



CHARLES UNIVERSITY IN PRAGUE
FACULTY OF SOCIAL SCIENCES
Institute of Political Studies

Master thesis

2017

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**The social Inequality and Green Energy: The
case of India**

Master thesis

Prague 2017

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Academic Year: 2016/2017

Bibliographic note

RAKSHIT Shoumyadeep, *The social inequality and Green Energy: The case of India*. 77 p. Mater thesis. Charles University, Faculty of Social Sciences, Institute of Political Studies.

Supervisor Prof. Janusz Salamon, Ph.D.

Abstract

The problems of social inequality has plagued the Indian society since the history known. The caste system and its intersection with other religions have compounded the situations even further. This study focuses on the issue of marginalization between the three religious communities of India, namely Hinduism, Buddhism and Islam. Furthermore this investigation try to propose a solution to this ensuing problem of marginalization by involving the case of green energy sector and its components. The potential that green energy entails for the economy will be studied at close quarters and evidences will be portrayed to see the positive effects. The creation and realization of the fertile grounds for the intersection or the juxtaposition of green energy over marginalization will be studied by combining the two philosophies of complex equality and equality of condition. The investigation reveals that marginalization can be solved by introducing Green energy on a large scale. The proposed model under the architectures of the conceptual frameworks of Spheres of Justice and Development as Freedom creates Green Energy as an independent sphere of influence that shows positive effect in reducing Inequality by interacting with other spheres of influence.

Abstrakt

The problems of social inequality has plagued the Indian society since the history known. The caste system and its intersection with other religions have compounded the situations even further. This study focuses on the issue of marginalization between the three religious communities of India, namely Hinduism, Buddhism and Islam. Furthermore this investigation try to propose a solution to this ensuing problem of marginalization by involving the case of green energy sector and its components. The potential that green energy entails for the economy will be studied at close quarters and evidences will be portrayed to see the positive effects. The creation and realization of the fertile grounds for the intersection or the juxtaposition of green energy over marginalization will be studied by combining the two philosophies of complex equality and equality of condition. The investigation reveals that marginalization can be solved by introducing Green energy on a large scale. The proposed model under the architectures of the conceptual frameworks of Spheres of Justice and Development as Freedom creates Green Energy as an independent sphere of influence that shows positive effect in reducing Inequality by interacting with other spheres of influence.

Klíčová slova

Social inequality,green energy,HDI,Capability Approach,Complex Equality

Keywords

Social inequality,green energy,HDI,Capability Approach,Complex Equality

Range of thesis: [159,299].

Declaration of Authorship

1. The author hereby declares that he compiled this thesis independently, using only the listed resources and literature.
2. The author hereby declares that all the sources and literature used have been properly cited.
3. The author hereby declares that the thesis has not been used to obtain a different or the same degree.

Prague, July 30, 2017

SHOUMYADEEP RAKSHIT

SIGNATURE

Acknowledgments

I would like to express my deepest acknowledgment to **Prof. Janusz Salamon Ph.D.**, who has shown the attitude and substance of a genius, He continually and persuasively conveyed a spirit of adventure in regards to research and excitement in regard to teaching. Without his supervision and constant help, this thesis would not have been possible.

I would also like to express my special gratitude to **Mgr. Michal Paulus**. I would further thank my parents and my friends for their guidance and constant support, they helped me through the course of my master thesis.

Master's Thesis Proposal

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Proposed Topic:

The Social Inequality and Green Energy: The case of India

Motivation:

The social inequality has plagued the socio-political structures since long. We will be discussing about the inequalities that are inherent in the Indian society since ancient ages on the grounds of Hindu religious beliefs. The social stratification or the division of labor known as the caste systems have deep roots and exist till this date. The social inequality evident in the India is further aggravated due to presence of other religious diversities. Hinduism, Islam and Buddhism would be my main subject of examination, since Hinduism is the majority, Muslims form the second highest minority and Buddhism will become our special case due to its intersection with the Hindu caste system. The lack of education for the lowest strata has worsened this stratification even further which can be further presented by concrete evidences that the majority of the workforce is left out of the India's economic boom post 1991. This marginalization of the massive part of the population stemming from lack of educational resources and unemployment has placed India on the lowest strands of HDI index despite the fact that GDP growth has been substantial and from which hence we could conclude that the economic boom hasn't been able to percolate to the lowest fringes of the society. We will be concentrating at another urgent necessity whose implementation if of primary importance; Green Energy in the current has become very imperative and an expansion of such an industry will need a large amount of labor force to accomplish it. The changing faces of the energy economics can chart out various beneficiaries in the system. Through my analysis I would like to develop a framework which will portray Green energy economics as a way of achieving this social equality in India. This can be done by proposing models of philosophical standing since, Indian society strives on the philosophy of collectivism. The concept of Complex equality in conjunction with Capability Approach are my pivotal foundations that gives validity to my main idea of social equity through architectures of Green Energy economics and also in addition would lead to higher GDP and higher HDI.

Hypotheses:

1. To examine the impact of diversity on the social inequality in the Indian society.
2. To investigate the positive socio-economic impact of Green Energy
3. To examine how complex equality can lead to equality of condition through Green Energy

Methodology:

I would initiate by drawing out a historical analysis that have shaped the socio-political and socio-economic conditions of the people of the modern India. Based on this analysis I would tend to examine the social inequality through lens of religious diversity. The analysis will be accomplished with a historical discourse of the Indian demography and the inherent conflicts between the religions will be presented by the evidences from the Indian newspapers. The data available from the various governmental institutions would be taken into consideration such

as the Sachar Committee report and population census of 2011. The secondary data available from the Ministry of statistics and program implementation (MOSPI) of the Government of India – a department that specifically works on the statistical database of the Indian economy will also be taken into investigation. In the second half of my thesis. I would be working on the potential of green energy in India by understanding its positives based on Case studies and identifying if it can be reciprocated in the Indian economy. The third part would encompass the philosophical architecture that provides Green Energy with a platform to intersect into the domains of social inequality through the frameworks of Amartya Sen's Capability Approach and Michael Walzer's Spheres of justice.

Expected Contribution:

I would like to show the stark social inequalities that are evident in the socio-economic landscape of India due to the existing religious diversity and how Green energy has presented itself as a unique opportunity in addressing this issue of social inequity.

Outline:

- **Introduction**
- **Unpacking the social inequality**
- **Investigating the positive impact of Green Energy**
- **Solution to the existing inequality using concepts of Complex Equality**
- **Conclusion**

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THE SOCIAL INEQUALITY AND GREEN ENERGY:

THE CASE OF INDIA

INTRODUCTION

India and the functionalities of the societies have always been a paradigm of great intrigue. The diversity it harbours in its landscape gives it a very secular colour. But under the garb of this secular sentiments, the religious politics takes the centre stage. Democracy and governance in India, is by product of the religious sentiments of the people and the society as a whole. In a plural society such as India, there would always be a case of majority and minority. India is a Hindu dominated society along with the existence of other religions such as Buddhism, Islam, Christianity etc... In this particular paper, the marginalization of the minorities within Hinduism, due to the existence of the Caste system as well as the Muslims and Buddhists will be studied in detail. A qualitative analysis would be undertaken to understand the intricacies of the marginalization of the minorities. India, with its current economic stand, has made significant progress and growth from an economics standpoint. But as we delve further we can see that the economic dividends have not been made available to the lowest strands of the Indian society yet, as compared to the other sections of the society. With the advent of Globalization, every country exists in a symbiotic relation with the world, due to the growing interconnectedness. The opening up of the Indian economy has played an instrumental role in economic progress of the country. The standard of the living of the middle class society since then, has risen and more opportunities are presenting itself to surge ahead financially. But the distribution of the economic pie has been unevenly distributed into the populace and therefore socio-economic disparities can be seen. The penetration of education and health services have been majorly distributed into this newly formed middle class, which gives them enough credibility to rise in the socio-economic order. Therefore we can see that India ranks higher in the GDP figures, but lacks behind precariously in the HDI index. During the length of this paper we will try to unpack the reasons behind this non percolating nature of the economic pie to the lowest strands of the Indian socio-economic hierarchy. Our paper would also address the situation of growing demand for greener means of energy and how a new system could be evolved which is rooted in egalitarianism. Green energy has presented us with an opportunity to tackle the lacuna of social inequality in India. To achieve such a situation through

a greener and sustainable means, we need to look at the multiple dimensions of the religions and social inequality and also at the philosophical foundations on which it stands. With the inception of Green energy economics in the mainstream, it has unlocked new paradigms of debate, which addresses the changing nature of economics and could also encompass the answer to the long pending muddle of social exclusion in India. Let us try to introduce the topics of social exclusion from an Indian perspective.

SOCIAL INEQUALITY

In India . . . we must aim at equality. That does not mean and cannot mean that everybody is physically or intellectually or spiritually equal or can be made so. But it does mean equal opportunities for all, and no political, economic or social barrier. . . . It means a faith in humanity and a belief that there is no race or group that cannot advance and make good in its own way, given the chance to do so. It means a realization of the fact that the backwardness or degradation of any group is not due to inherent failings in it, but principally to lack of opportunities and long suppression by other groups.

Jawaharlal Nehru, The Discovery of India (1946)

The Indian Society is actually a rainbow of religions co existing together since the ancient ages. The multitudes of religious hues, makes the exploration of social inequality more complex. In understanding the insinuating problem of social inequality, we will look at the composition of the religions in India. Our study mainly focusses on the Hindu stratification of the society, the Buddhist and the Muslim marginalization in a Hindu majority state. By the study of the later we could visualize that how religious diversity affects the social inequality numbers in India. Firstly, let us look at the social stratification of the society, which is deeply rooted into the architectures of Hinduism, owing its allegiance to the caste system. The religion in its colour or contours always provides with a set of dictums and guidelines about how the society and its interaction can be constructed. The stratification of the human society can be seen both in the European and the Asian philosophical discourse. But even though the discourse seems similar, but it differs on the foundational strands. The characteristics of the societies from both European and Asian philosophies are grounded on the pillars of individualism and communitarianism respectively, which plays a pivotal role in recognizing the difference. The Indian context of social fragmentation comes from the analects of Hinduism. The Hindu society is driven by the rigid architectures of the caste system, which is

the Indian version of the Division of the labour in a society. Now, caste system predominantly talks about the role of individual in a society according to their blood and birth. The caste system fundamentally lays forward the idea of the stratification, where mobility along the social ladder, can only be achieved in the next birth. The concept of *Karma* and the bounded nature of the caste system is deeply entrenched into the mind-set of the people. When mobility is absent in the current life, then it leads to discrimination and marginalization, in a modern globalized society, which categorically runs on the frameworks of a free market society. The caste system has larger impact on the Indian society and also influences the other the religions as well, since the majority of the populace is Hindu. We will be mostly concerned with the lowest elements of the caste hierarchy namely the *Dalit*, who according to the traditional view are the untouchables of the society, forced to live outside the periphery of the societal habitat. Even though the caste system finds no place in the Indian constitution and caste practice is prohibited by the law, but the discourse still exists due to the rigid religious sentiments of the Indian population. The socio-economic condition of the Dalits are categorically neglected, but rather discriminated upon by the other higher caste individuals, which can illustrated with examples. Extending further into the convoluted nature of inequality, we look into other religions and try to find a co relation between inequality and religion. In order to do so, let us dig deeper into the architectures of the Indian society and its composing religious elements namely Buddhism and Islam. Unpacking Buddhism first paves the way for the interconnectedness of the Dalit and Buddhism. Buddhism has no such division of the society, but has the conceptual frameworks of egalitarianism. But the Buddhists in India majorly comprise of the Dalit. The conversion from the Hinduism to Buddhism is an escape from the social injustice which emanates from the caste system. Therefore the Buddhists who were formerly Dalits, still face social discrimination, and hence leads to marginalization of the religion itself. The rationale behind marginalisation stems from a historical discourse. Similarly the Muslims are disparaged on the grounds of long standing religious incoherence and discord with the Hindus, which historically predates to the appropriations of the Muslim rulers (Mughal Empire). We would also look at the colonial aspect of the religious tensions, which sowed the seeds of communal discord in the Indian society. The summation of the ideas put together, lends a multi-dimensional nature to Social Inequality through the lens of religious diversity.

