



# A REVIEW ON CASTE DYNAMICS AND ITS INFLUENCE ON HIGHER EDUCATION

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## ABSTRACT

*Caste dynamics, for whatever function they serve, whether beneficial or harmful, have a little influence in contemporary society. In India, the dynamics of caste are referred to as "discrimination." What would be the ramifications of a society devoid of them? If we were to see it today, in the current situation, it would be more evolved. The caste dynamics of a society may be performed by upper groups who have a high level of social status, educational awareness, and group dynamics if there are no indifferences between them. The poor, on the other hand, must assert their social standing.*

*One of the reasons caste has piqued sociological interest is because it is considered as a symbol of pure rank, founded on religious and ideological grounds (Milner 1994; Dumont 1980; Weber 1958), with class disparities being epiphenomenal to caste (Milner 1994; Dumont 1980; Weber 1958). The Indian caste system has a "sociological" feature that distinguishes it from other kinds of social inequality based on material resources because of this separation of the holy and profane. Weber defines the caste system – as opposed to affinity groups – in terms that have underpinned most of the sociological debate on caste.*

*The systematic review was done on literature on how the caste dynamics were influencing the education system and student's, from the different papers published in different journals in the year 2012.*

*However, the evidence offered above suggests that this is an over simplification. Caste continues to be linked to access to productive resources, notably education and skills. In comparison to children from higher castes, children from lower castes continue to be educationally disadvantaged. Caste in contemporary India, if stripped of its religious and ideological tropes, is one of the most remarkable instances of the concentration of material riches in the hands of a few people while market forces continue to gain root.*

**KEYWORDS:** *Caste, caste alliance, higher education.*

## 1) INTRODUCTION

The previous century was marked by a vast global educational growth. A better-educated workforce is required in increasingly complicated economies. Furthermore, amid a globalising world culture, nation-states are increasingly required to assume responsibility for citizen education (Meyer, Ramirez, and Soysal 1992). However, many national governments are grappling with whether educational expansion is sufficient to eliminate educational inequities or if explicit affirmative action is required, with insufficient empirical data to guide future decisions.

Despite educational advancement, research on educational stratification reveals that educational disparity across various socioeconomic strata persists and, in certain cases, even grows (Halsey, Heath, and Ridge 1980; Hauser and Featherman 1976). With two exceptions, the influence of parental socioeconomic position on children's educational opportunity remained consistent or even expanded, according to the findings of a ground-breaking investigation examining educational developments across 13 nations (Shavit and Blossfeld 1993). At the higher levels of schooling, socioeconomic disparities are becoming more pronounced. The most ironic finding in this line of research is that cultural capital reflected in a father's educational level increased children's chances of obtaining higher education in communist

societies as well (Treiman, Ganzeboom, and Rijken 2003), and that even as access to education became universal in primary school, ethnic inequalities widened in secondary school (Hannum 2002).

In contemporary India, there are three factors that relate caste, tribe, and religion to socioeconomic status: location, profession, and income. For instance, Adivasi's have always lived in woods and in rural locations. Furthermore, Adivasi's often reside in states with lower educational attainment. The lack of Adivasi's from the South, which has a high educational level, might be a contributing reason in Adivasi's' lower educational achievement. Muslims, on the other hand, are predominantly concentrated in metropolitan areas. Second, the caste structure was originally based on profession. The table analysis clearly shows that higher caste Hindus and others<sup>3</sup> are significantly more likely to be in the professional or merchant/sales/clerical group than Dalit's and Adivasi's, despite the fact that these limits were never completely fixed and may have been eased even more in recent times. Dalit's and Adivasi's are disproportionately more likely to work as manual labourers and possess less land. Third, there per capita consumer expenditure demonstrate that Dalit and Adivasi families spend much less per capita than upper caste Hindus and other religious groups, with Muslims falling somewhere in the middle.



The first question is: Has the educational gap between Dalit's and others narrowed? Much of what we know about educational disparities between Dalit's and Adivasi's comes from public census and other official statistics or cross-sectional assessments (Kulkarni 2002; Mendelsohn and Vicziany 1998; Nambissan and Sedwal 2002; Sujatha 2002). But little is known about how these disparities alter over time. Thus, this research may remind about whether the caste dynamics are at patterns in disparities.

