. The movement firmly believed that Brahmins used religion for dominating others because the rituals that gave religious purity had led to social supremacy and socio-political domination of the Brahmins.
The Self-Respect Movement wanted to replace Hindu religion with rationalism. It equated Hinduism with Brahminism and maintained that it was the source of all irrational beliefs. So this movement propagated the policy of atheism. Self-Respect Marriages It endeavours to establish a casteless society, the movement advocated the boycott of Brahmin priests in conducting all ceremonies. As a result of the movement’s incessant preaching, some non-Brahmins started conducting their marriages without Brahmin priests. E.V.R. himself conducted several such marriages, which were popularly known as ‘Self Respect Marriages’. Marriages styled as Self-Respect Marriages carried a threefold significance:

1. Replacement of Purohits
2. Inter-Caste Equality
3. Man-Woman equality.

Periyar had regarded that the then conventional marriages were mere financial arrangements and often caused great debt through dowry. Self-Respect marriages encouraged inter-caste marriages and arranged marriages to be replaced by love marriages. It was argued by the proponents of self-respect marriage that the then conventional marriages were officiated by Brahmins, who has to be paid for and also the marriage ceremony was in Sanskrit which most people did not understand, and hence were ritual and practices based on blind adherence. To E.V.R., marriage is a mutual agreement, co-operative enterprise, a deal, an order of Nature and not a one-sided contract in which a woman accepts a subdued role.

the movement insisted on the removal of caste marks and caste names. No one in the movement was allowed to wear the sectarian caste marks of faith on his forehead. The propaganda of the Self - Respect Movement against the practice of using caste names such as Pillai, Gounder, Naidu and Mudaliar resulted in the discontinuance of such appellations among the educated and enlightened people.

2.2 Scheduled Caste- Status, Problem, Protective Discrimination and constitutional provisions

This section mainly analyses who are the caste, what is their status in society, and what are the problems suffering from them in society. This section also highlights the constitutional provisions taken by Indian constitution to protect them through the measure of protective
discrimination. Indian society is mainly divided into four Varna such as Brahmins, Kshatriyas, Vaishya and Shudras. These Varna are arranged as hierarchy, Brahmins are arranged on the top of hierarchy, then Kshatriyas, then Vyshyas and at last Shudras. Untouchables are arranged the outside of Varna hierarchy, Mahatma Gandhi called them as Harijans, meaning the Children of god. The term Scheduled caste was coined by Simon Commission (1927). The expressions depressed class, exterior caste and untouchables were commonly used for Scheduled Caste during the colonial period. As per 2011 census total population of Scheduled caste in India is 16.6%.

In Article 341 The President may deemed a particular caste or tribe to be Scheduled Castes with the consultation of State or Union Territory.

Status of scheduled caste

The position of the Scheduled Castes (SCs) has a bearing on the social structure of the ‘caste society’, that is, division of Hindu society into caste groups. At the top of the caste hierarchy are Brahmins. ‘Untouchables’ come at the bottom. There are several caste groups in between. Ritual pollution and purity based on birth in a particular caste group is considered as the basis of high and low caste ranks.

The notion of pollution-purity pervades over all aspects of social life, including food, cloth, metals, occupations, etc. Thus, not only are persons and castes pure and impure or less pure or more impure, but everything in Hindu society is seen in terms of purity-pollution.

The notions of ‘dharma’ and ‘karma’ are associated with roles and obligations as per the caste hierarchy. The dharma of a Chamar, for example, is to remain at the bottom end of the caste hierarchy, and to adhere to his hereditary occupation and to follow the norms associated with his caste in relation to other caste groups. This applies to all caste groups, but those who are at higher levels of the caste ranking are certainly less subjected to suppression and exploitation.

The theory of ‘karma’ leads to a person to the belief that his low or high caste position is because of past bad or good deeds, and therefore, cannot do anything about ascribed position. Person can improve future by performing duties in accordance with what has been assigned to perform under the caste system. These twin notions of ‘dharma’ and
‘karma’ have made the caste system stagnant and regimented. Since Brahmans were at the top of caste hierarchy, they were the rule-makers and prescribers of norms.

Those who occupied the lowest positions pursued defiling occupations. They were at the bottom of the caste hierarchy and were known as ‘Chandalas’ (exterior castes). They lived on the outskirts of towns and villages. These castes remained low and suppressed for ages.

The status of Scheduled Caste in caste hierarchy was very low. Even though our constitution assures various rights to SC, in contemporary society they are suffering from various civil, religious disabilities in society. The educational status of Scheduled caste is very low, in early period they have no right to education, especially the study of Sanskrit. Even today they are suffering from various discriminations from schools, it is the main factor of the educational backwardness of Scheduled Caste. When we compare to the economic standard of Scheduled Caste education is very costly to them, it is another hindrance of accepting education to SC. The economic status of Scheduled Caste is low, the majority people of Scheduled Caste commonly involved in their traditional occupation or the manual labour. They are compelled to work for low wage, and they are not aware about the exploitation of higher caste. The untouchables hardly participated in the political matters. They were not given any place in politics, administration and the general governance of India. Even though the government passed certain laws to assure the political participation of SC in governance, Scheduled Castes are not confident to take that these positions in society, besides, they have no overcome their civil, religious and public disabilities. So they could not raise their political status in society. All of these constitute the social status, even in post-independence period the social status of Scheduled Caste is very low.

Scheduled Caste people suffering from various problems in society which are briefly explain below:

1. Socialproblems-

The major disability faced by the untouchables include:

i. Prevention from the use of public roads-The presence of untouchable caste was considered derogatory and their members were prevented from using the public roads in the day time and consequently they were obliged to do their work at night. Their shadow was enough to defile the members of the higher castes. Thus upon
seeing the members of the higher castes, untouchables would adopt a prostrate posture upon the ground so that their shadow may not fall on the members of higher castes.

ii. Prevention from the use of public wells - In almost all Indian Villages, the untouchables were forbidden to use the well for drawing water, and this convention was enforced with a greater or lesser degree of strictness., they were permitted to come near the well but not allowed to draw water from it. Only a higher caste Hindu could draw water for them. In some states the untouchables were not permitted even to approach the well.

iii. Prevention from entering schools - The untouchable children did not have the right to enter the schools because if they sat down to study along with other children it would have defiled the latter. On the other hand there were no separate schools for the untouchables. Actually education was not even considered necessary for them. If they insisted upon being taught, then they had to sit outside in the open sun in order, to study. Some Hindu scriptures also forbade education to the lower castes.

Besides the foregoing problems the untouchables were subjected to many other social restrictions. In the marriage their bride and bridegroom were not allowed to sit in the stage. The untouchables were not allowed the freedom of adopting a respectable outfit. The hair -dresser would not attended their hair. The washer man would not wash their clothes and the shopkeepers would not supply the goods.

2. Religious Problems

In India, the untouchables were subjected to various religious disabilities. They were prevented from entering temples, monasteries and cremation grounds and could not make use of them because it was that their presence was considered sufficient to defile the gods, let alone their worship. In this way untouchables could not worship in the temples. The disabilities imposed upon the untouchables in India are social and economic. The eradication of which will, in itself eliminate their backward condition. Actually, the religious disabilities of the untouchables are also their social disabilities

3. Economic problems

The problems of the untouchables were not d to the social sphere only, but extended to the economic sphere Due to their social disabilities they could not retain any interest in or
enthusiasm for their occupation. They did not have the permission to engage key professions of the higher castes. Their conventional occupation was " and soiled and their means of earning their livelihood were limited.

They were not given proper reward for their service. Traditionally, untouchables were deprived of landed property of their own. They were not allowed to carry on any business. They were not permitted to engage themselves in the professions which were being carried out by the people of other castes. The untouchables were not free to choose any occupation according to their own ability they had to clean the streets, remove dead cattle and to undertake heavy agricultural work. Mostly they were landless labourers. They worked in the fields of high-caste Hindus as labourers.

4. Educational problems

Traditionally the untouchables were deprived of getting education. They were not allowed to use public educational institutions. Even today most of the illiterates are untouchables. They were ‘not entitled to acquire the knowledge of the Vedas. Even, they were not permitted to touch the religious test. The untouchables were not allowed to get education from the public institutions. Only recently they have been given educational facilities.

**Protective Discrimination**

Indian society is a caste ridden society. The soul of caste system is hierarchical stratification of society among this stratum. The downtrodden sections are considered as defiled They are suffering from various discriminations in mainstream society like civil and religious disabilities, untouchability etc. These practices towards a group of people hinder the social development, when government and Independent leaders think that to evade discrimination towards this community, for that they intends to take certain measures. As part of their intension government introduced the measure known as protective discrimination. This is not merely for protecting the downtrodden community, in spite off, the all-round development of society.

Protective discrimination is a measure taken by Government on the basis of constitutional provisions to protect SC, ST, OBC and SEBC from discrimination and exploitation. It discriminate the downtrodden community from other communities and protect them from
social disabilities. The term protective discrimination is composed by the combination of two terms like protective means care to someone and discrimination means any action, policies or practices that deny an individual or group equal access to the society’s resource, rewards and opportunities. The concept protective discrimination is the policy of granting special privileges to the downtrodden and the underprivileged sections of the society. The leaders of Independent India decided that India will be democratic socialistic and secular country and they intended to legally forbidden the practicing of untouchability and discrimination of certain caste. Along with this, the government allows positive discrimination or protective discrimination of the depressed classes of India. The constitution of India provides to all the citizens, social, economic and political justice and equality of status and of opportunity. The code of equality under the constitution of India is to be found in Articles 14, 15, 16, 17, 18 and 29 (2). Special measures of reservation for SC, ST, socially and educationally backward classes and OBC are major public policy developed by the Indian society. One of the efforts of the State to bring transformation in the lives of suppressed, downtrodden and vulnerable class of the Indian society is protective discrimination.

Constitutional provisions are another measure taken by the framers of the constitution to protect the downtrodden community like SC, ST, OBC, and SEBC etc. The Constitution of India provides for a number of safeguards for the Scheduled Castes and Scheduled Tribes which are of its unique features. The safeguards have apparently helped these communities in protecting their legitimate interests and accelerated their socio-economic development. The credit for incorporating these safeguards in the Constitution of India goes to Dr. Bhimrao Ramji Ambedkar, Chairman of the Drafting Committee of the Constitution would not have had this distinctive dimension. To Baba Saheb Dr. B.R. Ambedkar, nothing was dearer than the welfare of the downtrodden.

Article 17 of the Constitution abolished untouchability.

Article 46 requires the State ‘to promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and to protect them from social injustice and all forms of exploitation.
Article 335 provides that the claims of the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of a State.

Article 15(4) refers to the special provisions for their advancement.

Article 16(4A) speaks of “reservation in matters of promotion to any class or classes of posts in the services under the State in favour of SCs/STs, which are not adequately represented in the services under the State”.

Article 338 provides for a National Commission for the Scheduled Castes and Scheduled Tribes with duties to investigate and monitor all matters relating to safeguards provided for them, to inquire into specific complaints and to participate and advise on the planning process of their socio-economic development etc.

Article 330 and Article 332 of the Constitution respectively provide for reservation of seats in favor of the Scheduled Castes and the Scheduled Tribes in the House of the People and in the legislative assemblies of the States. Under Part IX relating to the Panchayats and Part IXA of the Constitution relating to the Municipalities, reservation for Scheduled Castes and Scheduled Tribes in local bodies has been envisaged and provided.

Article 341: Scheduled Castes; The President may with respect to any State or Union Territory, and where it is a State, after consultation with the Governor, thereof, by public notification, specify the castes, races or tribes or parts of or groups within castes, races or tribes which shall for the purposes of this Constitution be deemed to be Scheduled Castes in relation to that State or Union territory, as the case may be.

Article 23, prohibits traffic in human beings and beggar and other similar forms of forced labour.

2.3 Politicization of Caste and Caste Mobilization in Contemporary India

Democracy is a political system existing in India. It represents the modern political system. Caste is the peculiarity of Indian society, it represents the old governing system in India. But these two are paradoxical phenomena. Caste is old and tradition but democracy is modern and secular. While dealing with the relationship between caste and politics one
need to understand that these two do not function independently but have influence on each other. Politicization of caste simply means using or mobilizing caste for political purposes. This is commonly found in contemporary society. For understanding the politicization, it is necessary to analyze the relationship between politics and caste. Various thinkers like Anil Bhatt, Rajni Kothari etc. analyses the relationship between caste and politic. The relationship between caste and politics has been analyzed at two levels: one how caste affects politics and two how politics affects caste. Anil Bhatt analyzes the relationship between caste and politics on the basis of awareness. According to him the interest and awareness of various castes in politics studied in terms of four factors such as interest of castes in politics, political knowledge, political awareness of castes, and identification of castes with political parties and influence of castes on political affairs. He found that some high castes are politically influential while middle and low castes dominate only in few villages.