GREEN ENERGY

The need for Green Energy has become more urgent and dire in the current times. Energy has always been a supporter and facilitator of human civilizations over centuries. The industrial revolution and the current

state of globalization have only been possible due to various forms of energy available to us in the form of fossil fuel. The human civilization has reaped tremendous benefits from these resources. But the unprecedented use of the resources has brought us to the brink of annihilation from the climate perspectives due to the rising levels of carbon dioxide emissions. The rising economic potential in India, has also led to deepened climatic issues, due to the over reliance on the fossil fuels. The pollution index has soared in the last decade, which has not only affected the atmosphere, but also has had a detrimental effect on the health of the population. If the rising pollution is not catered to, then the consequences it hoists will endanger the survival of the future species. To ascertain this particular aspect, we can provide growing list of evidences which purports the fact that India has the most polluted cities in the world. It's not a mantle that a country would like to carry, given the high density of population in India. Therefore a move towards the sustainable, greener and cleaner sources of energy has become a prime necessity. Since, due to the pertinence of the issue, we will be exploring new kind of energy sources which would in turn create a lot of jobs, in India, hence affecting the overall unemployment rates. Therefore in this section, we will be seeing how the implementation of the green energy project can be beneficial to a plural and religious society such as India. We would also explore potential changes in the system needed philosophically in order to achieve an egalitarian society through the anecdotes of religions, which in my opinion will provide a wider acceptance of the mechanisms at work.

THE CONNECTING THEORIES

In this section we would try to explore and explain the correlation between the green energy and how it can be useful for alleviating social inequality both philosophically and economically. An extensive look at the religious fabric that drapes the nation and trying to find a solution from the set of philosophies is our main catharsis. Going back to social inequality again, we will try to see the impact of religion in current day politics and try to find a sustainable solution that encompasses both conceptual frameworks. Both qualitative and quantitative evidences are indeed needed to find a comprehensive framework where both these ideas can take shape in unison, and provide necessary rhetoric for inclusive development. In this section, we would focus on the available narratives and try to combine theories to find a balanced equation with the equilibrium being development for the society and the people from all walks of religion. In order to do so, find a philosophical narrative, we will take the help of the Michael Walzers Theory of Complex Equality and communitarian principles of social interactions. We use this conceptual framework, because it really fits the identity and structural norms of an Indian society which is envisioned in

collectivism. Going forward we would also investigate the real forms of development through the lens of equality of condition, from Amartya Sen's Work. Apart from the sustainability development which ingratiate the need for technological development to cater to the ecological crisis keeping in place the modern socio economic and political structures as its basic frameworks, needs a little bit of overhauling and should also work with the psychological aspects of the societies by changing the old doctrines and the designs of the society. I would also like to include some case studies for rural development from the renewable technologies in Bangladesh, it would pose as a good example since the mix of the religious diversity and philosophy is similar to that of India. Green energy provides us with an unique opportunity to find a solution to this impending problem of social inequality, and to do so, we need an architectural ground where the religious philosophies of human development and societal hierarchies will have to make way for a more evolved approach, which takes into account a more egalitarian perspective that leads to overall development of the society. This evolved concept will be fruitful for the functioning of the economy and can help in building a universally cohesively harmonious society.

LITERATURE REVIEW

The theoretical frameworks are necessary tools needed to explore and find credible evidences to support our main arguments. Michael Walzers theory of complex equality, is one of main theoretical frameworks that we will use to find a co relation between green energy and social inequality. The concepts of complex equality fit , our assessment the most , since taking the case of India , which is deeply entrenched into the communitarian principles complex equality provides us with the foundations to base our findings on. The idea of complex equality is different from the idea of simple equality. The idea of simple equality cannot be achieved in a convoluted area such as the caste systems, which is rigid and can only described through the lens of complex equality. The idea of complex equality speaks about the division of the spheres of influence in one's society. According to Michael Walzer, "*Citizen X may be chosen over citizen Y for political office, and then the two of them will be unequal in the sphere of politics. But they will not be unequal generally so long as X's office gives him no advantage over Y in any other sphere – superior medical care, access to better schools for his children, entrepreneurial opportunities, and so on*" (Walzer 1983, 19).Complex Equality means that a citizens position in one sphere or in terms of one social good should not be subverted or undermined due to his or hers position in some other sphere or with regards to other social goods. There shouldn't be any infringement and influence of one sphere over the other, this in effect helps in reducing discrimination of one sphere over the other. If such a situation of pristine

complex equality is achieved, then the discrimination on the religious grounds, in the case of the caste system can be alleviated from the society. Complex equality is an important idea under the aegis of communitarianism and can be achieved by categorising the distributive principles. Walzer had framed three distributive principles on which lay his foundational ideas. The distributive principles are free exchange, desert and the concept of Need. Free exchange talks about the exchange or transaction of social goods or services through the medium of money. Desert talks about the neutral agency which can either award punishment or rewards. The need principle is a tricky distributive principle, since it is very difficult to categorise the goods based on this principle. The example of rare books and political power are the goods that are scarce in nature and therefore cannot be distributed based on the need principle since it is very difficult to define such goods. Now communitarianism is essentially a framework of community existing in a social contract to achieve a social common good. Therefore the concept of Complex equality needs the protection in the form of boundaries laid out by the state, since it functions by differentiating the goods similarly to the hierarchies visible in societies to differentiate people. The role of an individual is to contribute towards the community for its betterment and successful functioning. We will delve deeper into the conceptual frameworks of communitarianism and complex equality in defining social justice for the elements from the lowest strata of the caste based Indian society. The libertarianism has critiqued the frameworks that communitarianism provides, portraying reasons that the spheres and the governments influence over all the sphere, doesn't give us the basic right to control our own lives. According to them communitarianism has highest probability to convert itself into a tyrannical and oppressive regime. The left as well as the right ideologies find their catharsis within communitarian principles. But on the contrary such a critic doesn't pose, any credible structure that can encompass the Indian traditional systems at work, which are religiously motivated. So therefore through this concept, we could create a sphere for Green energy and then see its sustained effects on the other spheres, such as education and health facilities. It can bring about a positive ripple effects, leading to a solution towards this ensuing conflicts evident in the caste studies. Positive effect on the spheres such as education and employment will be in turn beneficial to find a sustainable solution for bringing the marginalized sections into mainstreams economics of the country.

Another important piece of literature which captures our imagination, is Equality of what, by Amartya Sen. The equality debates are seeped into the dichotomous terrains of philosophy, which gives us two kinds of equality, one being the equality of condition and the other being the equality of opportunity. But

precisely the American equality of opportunity is a very individualistic concept, whereas the equality of condition provides us with a solid foundation for an egalitarian society. Especially taking the case of India, which is entrenched into collectivism, the idea of equality of condition in such a scenario finds more credibility. This can be further illustrated by the fabrics of the family structure and society in India, which is deeply rooted into the archetypal ideologies, where the father and the mother are the supreme authorities in the family, guiding the children towards a philosophy which is seeped into positive liberty. If the same familial interactions are juxtaposed into the political sphere, then we could see that the state can be seen as a parent, which provides health and education. With Green energy and its demand for labour, will ask constant questions to the available structures of the human society. Since the demand labour will become more coherent, then the education will percolate deeper into the marginalized section giving us an equality of condition. We can see effects of equality of condition on the overall development of the society by applying the capability approach to the existing situation. One philosophy leads to another, we create the green energy sphere and study its interactions with other spheres. The interactions with other spheres such as education then transforms our research into the fabrics of Amartya Sen's Development as Freedom.

Sen's capabilities approach can be considered as a moral framework in the sense that capabilities approach tends to render itself to be available while making ethical choices. Capabilities approach proposes that social arrangements should be primarily evaluated according to the extent of freedom people have to promote or achieve 'functionings' they value and also that 'individual well-being' must be 'evaluated' on the basis of 'people's capabilities and functionings'. So, now we can say that capabilities approach is an 'evaluative approach'.

Now let us see how Amartya Sen defines capabilities approach. In the paper titled 'Development as capability expansion', Amartya Sen quotes Immanuel Kant in the beginning to say that human beings must not be considered as a 'means to an end' but must be considered as 'ends in themselves'. What it means is that human beings should not be used only as a mean to achieve a certain end (for example; to achieve higher GDP) but they should be considered an end in themselves (for example; individual wellbeing). This is the starting point of his work on capabilities approach. Sen's criticism against the 'Utilitarian perspective and against welfare theory' arises from the fundamental argument that those theories do not concentrate on 'ends'. He also notes that the dual role played by human beings in progress, i.e., as beneficiaries and adjudicators of progress and the direct or indirect role played by them as a primary

means of all production, complicates argument on how human beings can be considered only as ‘ends’ in progress of an ‘economy’ (Sen, 1989). Sen notes that the dual role played by human beings in an economy is a concern for the policy makers and planners. This is because the policy makers and planners have to see that whatever they plan or frame, needs to consider that it ultimately benefits human beings and they are not just the means to any other ends. Sen makes the distinction between seeing lives of people as ultimate concern as against treating production and prosperity as the essence of progress. For example, if the progress of a nation is assessed by the increase of GDP over the years, then such an evaluation does not actually tell us anything about the improvement of the lives of the people of the country. This is simply because one cannot find a direct connection between the increase in GDP and the improvement in the standards of living of ‘all people’ in the country. A few individuals in the country may have half the transactions in the GDP and hence it does not tell us about the wellbeing of each person in the country. Sen Focuses on identifying the ‘ends’ and then assessing the effectiveness of the means. Sen makes this explicit when he argues that the problem in considering economic prosperity as the ultimate goal of formulating economic policies, is that economic prosperity cannot be directly related to enriching human lives. So, Sen proposes a new approach.