## 2) OBJECTIVES

To review on the caste based dipartites at higher education institutes.

To review about the literature on caste dynamics.

## 3) METHOD

A systematic search of the literature was conducted in Science Direct, Springer Link, Taylor & Francis, Wiley Online Library, Directory of Open Access Journals (DOAJ), google scholar PubMed, EBSCO the search criterion was the influence of caste dynamics on higher education institutes."

## 4) FINDINGS

**I.** The study contextualises educational policy in a broader socio-historical and political context and seeks to deconstruct policy change ideologically, with a particular emphasis on India's equality-quality paradox in primary education. It investigates fundamental variations in policy rhetoric and purpose while attempting to critically interpret changes in conceptions and practises of equality and quality in national and international policy prescription, stressing features of ideological settings, power asymmetries, and state dynamics. The paper is divided into four sections. The first two volumes explore conceptions of equality and quality as expressed in texts and dialogues about the two national educational systems, as well as policy measures adopted by the Indian state under neoliberal, global hegemonic influence. In the final part of the study, the interaction influence of educational restructuring and stratification structures as evidenced in the exacerbation of important caste, class, gender, and ethnic disparities is discussed. The paper's conclusion points out the ambiguities and inconsistencies in recent policy developments, arguing that any meaningful idea of excellent education for the poor is hard to achieve in the current environment. It deconstructs quality politics. (Velaskar, P.,2010).

**ii.** Access to school and higher education has risen dramatically across all demographics during the last two decades. Since the beginning of the constitution, the focus has been on the universalization of primary education. With the implementation of economic reforms, the role of the private sector has grown dramatically, resulting in a reduction in the State's commitment to the social sector under the guise of budgetary restraint. The apparent consequence of such a policy change was an increase in the role of the private sector at the expense of the government sector. Against this backdrop of growth and privatisation, it is essential to consider whether

the expansion of the preceding two decades was inclusive or not. Thus, the purpose of this article is to examine how the growth of school and higher education has impacted the access of marginalised groups such as Scheduled Castes (SCs) and Scheduled Tribes (STs) (STs). Although access at the elementary level has reached a universal level, retention remains a serious difficulty in this respect. Access to Secondary and Larger Secondary and Higher Education has grown across all socioeconomic groups, with the growth rate being higher among SCs and STs than "Others," but this increase has not been sufficient to close the existing gaps. The problem is important because of the growing proportion of private unaided institutions, a lack of financial assistance, and hence a smaller proportion of SCs and STs in private unaided institutions. As a result, there is a need to emphasise equitable opportunity while taking structural changes in higher education into account. (Khan, K.,2018).

**iii.** The Indian caste system has had a profound impact on the jobs, duties, and values of Indian society. For ages, religion has been a steady push towards this stratification structure, starting with the Aryans and continuing down a long path of bad consequences. Discrimination, segregation, violence, and inequality are all examples of injustice. Hinduism was the backbone of the purity pollution complex, and it was the religion that affected the Indian people's everyday lives and beliefs. Folks. Even after 63 years of freedom, Indians are still enslaved by caste. Consciousness. For millennia, India has survived as a nation through closed groups. Segregated according to caste, religion, and language (Velassery, xi). Work was split, and each person was assigned a certain task. Task from birth, and occupational heredity was a rule that had a significant impact in the economy of Life in cities and on farms Occupation or caste mobility was limited, and a person leaving the It was uncommon to see a descendant of his ancestors abandoning his or her employment to pursue his or her own path. It is possible. As can be seen, caste continues to play an essential role in the social and political dynamics. inter-Indian Interactions The link between caste and hereditary vocations, on the other hand, is complex. Has diminished in importance, and there are fewer restrictions on social interaction among castes, particularly in urban areas (Sekhon,2005). The current Indian civilization is transitioning from its closed systems toward a condition of development and growth defined by human assertion spirit, regardless of castes or creeds (Velassery, sebsatain,2005). Several movements are putting the in India, the injustices connected with the caste system have motivated people to be more courteous. Towards other members of the caste Many lower castes have benefited greatly from the partial caste system. Abolition of the caste system, and India should be commended for its ongoing efforts to do so This stratification system is derived from its culture. However, it is critical to consider the significance of in today's India, how has caste position influenced the quality of life and social mobility (Manali S. Deshpande,2010).