Rajni Kothari, a political thinker examined the relationship between caste and politics by analyzing the issue as to what happens to political system because of the vote of castes. He found that three factors – education, government patronage and slowly expanding franchise have penetrated the caste system because of which caste system has come to affect democratic politics in the country. Economic opportunity, administrative patronage, and positions offered by the new institutions and the new leadership drew castes into politics. This involvement of castes in politics resulted in two things: the caste system made available to the leadership the structural and the ideological basis for political mobilization, and two the leadership was forced to make concessions to local opinion and organize castes for economic and political purpose. The use of caste in politics was analyzed by Rajni Kothari in two different stages. The first stage involved intellectuals, and antagonism and resentment between high entrenched castes and high ascendant castes. The second stage involved factionalism and fragmentation within the competing castes as a result of which multi-caste and multi-factional alignment develop. The lower castes also are brought into support high caste leaders and strengthen a faction. In the first stage only three components of caste are involved-the power structure of caste, distribution of economic benefits and caste consciousness. But in second stage other components of caste like caste consciousness, client loyalties etc. also come to be involved. Further, three sub-stages are pointed out by Kothari in the first stage. In the first sub-stage the struggle for power and benefits is at first limited to the entrenched castes, which are those which
exercised preponderant influence economically and politically but not necessarily numerically. In the second sub-stage, ascendant castes also start competing for power. In the third sub-stage there is not only competition between entrenched and ascendant castes but also within these castes. In the second stage called as the stage of caste fragmentation or factionalism, the leadership cleavages are created and multi-caste and multi-factional alignments come into being. This also creates the problem of rival caste leaders in politics. These leaders come to involve masses too because they want to appeal to wider identities.

There is also change in leadership in this stage. Kothari also talked about the third stage also in relationship between caste and politics. While in the first stage, entrenched high castes are first politicized and ascendant high castes respond with resentment and feeling of relative deprivation and in the second stage factions emerge within the competing castes and lower castes are also brought in for support, in the third stage identifications other than those of caste are likely to become more important with advancing education, urbanization and adoption of modern achievement orientation. There thus emerge cross cutting alliances. Rajni Kothari has referred to caste as voting determinant in India. For those castes which are at the bottom of the hierarchy, voting rights serves a powerful activity. The lower, the social and economic status of a caste, the higher the importance of the vote. Several studies like those of Kothari, Mayer and Cohn etc. have shown that castes exert influence and have gained a bargaining power because of their voting strength. Andre Beteille has also that loyalties of caste are exploited in voting, new alliances cutting across caste also formed. The voting behaviour was determined on the advice of caste leaders.

Caste has become a determinant factor of political elites. Before independence, generally the upper caste groups occupied the centre of politics, in post-independent period middle and lower caste also entered political power field. The reservation policy enabled individuals from the lower castes to emerge as leaders, while elite from the middle castes emerged due to their improved educational and socio-economic status. Thus caste system which had only ritualistic function assumed the new role of regulating political behaviour of the people.

When we analyze the use of caste in politics, firstly analyze the perception of people about the relationship between caste and politics. We can classify people in three groups on the basis of their perceptions: one group of people think that politics should be free of caste and casteism, second group think that political relationships have no independent capacity
to influence social relationships, the third and last group claim that the autonomy of either caste or politics or both. Kothari criticized the first perception and states that politics is the acquisition of power for the realization of certain goals and power is acquired by consolidating positions through mobilizing the caste group support. Since in India social system is organized around caste structure, therefore caste and politics can never be separated. Thus casteism in politics is nothing but politicization of caste. As regards to second view, politics is seen as an instrument to consolidate or raise its position.
MODULE III

CLASS AND SOCIAL STRATIFICATION

3.1 Class as a Sociological Category – Marxian and Weberian views

Introduction

The sociologists and the lay public, the chief way that the vast majority comprehend the idea of class is as far as individual ascribes and life conditions. Individuals have a wide range of attributes, including sex, age, race, religion, knowledge, schooling, geological area, etc. A portion of these credits they have from birth, some they secure however once procured are truly steady, and some are very subject to an individual's particular social circumstance anytime and may likewise change. "Class," is a method of discussing the association between individual attributes and these material life conditions: class recognizes those monetarily significant ascribes of individuals that shape their chances and decisions in a market economy and subsequently their material states of life. Here we are talking about two significant thinker’s contribution to the concept of class, namely Weber and Karl Marx.

Class-a General analysis

Class should neither be distinguished basically with the individual ascribes nor with the material states of life of individuals, yet with the interconnections between these two. One method of recognizing the classes that considers this intricacy is by zeroing in on the power structure. Classes can be isolated by how much relative force and control individuals from a class have over their lives. On this premise, we may recognize the claiming class (or bourgeoisie), the working class, and the conventional common laborers. The possessing class not just have force and command over their own lives, their financial position gives them force and authority over others' lives also. To the extent that we can discuss a "middle class" made out of entrepreneurs and taught, proficient, or managerial work, it is on the grounds that they don't for the most part control different layers of society, yet they do apply power over their own work somewhat. Conversely, the conventional middle class has little command over their work or lives.

Class is a word with numerous implications. Top notch, might be utilized to portray grouped positions in a hierarchical order for instance, the class of plebeians in old
Rome. The arrangement of primitive feudal estates — masters, villeins, freemen, serfs and so on was additionally a design in which diverse lawful rights, and formal imbalances, were related with specific 'classes' in the public arena. As we will see, Weber portrayed such legitimate and semi lawful orders as being made out of status gatherings'', all things considered, the term 'class' is still oftentimes utilized to depict the various leveled positioning of gatherings in the public arena.

This relationship of class with hierarchy order has prompted a subsequent normal utilization of the term - to demonstrate social standing or renown. Subsequently the term 'high society's or 'lower class' is as often as possible utilized as a shorthand to depict an individual’s social attributes. In contemporary utilization, how-ever, the utilization of the term 'class' in this sense would not convey with it any sign of lawful status or formal privileges. At the point when occupations are positioned by their apparent degrees of prestige or social standing, these are portrayed as status scales.

A third basic utilization of 'class' is as an overall depiction of designs of material disparity. In this manner in present day society, inconsistent remunerated gatherings are frequently depicted as classes. These groupings, notwithstanding, are not portrayed by any formal, lawful differentiations; rather, they sum up the result, in material terms, of the opposition for assets in industrialist market social orders. 'Classes' may compare to pay gatherings, yet a typical reason for characterization in current cultures is occupation for instance, the Registrar General's 'social-class' groupings. These word related groupings are among the most valuable pointers of examples of material benefit and detriment in present day cultures, and are generally utilized in friendly approach, market and advertising research, etc.

Variables that characterize delineation shift in various social orders. In most modern society, stratification is regularly demonstrated by contrasts in wealth, the net estimation of cash and assets an individual has, and pay, an individual's wages, pay, or speculation profits. It can likewise be characterized by contrasts in power (the number of individuals a person should take orders from versus the number of individuals an individual can provide requests to) and status (the level of honor or prestige one has according to other people). These four variables make a perplexing combination that characterizes people’s social remaining inside a hierarchical order.
The term 'class', notwithstanding, has not recently been utilized to portray levels of material disparities, social prestige, or lawful or customary rankings. 'Classes' have additionally been recognized as real or potential social power, or social entertainers, which have the ability to change society. Social imbalance has been among the focal subject zones inside humanism. It isn't unexpected, in this manner, that the examination of these points throughout the last half century ought to have been altogether formed by discussions occurring inside sociology itself. Hence banters in social theory, just as the particular theoretical commitments or Marx and Weber, have likewise had a significant effect on class analysis.

The thoughts of both Marx (1818-1883) and Weber (1864 - 1920) keep on forming banters in class theory in the late 20th century. How-ever, their contributions have been broadly reevaluated and reformulated by progressive ages.

**Weber Point of view on Class**

In our phrasing, 'classes' are not communities or networks; they just address conceivable, and regular, bases for collective activity. We may talk about a 'class' when (1) various individuals share for all intents and purpose a particular causal segment of their life chances [income], to the extent that (2) this segment is addressed solely by economic interests in the ownership of products and opportunities for income (3) is addressed under the states of the item or work markets.

Weber attempted to find by methods for correlation and analysis how a few social orders were really stratified into classes. One piece of a community may be recognized from another by contrasts in the degree of utilization, or in the circulation of financial or political force, or in some alternate way. Subsequent to having inspected different manners by which classes were separated from each other, and furthermore how they had developed in course of time, Weber attempted to discover an appropriate meaning of the term class, so the ample - scope of noticed wonders may be covered under it with accuracy.

Weber's essential focus on the construction of society lay in the components of class, status, and power. Like Marx, Weber considered class to be economically decided. Society, he accepted, was part among proprietors and workers. Status, then again, depended on noneconomic factors like education, kinship and family relationship, and
religion. Both status and class decided a person's force, or impact over thoughts. Not at all like Marx, Weber accepted that these thoughts framed the base of society.

Class circumstance reflects market decisions 'life chances'. The causal parts adding to such life chances incorporate property, offering ascend to both decidedly and adversely privileged property classes (proprietors or non-proprietors/owners or non-owners), and abilities and training, offering ascend to emphatically and contrarily special procurement or commercial classes. Weber knew about the endless changeability of market circumstances and subsequently of the trouble of distinguishing a class' and his conversation in Economy and Society, fuses the posting of more than twenty emphatically and contrarily favored, property and procurement and classes.

He identified as social classes (a) the working class as a whole (b) petty bourgeoisie; (c) technicians, Specialists and lower-level management (d) 'the classes privileged through property and education - that is, those at the top of the hierarchy of occupation and ownership.

Social class is, consequently, an intricate classification to dissect. Social class has both a carefully material quality identifying with a gathering's underlying situation inside the economic framework, and a social quality identifying with the arrangement of status degrees, common subjective perceptions of class, political divisions in the public arena, and class-based ways of life and utilization designs. Considering both the Marxist and Weberian models, social class has at any rate three target segments: a gathering's situation in the word related construction, a gathering's situation in the power structure (i.e., who has authority over whom), and a gathering's situation in the property structure (i.e., proprietorship or non-responsibility for). It additionally has a significant abstract segment that identifies with acknowledgments of status, differentiations of way of life, and at last how individuals see their position in the class hierarchy.

One method of recognizing the classes that considers this intricacy is by focusing on the position structure. Classes can be separated by how much relative force and control individuals from a class have over their lives. On this premise, we may recognize the owning class (or bourgeoisie), the middle class, and the traditional workers. The possessing class not just have force and command over their own lives, their financial position gives them force and power over others' lives too. To the extent that we can discuss a "middle class" made out of entrepreneurs and educated, proficient, or managerial
work, it is on the grounds that they don't for the most part control different layers of society, yet they do apply power over their own work somewhat. Interestingly, the traditional working class has little power over their work or lives. Be that as it may, maybe there is a considerably more profound emotional measurement to contemporary investigations of social class and its suggestions in society.

Weber characterized social class somewhat in an unexpected way, as the "life chances" or freedoms to gain rewards one offers in a similar manner as others by righteousness of one's ownership of property, merchandise, or opportunity for income. Claiming property/capital or not possessing property/capital is as yet the fundamental variable that characterizes an individual's class circumstance or life possibilities. Be that as it may, class is characterized regarding markets instead of the interaction of creation. It is the estimation of one's items or abilities on the labour market that decides if one has more prominent or lesser life chances. This prompts a various leveled class mapping with numerous degrees.

Examinations of class enlivened by Weber will in general accentuate degrees of status as to various factors like riches, income, education and occupation. Weber further saw status from two unmistakable ideas: (I) class status, and (2) social status. Weber's idea of class status managed the capacity of the person to control his economic environment, however he changed this definition by thinking about the person's response to such capacity or absence of it. Economic wellbeing applies to a commonly powerful case to positive or negative advantage as for social prestige so particularly far as it lays on at least one of the following bases: (I) method of living, (2) a conventional cycle of schooling which may comprise of observational or rational training and the procurement of the comparing modes of life, or (3) on the prestige of birth or of an occupation.

Class stratification isn't simply controlled by a gathering's economic position however by the prestige of the gathering's occupation, educational level, utilization, and way of life. It involves status - the degree of honor or prestige one holds locally by ethicalness of one’s social position -as much as an issue of class. In light of the Weberian approach, a few sociologists talk about upper, middle, and lower classes (with numerous subcategories inside them) in a way that blends status classifications with class categories. These degrees are regularly alluded to as a socio economic status, their social position comparative with others dependent on pay, instruction, and occupation.
Karl Marx

For sociologists, as well, ordering class is a fluid science. The central division in the control is among communist and Weberian ways to deal with social class. Marx's investigation, accentuated a realist way to deal with the basic constructions of the capitalist economy. Marx's meaning of social class laid basically on one variable, a group’s relation to the means of production (possession or non-ownership for property or capital). In Marxist class investigation there are, along these lines, two prevailing classes in free enterprise — the working class and the owning class - and any divisions inside the classes dependent on occupation, status, education, and so forth are less significant than the propensity toward the expanding partition and polarization of these classes.

Marx contended that class frameworks started in early Neolithic agricultural social orders when horticultural expansion respects economic surpluses. The five class divisions created between the individuals who claimed and controlled the agricultural land and surplus creation and the individuals who were confiscated of ownership and control (i.e., the agricultural workers). Before the Neolithic time frame 8,000 to 10,000 years prior, there were no classes. Social orders were populist and were portrayed by equality of condition. For a huge number of years, agrarian social orders shared profitable property and assets on the whole and didn't create economic surplus. They couldn't frame class social orders.