In his capabilities approach Sen proposes that social changes must be evaluated in terms of the ‘richness of human life’ resulting from it (Sen, 1989). He further notes that the complexity involved in stating any new approach is to define and argue for the ‘quality of human life’. This is to say that in what way we define the quality of human life. We can define it in many ways. For example, one can argue that if one has ‘basic necessities’ fulfilled, i.e., food, water, clothing and housing, then it means that such a life is ‘better’ than the life of a person whose basic necessities are not fulfilled. Sen argues that the capabilities approach sees human life as a set of ‘doings and beings’ (Sen, 1989). This can be called as ‘functioning’, and it relates to the evaluation of the quality of life through the assessment of the capability function. Sen Notes that the roots of the approach, i.e., the capabilities approach, goes back to Adam Smith, Karl Marx and Aristotle.

Sen considers some of the ideas which have been influential in the economic discourse when it came to the evaluation of progress and well-being, and the criticism of these ideas forms the basis of his capabilities approach as noted earlier. He notes that Utilitarianism (utilitarian notion of value evoked by welfare economics) sees value only on individual utility, which is defined in terms of some mental conditions such

as happiness, pleasure, desire fulfillment etc., is a subjectivist perspective and it fails to reflect a person's real deprivation (Sen, 1989).

According to the capabilities approach, the ends of well-being, freedom, justice and development should be conceptualized in terms of people's capabilities. What is relevant is not only which opportunities are open to me by themselves, but rather which combinations or sets of potential functionings are open to me. For the capabilities approach, the ultimate ends of interpersonal comparisons are people's capabilities. The main reason why the capabilities approach holds that it is better to focus on the ends rather than the means, is that people differ in their ability to convert means into valuable opportunities (capabilities) or outcomes (functionings) (Sen, 1992).

Let us now look at certain criticisms of Sen's capabilities approach. Martha Nussbaum, in her chapter titled 'Capabilities as Fundamental Entitlements: Sen and Social Justice' (Agarwal, et al., 2005), approves of Sen's capabilities approach as a framework for examining social justice because Nussbaum considers Sen's capability approach to be superior to 'utilitarianism, resource focused analysis, the social contract tradition or even some accounts of human rights' when it comes to examining social justice. Nussbaum states that Sen's capabilities approach is a major contribution to the theories of social justice and gender justice as Sen considers 'capabilities' to be the 'relevant space of comparison' for justice related issues (Agarwal, et al., 2005). But Nussbaum thinks that Sen's capabilities approach lacks 'something' which now makes it some kind of incomplete theory. This 'something' that Nussbaum is concerned about is the appeal that Sen needs to give a 'list of capabilities' which would help in forming a better theory of justice and ethical judgments. This is particularly important for justice and evaluation of wellbeing mainly because evaluation of wellbeing and justice should be based on taking 'certain' functionings as the basis. Sen's failure to do so makes it hard to articulate which functionings should be considered as relevant for the evaluation of wellbeing and justice. Nussbaum gives the example of how the concept of freedom could have 'good and bad dimensions' to it and so it becomes necessary to specify which form of freedom needs to be considered as necessary. In a reply to Nussbaum's critique of the capabilities approach, Sen argues that the problem is not with providing a list of capabilities, but the problem is with insisting on one fixed 'canonical list' based only on theory and usable for every purpose. Sen further argues that capabilities approach can be used for different purposes varying from poverty evaluation to the assessment of human rights or of human development, and so public reasoning and debate are necessary for choosing relevant

capabilities and comparing or weighing them against each other in every context. Sen insists that any list of capabilities should be context specific and flexible (Agarwal, et al., 2005).

Marianne T. Hill (Agarwal, et al., 2005), focuses on the importance of taking into account the impact of social power on human capabilities. She says so because she argues that the social power is primarily mediated through social institutions. So, unless one has the analytical framework to extend the capability approach address the issue of social power, the analysis of 'well-being' will remain incomplete and the decisions made to enhance human capabilities will not reach its goals. Hill also points out that one needs to change practices that are deeply embedded in the institutions if we are to attain 'democratization'. Her paper also focuses on 'cooperative conflict' and 'power relations' in the society, which Hill argues as not being directly dealt in Sen's capability approach. Sen does focus on some of the issues raised by Hill in 'An Idea of Justice' (Sen, 2009).

The overbearing and historical lineages of the caste system and the marginalization on the religious grounds can be found in the Romila Thapar's book, *Early India*. This piece of literature gives us empirical and philosophical evidences which could enable us to unearth the vagaries that social inequalities entails in a plural society such as India. The course of history and its narratives have always been influenced or altered the course of human society. The reading on the Indian society can be interesting and complex at the same time, given the number of ethnic diversities that exist with its borders. This interesting work has lend a fresh perspective into the study of Indian civilizations and mix of cultures that exist here. The detailed intricate analysis has been instrumental in finding the right balance between empirical and theoretical frameworks. Even though there have been numerous studies on the caste based Indian system and its network of interactions with other spheres of social justice. Therefore , even though there could be a redundancy in enumerating the casual effects of caste system and social inequality , but this piece of literature exacts credibility due to the its comprehensiveness of research . She calls out to the historical perspectives of the orientalist literature by the Western Liberal Societies and have ideally referred or labelled the Asian traditions and geography as exotic and mystic and espouses the idea that the Indian traditions should be seen more normatively given the distinctive uniqueness of the philosophy from the Western rhetoric. It is helpful, reliable and enlightening at the same time, to see the volume of research and historical evidences that been provided which makes its one on prime literature for studying the fabric of the social inequality.

It is always imperative to back our claims with numbers or statistical evidences that espouses our theory. Our investigation digs deeper and supporting arguments can be found in the case studies, where proper structural economic approaches have been provided, which makes our claim even concrete. The case study was visible in a research paper “*Model for empowering rural poor through renewable energy technologies in Bangladesh*” by Wahidul k. Biswas, Paul Bryce and Mark Diesendorf, which talks about the implementation of renewable technologies in conjunction with rural development. This paper caught my attention, since the models provided for the implementation are unique and socially inclusive. The case study of Bangladesh is interesting because of its similarities with India. The societal structure and plurality of society in India, can also be seen in Bangladesh, because of the similarity of terrain and they both are predominantly agricultural society. The case study will be useful in designing a model for India too, because of the ineffective penetration of economic resources in the rural sectors of Indian society. The maximum social inequalities can be visible at the rural front, which doesn't undermine the fact that the urban society has also vast stretches of social inequalities in its formations. Furthermore, since Bangladesh is massively dependent on the agricultural products, due to its fertility of the soil, which is again similar to India. The family structures and languages spoken in both the countries are similar too, which therefore lends even more credibility to this case study. Given the vastness of the landmass, which India entails, pushes us into further intensive study of narratives found in different cultures. Even though the case study can be a focal point of our analysis for understanding the benefits that renewable technologies can provide to the existing societies, but Indian context needs further grinding than just simple analysis. We would like to critically analyse the arguments presented in the case study, where emphasis on development through the lens of individual freedom has found little voice. This analysis is essential since, just providing an economic model for the successful implementation of the technologies and benefits for the society is just a straightforward solution. Whereas we are looking to engage in a study where we could find solutions not just seeped into economics but also in the philosophical foundations for a comprehensive study.

HYPOTHESES -1

The religious minorities add to the reflections of the socially unequal society in India. The diversity of religion has a significant positive effects on poverty and social exclusion. In this section we will unpack the reasons behind this phenomenon. In order to do so, we have Hinduism, Islam and Buddhism. There is a substantial population which also belongs to other religious minorities also bear the brunt of the social

exclusion. The politics of religion have always been an instrumental force in the ethos of the Indian political system. Even though the constitution of India provides with an egalitarian framework, where discrimination on the basis of colour, race and religion have been strictly denounced and prohibited. But the frameworks of the system, doesn't account for the sentiments of the people that they associate with the other individuals are still heavy coloured by the religions or by the religious dictates.

Firstly, we look at the conditions of the Dalit or the untouchables according to the Hindu religious analects. The discrimination and the condition of the Dalit's will become the central part of our research in assessing their situation. The hierarchical nature of the society as dictated by the Hindu religion. This bifurcation of the society is in conjunction to the Division of labour, but rather than this simplistic nature of division, it takes the form of division of labourers.

Secondly, we dig deeper into the question pertaining to the fabrics of the society which were composed of the Buddhists as well. This special case stems from the egalitarian structures of Buddhism, which poses no such hierarchical separation of the populace. The attractiveness of its egalitarian frameworks, has led to a lot conversions of Dalit Hindu into Buddhism. The political representatives mostly comprise of the upper caste Hindus and religious sentiments tend to offer a narrow and linear correlation between the two religions , therefore marginalization of the Buddhists are imminent , since the lowest fringes of the Hindu society are part of it. We would analyse the Buddhist revolution , which saw a widespread conversion of the Dalit Hindus into Buddhism , a phenomenon propagated and championed by Dr. B.R. Ambedkar , the man behind the formulations of the Indian constitution , who himself was a Dalit and faced discriminations because of the birth , which affiliated him to the lowest caste of the Indian society. The analyses will also portend to the current state of the social discrimination meted out to them in this globalized world.

Going further into our research on the marginalization and social inequality, we focus into the intricacies of religion Islam in the conjunction with the Indian context. Even though it is one of the major religions of the world, but in the Indian society they have been categorised as minority post the independence and partition of Indian and Pakistan and latter being the Muslim majority. The Muslim and Hindu friction dates back to the Mughal Empire and plunderers that have been associated with the Indian history and demographics. We will delve deeper into the studying and understanding the dialectical debates which

corroborate our claims and observations pertaining to the marginalization of the Muslim community in modern India.

The understanding of the society which further encompasses other religions such as Christianity and Sikhism etc. can also add a great degree of leverage in making our claim concrete. But due to the exhaustiveness of our study, we would like to stick with the understandings of Hinduism, Islam and Buddhism. The collective study of these three religious hues can sum up the overall situation in India. The frameworks used in our research can also be used in testing our hypotheses across other religious groups as well.