**iv.** Higher education's goals and influence on the economy and society as a whole have evolved in a variety of ways throughout time. Higher education institutional and policy processes fluctuate not just over time, but also between



nations and political regimes, and so context must be considered. This paper examines the aim of higher education and its institutional aspects by contrasting two ostensibly competing conceptual frameworks: instrumental and intrinsic. Various educational traditions are critically examined and presented as examples, with the potential to impact current policymaking. Because higher education cannot be considered apart from all other levels of education, proper conceptual linkages are provided throughout this page. Its relevance is based on the organic synthesis of literature from many fields of social science, which suggests paths ahead based on traditions that already exist but seem to be neglected due to overdependence on market-driven procedures. This provides a fresh perspective on how theories might be used to influence policymaking via conceptual "bridging" and reconciliation. The argument over the aim of higher education is set in the context of the most recent developments in the Western world of rising socioeconomic disparities and their relationship to the mass model of higher education and the accompanying governmental choices for a continual growth in participation. According to this article, the current policy focus on labour-market-driven policies in higher education has resulted in an ever-increasing competition, transforming this social institution into a regular market-place, where attainment and degrees are viewed as a currency that can be converted to a labour-market value. Education has deviated from its initial mission of providing an environment for human growth to become a tool for economic advancement. As a consequence, higher education has become incredibly costly, and even though policies are aimed towards openness, only a few people can afford it in actuality. A transition toward a hybrid paradigm, in which the fundamental aim of higher education is recognised alongside its instrumental purpose, should be seen as the way ahead by policymakers in order to establish more inclusive educational institutions and more informed and fair societies. (Kromydas, T, 2017).

v. In the Indian labour market, gender and social discrimination are major challenges. Despite many government initiatives, such as quota regulations in educational institutions and in government and public sector jobs, females and disadvantaged socioeconomic groups such as Scheduled Castes (SCs) and Scheduled Tribes (STs) have poor educational and occupational results. Footnote1 These groupings are linked to low-paying, dead-end, and insecure jobs. The SCs and STs have greater poverty rates and poorer educational achievement (Agrawal 2013a; Das and Dutta 2007; Deshpande 2001; Gaiha et al. 2007). Because of the greater transaction costs involved with entering the labour market, these disadvantaged populations have a more difficult time obtaining regular work (Ito 2009). The proportion of non-SCs/STs in regular employment is much larger than that of SCs/STs (Singh et al. 2013).

A major percentage of the salary disparity between men and females is attributable to discrimination, indicating that females' human capital might not be realised as fully as males'. Policies should be developed to make it easier for women to find work. Equal employment opportunities and anti-discrimination laws must be properly enforced. Policies should also boost women's education, especially in rural

regions. According to Kingdon (1998), policies that discourage gender discrimination in the job market would raise the rates of return on female education and boost females' motivations to invest in education. Female education also provides additional advantages, such as decreased infant mortality and fecundity. A considerable disparity in endowments across social groups suggests that there is a need to enhance educational opportunities for socially disadvantaged segments of the population. The government should also guarantee that disadvantaged sectors of society have full participation in schools, since they have a high rate of illiteracy. As a result, policymakers should attempt to decrease inequities in educational access.

## 5. CONCLUSION

After a thorough review of the literature, researchers came to the conclusion that education in recent years had improved a lot, not due to any chance by the elite ones, but due to the force of globalisation and privatization. The education is needed and to attract them, the different policies are needed, but the problem lies in framing education policies that make it difficult for lower caste people from rural backgrounds and also wage difference from the father income to attain a good education. Any country will develop itself with free education and health, but India sees the youth's difficulty in perusing the duration. India is the greatest country that had the highest youth, and for global ranking in education, it stands at 33rd place. However, the education facilities have increased and many students are perusing education but not employment.

This can be solved by framing different policies or renewing the old ones according to global competition, making education reach poor people and stopping disparities based on caste, creed, and religion. In the coming days, India will see the lack of manpower as well as the lack of development. Without manpower, development is impossible.

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