One of the focal thoughts in the Marxist tradition is that there are numerous sorts of class relations, and pinpointing the premise of this variety is of focal significance. The essential thought is that various types of class relations are characterized by the sorts of rights and powers that are encapsulated in the relations of production. Consider, for instance, three sorts of class relations that are frequently recognized in the communist custom: slavery, feudalism, and capitalism. In slave class relations, to say that a slave proprietor "owns" the slave is to indicate a scope of rights and powers that the slave owner has more than one specific asset utilized in production.

In the outrageous case, the slave proprietor has for all intents and purposes outright property rights in the slave. In free enterprise, interestingly, responsibility for individuals is restricted. Individuals are permitted to secretly possess land and capital, yet they are disallowed from claiming others. This is one of the incredible achievements of private
enterprise: it has accomplished a fundamentally libertarian dissemination of this specific resource – everybody claims one unit of labour power, themselves.

In these terms, what is generally called "feudalism" can be seen as a general public inside which primitive rulers and serfs have joint possession rights in the work of the serf. The ordinary portrayal of feudalism is a general public inside which the laborers (serfs) are compelled to work part of every week on the land claimed by the ruler and are allowed to work the remainder of the week ashore to which they have some sort of standard title. This commitment to work part of the week on the ruler's territory implies, as a result, that the master has property rights in the serf which appear as the option to utilize the work of the serf a specific extent of the time.

In capitalism, the standard class division is between the entrepreneur class who live from the returns of buying or controlling profitable property (capital resources like factories and machinery, or capital itself as ventures, stocks, and bonds) and the average who live from offering their work to the capitalist for a wage. Marx alluded to these classes as the bourgeoisie and the working class, separately. Also, he depicted the classes of the petite bourgeoisie (the little bourgeoisie) and the lumpenproletariat (the sub-proletariat). The petite bourgeoisie are those like shopkeepers, farmers and contractors, for hire who own some property and maybe utilize a couple of laborers yet depend on their own work to endure. The lumpenproletariat are the constantly jobless or sporadically utilized who are in and out of the labor force. They are what Marx alluded to as a pool of potential workers who are surplus to the necessities of creation at a specific time.

Marx kept up that these contentions showed up reliably since forever during seasons of social transformation. These transformations or "class antagonisms" as he called them, were an aftereffect of one class ruling another. Most recently, with the finish of feudalism, another progressive class he called the bourgeoisie ruled the proletariat laborers. The bourgeoisie were progressive as in they addressed an extreme change in the design of society. In Marx's point out that Society in general is increasingly separating into two extraordinary threatening camps, into two incredible classes straightforwardly confronting one another—Bourgeoisie and Working class.

Social class has both a carefully material quality identifying with these meanings of people's situations inside a given monetary framework, and a social quality identifying with the arrangement of regular class interests, political divisions in the public eye, locales.
of contention and bargain, ways of life. For Karl Marx, the significant component of social classes was their economic self-interest. He envisioned all history as the story of the struggle for subsistence and material goods. The revolution in strategies for creation of material goods had delivered two very unique methods of getting resource: (I) possessing the machines and factories and requesting installment for proprietorship in the structure from benefit or profit on products sold; and (2) operating the machines, working in industrial facilities, and requesting installment for work in the structure from compensation from the proprietors. Marx felt that contention between these two classes – capitalist and workers – was unavoidable since both should draw their resource from the benefit acquired. The capitalists, Marx accepted, had an unmistakable advantage as long as he could fix the cost of products created, and furthermore fix the laborers' wages.

In a class framework, social disparity is underlying, implying that it is implicit to the association of the economy. The relationship to the means of production (i.e., ownership/non-ownership) characterizes a tenacious, target example of social relationship that exists, one might say, before or outside of people close to home or willful decisions and intentions. In Marx's examination, this was additionally the premise of class strife, in light of the fact that impartially (i.e., past people's very own insights or convictions) the class positions are conflicting. The presence of the bourgeoisie is characterized by the monetary drive to gather capital and increment benefit. This negates the interests of the working class who look to set up an economical way of life by keeping up the level of their wages and the degree of work in the public arena.

Be that as it may, class frameworks are open. Individuals are at any rate officially allowed to acquire an alternate degree of instruction or work than their parents. They can go all over inside the stratification framework. They can likewise associate with and wed individuals from different classes, permitting individuals to move starting with one class then onto the next. At the end of the day, people can go here and there the class chain of command, even while the class classifications and the class order itself remain generally steady. This implies that in a class framework, one's occupation isn't fixed upon entering the world. In spite of the fact that family and other cultural models help control an individual toward a vocation, individual decision assumes a part.

A class framework depends on both social factors and individual accomplishment. It is at any rate a halfway open framework. A class comprises of a bunch of individuals
who have the very relationship to the methods for creation or gainful property, that is, to the things used to deliver the products and enterprises required for endurance: devices, advancements, assets, land, working environments, and so on. In Karl Marx's examination, class frameworks structure around the foundation of private property, partitioning the individuals who own or control profitable property from the individuals who don't, who get by based on their work.

Nobody throughout the entire existence of social ideas has made the battle between contending social and monetary classes so focal an element of society thus prevailing a wellspring of social change as Karl Marx. The historical backdrop of existing social orders is the historical backdrop of class struggle, as indicated by Marx. As per Marx, classes create based on the various positions or jobs which people satisfy in the productive scheme of a society. The critical ideas for Marx are the methods of creation like agriculture, workmanship, industrialism, and so on, and the relations of creation - the significant degrees of status in the financial endeavor. From Marx's perspective, men in various relations to the means of production normally have restricted interests. The industrialists have the command over the methods for creation.

The idea of class, inside the Marxist practice, is intently attached to this comprehension of abuse. Classes are classifications of social entertainers characterized by the property relations which produce misuse. The land proprietors and the laborer are in various classes on the grounds that a) they are bound together through a particular arrangement of social production and b) the landowner misuses the worker.

All the more for the most part, one can characterize a scope of various types of classes' relations as far as the essential type of gainful assets that gives the premise to misuse. Marxist have generally centered around two such assets; capital and labour. Slavery depends on a type of that possession exploit the slave. Private enterprise depends on a type of class relations wherein the entrepreneur claims the methods for creation, the specialist possesses work power, and by ideals if these property rights in capital and work, the industrialist can abuse the laborer through the employment relations.

**Difference between Weber and Marx perspective on class**

Weber concurred with certain basic highlights of Marxist ideas, especially with the urgent meaning of the economic aspects of stratification. For Weber, concerning Marx,
command over property was a fundamental truth in the assurance of the life-chances of an individual or a class. As opposed to Marx, in any case, Weber added to the economic component of stratification two different dimensions; power and prestige. Weber saw property, power and prestige as three isolated, however interfacing bases on which hierarchies of command are made in any general public. Property contrasts create classes; power contrasts produce status groupings or strata.

Marx and Weber contrast on the topic of how likely it is that individuals from a similar economic class practice joined exertion in trying to accomplish basic reason. Weber likewise contrasts from Marx about the likelihood of genuine class-awareness and class struggle against the exploiting system.

Weber perceived that numerous sorts of class activities are conceivable, just some of which try to change the essential types of the common arrangement of property relations. Marx, as well, showed this mindfulness when he discussed laborers acting with false consciousness, and acting in manners that miss the mark concerning attempting to oust the current arrangement of property possession.

Weber says unequivocally that while economic classes don't typically comprise communities, status bunches do. Status bunches are shaped based on cannon measures of socially ascribed prestige or honor. Typically, Weber says, status remains in sharp opposition to the assumptions of property. Both the properties and property less can, and as often as possible do, have a place with a similar status gathering. Nonetheless, alongside Marx, Weber perceived the fundamental meaning of property contrasts in the development of status gatherings and in a definitive solidifying of the lines of qualification and advantage among them. He varied from Marx in the significance that he credited to status gatherings and, in the lesser probability, that he allocated to the advancement by individuals from an economic class a feeling of local area and a normally felt need for deliberate activity against the framework thusly.

The third type of relationship to which Weber gave unmistakable quality is the gathering. Gathering varied fundamentally from economic classes or status gatherings. Weber's accentuation was on the job of the ideological group as a different component of the prize design. It causes a significant issue; to be specific the connection between class disparity and mass ideological groups intended to review the equilibrium of benefits for the subordinate class.
To summarize, Weber's approach is a perspective on society containing three sorts of social accumulations. Subsequently we have the monetary focal point of classes, the honor premise of status gatherings, and the force focus of gatherings.

The Marxian model of separation is a helpful device in the comprehension of delineation in an industrialist society where class development is particular with two unmistakable pay gatherings, the rich and poor people, creating a class based social definition. In such social orders, clashing class intrigues conflict and new connections are set up.

Conclusion

Marx and Weber, in spite of their genuine hypothetical contrasts. Both Conceptualized social classes as gatherings organized out of monetary connections, and both considered classes to be critical social actors with regards to capitalist industrialism. For Marx, class struggle would have a focal part in a definitive change of free enterprise. Weber didn't hold to this view, however there can be little uncertainty that he saw class struggle as a significant marvel in industrialist society. In the late 20th Century, an analysis that is progressively made of the both authors, especially Marx, in fact. Class analysis as a rule is that such contentions place an excessive amount of accentuation on the meaning of monetarily decided classes to the detriment of other, contending wellsprings of social personality like gender, locality or ethnic gathering.

3.2 Forms of capital and social stratification – views of Bourdieu

Introduction

The philosopher Pierre Bourdieu made a solid commitment and contributions to the arrangement of twentieth century sociological ideas. For the duration of his life, he created investigations of social, cultural and verifiable marvels that were utilized in a few subject matters. He investigated various objects and issues, from the ancestral society of Kabyle to the beginning of the state, which makes and forces the methods for division. He experienced different fields of information and talked about subjects like education, culture, craftsmanship, media, semantics and governmental or political issues.

In the last part of the 1950s, in his initial deals with Kabyle society, he made reasonable reflections on the general public space relationship. He noticed the spatial association of emblematic restrictions, the division of tasks and their connection to society. He worked on the connection between actual space and social space by dissecting
the social impact of room and talking about how the frontier framework meddled in the constructions and deculturation of these individuals. His theory is composed of a bunch of essential ideas like habitus, field and capital (social, social, financial and emblematic), and symbolic power. The social world is a space of struggle, violence and symbolic power that focus on the ideologies of belief systems by preferring the support of the spot of power. These originations of Bourdieu are utilized in different fields of knowledge, since social practices are organized and have the characteristics properties of the social situation of those creating them. Here we will talk about the idea, forms of capital.

Forms of capital

In the "Forms of Capital" Bourdieu grows the idea of capital past its economic origination which underlines material exchanges, to incorporate "immaterial" and "non-economic" forms of capital. He clarifies how the various sorts of capital can be gained, exchanged, and converted over into different forms. Since the design and dissemination of capital additionally address the characteristic construction of the social world, Bourdieu contends that a comprehension of the different forms of capital will help clarify the construction and working of the social world. Bourdieu has introduced the most intricate theoretical articulation about the design of social fields. Bourdieu goes past the Marxist idea of class as an arrangement of property rights and presents a more mind boggling class thought that assesses various types of capital—that is, social and cultural as well as economic.

Bourdieu utilizes actual capital for him to stretch out to all types of force by including how the individual or groups gatherings draw different social, cultural and economic assets for keeping up and upgrading their situation in social order.

He points out that it is indeed difficult to represent the construction and working of the social world except if one once again introduces capital taking all things together its structures and not exclusively in one structure perceived by economic theory. Economic theory has permitted to be foisted upon its meaning of the economy of practices which is the chronicled creation of capitalism; and by lessening the universe of trades to commercial trade, which is impartially and emotionally orientated toward the augmentation of profit, i.e., self-intrigued, it has verifiably characterized different types of trade as noneconomic, and along these lines unbiased. Specifically, it characterizes as uninvolved those types of trade which guarantee the trans-validation whereby most
material sorts of capital—those which are monetary in the limited sense—can introduce themselves in the irrelevant type of social capital or social capital and vice versa.

**Cultural capital**

Pierre Bourdieu’s (1930-2002) idea of cultural capital proposes that cultural resources, for example, education and taste are collected and passed down between ages in a similar way as financial capital or wealth.

Cultural capital will be capital additionally in the feeling of a venture, as it is costly and hard to accomplish while giving admittance to better occupations. Bourdieu contended that the advantage agreed to the individuals who hold cultural capital is a method for repeating the force of the decision classes. Individuals with "some unacceptable" cultural attributes experience issues achieving a similar favored status. Cultural capital turns into a vital proportion of distinction between social strata.

Bourdieu builds up his idea of social capital while considering the academic accomplishment of different younger students who may have comparable social sources yet extraordinary educational background. He scrutinized the presumption that the school accomplishment depends on the individual aptitudes instead of cultural; capital that is accumulated to the group of the kids. Bourdieu contends that cultural capital exists in three unique states: “embodied state”, “objectified form” and the “institutionalized form”. Bourdieu contends that the social capital is not quite the same as the economic capital as the cultural capital implies encapsulation and as such cultural capital can’t be isolated from the individual who has it. He composes Most of the properties of social capital can be found from the way that, in its crucial state, it is connected to the body and surmises epitome. The gathering of the cultural capital in the exemplified state, i.e., as what is called culture, development, assumes an interaction of epitome, joining, which to the extent that it infers a work of teaching and digestion, cost time, time which should be contributed actually by the investor.