HINDUISM (DALIT)

We have come across this fact numerous times about the divisions of Hindu societies based out of religious dictates. Caste system in India from the prehistoric times has been the topic of interest for philosophers. This is an intriguing concept where there is a social stratification of the society based on blood and birth. The division of labour is loosely similar to the Plato's structure of society. But the only major difference lies in the selection process and division of the roles in the society, which is marked by blood and birth. The equality of opportunity as a concept is not realised in its realms, since an upper social class tends to remain in the *highest* layer by his birth and not through his talents or acumen and for an individual to penetrate into the higher social class is not possible. The Varna system as is called is the bifurcation of the society in four different layers namely, Brahmins, Kshatriyas, Vaishayas, Shudras and there is another caste which is let out of this caste is that of the untouchables or 'Harijans' a famous term coined by Mahatma Gandhi. The Brahmins are priests and saints with greater connection to the god, were supposedly the wisest and epitomes of knowledge and principally the most revered sect of the society and they are born from the mouth of the Supreme Being. The warrior class namely the Kshatriyas were the rulers and the protectors of the realms, courageous full of fortitude and vigour to fight. They represented the arms symbolising strength, zeal to fight for honour and fame. They along with the Brahmins were the ultimate ruling class of the society, the real upper caste to rule over the remaining lower caste. The next strata was that of Vaishayas the merchants and trading class driven by passion and desires. A vaishaya's duty was to ensure prosperity of the community through trade and other economic activities. They belong to the lower part, the thighs which symbolizes greed and passions. They were economically the stronger class precisely because controlled the commerce the 'Shudra' lowest embodiments of the supreme being that is the feet.

They are the working class indulging into peasantry, agriculture and cattle rearing and also servants to their upper class masters (Deshpande, 2010). They were considered to have no special expertise and were hence served as slaves to their upper class masters. There were no social rights or privileges for them and were even not allowed to study the Hindu sacred texts which was supposedly the rights of the upper castes. The concept of untouchables are not mentioned in the Vedas, usually the tribal folks not part of the society living in the outskirts of the society and never in the main village community. They were services were rendered necessary since they did all the dirty works likes scavenging, cleaning streets. Now we realize the caste system is just the embodiment of the human body from the head to the feet. Rather could say that that the society of labourers were creation of the Supreme Being. Now since the Dalit's are considered to be outcast, since they are not the part of the Supreme Being, therefore they are ostracised from the society. They have to build their encampments outside the peripherals of the city. Since they are considered to be impure and any contact with other beings of the supreme embodiments are blasphemous in nature. This perceptions about their existence finally culminate into caste based discrimination and exploitation. The deprivations of the caste system and over aching discriminations have led us to the study of marginalization based on religion.

The understandings of the caste systems stems from the division of labourers based out of racial purity, the caste system finds legitimacy in the society on grounds of certain preconditions. The society must exhibit social disparity as a precursor the existing hierarchies. The second condition depends on the sharing of the economic resources that are available in its circumference. Now the economic disparity should exist and mobility should not be made possible leading to inherent discriminations. These inequalities needs a moral legitimacy and grounds to flourish, which can be facilitated by the claims that the hierarchies are theoretically irreversible and is both imposed and legitimised by the dispositions of the supernatural authority which in our case is religion itself (Thapar, 2003).

We have seen above, how caste systems and its frameworks legitimise their functioning's under the garb of religion. Now, we would delve into the presence and the workings of the same in the modern India. Even though caste system and its practices have been strictly prohibited constitutionally, but the reflections of the same is still very much prevalent in a religiously motivated society such as India. The appropriations of the caste system can be predominantly found in the rural India, which is still religiously conservative and hence therefore are strict adherents of its philosophies. The urban class of India has shied

itself away from the caste web because of the education and globalization, but traces of the philosophy are still evident. To further our claim we would delve deeper into the factors that actually corroborates the idea of marginalization.

The constitution of India was founded on the 26th January 1950, and most imperative clause in it, envisaged the protection of human rights, equal opportunity to everyone irrespective of his or her caste, creed or race. The frameworks of the caste did not find a place in this secular piece of literature (constitution), but rather the practice was prohibited. Despite the articles in the constitution the practice of the caste system is quite rampant in the rural as well as the urban sectors of India. The Dalits in this draconian system were always discriminated upon, given the impurity of race associated with them from the analects of Hinduism. The term Dalit comes from Sanskrit meaning broken or scattered, which later on became the name of the discriminated sect of people and would cite examples to show how this deep ensuing problems still finds a place in modern Indian rhetoric. The unfair discriminatory behaviour can be seen in all facets of human societal interactions in India. I would sub-divide the parameters for analysis.

CASTE AND EDUCATION

According to Indian law, every child in the country is entitled to get free education till the age of 14. The law dictates the government to facilitate free and compulsory education for every child irrespective of his economic status and social category. The cases of psychological and racial abuses along with caste based segregation are still heavily intrinsic in to our education system practiced both by the teachers and the fellow students. The poverty stricken Dalit population from the rural areas are forced to drop out from schools and work for their economic survival. There is a ninety nine percent enrolment of Dalit children into schools which lack infrastructure, classrooms, teachers and other teaching aids. The Dalit students face discrimination and segregation from the students and the teachers of the higher caste because the sentiments of upper caste deem the education for a Dalit as unnecessary and a danger to their ideological strands , where the Dalit is always supposed to be servile and at the whips of their upper caste masters. Education poses a great danger to their hegemony, because education can provide Dalit with an opportunity to climb the social ladder. The segregation of the students is practiced in the schools by the teachers which encompasses activities such as, the prohibition of the Dalit students to mingle with the non-Dalit, forceful sitting arrangements which meant that the Dalit students mostly occupied the back

benches. The lunch hour usually reprimanded the same treatment, where the non-Dalit students were “protected” from the Dalit students, since any interaction or connection with them, would defile their racial purity. They are often subjected to harsher treatments such as physical beatings and verbal abuses and also had to take up additional custodial duties. The teachers would award low grades to the Dalit, as an act of discrimination leading to further drop outs driven by discouragement and inferiority. These inimical activities alienates the Dalit students from the rest and also leads to internalization of caste distinctions, eventually leading to marginalization. The caste based innuendos continue in the higher institutions as well. Even though the literacy rate has increased in the last few years , the percentage of literacy in the Dalit has risen to 66 percent according to the 2011 population census, but the caste based trepidations are still visible and evident in thee education systems. There are quite a few examples, where the mistreatment against the Dalit students is widely evident by the authorities itself. I will try to divert our attention towards such incidents, even though they are few in numbers, but the treatment towards the Dalit students can be generalized stemming from the reasons that led to these incidents. This incident took place in 2006 in AIIMS (All India Institute of Medical sciences) a premier medical institution in India, where two Dalit students had to file complaints about the racial abuses, casteist remarks, repeated harassments and intimidations by the upper caste students. A memorandum was signed by 40 students to complain about similar concerns. In Guru Teg Bahadur College, a bunch of Dalit doctors again had to file complaints against their upper caste colleagues indulging in biases towards the reserved category students (Human Rights Watch, 2007). The more recent case that engulfed the entire nation in this caste rhetoric again was the suicide of a PHD student Rohith Vemula from the Hyderabad University. The suicide was a direct response to the stifling dictates laid down by the university against the lower caste students, regarding their housing and stipends, both of which were cancelled predominantly based on their caste which was needless to say Dalit. The emergence of such incidents testifies the presence of caste based discriminations in the institutions of higher learning further cementing our claim of the existence of anti-Dalit sentiments in the educational system both in the rural as well as the urban areas.

CASTE AND LABOUR

The caste system has provided with the system of division of labourers where each section of the society is supposed to perform duties and jobs in accordance to their caste. The right to choose one’s own employment is strictly denied under the tenets of caste systems and its ensuing hierarchies, since fundamentally caste system sustains economic inequalities. The question of labour can be further analysed

by different forms of employment that the Dalit is subjected. The most imperative employment or the job of the Dalit is manual scavenging i.e. cleaning animal and human excrement. Dalits account for the majority of the workforce in manual scavenging, roughly amounting to 1.3 million Dalit people, an unofficial estimate. They are made to clean dry latrines and carry the human excrement at the disposal sites. They have to carry these wastes on their heads, without the provisions of masks, shoes or proper clothing that could avoid the stench. Manual scavenging is one of the lowly jobs available for them, which is directly the product of caste based employment that dictates that these impure jobs have to be undertaken by the outcast or Dalit, since they are associated with impurity. This entrenched discrimination literally kills their alternatives for employment, since the association is deep and hereditary. They are employed both by the public and private enterprise to do same scavenging job. This act of scavenging usually comes with its own side effects and health hazards because of the non-availability of the equipment's such as gas masks, shoes, gloves, clothing, buckets and mops. In one such state in Gujarat , where the scavengers are mostly comprise of the Dalit , have accounted for a lot of testimony regarding the inhuman working conditions , where the human and animal faeces have dripped on their clothes and their face due to rains . The inherent disgust and sentiments of the Dalit never get accounted, which stems from the lack of water availability during the summers to clean themselves off. Similarly in Mumbai, the scavenging and cleaning of the sewers are also done by the Dalit more often than not without protection. There are a lot of incidents of people drowning in the excrements or dying of the toxic carbon monoxide gases. The Dalit are scared to ask for more wages or protest more protection because that might eventually kill their only source of income. The health hazards posed by this inhuman activity is quite large as well. The people are mostly afflicted by diarrhoea and vomiting, a major workforce is also caught up in jaundice and other water borne diseases, which affects them fatally. Another detrimental facet of the labour force that affects the Dalit, is bonded Labour. The majority of the workforce in India, at least in the rural areas are found entangled in the web of debt and bonded labour. There were an estimated 40 million bonded labourers in India, of whom 15 million are children. The vast majority of these labourers are Dalits or tribals.(Human Rights Watch , 2007).Bonded labours are one of the most pivotal wheel in sustaining the caste hierarchies , since bonded labours are usually the result of borrowing money , since the mechanisms of the bonded labour under the garb of caste system stems from the traditional expectations of free labour and insufficient money or low wages , which further compels them to borrow money from the upper caste and hence subjected to slavery. Less or meagre ownership of land for agricultural purposes, cannot really suffice the

basic needs of a Dalit family leading to bonded servitude. The police atrocities also play a pivotal role in understanding, that the Dalit are usually looted, extorted and violence is used to suppress them and therefore reports are not filed with the police for abuses, which aggravates their situation. Another major legislation failure that could be witnessed is the availability of alternate sources of employment even if the Dalit has been relieved from debt or bondage. The police in these regions are mostly from the upper caste communities, which is detrimental to the situation of Dalit and under this garb the Dalits are harassed and exploited. The major concern, that affects the most the labour scenario, is over prevalence of child labour. The child is subjected to work and earn a livelihood, so that they can further support their due to the presence of economic scarcity. This alienated them from the education systems completely, and hence leading to illiteracy. But the education system also plays an equally important in proliferating this problem of child labour, due to deep rooted existence of discrimination, segregation and hatred against the Dalit children. They sometimes also have to compensate for the losses that are incurred by their families during acts of violence against them, either by the police or by the upper caste communities. For example, the upper caste communities had formed a militant group to keep the lower sections of the society under a constant threat and check, especially Dalits. The organization was called the “Ranvir Sena”, which committed a lot of atrocities over these groups, and the acts encompassed, torturing, killings, raping and burning down their houses, in order to show their superiority. These small factions resort to all kinds of violence in oppressing the lower caste and take full advantage of this caste based political system through instruments of justice. Even if the Dalits muster courage and report the incident to the Police, not much action is taken, but on the contrary, they are harassed and manhandled by them. Sometimes the Dalits are just not allowed to enter police stations as a mark of discrimination from the state run mechanisms. The judiciary doesn't favour them either, since the acquittals of the accused majorly the upper caste for committing atrocities are pretty normal. Therefore the Dalits live in constant and perpetual state of fear and agony. They are denied access to the state run service, making their condition even more helpless. This directly affects their condition and chances of upliftment cannot be realized, leading to a vicious cycle that a Dalit can never come out of. The struggles at an early age, therefore forces the child of the family to take up work and contribute towards the economics of the family. But the Dalit women or girls are forced into prostitution at a young age and are taken away from their families by the upper caste. The children assisted their parents, in manual scavenging, so they are exposed to the health hazards accompanying scavenging at a very young age, which affects their overall physical development. The

prejudices against them are further evident in hiring and wage payments. For a same job, the Dalit would be paid way less than the upper caste labours and even the educated Dalits face the same situation. For example, sometimes it is hard to find a Dalit employment for private enterprises such as constructions, since the owners don't want their houses to be touched or built by Dalits, which further dampen their prospects. At occasions they are paid their wages from a distant, so that no touch is involved in the transaction. So therefore there is an inherent bias in the society while dealing with a Dalit. I would further like to present a table enumerating the list of discriminations that a Dalit has to undergo in an Indian society. The table would give you a detailed account of the areas of exploitation in the regular life of a Dalit.

Overview of the Forms/Sites in which Untouchability is being practiced in Rural India, by Degree of Prevalence

More than 50% of Villages	45-50% of Villages	30-40% of Villages	25-30% of Villages	20-25% of Villages	15-20% of Villages	10-15% of Villages	8 Less than 10% of Villages
<ul style="list-style-type: none"> ▪ Denied entry into non-Dalit houses ▪ Prohibitions against food sharing ▪ Denied entry into places of worship ▪ Ill-treatment of women by other women 	<ul style="list-style-type: none"> ▪ Denied access to water facilities ▪ Ban on marriage processions ▪ Not allowed to sell milk to cooperatives ▪ Denied barber services ▪ Denied laundry services ▪ Ill-treatment of women by non-SC [scheduled caste] men 	<ul style="list-style-type: none"> ▪ Denied work as agricultural labourer ▪ Cannot sell things in local markets ▪ Denied visits by health workers ▪ Separate seating in 'hotels' ▪ Denied access to irrigation facilities ▪ Separate utensils in 'hotels' ▪ Discriminatory treatment in police stations ▪ Separate seating in Self-Help Group 	<ul style="list-style-type: none"> ▪ Denied entry into police stations ▪ Denied carpenter's services ▪ Denied entry into PDS [Public Distribution System] shops ▪ Denied access to restaurants/hotels ▪ Forced to stand before upper-caste men 	<ul style="list-style-type: none"> ▪ Paid lower wage rates for same work ▪ Ban on festival processions on roads ▪ Denied home delivery of letters ▪ Segregated seating in schools ▪ Denied entry into private health clinics ▪ No access to grazing/fishing grounds ▪ Tailor refuses to take measurements ▪ Buying of pots from potter ▪ Separate drinking water in schools 	<ul style="list-style-type: none"> ▪ Discriminatory treatment in post offices ▪ Cannot wear new/bright clothes ▪ Shops: No touching in transactions ▪ Denied access to public roads/passage ▪ Denied entry into PHCs [Primary Health Centers] ▪ Not allowed to use umbrellas in public ▪ Schools: SC students and non-SC teacher ▪ Schools: SC teachers and non-SC students 	<ul style="list-style-type: none"> ▪ Denied entry into panchayat [village council] office ▪ Ban on wearing dark glasses, smoking, etc. ▪ Schools: SC teacher and non-SC student ▪ Public transport: No seats/last entry ▪ Separate lines at polling booth ▪ Denied entry into polling booth ▪ Cannot use chappals [slippers] on public roads ▪ Discriminatory treatment in PHCs [Primary Health Centers] 	<ul style="list-style-type: none"> ▪ Denied access/entry to public transport ▪ Separate times at polling booth ▪ Discriminatory treatment in private clinics ▪ Compulsion to seek blessing in marriages ▪ Forced to seek upper caste's permission for marriages ▪ Cannot use cycles on public roads ▪ Denied entry/seating in cinema halls

Reproduced from: Shah, et al., Untouchability in Rural India, p. 65 (Table 2.1). The survey investigated the extent and incidence of untouchability in different spheres of life in contemporary rural India. It examined 565 villages in 11 major states of India, including the states of Andhra Pradesh, Karnataka, Tamil Nadu, and Kerala in south India; Madhya Pradesh, Maharashtra, and Rajasthan in central and western India; Punjab and Uttar Pradesh in north India; and Orissa and Bihar in eastern India. The states selected account for 77 percent of India's total Dalit population and cover a substantial and representative portion of India's territory and overall population. (Human Rights Watch, 2007).

The values provided above give us the length of discrimination and diversified nature of it, portends to the underlying assumptions of exploitation based out of the caste system. The dimensions of discrimination are not just confined to the state machineries such as the police or judiciary, but also culturally there are wider exploitations which are pernicious to their existence in the Indian society. They are denied access to public spaces such as temples, market places and public streets. The racial bigotry follows them in their death as well, since they are not supposed to cremate their people in the crematoriums that are used by the general populace, separate crematoriums at a certain distance are made for their cremations. The access to temples of worship are highly restricted, since the temples are mostly run by the Brahman priests, the purest, so according to the caste codes, they would defile the temple surroundings with their presence. They are strictly prohibited from dining with other castes, mostly they are compelled to eat drink from separate plates and glasses, which are only meant for them and nobody else uses out of the fear of being impure. The inter caste marriages are disallowed, especially when there is a lower caste individual into contention. As we can see there are wide sanctions on their activities and way of living, constantly suppressed and exploited both culturally and economically, giving them no space to freely express themselves.

Going further with our analysis, we will see how, a radical right wing Hindu party which is currently at the helm affect the archaic situations of the caste system Let us look through an example of the Beef ban policy in the state of Maharashtra, to understand how the current regime which is Hindu right wing party (Bhartiya Janta Party, BJP) compounds the situation even further. The cow is considered to be a sacred animal in the Hindu religion and consumption of beef in Hindu society is an act of unholiness. The people in the modern day India are still identified with their castes and the law is imposed by the upper caste elements present in the governing body namely Brahmins, the proponents of religion based politics. There is an indirect oppression on the lower caste mostly the untouchable who live in the most deprived

conditions. Beef for them was the only source of cheap protein because of lack of economic means to avail other protein substitute. Even though this doesn't look like a huge issue but it is deeply rooted in the caste based politics practiced in India currently. More recent additions to this, have been the current wave of cow vigilantism that engulfed the country in a constant state of chaos. In the last few months mob lynching has become a regular practice and the Dalits are affected most by it, since they and the Muslims fall prey to such acts. These heinous acts of violence go unscathed and unabated. They are cruelly beaten up and in some cases killed even in the name of the cow, such is the rising intolerance in India in the current times. Now let me round up the case of Dalits with some numbers that would strengthen our claim further. The numbers show us the ineffectiveness of the government to counter the situations which has segregated an entire section of the population on the grounds of slavery.

The 2011 Census offers a poignant picture of the socio-economic condition of the SCs, which explains their vulnerability. Out of the 4, 42, 26,917 Dalit households in India, 74 per cent live in rural areas, where the per-household land area they own on an average is less than 0.3 ha — most of them are landless. A total of 2, 06, 16,913 Dalit households live in one room and 1, 39, 24,073 in two rooms. Only 22 per cent of the Dalit households live in larger homes. And only 34 per cent of them have toilets in their premises. More than 50 per cent Dalit households use firewood as their main fuel for cooking. Another major area of contention is the government provisions and laws made for them and their effective implementation. The government passed a law that would protect the rights of the Dalit's and avail them with speedy justice by setting up special courts under the Prevention of Atrocities Act (PoA). But in spite of this fact the number of pending cases has increased from 80% to 84 % in 2013. Also the number the convictions under this act has declined from 30% to 22.4% since 2011 to 2013 (more recent data not available) which clearly indicates the inefficiencies in implementation. The inefficiencies arises due to the lack of knowledge , time and money that required in fighting a case and all the three factors are scarce resources in the life of an Dalit and therefore only one –third cases get registered under this convention. (Indian Express, 2016). Therefore we can clearly see marginalization in the case of Dalit's, stemming from the religious sentiments which are deeply entrenched in the contours of the caste conventions. The modern India, riding on the wave economic progress have systematically ignored the exploited class and fruits of the economic success surely haven't percolated to the lowest strata of the Indian society.

MUSLIMS

India has one of the highest populations of Muslims in the world. The Hindus and Muslims have been living alongside each other since centuries. It is one of the major religions of India the second highest after Hinduism. Therefore the number of Muslims residing in India are a vast majority of the population. The rise of Islam in India, dates back to the ancient ages. The trade and transaction between the Hindus and Arabs have always been imperative and the evidences of the trade and the transaction can be found illustrating the time span of Hindu and Muslim interactions. The Hindu and the Muslims have always held a dichotomous relationship when portraying tolerance towards each other cultural proclivities. India is constitutionally a secular state, and discrimination and exploitation on the grounds of religion is strictly prohibited and punishable offence by law. In spite of the inclusions of such articles and law in the Indian constitution, the general populace have always felt a sentiment of friction and resentment towards each other. The Hindu sentiment of resentment and dialectical discourse towards Muslims, majorly stems from the historical narratives. The Mughals had rules over India for centuries, and also there were Muslim invaders coming to northern part of India pillaging the areas they visited. So therefore, a constant evocation of the history has coloured the Indian diaspora in the current times. Let's us try to analyse the underlying factors demonstrating the inherent conflict by retracing the history of interactions between the Hindus and Muslims. The historical discourse is very imperative in understanding these dialectical debates that internalized the conflict leading to communal disharmony.