Bourdieu sees a verifiable direction in the advancement of the cultural capital and how the cultural capitals are turning out to be the premise of definition in the cutting edge social orders. He is particularly taking a gander at the inconsistent conveyance of the cultural capital in the typified and standardized structure across classes.
Bourdieu’s stresses on symbolic control as a method of mastery as opposed to compulsion or actual savagery. It shows the significance that the Bourdieu provides for part of social cycles, makers and foundation in keeping up disparity in contemporary society.

With the assistance of the structuralist theory, Bourdieu can show that the wellspring of force is the relationship of the symbolic framework to the social design. In this unique situation, he characterizes symbolic force as a determinate connection between the individuals who practice this force and the individuals who go through it—that is to say, in the actual construction of the field where conviction is created and reproduced. The different qualities of the symbolic capital is clearly communicated by Bourdieu in his after assertion identifying the logical field. The space of positions, when seen by a habitus adjusted to it, capacities as a space of possible, the scope of potential methods of doing science, among which one needs to pick; every one of the specialists occupied with the field has a viable view of the different acknowledge of science, what capacities as a problematic. This discernment, this vision, shifts as indicated by the agent’s disposition, and is pretty much complete, pretty much broad; it might preclude a few areas, hating them as tiresome or unimportant. Some of qualities of representative capital that can be derived from this assertion are that symbolic capital are encapsulated which are obtained over the long haul, it is an orderly cycle of teaching that expresses the external habitus and contrasts across the field.

**Economic capital**

Economic capital alludes to material resources that are ‘promptly and straightforwardly convertible into cash and might be standardized as property rights. Economic capital incorporates a wide range of material resources that could be utilized to secure or keep up better social life.

Economic experts may appear to merit credit for expressly bringing up the issue of the connection between the pace of profit on educational investment and on monetary ventures. Yet, their estimation of the yield from educational speculation considers just of economic ventures and benefits, or those straightforwardly convertible into cash, like the expenses of tutoring and what might be compared to time dedicated to contemplate; they can’t clarify the various extents of their assets which various specialists or distinctive social classes allot to monetary speculation and social venture since they neglect to assess
the construction of the differential chances of benefit which the different markets sectors offer these specialists or classes as an element of the volume and the structure of their resources.

Social capital

In Bourdieu's record, social capital is an organization based asset that is accessible seeing someone and thus gathers to people. He characterizes social capital as 'the total of the real or potential assets which are connected to the ownership of a strong organization of pretty much regulated connections of common associate and acknowledgment'

Social capital is the total of the genuine or potential assets which are connected to ownership of a solid organization of pretty much regulated connections of common colleague and acknowledgment—or at the end of the day, to enrollment in a group—which furnishes every one of its individuals with the support of the on the whole claimed capital, a "accreditation" which qualifies them for credit, in the different feelings of the word. These connections may exist just in the reasonable state, in material as well as symbolic exchanges which help to look after them. They may likewise be socially initiated and ensured by the utilization of a typical name (the name of a family, a class, or a clan or of a school, a gathering, and so forth) and by an entire arrangement of organizing acts planned all the while to frame and educate the individuals who go through them; for this situation, they are pretty much truly sanctioned thus kept up and supported, in exchanges.

Being founded on insolubly material and symbolic exchange, the foundation and support of which assume acknowledgment of vicinity, they are likewise mostly final to target relations of closeness in physical (geological) space or even in economic and social space.

The volume of the social capital controlled by a given specialist consequently relies upon the size of the organization of associations he can viably assemble and on the volume of the capital (economic, social or symbolic) had in his own privilege by every one of those to whom he is connected. This implies that, in spite of the fact that it is moderately unchangeable to the economic and social capital controlled by a given specialist, or even by the entire arrangement of specialists to whom he is associated, social capital is never totally free of it in light of the fact that the trades founding common
affirmation surmise the re-affirmation of at least target homogeneity, and in light of the fact that it applies a multiplier impact on the capital he has in his own right.

The benefits which build from participation in a gathering are the premise of the fortitude which makes them conceivable. This doesn't imply that they are intentionally sought after thusly, even on account of gatherings like select clubs, which are purposely coordinated to focus social capital thus to get full profit by the multiplier impact suggested in fixation and to get the benefits of enrollment- material benefits, for example, all the sorts of administrations accumulating from helpful connections, and emblematic benefits, for example, those got from relationship with an uncommon, lofty gathering. The presence of an organization of associations is definitely not a characteristic given, or even a social given, established unequivocally by an underlying demonstration of foundation, addressed, on account of the family gathering, by the genealogical meaning of connection relations, which is the trait of a social development. It is the result of an unending exertion at organization, of which establishment customs—frequently wrongly portrayed as soul changing experiences—mark the fundamental minutes and which is essential to deliver and duplicate enduring, valuable connections that can get material or symbolic profits.

To arrange individuals in social space, Bourdieu presented his hypothesis of capital. Bourdieu censures the attention on money related exchange and characterizes capital as accumulated work. Specifically, Bourdieu thinks about the sum and organization, and the advancement in the sum and structure of three forms of capital-flow to decide a person's situation in social space, that is, social, economic and social capital. He also focuses on the interaction between the various types of capital in that they can be changed over into each other and that the utilization and the obtaining of a particular capital structure relies upon different forms of capital.

Bourdieu's idea of social position is relational, in that individuals' social position relies upon their relationship to the situation of others in friendly space. Individuals with a comparative sum and piece of the various types of capital are nearer together in social space, and this gathering of individuals subsequently can possibly turn into a social class. Ownership of these types of capital, moreover, decides individuals' force position in explicit fields. A field alludes to a particular social field in specific fields. In each field, explicit force elements are at play, which makes certain individuals more adjusted than others to act in this field.
Class and class structure- an analysis

Bourdieu accordingly builds up his model of the class structure by methods for an examination of study information which incorporates a wide assortment of pointers of the economic and cultural capital controlled by people situated in positions all through the word related framework. The model might be perceived as a factorial space composed of three symmetrical tomahawks.

The first hub separates areas in the word related framework as per the all-out volume of capital controlled by occupants. For Bourdieu, class area is a component of position on this hub. Consequently, his information show that individuals from word related classifications like industrialists, private area chiefs, and school educators possess covering positions at the upper finish of the hub, and henceforth share a similar class area; Bourdieu in this way alludes to these classes all things considered as the "dominant class" (or now and then the "bourgeoisie"). Also, manual specialists and homestead workers involve covering positions at the opposite finish of the axis, showing that they share a class area restricted to the occupations making up the predominant class; these classifications are by and large assigned the "working class" (or "les classes popularizes"). We discover covering word related classifications like small entrepreneurs, professionals, secretaries, and elementary teachers, which are on the whole named the "petty bourgeoisie".

The factorial space separates positions inside class areas. Bourdieu alludes to restricted situations along this pivot with the Marxian jargon of "class fractions." This phrasing, notwithstanding, ought not to be deciphered by Marxian speculations, as the significance he ascribes to it falls well outside the extent of Marxism. For Bourdieu, classes are separated inside as per the creation of the capital controlled by officeholders—that is, the overall prevalence of financial or social capitals inside "the arrangement of really usable assets and forces. Subsequently, word related classifications inside the prevailing class are separated from each other with the end goal that educators and "artistic producers" the occupations whose occupants hold the best social capital and the most un-monetary capital—are against industrialists and business managers—the occupations whose occupants hold a dominance of economic capital yet generally minimal social capital. Situated in the middle of these two polar boundaries are the callings, whose officeholders show a generally balanced resource structure. Likewise, the unimportant
bourgeoisie is separated along the second pivot between the entrepreneurs, supplied principally with economic capital, and school teachers, enriched essentially with social capital. Middle between them are classes like professionals, office laborers, and secretaries.

The word related division of work is separated along a third pivot, one which adds up to a semi primary treatment of time. Produced fundamentally from pointers of the financial and social capital of the group of root, this pivot separates positions as indicated by the directions followed by their officeholders—or at the end of the day, as per the change or soundness they have encountered over the long run in the volume and arrangement of their capital. Here Bourdieu's information reveals, for instance, that individuals from the callings are almost certain than some other individuals from the bourgeoisie to have been naturally introduced to this class. His methodology, it tends to be noted, opens up a charming zone for the investigation of portability: notwithstanding vertical developments (along the primary hub), versatility may likewise involve "horizontal" or "transverse" developments (along the subsequent hub)—that is, a person's class area and their division area are all the while variable after some time. Bourdieu alludes to the last sort of development, wherein a prevalence of one kind of resource offers a path to a dominance of the other, as a transformation of capitals.

The idea of a class structure includes the sum of the word related division of work. This infers that he allows the idea an impressively more extensive domain than do Marxian speculations, which confine its degree to an arrangement of positions characterized regarding responsibility for/or power over the methods for creation. Thus, Bourdieu isn't defied by the issue whereupon so numerous Marxian hypotheses have foundered—to be specific, that of deciding how to adapt to each one of those situations in the division of work which can't be portrayed regarding the authoritative division among "proprietors" and "laborers". Hence, his model adequately incorporates not just the "working class" occupations that have been the wellspring of such a lot of pain in the communist custom, yet additionally those which have drifted at the edges of most class logical plans, remembering positions for policy implementation and the state "mechanical assembly," the alleged "callings," and—not in particular—inventive people, specialists, and other "social makers."
In Bourdieu's agreement, the word related division of work frames a framework. This infers that areas in the division of work are separated from—and accordingly identified with—each other as far as hypothetically important variables. For Bourdieu, these variables get from the conveyances of "capital." Bourdieu views as capital "the arrangement of really usable assets and forces."

**Conclusion**

Contingent upon the field in which it capacities, capital can introduce itself in three crucial appearances: as economic capital, which is promptly and straightforwardly convertible into cash and might be regulated as property rights; as social capital, which is convertible, in specific conditions, into economic capital and might be organized as instructive capabilities; and as social capital, comprised of social commitments, which is convertible, in specific conditions, into economic capital and might be systematized as a title of honorability.

**3.3. Intersection of caste and class**

*Introduction*

Numerous different countries are described by social imbalance, maybe no place else on the planet has disparity been so extravagantly developed as in the Indian institution of caste. Class in India has existed alongside rank and power. Caste incorporates class and vice versa in the Indian setting. Neither the "caste alone" view nor will the “class alone” viewpoint help in an appropriate and fuller comprehension of Indian culture. It has been noticed that there was never an ideal compatibility between position, class and force. Versatility and relocation were very typical exercises in antiquated and pre independent India. The feeling that a harmoniousness won between station, class and force in pre-Free India. Land changes and politicization achieved incoherencies and "caste free" zones. Caste has since quite a while ago existed in India, however in the advanced period it has been seriously reprimanded by both Indian and foreign observers.

**Analysis of caste and class**

Castes are positioned, named, endogamous (in terms of marriage) gatherings, participation or membership in which is accomplished by birth. There are a huge number of caste and sub caste in India, and these enormous connection based gatherings are basic to social construction. Every caste is essential for a privately based arrangement of
relationship with different gatherings, including word related specialization, and is connected in complex ways with networks that stretch across districts and all through the country.

Numerous caste are customarily connected with an occupation, like high-positioning Brahmans; middle positioning farmer and craftsman gatherings, like potters, barbers, and woodworkers; and low-ranking "Untouchable" leatherworkers, butchers, launderers, and latrine cleaners. There is some connection between custom position on the caste order and financial thriving. Individuals from higher-positioning standings tend, all in all, to be more prosperous than individuals from lower-positioning caste. Many lower-ranked individuals live in states of extraordinary destitution and social impediment.

Disparities among castes are considered by the Hindu dedicated to be important for the supernaturally appointed common request and are communicated regarding virtue and contamination. Every position is accepted by faithful Hindus to have its own dharma, or supernaturally appointed code of legitimate direct. Likewise, there is regularly a serious level of capacity to bear disparate ways of life among various stations.

In the Hindu caste tradition, individuals were relied upon to work in the control of their caste and to go into marriage as indicated by their position. Tolerating this social standing was viewed as an ethical obligation. Social qualities supported the framework. Caste frameworks advance convictions in destiny, predetermination, and the desire of a higher force, as opposed to advancing individual opportunity as a worth. An individual who lived in a position society was associated to acknowledge their social standing.

The caste framework in India has been formally destroyed, its leftover presence in Indian culture is profoundly implanted. In country zones, parts of the practice are bound to remain, while urban focuses show less proof of this past. In India's bigger urban areas, individuals currently have more freedoms to pick their own vocation ways and marriage accomplices. As a worldwide focus of business, enterprises have presented merit-based recruiting and work to the country.

In an examination of class development in India, anthropologist Harold A. Gould calls attention to that a three-level arrangement of separation is coming to fruition across country India. He calls the three levels Forward Classes (higher castes), In backward Classes (middle and lower positions), and Harijans (exceptionally low caste). Individuals
from these gatherings share basic concerns since they remain in roughly a similar relationship to land and creation - that is, they are large scale farmers, small scale farmers, and landless workers. A portion of these gatherings are drawing together inside locales across station lines to work for political force and admittance to alluring assets. For instance, since the last part of the 1960s, a portion of the middle positioning developing castes of northern India have progressively participated in the political field to propel their basic agrarian and market-situated interests. Their endeavors have been prodded by rivalry with higher-caste landed elites.