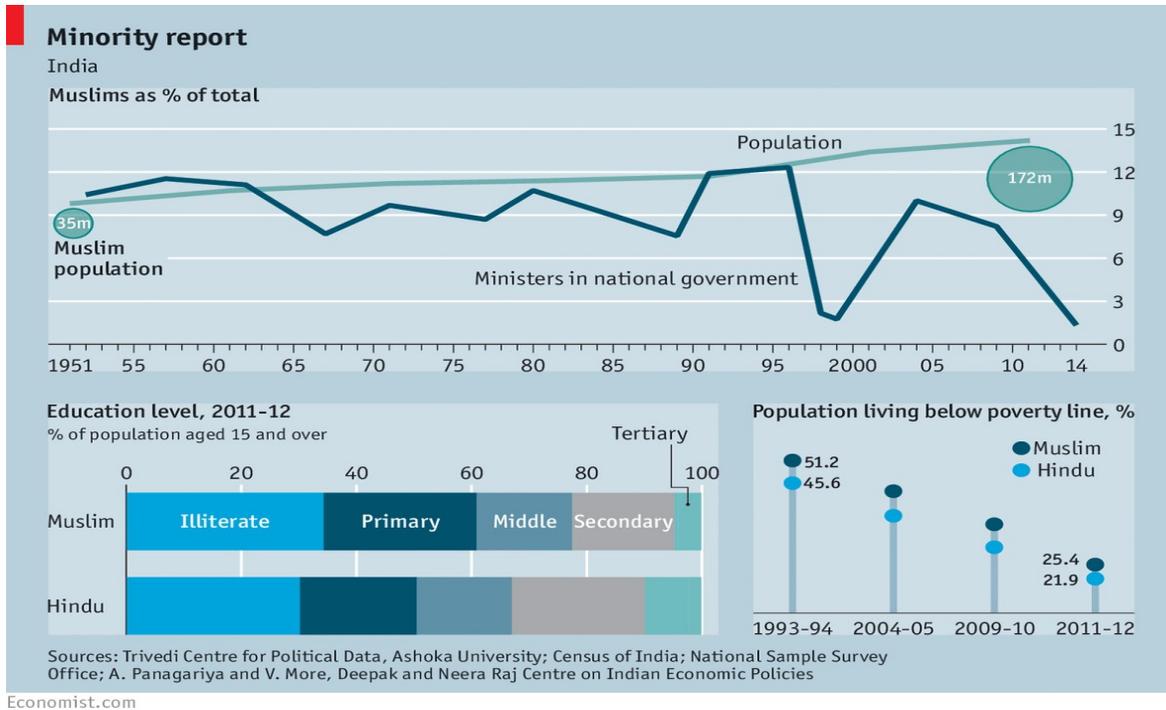
As seen earlier, that the earliest interactions of Hindus and Muslims were in the form of trade relations. The Arabs traders frequented the peninsular coasts of Indian sub-continent since India acted as the gateway to the trade routes with south Asia as well as south East Asia. The Arabs mostly indulged in the luxurious and spice trade arrangements and the Indian counterparts were mostly interested in the horse trades that Arabs brought. The other region of contact was in northern region where Muslims rulers entered India from the central Asia and Afghanistan. The wealth and reinstating Islam as the fundamental religion was a major point of invasions for the Muslim rulers. The raiders and pillagers came from the northern western regions and plundered the wealthy estates and kingdoms of northern India. Punjab a northern state in India, bore the maximum brunt of the brutality inflicted by the Muslim raiders. The Mahmud of Ghazni was one of the pioneering Muslim rulers that raided and looted the territories and wealthy temples for over two decade and this case in history is still invoked to fan the communal fire between the two religions,

mostly done by the Hindus though in current owing to their majority. The antagonism between Hindus and Muslims is derived from the underlying historical events that still remain fresh in the minds of the people. One such event which is invoked in the modern times, is the desecration of the Somnath temple, one of the leading and wealthy religious Hindu monuments by the Mahmud of Ghazni. India saw a Muslim influence in major parts of its territories, since the Arabs, Turks and Muslim intelligentsia were spread and became the part of the population. The number of Muslims rose, due to inter religion marriages and religious conversions. The conversion was due to multiple reasons, one of them could be that the non-existence of the hierarchies in the Islamic society, which seduced the lowest strata of the Hindu societies, who were discriminated on the grounds of caste, some could be converted on forceful grounds, because Islam was trying to propagate its wings in the Indian sub-continent. And other reasons could stem from the fact that conversions bore both economic and political fruits. There were successive invasions from the northern frontiers by the Muslim forces and finally the Mughals took over the reins of India led by their Babur. The Mughals from central Asia, consolidated and accumulated power by strategic conquests and alliances and reinstated the Delhi Sultanate. The Mughal rule saw a lot integration of Hindu and Muslim cultures and tolerance was shown by the Muslim rulers in the understanding and respecting the nuances of the Hindu culture. The rule of the great Akbar, one of the finest rulers was instrumental in sowing the seeds of secularism in India, given his fascination and tolerance towards integrating the local cultures of the general population. The interaction between Hindus and Muslims were not always communal, they worked at the local courts of the Sultan. The Mughals had a fair share of Hindu soldiers in their cavalry, and also art and culture flourished formalising a symbiotic mix between both Indian and Muslim art forms. But the historical narratives also demonstrates the ruthlessness of another Mughal emperor, whose example is still given to legitimize extreme behaviour towards the Muslims. Aurangzeb was a ruthless emperor destroying temples and forcefully converting Hindus. He was a devout Muslim, and had taken up the mantle of propagating Islam throughout India. The British entered the Indian scene and dethroned and exiled the last of the Mughal rulers Bahadur Shah and effectively ending the Mughal rule and reinstating British rule. The Hindu Muslim unity was quite evident in the fight for independence against the British Empire. The communal flame seemed to have doused off, but the flames were kept alive and burning by the British, in order to break the unity and groom the communal discord between the groups. The Divide and rule Policy was a strategy employed by the British, to keep India under the colonial clutches. The first road that the British took in dividing the people was the partition of Bengal, which gave

rise to religious and communal tensions and the after effects of that incident are still evident into the modern political discourse. The Emergence of Muslim league, a party fundamentally made for the preservation of the rights of Muslim, a faction of the Indian national congress lead by Mohammad Ali Jinnah, as opposed to the Indian national congress because of the heavy dominance of the upper caste Hindus. These events also gave voice and power to the Hindu nationalist such as RSS (Rashtriya Swayamsevak Sangh) which continuously resented the secular environment of India, and wanted to make India a Hindu country. The RSS colluded with the British, to fan their aspirations of a Hindu nationalist state and that also gave them space to run a divisive and counter narrative to secularism, which India stood for. As the days of the independence neared the demand separate state of Pakistan for the Muslim majority gained momentum, it also stemmed from the insecurity that post-independence the India would be under Hindu majority rule, which might curb their freedom and their political representation leading to long lasting conflicts between these two religious factions. The Muslim majority was granted the state of Pakistan, amid great chaos and violence. The partition of India and Pakistan, was the tipping point when communal disharmony reached the pinnacle of decadence. The partition was dark event in the histories of India and Pakistan, because of the mass exodus of both Muslims and Hindus from the respective areas of Pakistan and India and the epiphanies surrounding this event cemented the communal discord forever in sentiments of the population from both sides. Some millions of people had been displaced and had to leave their economic activities and settlements to go the other side. Not only the exodus was tough, but it was very brutal and ruthless in nature. The communal riots broke out eventually on both sides of the borders. The violent exodus, as I would like to say it, saw the killing of the millions of Hindus and Muslims strengthened the enmity on both fronts and resentment against each other grew stronger. Since then almost Indian and Pakistan have always been at loggerheads, in this case India and Pakistan can be metaphorically symbolised as two set of religions constantly at clash with each other. In the more recent times, the issue of Kashmir, has gathered greater momentum and militancy emanating from the region and cross border terrorism has further increased the plight of the Muslim people. They always have to prove their loyalty to the country and there is exacerbated by the opinions around the world, that terrorism is the brainchild of the Islamic fundamentalism. Especially in India, Islamic militancy has been on the rise owing to the disputed Kashmir region, since it is the only state in India with a Muslim majority. The sustained efforts of bringing the issue of Islamic terrorism and vociferous sloganeering against the basic fundamental tenets of Islam has become a populist idea which are invoked by the Hindu right wing radicals (RSS and BJP)

as a political tool to further the divide and pose major insecurity issues for the Muslims in India. The communal clashes and riots were a direct influence of this populist discourse, discolouring the harmony and further intensifying the divide by violent means. The political representation of the Muslims is very meagre, which doesn't give them the necessary leverage to voice their concerns and therefore marginalized by the upper caste Hindus, who are in majority at the helms of legislature. The demolition of Babri Masjid in December of 1992 by the radical Hindu extremists such as the RSS and VHP (Vishwa Hindu Parishad), sparked a major communal violence throughout the country consuming lives of a lot of innocent people both Hindu and Muslims across the nation. In my opinion, India lost its secular characteristics during these violent and brutal rioting. Countless people lost their lives and the entire nation was engulfed in this act of cruelty stemming from this rhetoric. The case of historic Muslim invaders and Aurangzeb (Mughal Emperor) have always been invoked in order to symbolize Muslim as the other or the enemy of the state. The violent clashes of another sad event, the Gujarat riots has forever broken the harmonically existing diversity of the country, which was allegedly supported by the Gujarat government itself that saw the killing of numerous Muslims. The brutality of the act encompassed the killings of children, raping of women and burning people down. Another important point that could be noted, is that the government in power during the communally violent times was BJP (Bhartiya Janta Party) both at the central and at the state level, which facilitated the smoothness of the brutality, because the rioters committed the crimes with utmost disdain and impunity. Therefore from these events we can analyse, observe and predict the situation of the Muslims residing in a country that is motivated by the Hindu radical right wing elements currently in Power. Another correlation that can add to the insecurities and fear of the Muslim population currently stems from the elected government at power. Narendra Modi who is the prime minister currently was also the Chief Minister of Gujarat during the allegedly administered riots in 2002. Therefore by illustrating all the events, we can see that the marginalization of the Muslim population was inevitable in a Hindu majority state and the anti-secular elements gained prominence since 1991 further deepening the divide communally. Let me dig deeper to strengthen my claim regarding the marginalization of Muslim by observing and analysing their situation economically and socially in the current society. The first figure shows us the under representation of the Muslims in the political sphere, which has inevitable gone down. This current regime out of 75 legislature members, just has two Muslims, which is the lowest representation of Muslims since independence even though the

Muslim population has increased gradually. This minority report actually forms our catharsis for extensive analysis of the social exclusion of the Muslims. (The Economist, 2016)



Source: (Economist, 2016)