In urban areas different gatherings have personal stakes that crosscut caste limits. These gatherings incorporate prosperous industrialists and business visionaries, who have put forth effective attempts to push the focal government toward a master business position; officials, who rely on advanced education instead of land to protect their situations as government employees; political officeholders, who appreciate great pay rates and perquisites, everything being equal; and the military, who establish perhaps the most impressive armed forces in the developing world.

The middle class has all the earmarks of being expanding quickly. When essentially metropolitan and to a great extent Hindu, the marvel of the devouring working class is blossoming among Muslims and prosperous locals also.

Caste systems are closed stratification systems in which individuals can do close to nothing or nothing to change their social standing. A station framework is one in which individuals are naturally introduced to their social standing and will stay in it their entire lives. Individuals are doled out occupations paying little heed to their abilities, interests, or potential. There are practically no chances to improve an individual's social position.

Caste and class are total inverses; position is being supplanted by class; standing is a rustic wonder while class is found in urban modern settings; rank is an ascriptive framework and class depends on the accomplishment guideline; caste is a closed framework and doesn't allow versatility for its individuals, though class is an open framework and permits 'portability for its individuals; India has\had a standing framework, thus a caste models for examining Indian culture; and the West has/had classes, subsequently a 'class model' for considering Western social orders. Presumably the "caste model" brings into concentrate a portion of the huge highlights of customary Indian culture.
Beteille recommends such an alteration of the standing model by putting an accentuation on the investigation of economic and political clash with a specific level of self-rule for the financial and political exercises of inter caste relations. Notwithstanding, he brings up that it is inappropriate to think about India as a "caste society," and the United State as a "class society," and Europe as an "estate society".

The examinations on caste focused on the authenticity and legitimization of the standing framework itself. The Caste articulated a comprehensive and including useful framework. The 'Pluralism' of caste was celebrated with the purpose of building up British principle on a sounder balance. This was an activity in befooling the Indian public and the heads of different ranks and even erudite people. Simultaneously the researchers of the West celebrated the class framework with the end goal of setting up the prevalence of Western culture and culture. "Class was viewed as an open system, the individual was given opportunity of development under the framework, and accomplishment was the pith of the framework. Interestingly, the station framework was a shut framework, the individual couldn't climb the chain of importance, and it was a framework dependent on ascription. Caste and class were perfect inverses, position was viewed as an element of a archaic society like India, and class was viewed as a characteristics highlight of the mechanically progressed accomplishment based Western culture"

S C Dube composes that the fundamental models for the" positioning of caste are ritual and not financial. Srinivas' work on religion and society among the Coorgs of South India is likewise an endeavor towards position positioning dependent on the measure of purity and pollution.

Bailey alludes to three sorts of meanings of caste. These are: (I) the "Rigidity" type; (2) the "Cultural" type, and (3) the "Structural" type. The main sort of definition is discovered unimportant as it alludes to status idleness, subsequently 'scientific' The subsequent kind is discovered 'valuable' as it alludes to strict thoughts, in particular, resistance dependent on purity, pollution and hierarchy. The purity-pollution opposition suggests (1) hereditary specialization, (2) hierarchy and (3) opposition of parts. Standing as a framework dependent on convictions and thoughts turns into a closed remarkable arrangement of social stratification. The third sort of definition alludes to selectiveness, comprehensiveness and positioning as the structural rules of the caste framework. The cultural criteria limit correlation and the primary ones encourage multifaceted examination.
As indicated by Bailey, standing is an extraordinary framework undoubtedly, and it imparts certain highlights to different frameworks of social definition most definitely.

For Bailey the caste system is an involute framework, subsequently closed and organic in nature. Involute frameworks are found in straightforward social orders, or in moderately protected territories of complex social orders. Caste is additionally seen as a getting sorted out guideline of rivalry, and not one by which politico-monetary gatherings are enrolled. Stations are not corporate or natural political gatherings, consequently standing is a closed segment of stratification. 'Segmentation' alludes to change from organicism. Nonetheless, such an origination of progress doesn't clarify the difference in the position framework. Division doesn't lead by any chance eventually to equity or castelessness.

The Class system

A class framework depends on both social components and individual accomplishment. A class comprises a bunch of individuals who share comparable status as to factors like wealth, income, education and occupation. In contrast to station frameworks, class frameworks are open. Individuals are allowed to acquire an alternate degree of training or work than their folks. They can socialize and wed individuals from different classes, which permits individuals to move starting with one class then onto the next.

In a class system, occupation isn't fixed upon entering the world. In spite of the fact that family and other cultural models help control an individual toward a profession, individual decision assumes a part. In the class system, individuals have the choice to shape exogamous relationships, associations of mates from various social classifications. Marriage in these conditions depends on values, for example, love and similarity instead of on social standing or economics. In spite of the fact that social congruities actually exist that urge individuals to pick accomplices inside their own class, individuals are not as compelled to pick marriage accomplices dependent on those components. Marriage with an accomplice from a similar social foundation is an endogamous association.

Class in India has existed alongside caste and power. Some of the scholars point out that there was never an ideal consistency between caste, class and power Versatility and relocation were very ordinary exercises in old and archaic India. Apart from that “the impression that a congruence prevailed between caste, class and power in pre-Independent India. Land reforms and politicization brought about incongruities and "caste free" areas”.
D'Souza regards class as a thoughtfully disconnected classification. Class doesn't exist as a local area like caste. Class is characterized operationally as far as certain files. D'Souza applies the attributional way to deal with class absolutely regarding building a 'request' involving 'upper', 'middle' and 'lower' class classifications. The accompanying focuses have been made about "classes" in India:

(1) "Classes" are not found as an arrangement of definition similarly as stations are established in the Indian culture.

(2) Class is certifiably not a universalistic phenomenon of social stratification.

(3) There are no target standards of class identification.

(4) It isn't certain whether class is a classification or a solid unit of association with different units.

One of the scholars, Gough's investigation of Thanjavur clarifies the development of another bourgeoisie, the polarization of the peasantry, and the pauperization of the average workers because of historical transformations in the method of creation. The entirety of inconsistencies in social stratification can be seen through the inconsistencies in the method of creation. Marxist followers consider class connections as a space suspicion in the treatment of caste and kinship relationship in India. Indeed, even Varna and the Jajmani system can be clarified regarding class relations and installed in the method of creation.

The primary classes today in India are: (I) The agrarian classes, (ii) The industrial classes, (iii) The business and trade classes, and (iv) The professional classes. Inconsistencies can be found between different classes as far as continuation of the old classes and the development of new ones simultaneously. Modern, business and professional classes portray metropolitan India, and landowners, occupants, tenant farmers and rural workers are found in the open country. These arrangements have philosophical suggestions. The arrangement including landowners, moneylenders and workers alludes not really to class enmity. However the other order containing the bourgeoisie, entrepreneur type landowners, rich laborers, landless or land-helpless proletariat and agrarian workers fundamentally alludes to class connection, reliance freedom and strife as the essential components of class structure.
Conclusion

Caste has gone through critical change since independence, yet it actually includes a huge number of individuals. In its prelude, India's constitution precludes negative public segregation based on caste. In any case, caste ranking and rank based association have happened for quite a long time and will keep on doing so all the way for a significant length of time, more in the wide open than in metropolitan settings and more in the domains of kinship and marriage than in less close to personal interactions.
MODULE IV

Disability and Social Inequality

4.1. Understanding Disability, Impairment and Handicap

Introduction
There is no single definition of disability. Disability can be characterized as the declaration of impediments in singular working inside a social setting that address a significant hindrance to the person. The terms impairment, disability and handicap are frequently used simultaneously, however have obvious implications that help to portray the physical and social effect on a person. As per the WHO International Classification of Impairment, Disabilities and Handicap (ICIDH), impairment identifies with real capacities, inability to exercise, and handicap to social roles. The three are unmistakable yet interrelated. An impairment is the loss or abnormality of a body function that can be anatomical, physiological or psychological, e.g. a missing limb or diagnosed mental disorder. A disability is an inability or restricted ability to perform an activity within the normal human range, e.g. being unable to walk. A handicap is a disadvantage resulting from impairment or disability that limits the social role of an individual, e.g. being unable to work somewhere due to limited access.

Disability

Disability is a limitation or need (coming about because of an impairment) of capacity to play out a movement in a way or inside the reach considered typical for an individual. Nearly everybody will be briefly or forever impeded eventually throughout everyday life, and the individuals who get by to old age will encounter expanding troubles in working. More distant families have a handicapped part, and numerous non-impaired individuals assume liability for supporting and really focusing on their family members and companions with incapacities. Incapacity as a powerful association between ailments and context oriented variables, both personal and environmental.

The words impairment, disability and handicap be given a specific meaning as they are often used inter changeably though their meaning may be unclear. There is some degree of consensus over the use of such terms. The office of population census and surveys
conducted a massive survey of the disabled in the late 1960s to decide upon the three fold distinction as follows:-

1. Impairment: Refers to any psychological, physiological or anatomical structure or function of the body which is defective. It may be permanent or a temporary condition. It may congenital or acquired.

2. Disability: Concerns the impact of impairment upon the performance of activities. Commonly accepted as the basic needs for every living, walking, eating, using the toilet etc.

3. Handicap: The disadvantage or restriction caused by the disability. Handicap is the term usually applied by others to an impaired individual because of their failure to perform normal social role in everyday life because of their disability.

As indicated by the World Health Organization, people with disabilities comprise about 15% of the total population. A particular number makes individuals with handicaps the world's biggest minority that faces social, economic and cultural boundaries in getting to full and viable support in the public arena.

There are right now two every now and again referred to models of human working or handicap that mirror this natural comprehension of—and proficient way to deal with—human functioning and disability: the International Classification of Functioning, Disability, and Health (ICF) model proposed by the World Health Organization (2001).introduced the International Classification of Impairment, Disability and handicap- ICIDH, model of human functioning. This model presented three planes of involvement for human functioning: body structures and functions, exercises inside an individual context (abilities and capacities), and activities in the social context. The meaning of this model was the conceptualization of disability as a multidimensional marvel. Three aspects of functioning- Impairment, disability and handicap, were unmistakably characterized and connected with the outcomes of health issues or etiology.

Be that as it may, the ICIDH was as yet established in a pathology worldview and didn't unequivocally incorporate the climate as a significant determinant of human functioning. To overcome this impediment, the "Disability Creation Process” model was proposed to coordinate the natural setting of disablement. This model is as yet being used
with specialists and analysts for portraying the impairing measures through hazard components, individual and ecological variables, and life propensities.

**CHARACTERISTICS OF DISABILITIES**

1. irregularity of actual organs. (e.g.) mal-development of limbs, congenital fissure, deformed fingers.

2. Loss of organs of the body and Problems due to dysfunction of organs of the body despite the fact that they may have typical anatomical construction.

3. hereditary issues, formative deformities, mishaps or sicknesses.

4. The level of inability could be diminished with the utilization of fitting equipment.

5. the impediment of one's working emerging from impairment.

6. The impediment emerging out of inability could be extraordinarily diminished by giving proper freedoms and offices in the general public.

7. Recovery could be given to the incapacitated by offering appropriate educational environment and exercise.

8. Because of the powerlessness to embrace exercises of everyday life like others. for example one's practical proficiency getting influenced.

**CAUSES OF DISABILITIES**

- Genetic Disorders
- Severe Malnutrition
- Diseases (Polio, Paralysis, Brain fever, cerebral palsy etc.)
- Adverse effects of drugs consumed during pregnancy
- Artificial fertilization
- Problems during delivery
- Severe accidents

**Barriers for persons with disabilities**

Individuals with incapacities are not in every case deliberately rejected from improvement exercises. They are regularly not ready to go to local areas and improvement exercises in light of hindrances that keep them from getting to activities and information.
Boundaries allude to any interaction, mentality or construction that forestall men, women and children with disabilities from equivalent admittance to information and fundamental administrations that are accessible to everyone. It is a direct result of boundaries that people with disabilities are kept from full and successful investment in the public arena.

There are four types of boundaries:

- Attitudinal barriers: bias, segregation and trashing due to the disability
- Physical barriers: actual hindrances that keep people with disabilities from partaking – these incorporate the shortfall of inclines, for instance.
- Communication barriers: correspondence gives people with disabilities from full and compelling support. A few models include: need or insufficient signage to control individuals who are visually impaired, hard of hearing or have scholarly weaknesses, absence of data in various configurations like Braille, enormous text styles and gesture based communication.
- Institutional barriers: the inability to make provisions for people with various sorts of handicaps in national or organizational plans, strategies, legitimate systems, information assortment, vital plans and so forth

**Impairment**

Disability is unbelievable without impairment. Impairment also involves the field of history in various types of human variety as 'a site of phenomenological esteem that isn't simply inseparable from the cycle of social disablement'. Impairment is brought into verifiable humanism and social change and it is clear with universality in culture and text. Implications of impairment move in time as action and setting re-concoct them. The wide, 'stacked', classes that comprise disability – imperfection, disfigurement, monster just as the particular solid ontologies like deafness, visual deficiency and so on – are associated genuinely to the social and cultural settings and cycles that develop and remake them once again.

Simply we can say that, Impairment is the deficiency of an organ or the deformity in design and capacity of the organs of an individual. This deformity might be brief or perpetual. Impairment are issues in body capacity or changes in body structure, for instance deadening or visual deficiency.

**Types of Impairment**
There can be various sorts of impedances which, in mix with movement constraints and support limitations, cause an individual to be impaired in the society. This implies that people with disabilities are not a homogenous gathering, and one individual with an incapacity can have a totally unique encounter from the following. Likewise, individuals can encounter single or various debilitations, various degrees of seriousness and so forth.

A few instances of sorts of disabilities are:

1. **Physical Impairment**

A bunch of conditions that outcomes in challenges in development, holding/getting a handle on, feeling, development coordination, stature and capacity to perform proactive tasks. May include:

- Conditions that influence the appendages, skeleton, joints or muscles, or a blend of these
- Loss of appendages.
- States of the focal and fringe sensory system e.g., spinal injury, stroke, sickness.

2. **Hearing Impairment**

This alludes to different degrees loss of hearing. The levels of hearing impedance are:

- Gentle: trouble to hear delicate sounds, like murmuring. Can profit from portable amplifiers.
- Moderate: trouble to obviously hear during discussions. Can profit from portable hearing assistants.
- Extreme: can just hear uproarious sound or commotion.
- Significant: trouble to see any solid whatsoever. This is additionally alluded to as deafness. Can't profit by listening devices.

Contingent upon the seriousness of hearing Impairment, it might likewise influence discourse, especially in the event that it starts before a youngster secures language.

3. **Vision Impairment**

Is the halfway or complete loss of vision or capacity to see and peruse. Vision disabilities can be ordered as follows:

- Partially sighted: some trouble to see or peruse.
• Low vision: serious vision disability, which makes it hard to pursue at typical distances. Individuals with low vision require strong apparatuses to see and read.

• Totally blind: powerlessness to see by any stretch of the imagination. Such individuals need non-visual assets, like Braille or sound

4. Speech Impairment

This gathering of Impairment influences the capacity to convey. Correspondence is a two-way measure that includes clear articulation and full comprehension of what is said. Speech Impairment can influence possibly one or the two different ways, and incorporates:

• Creation of speech: trouble in verbal articulation, like verbalization of discourse and/or sounds; challenges with the nature of the voice; trouble with sounds arrangement (stammering) or a blend of these.

• Trouble in understanding composed or communicated in language or in utilizing the correct words. Be that as it may, most people with discourse hindrance don't experience issues in understanding composed or communicated in language.

A hearing Impairment can influence speech advancement in light of the fact that the capacity to hear is basic to improvement of discourse. On the off chance that a kid can't hear well indeed, s/he may likewise encounter trouble being developed of speech. Scholarly impedance may likewise influence discourse because of trouble in comprehension.

5. Psychosocial Impairment

Psychosocial disability alludes to people influenced by a "clinical or mental condition that influences a person's comprehension, feeling as well as conduct control, and meddles with their capacity to learn and work in the family, busy working or in society”. There is an expansive scope of intense or persistent psychosocial hindrances. They incorporate ailments, like nervousness, wretchedness, schizophrenia and post-awful pressure problems. The term may fluctuate from one scene in life to repetitive encounters. Most people with psychosocial debilitations profit by applicable prescriptions recommended via trained wealth laborers. Most people with psychosocial debilitations have a functioning existence with appropriate and satisfactory backings. Although regularly befuddled, psychosocial disability is not the same as intellectual Impairment.
6. Intellectual Impairment

Intellectual Impairment alludes to deep rooted limits of the psychological and scholarly capacities of an individual that frequently brings about the individual requiring management regarding every day activities. It generally influences the capacity to appreciate and learn; capacity to tackle issues; capacity to recall; capacity to master new data and abilities, including social abilities. Intellectual disability regularly has its beginning in adolescence, and is frequently connected to mental health issues before or upon entering the world. Environmental elements, especially things and individuals that encompasses an individual with scholarly debilitation, can affect his/her turn of events, especially during childhood.

Intellectual Impairment may influence individuals as far as education, work and day by day activities. There are various levels of scholarly impedances: Mild, moderate, extreme and significant.

7. Learning Impairment

This portrays explicit sorts of learning difficulty. A learning Impairment can cause an individual of normal or better than expected knowledge to experience difficulty in utilizing certain acquired related abilities, like perusing, composing, talking and tuning in. A model is dyslexia (trouble in reading).

### DIFFERENCES BETWEEN DISABILITY AND IMPAIRMENT

<table>
<thead>
<tr>
<th>DISABILITY</th>
<th>IMPAIRMENT</th>
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<tbody>
<tr>
<td>Any limitation or need (coming about because of an impedance) of capacity to play out an action considered typical for a human being.</td>
<td>Anomaly of mental, physiological or anatomical structure and function.</td>
</tr>
<tr>
<td>Disability results from Impairment, restricting the reach and productivity of one's working.</td>
<td>May be hereditary; may happen in formative stages or might be because of mishaps, illnesses and so forth</td>
</tr>
<tr>
<td>The level of disability could be diminished with the utilization of equipment and apparatuses.</td>
<td>When Impairment happens, it can't be totally corrected.</td>
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**Handicap**

Handicap and disability are firmly related terms which are regularly utilized concerning individuals with unique necessities. As they are close equivalents, they are
generally conversely utilized. In the two circumstances, social disgrace, low confidence, and emotionally supportive network issues might be capable of the people. Handicap is a burden for a given individual, coming about because of a debilitation or an inability, that limits or forestalls the satisfaction of a job that is typical (contingent upon age, sex and social and social variables) for that person.

The World Health Organization (WHO) characterizes a handicapped individual to have a misfortune or restricted open doors in being engaged with activities when contrasted with most of the populace. A handicap is the impact of a disability. It centers on a deterrent experienced by an individual because of a limitation in the environment. Handicap is likewise a condition in which an individual encounters inconvenience in playing out his/her tasks. But, the distinction lies in the way that handicap is a fractional disability. In a handicapped condition, an individual is totally defenseless to play out a capacity. While, in a handicap circumstance, an individual can in any case complete his capacities, however not without encountering some measure of agony or inconvenience.

**Types of disability**

Handicap bunches are a general arrangement of incapacities regarding fundamental ailment, weakness, movement limits, participation limitations and environmental factors. The essential incapacity or disability is the inability that most obviously communicates the experience of handicap by an individual. It can likewise be considered as the disability bunch making the most trouble to the individual.

**Intellectual disability**

Applies to conditions showing up in the formative time frame (age 0–18 years) related with Impairments of mental capacities, troubles in learning and playing out certain day by day fundamental abilities and constraints of versatile abilities with regards to local area conditions contrasted with others of a similar age, it include Down syndrome, tuberous sclerosis, cri-du-chat condition.

Explicit learning/Attention Deficit Disorder (ADD) learning handicap is an overall term alluding to a gathering of incapacities, assumed because of focal sensory system brokenness as opposed to a scholarly inability, covering huge challenges in the securing and utilization of hierarchical abilities, tuning in, talking, perusing, composing, thinking or numerical abilities.
Autism (including Asperger's syndrome and Pervasive Developmental Delay)- Autism is utilized to depict inescapable formative issues including aggravations in cognizance, relational correspondence, social associations and conduct. Autism Spectrum Disorder (ASD) is a neurological and formative issue which influences correspondence and conduct. Autism can be diagnosed at whatever stage in life. Yet it is known as a "developmental disorder" since indications for the most part show up in the initial two years of life. Mental imbalance influences the generally psychological, passionate, social and actual wellbeing of the influenced person.

Learning Disability

A learning Disability (or LD) is a particular impairment of scholarly discovery that meddles with a particular part of homework and that fundamentally decreases an understudy's intellectual presentations. A Learning Disability shows itself as a significant disparity between an understudy's capacity and some element of accomplishment: the understudy might be delayed in reading, writing, listening, speaking, or doing mathematics, yet not taking all things together of these on the double. A learning issue isn't viewed as a taking in inability on the off chance that it comes from physical, tangible, or engine handicaps, or from summed up intellectual impairment (or mental hindrance).

Specific Learning disabilities is a gathering of debilitating conditions that hampers an individual's capacity to listen, speak, write, spell or do mathematical calculations. At least one of these capacities might be hampered.

- Reading disability

The most widely recognized learning disability. Of all students with explicit learning incapacities, 70%-80% have deficiencies in perusing. The expression "dyslexia" is regularly utilized as an equivalent for understanding incapacity; nonetheless, numerous scientists declare that there are various sorts of understanding inabilities, of which dyslexia is one. A perusing incapacity can influence any piece of the understanding cycle, incorporating trouble with precise or potentially familiar word acknowledgment, word deciphering, reading rate, prosody (oral perusing with articulation), and reading comprehension. Common indicators of reading inability incorporate trouble with phonemic awareness - the capacity to mix sounds into words or separate words into their part sounds, and trouble with coordinating letters or letter blends to specific sounds.
➢ **Writing disability**

Speech and language problems can likewise be called Dysphasia/aphasia. Weakened composed language capacity may remember impedances for handwriting, spelling, organization of ideas, and composition. The expression "dysgraphia" is regularly utilized as an all-encompassing term for all issues of composed articulation. Others, like the International Dyslexia Association, utilize the expression "dysgraphia" only to allude to troubles with handwriting.

➢ **Math disability**

It is called dyscalculia, a numerical handicap can cause such challenges as learning math ideas (like amount, place worth, and time), trouble remembering math realities, trouble putting together numbers, and seeing how issues are coordinated on the page.

**Physical disability**

Used to depict conditions that are owing to an actual reason or effect on the capacity to perform physical activities, such as mobility. Physical disability includes hindrances of the neuro musculoskeletal frameworks including, for instance, the impacts of paraplegia, quadriplegia, solid dystrophy, engine neuron illness, neuromuscular issues, cerebral paralysis, nonappearance or deformations of appendages, spina bifida, joint inflammation, back messes, ataxia, bone development or degeneration, scoliosis.

**Low-incidence disability**

Low-incidence disability allude to a visual weakness or hearing misfortune, hard of hearing visual impairment, and significant cognitive impairment.

1. **Visual impairment**

   Visual impairment is characterized as the condition of being blind. From an exacting perspective the word visual deficiency means the state of absolute obscurity of vision with the failure of an individual to recognize darkness from splendid light in one or the other eye.

2. **Low-vision**

   Low-vision implies a condition where an individual has any of the accompanying conditions, specifically: visual keenness not surpassing 6/18 or under 20/60 upto 3/60 or
upto 10/200 (Snellen) in the better eye with most ideal adjustments; or impediment of the field of vision subtending a point of under 40 degree up to 10 degree.

3. Cerebral Palsy

Cerebral Palsy (CP) is a crippling state of being in which muscle coordination is impaired because of harm to the mind. It happens at or before child birth. Cerebral Palsy is certifiably not a reformist condition; which means it doesn't deteriorate with time. In any case, muscle neglect could build the degree of incapacity throughout the timeframe. At present there is no fix accessible for this condition. In this way, Cerebral Palsy is hopeless and deep rooted condition, as of now.

4. Hard of hearing/Nearly deaf

Inside the clinical field, hearing misfortune is regularly characterized by one's capacity to perceive sounds of various frequencies and at various forces. Hearing loss is named normal (0-15 decibel [dB] misfortune), gentle (26-10 dB misfortune), moderate (41-70 dB), severe (71-90 dB), or profound (91dB or more noteworthy). Likewise, hearing misfortunes might be delegated conductive, sensor neural, blended, or focal hear-able handling problems. Hearing loss can likewise be characterized by practical capacity.

**Psychiatric Disability**

Psychiatric Disability incorporates conspicuous indications and standards of conduct, oftentimes connected with trouble, which may hinder individuals working in ordinary social action. Incorporates the average impacts of conditions like schizophrenia, full of feeling problems, nervousness issues, addictive practices, behavioral conditions, stress, psychosis, depression and adjustment disorders. For mental incapacity one would typically expect there to be a determination. General issues with conduct ought to be reflected in the help that needs information instead of here in the disability group.

**Conclusion**

Disability is perhaps the main issue in contemporary society since stigmatization of individuals with disabilities added to the arrangement of predispositions and biases which put them into the disadvantageous position contrasted with individuals, who didn't have issues of handicap. Such predispositions and biases added to the segregation of individuals with incapacities which has been disposed of reliably since the rise of the civil right movement and presentation of lawful changes.
Disability is the complex idea that includes restricted freedoms and exceptional necessities of individuals however it doesn't mean the inadequacy of people contrasted with those, who don't have handicap. Simultaneously, capacity is a bunch of abilities, information and freedoms to practice them to perform explicit errands. In such a circumstance, the danger of the augmenting hole between people with incapacities and those, who don't have them since inability can restrict openings for people to practice their insight, abilities and freedoms to the full degree, while those, who don't have disability, can exploit their abilities, knowledge and opportunities.

4.2 Approaches to disability – medical, social, rights approach

**Introduction**

There are distinctive theoretical models of disability that recommend huge changes in the manner disability is perceived and clarified. These models, programs, and the rights instruments reflect two essential approaches or talks: disability as an individual pathology (imperfection) or a social pathology. Models or approaches of disability that shape individuals' discernments and thoughts regarding individuals with disabilities. There are various approaches to take a gander at and characterize disability. Clinical experts, government chairmen and individuals with disabilities may utilize the word disability in totally different settings, with totally different implications. Meanings of disability have additionally moved over the long run, as we have seen an ever increasing number of individuals with incapacities remembered for standard schools, universities and working environments. In this part three regular manners to see incapacities are the medical Model or approaches, the Social Model or approaches and human right approach.