MUSLIMS AND EDUCATION

India has the second highest Muslim population in the world just after Indonesia. The conditions of the Muslims are deplorable given their marginalization due to a Hindu dominant state. A majority of the Muslim population stayed back in India during the partition. The majority of the Muslims who stayed back, were actually from the income groups and could afford the migration, since the Muslim is spread across India. The rich and upper class and upper middle class migrated to partition, since they had the resources to do so. Therefore the Indian Muslims were in a perpetual state of poverty, due to the lack of resources available at their disposal. The Indian Muslims are traditionally conservative and haven't evolved out of the conservative architectures which are probably outdated in the modern globalized world, one of the reasons that espouses the claim, is that of insecurity that always plagued their existence in a religious sentimental country like India. The Muslims in India have the lowest percentage of education, lower than the other the religious minorities that exist in India. One of the major reasons that has exacerbated their situation, is poverty. Financially, Indian Muslims are among the poorest communities in

the country according to per capita expenditures. The National Sample Survey finds that on average Indian Muslims spend 32.7 rupees (\$0.52) per day, Sikhs spend 55.3 rupees per day, Christians 51.4 rupees and Hindus 37.5 rupees (Omair Anas, 2016). The children at young age have to go out to work and support their families financially. Therefore the schooling dropout rates are pretty high, which poses an impediment in their poverty alleviation. The parents are largely illiterate as well that is instrumental in lower educational qualifications for the Muslims, since the motivation and encouragement for education is not very high, which in a way kills the motivation of the children to take up education as a means of socio-economic mobility. The low levels of literacy also poses a hindrance in the family structure and the planning. The majority of the Muslim households have huge families, which further paralyses their situation. The already convoluted situation is further compounded because of the family size and the intrinsic poverty that it entails leading to further demotivation for attaining education. India was ruled by the Mughal for over two centuries, and during their rule, a lot of madrasas were setup across India, for education driven by religious tenets. The madrasas are the lowest level of educational institutions for the Muslims. The madrasas are still prevalent and Muslims are still getting educating in these madrasas. There are a lot of madrasas all over the country numbering between 30,000 to 40,000. The number is huge and students attending the same are big in number too. The madrasas are the centres of religious education, but also the contemporary of the subjects of the time are also taught. But the education system hasn't evolved, still very traditional and the syllabus is not in sync with the modern globalized world, therefore barring them opportunities in participating in the professional labour force. The traditional ways of teaching needs a revamping in order to fit the modern bill. The madrasas need educational reforms, so that the students can achieve the professional qualifications needed for skilled jobs. The government and the leaders have turned a blind eye towards the upliftment of madrasas. There are no modern facilities since the funds that are available to the madrasa from the government are mostly used for the salaries of the teachers. The madrasas are mostly attended by the children from the lowest socio economic elements of the Muslim society, which is inevitably a huge number given the deplorable conditions of the Muslims in India. The madrasas have a high enrolment in the rural areas, since the availability of other educational facilities are hard to find in their vicinity. Another reason stems from the fact that the schools available at their disposal are mostly found in the Hindu dominated areas, and feelings of insecurity due to the communal clout further deepens the problem of social and economic exclusion. The modernisation of the madrasas are very imperative for the Muslim upliftment in India. There are certain other factors that are

imperative in understanding their plight. The education for girls in the Muslim population is very scarce, and they are usually married off at a young age, and the negative attitude towards the same makes up for a substantial reason for the backwardness. The negative attitude towards girl's education comes directly from the fact, that traditionally a girl leaving the confines of the house for higher education is deemed impure and therefore emancipation of the Muslim women becomes even more difficult because of this tight noosed attitude. In more lucky cases, even if the woman has a university education, it is very difficult to find a suitable and equally educated groom to marry. A committee set up by the prime minister of India in 2006 namely Sachar Committee, to gauge and understand the socio economic backwardness of the ethnic group. The findings of the committee were stark and the conditions of the Muslims in the modern India was found wanting. According to the Sachar committee, the Muslims dwellings are deprived of water, sanitation facilities, proper infrastructure, sewage and other social facilities. They are mostly caught up in poor economic and filthy surrounding thus impeding their developments. All the factors discussed above corroborate further our claim that urgent reforms need to be made for the upliftment of this section of the society. A more educated Muslim youth with better living standard would appropriate a more socially harmonised society free from the clutches of poverty and would also be able to invoke a more systematic discourse for elevating the position of the Muslims in India would like to provide a detailed numerical evidences for further deepening my claim. The table shown below gives us a clear picture about the education levels of the deprived Muslim population. This table also shows us the amount of work that needs to be done for an egalitarian society free from discrimination. Education is the main driver of development for any set of societies. They would not only take them out of their miserable situation, but would also be able to rid themselves off their insecurities that stem from the communal frictions. (Tasneem Shazli, Sana Asma, 2015)

Table: Percentage distribution of Muslim population, Muslim enrolment, Muslim girl's enrolment in India (2011-2013)

State/UT	Percentage of Muslim Population Census 2011	Percentage of Muslim Enrolment in 2010-11	Percentage of Muslim Enrolment in 2011-12	Percentage of Muslim Enrolment in 2012-13	% Girls Enrolment 2010-11	% Girls Enrolment 2011-12	% Girls Enrolment 2012-13
A & N Islands	8.22	7.86	8.09	8.64	49.72	49.98	50.05
Andhra Pradesh	9.17	9.69	10.07	10.33	49.86	50.23	50.03
Arunachal Pradesh	1.88	0.38	0.37	0.68	47.54	43.63	47.57
Assam	30.92	40.29	40.21	40.00	50.11	50.17	49.97
Bihar	16.53	14.38	15.20	15.06	49.50	49.84	50.88
Chandigarh	3.95	5.18	5.08	3.18	48.15	47.75	48.02
Chhattisgarh	1.97	1.27	1.37	1.45	47.75	48.32	47.99
Dadra & Nagar Haveli	2.96	2.86	3.23	3.38	48.82	46.58	45.14
Daman & Diu	7.76	9.20	9.52	9.90	47.25	47.18	45.43
Delhi	11.72	15.74	13.24	16.06	49.50	49.87	48.82
Goa	6.84	9.81	9.48	9.75	47.13	43.14	48.41
Gujarat	9.06	8.58	8.57	8.70	47.72	48.12	48.35
Haryana	5.78	8.65	9.82	10.87	43.59	44.97	48.46
Himachal Pradesh	1.97	1.68	1.82	1.73	46.38	46.68	47.67
Jammu & Kashmir	66.97	67.54	68.47	67.38	48.18	48.11	48.18
Jharkhand	13.85	13.62	14.49	13.83	49.44	49.60	49.65
Karnataka	12.23	15.32	15.95	15.93	49.36	49.01	48.83
Kerala	24.70	31.67	31.29	32.04	49.18	49.27	49.01
Lakshadweep	95.47	89.10	99.38	97.70	48.73	48.83	49.15
Madhya Pradesh	6.37	4.64	4.96	5.41	50.64	49.99	48.30
Maharashtra	10.60	12.83	13.59	13.67	48.79	48.80	48.90
Manipur	8.81	7.65	8.97	9.33	50.81	50.23	50.75
Meghalaya	4.28	3.27	3.51	2.27	50.45	48.99	51.16
Mizoram	1.14	0.21	0.42	0.16	40.95	41.90	45.13
Nagaland	1.76	0.64	0.93	0.94	43.29	43.67	44.28
Odisha	2.07	1.59	1.47	1.92	49.41	48.66	48.47
Puducherry	6.09	7.54	7.63	1.41	48.99	47.28	49.67
Punjab	1.57	1.44	1.59	1.71	45.75	45.27	46.12
Rajasthan	8.47	7.29	8.43	9.24	46.00	47.00	46.81
Sikkim	1.42	0.87	1.26	1.38	40.74	44.44	44.96
Tamil Nadu	5.56	5.54	5.84	5.94	49.10	49.38	49.06
Tripura	7.95	9.76	11.85	12.94	49.46	49.13	48.74
Uttar Pradesh	18.50	10.43	10.18	14.14	48.18	48.03	48.58
Uttarakhand	11.92	17.07	17.59	16.05	47.02	47.12	47.08
West Bengal	25.25	31.67	32.22	32.33	49.89	50.24	50.04
All States	13.43	13.04	13.31	14.20	49.06	49.17	49.22

Source: DISE 2012-13: Flash Statistics

Source : (Tasneem Shazli, Sana Asma, 2015)

MUSLIMS AND LABOUR

Muslims in general have been found to be the poorest religious community in India when compared to all other religions that exist in India. As stated above Muslim population is highest minority population in India and second highest in the world. Being the poorest among all the ethnicities speaks volumes about their underdevelopment and unemployment in general. The participation of Muslims in more organized employment sector which require specific skills, attained by the participating in the educational system, is very low and needs an overhauling. The major reason for being the lowest participator in the employment picture in India as compared to other religions is the absence of Muslim women from the labour work force. These high levels mostly are the product of social exclusion and lack of skill development attained through education. The low levels of employment and social discrimination are also a result of marginal participation of Muslims in the political sphere. The political sphere is mostly occupied by the upper caste Hindus therefore posing a serious threat to their conditions. The low Muslim representation has been touted as one of the pioneering reasons for these deprivations. Muslims have the lowest working population ratios amongst all the other religious communities existent in India (Census ,2011).The Muslims figure the lowest with a figure of 32.6, as compared to Hindu, Christians and other religions(Abantika Ghosh,2016). Muslims are mostly concentrated into self-employment schemes which in direct correspondence to the family they are born into. For e.g.. Majority of the car mechanics in the urban India are Muslims, due to lack of opportunities for skill set development and also due to the hereditary family practices. The Muslim graduates also face social discrimination when it comes to attaining jobs, because sometimes the employers attach social stigma of them being Muslims. Let me illustrate it with one example, where a Muslim MBA graduate was denied a job in a Diamond trading company in Mumbai, only on the grounds of his Muslim ethnicity. A letter of rejection was sent to the Muslim candidate , stating that they do not employ any Muslim, as per company policies.(First Post , 2014).Social discrimination plays a pivotal role , in discouraging the Muslim youth to go for proper salaried regular jobs. Another case study of Ex-Mumbai Mill Workers further portrays the Muslim population's indulgence in the informal or the self-employed sectors. The majority of the Muslim workers in the mill, had taken up driving taxis post the textile industry closures. Muslims could not diversify their employment base, also due to the anti-Muslim pogroms run by the sectarian parties such as Shiv Sena and BJP in Mumbai, which discriminates Muslim on ground Hindu nationalism. The Muslim workers settled in jobs such as fruit selling, repairing, driving taxis, because they did not face any discrimination while

involving in such economic activities, since they considered lowly jobs and the incomes were meagre. (Sumeet Mhaskar, 2013). Let us take a look at the participation of Muslim as employee in both government and private sector.