**Medical model/approach**

The medical approach comprehends an inability as a physical or mental hindrance of the individual and its own and social results. It respects the impediments looked by individuals with disabilities as coming about basically, or exclusively, from their disabilities. Basically, clinical models perspectives inability as an issue of the individual, straightforwardly caused by disease, injury or other ailment, which requires medical consideration given as individual treatment by experts.

Mainstream understandings of the idea of disability, just as numerous strategy and lawful systems community on the thought of handicap as coming about because of
physical, sensory, mental, psychological or intellectual impairment. That is, incapacity is characteristic for the person who encounters it. In this model, impairment are dysfunctions that have the impact of barring people with handicaps from significant social jobs and commitments, leaving them reliant on relatives and society. Thus, incapacity is an individual misfortune, and a weight on family and society.

Olkin outlines the essential qualities of the medical model of inability: Incapacity is viewed as a medical issue that lives in the person. It is a deformity in or disappointment of a substantial framework and as such is innately strange and neurotic. The objectives of interventions are cure, enhancement of the state of being furthest degree conceivable, and recovery (i.e., the change of the individual with the incapacity to the condition and to the environment). People with disabilities are required to benefit themselves of the assortment of administrations offered to them and to invest energy in the job of patients being helped via prepared professionals.

The medical model of handicap is some of the time likewise alluded to as the 'personal tragedy model, since it characterizes inability in an on a very basic level negative manner. Incapacity is viewed as impartially terrible, as a pitiable condition, 'an individual misfortune for both the individual and her family, something to be forestalled and, if conceivable this negative origination of handicap has added to a portion of the questionable medical treatment performed on PWDs, including, for instance, involuntary sterilization and euthanasia.

As per the medical model, PWDs digress based on what is typical. Terms, for example, 'invalid', 'cripple', 'spastic', 'handicapped' and 'hindered' are completely gotten from the medical model. This way to deal with handicap builds up the idea that PWDs are not tantamount with their capable partners. The medical model of translation of handicap projects a dualism which will in general classify the physically fit as by one way or another 'better' or superior to individuals with disabilities.

Medical experts who buy into the medical model will in general regard individuals as issues to be addressed, frequently neglecting to consider the different perspectives identified with the individual's life all in all. The feature the medical model's selective focus on the limitation(s) related with an individual's incapacity, which basically conditions that may increase or antagonistically influence an individual's practical capacities'. In like manner, the medical approach will in general view the individual with
incapacity as the person who needs to change or be fixed, not the conditions that may be adding to the individual's disability.

The medical model of disability allots huge capacity to the medical experts who analyze individuals utilizing standards, for example, the ones noted above, on the grounds that the very rules being utilized for analysis have been created from the viewpoint of what is considered 'normal' in the public eye. All things considered, in light of the fact that numerous PWDs won't ever encounter a fix that wipes out their inability, it is regularly the situation that clinical experts who hold fast to the medical model will see PWDs as disappointments and a shame.

Under this approach, the most proper policy response to disability is medical and rehabilitative. The point is to survive, or if nothing else limits, the negative outcomes of individual disability. People with handicaps may subsequently turn into the focal point of serious and here and there coercive master consideration zeroed in on precisely recognizing and "fixing" the debilitation causing the disability.

The emphasis on "fixing" people with disabilities may prompt presumptions that people with disabilities are defective and strange, and hence here and there mediocre compared to, and less deserving of thought than people who don't have an incapacity. The board of the disability is focused on fixing or the person's change and conduct change. Medical consideration is seen as the primary issue, and at the political level the key reaction is that of adjusting or transforming medical services strategy or care policy.

Some years back, disability was seen as a medical issue, with the emphasis being on the need to 'cure' or 'fix' the handicapped individual so they would then fit in the public arena. This put the person in the middle: they should have been changed, and not the general public. It was additionally seen as a cause issue, in light of pity and 'aiding' the 'poor vulnerable' individual. These days, fortunately, disability is viewed as a right-issue. Individuals with disabilities are perceived as important people, who are frequently kept from arriving at their maximum capacity because of legitimate, attitudinal, structural, correspondence and other barriers. Individuals with incapacities are viewed as equivalent citizens, who have similar admittance to all common freedoms as others, including the privilege to education, health services etc.
Social model/approaches of disability

The social model of disability sees the issue principally as a socially made issue, and essentially as an issue of the full incorporation of people into society. Incapacity isn't a characteristic of an individual, but instead an unpredictable assortment of conditions, a significant number of which are established by the social climate. Consequently, the administration of the issue requires social action, and it is the aggregate duty of society everywhere to make the environmental changes fundamental for the full interest or participation of individuals with handicaps taking all things together into zones of social life.

The Social Model not just recognizes society as the reason for inability at the same time, similarly critically, it gives a method of clarifying how society approaches disability individuals with weaknesses. Now and again alluded to as a "obstructions approach", the Social Model gives a "course map" that recognizes both the boundaries that disable individuals with impairment and how these hindrances can be eliminated, limited or countered by different types of help.

Central to the social model of incapacity is the idea that disability is a socially developed phenomenon. disability is a circumstance, brought about by social conditions, which needs for its end, (a) that nobody perspective like income, portability or foundations is treated in confinement, (b) that disables individuals ought to, with the guidance and help of others, expect command over their own lives, and (c) that experts, specialists and other people who look to assist must with being focused on advancing such control by disables individuals. Social model scholars contend that the term 'individuals with incapacities' is straightforwardly connected to the way of thinking hidden the medical model and subsequently demand that the term 'incapacitated individuals' better mirrors the cultural mistreatment that individuals with weaknesses are confronted with consistently. Impaired individuals are individuals who are "handicapped" by the general public they live in and by the effect of society's constructions and perspectives. The social model's contention about the utility of the term 'disabled people' by reference to individuals with learning challenges, 'Individuals with learning troubles are 'handicapped individuals' whose disability is their learning trouble: they are incapacitated by the social responses to it'. The social model is particularly worried about tending to the 'hindrances to cooperation'
experienced by PWDs because of different ableist social and environmental elements in the society.

The social model of disability has impacted how handicap is perceived presently. The social model has assumed a vital part in forming social policy versus PWDs, in national levels as well as in worldwide level.

An individual with a mobility weakness isn't kept from completely taking part in the society by the impairment, yet by the disappointment of strategy creators, organizers and manufacturers to consider the presence of people with mobility impairment and to make available transportation, structures and administrations. People with epilepsy are not avoided from employment such a huge amount by their ailment as by the fear, myths and absence of data that lead likely employers to close their brains against their applications. From this point of view, disability is less an individual issue than it is a cultural one. Thus, this point of view is regularly alluded to as the "social model" of disability.

Key disabling barriers from a Social Model approach include:

**Attitudinal barriers**
These are social and cultural perspectives and suspicions about individuals with impairment that clarify, legitimize and propagate bias, segregation and prohibition in the public arena; for instance, suppositions that individuals with specific weaknesses can't work, can't be free, ought not be seen on the grounds that they are disturbing, are scroungers, and so on.

**Physical barriers**
These are obstructions connected to the physical and constructed environment, and cover a tremendous scope of hindrances that forestall equivalent access, like stairs/steps, thin passageways and entryways, unavailable latrines, in open lodging, helpless lighting, helpless seating, broken lifts or inadequately oversaw road and public spaces.

**Information/Communication Barriers**
These are hindrances connected to information and communications, for example, absence of English Communication via gestures mediators for Hard of hearing individuals, absence of arrangement of hearing acceptance, absence of data in various available organizations like easy Read, plain English and huge textual style. Boundaries of disable by making prohibition, segregation and drawback for individuals with impairments.
Under the social approach, inability is best tended to by a deliberate exertion to eliminate the socially built hindrances that debilitate people, and to build up a general public that is comprehensive and aware of people across a wide range of contrasts. This includes an extreme move in strategy that comes nearer from the biomedical approach.

In like manner, from a Social Model viewpoint, to empower impaired individuals to accomplish real autonomous living requires a scope of help to be set up in the public arena to counter the impacts of separation and abuse. These are known as the ‘pillars of independent living’, which are:

- A sufficient income
- Fitting and open health and social consideration arrangement
- A completely accessible transport system.
- Full admittance to the surrounding or living environment.
- Satisfactory arrangement of specialized aids and equipment
- Accessibility of open and adjusted housing construction
- Satisfactory arrangement of individual help
- Accessibility of comprehensive schooling and training arrangement
- Equivalent freedoms for employment
- Accessibility of autonomous promotion and self-support
- Accessibility of companion guiding and counselling

While various individuals in the handicap local area respect the bits of knowledge of the social model as freeing, take note of a few purposes of study that have been noted against the social approach. First and foremost, some contend that the social model apparently disregards the frequently agonizing real factors of impairment. Some of the researchers comment that 'We are not simply disabled individuals, we are likewise individuals with hindrances, and to imagine in any case is to overlook a significant piece of our life stories'. Besides, while numerous individuals acknowledge the way that they have disabilities, they don't really want to be alluded to as 'incapacitated'. Some review of individuals asserting government benefits that discovered less than a large portion of individuals picked to portray themselves as debilitated. Finally, clinical sociologists are suspicious of the model, as they reject the social model's differentiation among impairment and inability as fake.
Human right approach

The common liberties way to deal with handicap is a variation on the social approach. The human right approach perceives people with disabilities as a burdened gathering, corresponding to racialized, LGBT people, ladies and other distraught gatherings, and accentuates the job of social perspectives and facially nonpartisan frameworks in making and sustaining that hindrance. The job of hindrance in incapacity is perceived to the extent that it is important to plan facilities to allow people with handicaps to accomplish equality.

The point of the human right approach is to accomplish equity and incorporation for people with disabilities through the evacuation of boundaries and the production of an environment of regard and comprehension. There is an accentuation on the major and natural nobility, worth and commitment, everything being equal, regardless of disability.

Differences between social and human right approach

A few analysts and researchers treat the social model and the human right approaches as basically equivalent. Yet, Degener (2017) features various significant contrasts between them.

<table>
<thead>
<tr>
<th>Social Approach</th>
<th>Human right approach</th>
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<tbody>
<tr>
<td>Encourages individuals to comprehend the hidden social factors that shape our comprehension of disability</td>
<td>It moves past clarification, offering a hypothetical system for handicap strategy that stresses the human respect of individual with disabilities</td>
</tr>
<tr>
<td>The social model generally neglects to value the truth of torment and enduring in the existences of some PWDs</td>
<td>the common freedoms model regards the way that some PWDs are to be sure stood up to by such testing life circumstances and contends that such factors ought to be considered in the improvement of pertinent social equity speculations</td>
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<tr>
<td>the social model doesn't give satisfactory consideration to the significance of character legislative issues</td>
<td>the human right approaches 'offers space for minority and social distinguishing proof</td>
</tr>
<tr>
<td>the social model is generally condemning of general wellbeing approaches that advocate the anticipation of weakness</td>
<td>the basic liberties model perceives the way that appropriately detailed anticipation strategy might be viewed as an occasion of common freedoms security for PWDs</td>
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the social model can supportively clarify why so numerous PWDs are living in destitution | The basic liberties model offers helpful recommendations for improving the existence circumstance or life situation of PWDs.

**Conclusion**

Approaches of disability that keep on affecting the manner by which individuals think about PWDs. While these are in no way, shape or form the solitary models of incapacity that might be experienced presently, they are the most predominant models of handicap today. The interest in portraying encounters with respect to disability showed up in logical writing during the 1960s. The principal model was biomedical, which is made out of four parts: dynamic pathology, sore, functional impairment and disability. This model proposes a unidirectional and straight connection from the dynamic pathology to the event of negative insight. This model was the most referred to and condemned throughout the long term, predominantly by its linearity. In light of the reductionism of the biomedical model, the relationship of individuals with disabilities amassed and proposed the social model. As per the social model, incapacity is articulating a deficiency between the body and their current circumstance.

**4.3 Social inclusion and barrier-free society: affirmative measures – UNCRPD, PWD Act**

**Social Inclusion and Barrier free society**

Social inclusion is an expansive development connected to various economic, political, and social perspectives, which is utilized in different fields and disciplines. In an extremely broad sense, incorporation implies being associated with a type of public activity. The term, social life, alludes to extract ideas, for example, consideration in regular exercises of human connection and economic and political life just as to contribution in close relationships, like with friends and family.

**Social Inclusion**

Though there have been improvements in our country over the last few years, disabled people and their families confront isolation and exclusion and remain on the fringes of society. Multiple barriers hinder their amalgamation into the mainstream. From architectural and technological to financial, obstacles of all kinds restrict their integration.
An ‘embarrassment factor’ remains evident among the non-disabled when they became self-conscious and awkward in the presence of a disabled person, although one in ten of the population has a disability. Their multidimensional social exclusion is linked not only to income and expenditure but also to activity status, educational attainment, housing, health, assistive technology, transportation, lack of access to the labour market and the social environment.

A wide range of public and private services remain out of their reach. Unless there is self-reflection and self-criticism, inclusion cannot be brought in. An inclusive attitude and behaviour demand us to overthrow prejudices and raze down the barriers.

What is social inclusion?

Inclusion is a belief that includes respect for every human being. It is not a project or a programme but a philosophy. Inclusion means respect for you, for me and everyone. Inclusion sees us as a person; sees that we exist. A socially inclusive environment is one where everyone is welcome and permitted to establish their identity and express their feelings. Social inclusion assures that one’s opinions and experiences are honoured like anyone else’s.

It is clear that people can be present in community without being socially included. Being socially included means that a number of things are present in people’s lives. Social inclusion means that people:

- Experience a sense of belonging
- Are accepted (for who they are) within their communities
- Have valued roles in the community
- Are actively participating in the community
- Are involved in activities based on their personal preferences
- Have social relationships with others whom they chose and share common interests
- Have friends

When people experience some or all of these conditions in their life they are more likely to be happier and healthier. In fact, social inclusion is an important “determinant of health” –
without inclusion, people are more likely to experience poor health (including poor mental health), loneliness, isolation, and poor self-esteem.

Many people with disabilities unnecessarily experience life quite differently. They may not have a “sense of presence” in the community and may not have access to activities they prefer or desire. People lack opportunities to work, play, learn and develop social relationships with others (particularly with people who do not have a disability). People with disabilities are often not acknowledged in the community, or if they are, it may be in a negative way. Too often, people do not have close friends with whom they can share their desires, time and lives.

How does this lack of social inclusion for people with disabilities get addressed? There are many possible pathways to inclusion. The good news is that we are getting better as a society in opening up our schools and workplaces to people with disabilities. New Brunswick has one of the best inclusive education systems in the country and this holds much promise for inclusion in the broader society. While there are still many barriers to employment, forward thinking workplaces are slowly recognizing the real contributions that people with disabilities can make. Recreation holds particular promise for achieving true inclusion because of the meaningful connections that recreation can facilitate.

Inclusion results some instructive key advances are shown:

• "See the Individual, Not Simply the Handicap", the requirements for social inclusion are the equivalent for individuals with and without incapacity. Teachers should attempt to change the social envision of individuals with intellectual inability.

• Work to help full local area access of an individual with handicap: an individual with intellectual disability ought to approach the full scope of conditions and encounters accessible to others of their equivalent age.

• Individualize learning results: defeat the normalized approach towards results fixated on the individual's subjectivity.

• Use Age-Fitting Methodologies as opposed to the interminable youngster generalizations.

• Urge empowering ways to deal with advance the most extreme degree of abilities and skills that the individual can reach.
• Utilization of regular help to encourage however much as could reasonably be expected the chances for building connections and taking part locally similarly as some other people of a similar age.

**Affirmative measures- UNCRPD, PWD Act**

**Introduction**

Disability inclusion is an objective to ensure that people with handicaps have equivalent admittance to essential administrations, both in developed, developing or humanitarian contexts, as are accessible to non-disabled people. In addition to the fact that inclusion is an objective, however it is additionally a common freedoms issue – people with incapacities have the legitimate option to be remembered for any exercises which are accommodated non-disabled people.

Includes people with disabilities for standard government and advancement projects and administrations, implies that they can be seen as equivalent citizenry. Furthermore, it gives people incapacities with the likelihood to get to similar administrations, for example, instruction and medical care, as some other individual, prompting their expanded investment in the society. Finally, ensuring that people with disabilities are included for customary administrations through little variations or sensible changes, is more effective than offering extraordinary types of assistance which are frequently more exorbitant.

**UNCRPD, PWD Act**

The Shame and segregation lead to inescapable human right violation against individuals with mental and psychosocial disabilities in low-and middle income (LAMI) nations. The separation is no uncertainty an essential basic liberties infringement under the United Nations International Covenant on Civil and Political Rights, International Covenant on Economic, Social and Cultural Rights, and Convention on the Rights of Persons with Disabilities (CRPD). These are enactments/instruments by the Unified nations to ensure that the nations that endorsed the show, create fitting, satisfactory, opportune, and Sympathetic medical care administrations. It likewise helps in the assurance of basic liberties of the burdened, minimized and weak residents.

CRPD is an International Human Rights Treaty of the United Nations expected to ensure the rights and dignity of people with disabilities. It was embraced by the United
Nations General Assembly on December 13, 2006. The Prelude of the United Nations CRPD (UNCRPD) acknowledges that "disability" is an advancing, dynamic and complex wonder. By and large, incapacity results from a cooperation of hindrances with attitudinal and ecological obstructions which blocks full and dynamic support in the general public on an equivalent premise. Attitudinal barriers, as opposed to asset limitations, frequently make the most grounded hindrances in guaranteeing the privileges of the individual. This convention makes a change in perspective from charity based way to deal with "rights"-based approach for people with incapacity, along these lines denoting the beginning of the new time. The UNCRPD commanded its signatories to change the current laws to acquire them congruity with the standards of this Show. The confirmation of the UNCRPD in October 2007 by India, got the drafting of new enactment, "the rights of People with Disability Act (RPWD Act), 2016" and "the mental Medical care Act, 2017".

The government of India has set up a Represent the impaired to ensure the disabled additionally structure a significant part of nation building. The People with disabilities (Equivalent opportunities, protection of Rights and Full Participation) Act, 1995 came into power on February 7, 1996. It is a significant advance which guarantees equivalent freedoms for individuals with disabilities. The Demonstration accommodates both the preventive and limited time parts of recovery like education, employment and vocational training, reservation, exploration and labor advancement, production of hindrance free climate, restoration of people with handicap, joblessness allowance for the disabled, exceptional protection conspire for the debilitated workers and foundation of homes for people with extreme disability and so forth.

The Persons with Disability Act, 1995 considers Disability as an individual pathology. According to the Act, “Disability” means-

(i) Blindness
(ii) Low vision
(iii) Leprosy cured
(iv) Hearing impairment
(v) Locomotor disability
(vi) Mental retardation
(vii) Mental illness
The People with Disabilities (Equivalent opportunities, protection of rights and full
participation) Act 1995, this act gives 3% reservations to disabled individuals including
visually impaired or low vision, hearing impairment and locomotor disability or cerebral
palsy in neediness lightening programs, government posts, and in state educational
facilities, just as different rights and privileges.

The main provisions of the Act are:

**Prevention and early detection of disabilities**

- Surveys, investigations and research shall be conducted to ascertain the cause of
  occurrence of disabilities
- Various measures shall be taken to prevent disabilities. Staff at the Primary Health
  Centre shall be trained to assist in this
- All the Children shall be screened once in a year for identifying ‘at-risk’ cases
- Awareness campaigns shall be launched and sponsored to disseminate information
- Measures shall be taken for prenatal, per- natal, and post-natal care of the mother
  and child

**Education**

- Every child with disability shall have the rights to free education till the age of 18
  years in integrated schools or special schools
- Appropriate transportation, removal of architectural barriers and restructuring of
  modifications in the examination system shall be ensured for the benefit of
  children with disabilities
- Children with disabilities shall have the right to free books, scholarships, uniform
  and other learning material
- Special Schools for children with disabilities shall be equipped with vocational
  training facilities
- Non-formal education shall be promoted for children with disabilities
- Teachers’ Training Institutions shall be established to develop requisite manpower
- Parents may move to an appropriate forum for the redressal of grievances
  regarding the placement of their children with disabilities

**Employment**

Three percentage of vacancies in government employment shall be reserved for
people with disabilities, 1% each for the persons suffering from: Blindness or Low Vision,
Hearing Impairment, Locomotor Disabilities & Cerebral Palsy, Suitable Scheme shall be formulated for them, The training and welfare of persons with disabilities, The relaxation of upper age limit, Regulating the employment, Health and Safety measures and creation of a non-handicapping, environment in places where persons with disabilities

Government Educational Institutes and other Educational Institutes receiving grants from the Government shall reserve at least 3% seats for people with disability.

No employee can be sacked or demoted if they become disabled during service, although they can be moved to another post with the same pay and condition. No promotion can be denied because of impairment.

**Affirmative Action**

- Aids and Appliances shall be made available to the people with disabilities.
- Allotment of land shall be made at concessional rates to the people with disabilities for: House, Business, Special Recreational Centres, Special Schools, Research Schools, Factories by Entrepreneurs with Disability.

**Criticism of Person with Disability Act 1995**

The Person with Disabilities Act (PWD), 1995 has been a milestone enactment for the disable or impaired in India. This act is identified with mental illness (MI) and gives suggestions pointed toward making it an authority instrument for equivalent freedoms, cooperation and security of rights Act in its actual sense. However, there are some genuine flaws in the act that must be fixed to ensure impartial conveyance of advantages to all. The act characterizes a disabled individual as one who is "suffering 40% or greater handicap". In any case, taking everything into account, this measurement is a confusion on the grounds that such a device is inaccessible. The PWD Act lamentably, ends up being an instrument of shamefulness and segregation yet accidentally. “According to the chairperson of the Amendments Committee, MI missed this opportunity for employment rights because of the absence of a well-informed advocacy platform that coalesced into a lobby”.

Despite the fact that India has embraced the UNCRPD idea of 'people with disabilities' as a definition in the ‘Rights of Person with Disabilities act, 2016, and it has 27; this suggests that the emphasis is back on the expulsion of ‘disability' and not the
cultural, social, monetary, instructive, or innovative boundaries that may thwart the individual with inability in regular daily existence as obstructions; further, this likewise goes about as an obstacle to understudies with incapacities in the territories of advanced education and college level. RPWD Act, 2016, got the consent of the President on December 27, 2016. The preface of this act unmistakably expresses that it intends to maintain the poise of each Person with Disabilities (PwD) in the general public and forestall any type of separation. The act likewise encourages full acknowledgment of individuals with inability and guarantees full investment and consideration of such people in the general public. The act contains 17 chapters with 102 sections. It characterizes Person with Disabilities PwD as any individual with long-term physical, mental, intellectual, or sensory impairments which on cooperating with hindrances upset successful and equivalent development in the general public. Further, it likewise characterizes "Individual with Benchmark Disability" as an individual with not <40% of indicated inability.

**Overview of some sections in the act**

section 12 (Right to access to justice) directs that the proper government will guarantee that people with disabilities can practice the option to get to any court, council, authority, commission, or some other body having legal or quasi-judicial or analytical forces without segregation dependent on handicap. The ramifications for PwD is that they can move toward any court without demonstrating that they are not effectively suggestive.

Section 13 (Legal capacity)- expresses that a fitting government will guarantee that the people with disabilities have rights, similarly with others, to claim or acquire property, versatile or unflinching; to control their monetary issues; and to approach bank advances, contracts and different types of monetary credit. The ramifications for people with mental disability is that they can appreciate legitimate limits on an equivalent premise with others on the whole parts of life and reserve the privilege to approach acknowledgment all over, similar to some other individual, under the steady gaze of the law.

Section 14 (Provisions for guardianship) articulate the arrangements of restricted guardianship and absolute guardianship. An individual with a psychological handicap can look for "guardianship" in light of the degree of help they require. At the point when the assigned power finds that a Person With Disability can't take lawfully restricting choices, he/she might be furnished with additional help of a restricted watchman to take
legitimately restricting choices for his/her sake in interview with such individuals with disability. In certain different circumstances, the assigned authority may allow complete guardianship, along these lines guaranteeing backing to a PwD, who requires various restricted guardianships to be conceded consistently.

The RPWD Act 2016 proposes free medical services nearby, particularly in country territories subject to "such family income" as might be told. The RPWD Act ought to be revised "keeping the rights-based" soul of the enactment. The alteration needs to change the proviso as "each individual will reserve a privilege to get to physical and psychological wellness care with no pay impediment." This would be the genuine strengthening and rights-based enactment for people with handicap. Positively, the RPWD Act 2016 states that "State specialists will do this inside their monetary limit and improvement." This is against giving "Rights" and permits the "State" to exonerate from its obligations. The act mandates that persons with disability will reserve the option to live locally.

Further, section 92 of the act discusses the punishments for atrocities against people with inability. The detainment endorsed under the enactment in such atrocities is a half year, extendable to 5 years with or without fine. The atrocities referenced are (a) purposefully annoying/threatening with goal to embarrass within public view (b) attacking with plan to shame or outrage the modesty of a women with a disability, (c) intentionally denying food or fluids to a Person with Disability, (d) explicitly abusing a lady/youngster with inability, (e) deliberately harming/damaging/interfering with the utilization of any limb/sense/ any supporting gadget of a PWD.

To smooth out the framework, the act proposes Extraordinary Courts be set up in each area. The ramifications of this segment from the viewpoint of an individual with a psychological incapacity is that atrocities against them are culpable.

Conclusion

In India, the numbers of disabled are so huge, their issues are perplexing, accessible assets likewise scant, social disgrace actually joined and individual’s perspectives so harming. Attitudinal boundaries ingrained as a feature of India's verifiable reaction to inability should be changed through instruction programs. These projects require monetary and communitarian responsibility from key public and state schooling
partners, and organization with colleges to help research-based activities. It is just enactment which can ultimately achieve a considerable change in a uniform way. Despite the fact that enactment can't the only one profoundly change the texture of a general public in a limited capacity to focus time, it can in any case, increment availability of the impaired to schooling and work, to public structures and retail outlets, to methods for transport and communication. Hence, in countries like India mainstreaming of these individuals is a testing issue. To accomplish this undertaking it's important to change public mentalities, eliminate social disgrace, and provide obstruction free surrounding, needs transformation approach at institutional level.

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