The census figures are in line with the report of the Sachar Committee that was set up by the UPA government to assess the status of Indian Muslims. The committee had found that the government sector employs 23.7% Muslims while the private sector about 6.5%. The presence of Muslims had been found to be only 3% in the IAS, 1.8% in the IFS and 4% in the IPS. The community, the report found has a representation of only 4.5% in Indian Railways while 98.7% of them are positioned at lower levels. Their share in police constables is only 6%, in health 4.4%, in transport 6.5%. (Indian Express, 2016).

As we can see from the numerical figures above, the under representation of Muslims in all the formal sectors i.e. the salaried sector. Now let us look at the current state of Muslim and social discriminating they in face in the current socio-political landscape of India. I would like to illustrate that with the help of two examples. The social stigma and intolerance towards the Muslim by the Hindus also originates from the consumption of beef. As seen earlier cow is considered to be sacred animal in the Hindu traditions, but whereas the beef forms a major part of the dietary system of the Muslims. In India, the majority of the butchers are Muslim. The meat industry is one such sector, in my opinion which has the largest percentage of Muslims. The current beef ban policy, by the Hindu right Party currently at helm BJP, has severely dampened the meat industry and which directly affected the livelihoods of the Muslim. In a democratic such as India, which was built on secular grounds, and practice of one's religion can be done without hindrance, because the Indian constitution provides the space for it. But this Beef ban policy, has altered the fooding habits of communities and occupations, which is detrimental to the functioning of democracy itself. The cases of mob lynching in the name of cow protectionism, has posed serious dangers to the Muslim community. Since the beginning of 2017, there has been numerous cases of Muslim being killed by mobs in public spaces on grounds of consuming beef. In some of the cases even though the meat in question wasn't found to be beef, but individuals still killed or beaten up on allegedly on suspicious grounds. Such cases have become an everyday routine, which has severely put the Muslim a great danger leading to rising fear and insecurities. The current Hindu nationalist regime is widening the communal gap by employing tactics of incrimination and aggravating the situation even further.

BUDDHISTS

The question of marginalization has very strict correlation with the residing religious diversity in any state. Marginalization dictates the people to live on the fringes of the economic mainstream as well social mainstream and deprivations are the main catalyst. The religious rhetoric and debates have always been intriguing narrative in the Indian political discourse. From here on, we would look into the architectures and structural frameworks of Buddhism in the modern India. Buddhism is a declining religion in India, but the numbers have been revived by the religious conversions from Hinduism to Buddhism. The philosophy entailing Buddhism, is one of egalitarianism where there are no social hierarchies, dividing society on the grounds of labour. Buddhism talks about supreme emancipation of the human mind from all the vices, and treat everyone with the same compassion and keep everybody at the same pedestal. The idea of religion in Buddhism is to question the existing order for seeking the greater truth to achieve nirvana, and leave the cycle of rebirth. In my opinion, Buddhism is very contradictory to Hinduism, because of its birth. Siddhartha the prince was originally a Kshatriya, who broke away from the confines of luxury and developed an order entrenched in inequality. The most contradictory element in this entire episode is, that an upper caste individual who, is supposed to preserve the caste order, actually rebelliously broke away and created an egalitarian framework of the society. Buddhism was based on noble truths which are as follows: the world is full of suffering; suffering was caused by human desires; renunciation of desires is path to nirvana that is liberation from the cycle of rebirth; nirvana can be achieved by following the *Eight Fold Path*. The Eightfold paths were essentially eight principle action items were: right views, resolve, speech, conduct, livelihood, effort, recollection and meditation (Thapar, 2003). The religious discourse was more of the world views that Buddha had and not by an divine deity or something metaphysical. The tenets of the religion were more based out of causality and logical analysis of the world that surrounds us. The concept of Karma finds a place in the analects in Buddhism but with a different connotation and a rhetoric. The good karma is to follow the eight fold paths to ensure a better life rather than the brahmanical caste system, which dictates the existence of the society based in the hierarchical segregations of the people and associated duties. This provides us with the grounds to discuss and analyse the systematic discriminations of the Buddhists due to the underlying conflicting ideologies. Now, after underlying the philosophical dichotomy, would press ahead see the revolutionised conflict that was entwined in socio political economic discrimination will discuss about the prejudices born out of the intersection of these two religions due to conversions. Buddhism has always attracted, people imaginations

with their set of ideals especially the marginalized people from Hinduism due to the oppressive caste order.

Dr. Bhimrao Ambedkar the architect of the Indian constitution, championed the cause of Dalit exploitation. He himself was Dalit and had to face discrimination at each and every level of his life, despite his educational credentials that were extraordinary. He was a staunch believer in the egalitarian frameworks of a society, which were absent from the Indian scene and Hinduism itself was oppressive in nature due to caste divisiveness. He not only wanted independence of India, but also from the clutches of the Hindu upper caste. He had philosophical differences with Mahatma Gandhi on the grounds of religion and treatment of the people under its architectures. Gandhi named the Dalit as the "Harijan" which meant children of God and tried to bring them into the Indian socio-political landscape of India. But Dr. Ambedkar professed that the just renaming or treating them separately than before, will uproot the intrinsically existing caste system. He proposed revolutionary ideas, which would have necessitated a radical change in the system, abolishing the caste system, because he thought independence attained from the British is not freedom for the people of India since rule would be passed into the hands of Hindu upper caste from the British clutches and the scene for the Dalit wouldn't improve. Gandhi's religious dictums soaked into the Hindu tradition created an ideological difference stand between the two most senior statesmen of India former proposing a stance of upliftment within the frameworks of the Hindu religion and the other professing more radical and revolutionary ideas of changing and bringing down the oppressive walls of caste system which had discriminated them for centuries. The Ambedkar and Gandhi debate opened the grounds for further discussions and movements in the contemporary India. Post-independence, Dr. Ambedkar vociferously started voicing concerns over the existence of caste barriers in independent India. He was made the architect of the constitution, and with this concerted and sustained efforts, he was able to put the prohibition of the caste system into the constitution and made it into the law. Dr. Ambedkar was constantly searching for the answers to rid the society of these caste barriers, but the caste system had deep roots in the Indian society. Thus he started exploring other religious structures and discourses. He found the most profound solution in the form of Buddhism, which is one of the most egalitarian religions based on logical analysis of the society, without any societal hierarchies. In the year 1955, Dr. Ambedkar converted into Buddhists along with half a million Dalits, one of the major events that defined the caste based politics and discrimination in India. The Dalit converted to Buddhists in order to achieve the status of equality both in terms of economics and identity, the latter was more on grounds

of respect that eluded them before in Hinduism. But as you would see , Buddhist Dalit were still a member of the society which had identities deeply rooted in Hinduism , therefore segregation would still be inherent, because changing religious proclivities doesn't wipe out their historical lineages. SO therefore discrimination can be seen even today in wake of conversions. The state of Maharashtra had the maximum percentage of converted Buddhists, still carrying on their daily jobs as manual scavenging. The situation in the urban areas has definitely turned the better way, with more opportunities coming there, but in the rural sector were still stuck in oppression, owing to the high caste atrocities by the upper caste Hindus with the support of state functionaries such as the Police. The landlessness of the Buddhists in the rural areas force them to be part of the bonded labour system and hence we can conclude from this, that discrimination is quite evident and apparent. The low representation in political sphere, compounds the situation even further. According to the census of India 2011, Buddhists are 0.8% of the Indian population.

Minority Representation in Legislature:

The representation score is the difference between a minority's proportion in a country's legislature and its proportion in that population. A negative score implies the under-representation of that minority in the legislature (in percentage points)



Source: (Livemint, 2014)

From the table we can see the under representation in the legislature, which in a democratic country such as India, is a clear signal of marginalization. This further dims their chances to fight for their rights. In some states, the conversion are met with violent reactions from the upper caste. Let us look at an example of state Gujarat that previously had Narendra Modi as its Chief Minister and who is currently the Prime Minister of India and a leader of the Hindu Right Wing Party BJP. Dalits were flogged in the town of Ulna for allegedly skinning a dead cow, so as we can see the presence of violence from the upper caste Hindus.

On the wake of violence the conversions are becoming even more widespread. (Religion News, 2016). Dr. Ambedkar who is considered to be the founder of Neo-Buddhists movement, is the messiah of these oppressed people and therefore statues can be seen across India. The garlanding of the statues of Dr. Ambedkar by the upper caste forces sparks disturbances in areas heavily inhabited by the Buddhist Dalit. In one such incident in Mumbai, where protest were made by the Buddhist Dalit against such an act of bigotry, was met by Police firings and eventually killing a few of them. So therefore we can see the marginalization of the Buddhist when it intersects with Hinduism through Dalit.

As analysed from above we can see an inherent conflict between the philosophical strands of Hinduism and Buddhism, one heavily dictated by a divine authority and other invokes the ethos of reasoning and analysing the life by oneself rather than the dependence on a supreme being. The one talks about an equal society and liberation through self-realization whereas the other is cemented in the ideologies of a stratified society and the vicious cycle of birth and rebirth. The second conflict stems from the divorced philosophical discourses of Gandhi and Ambedkar. One wanted to find a solution within Hinduism and the latter sought for an alternative system from the outside. The political under representation is a major cause for concern, since the voices of the oppressed find no ears.

Thus from the analysis of above three religions we could determine that religious diversity in country as populous as India clearly signals out a case for marginalization's and discriminations. I can just add a note that the other religions which were not part of our analysis, also suffer the same fate such as Christianity, Sikhism etc. In my opinion the marginalization and the discrimination of the minority religions are quite inherent in a country like India because the majority Hindu population accept and believe in a stratified society based on the grounds of caste., which is quite contrary to the other major religions prevalent India. Let's us look at the cases of Christianity, Muslims, Buddhists, Jains, Sikhs, all of these religions doesn't have the philosophy of a divided society based on inequality. Therefore in such a religious demographic, where one upholds the caste system and others preach egalitarianism, there will be an inherent conflict due to their underlying philosophies. In my opinion marginalization in India originates from the intersection of religions that are grounded in different philosophies.

HYPOTHESES -II

Energy has been the universal foundation of our lives and the earth itself. The energy apart from the electricity and transport systems is the building block of life. But the in the modern and the current world we are more consumed by the luxuries that the energy provides in the form of electricity, transport systems

and many other. Nowadays we cannot imagine our world without electrified heating or cooling systems and utilities from across the globe and especially in largely developed countries. Even agriculture and food production is heavily dependent on the energy we produce in the form of electricity. Agricultural products and food need logistical support to reach into our hands, which is again dependent on the energy, in the form of fuelling and powering the transport systems. Therefore, the dependence on energy in these forms has become more than essential for our existence. The fossil fuels are still an imperative component in producing energy across the globe. We have benefited a lot from their efficiencies over sustained period of time. Each country has its own integrated power plants, where electricity is produced by burning these fossil fuels. Coal has not only provided the means of electricity, but has also proven to be a very cheap source of production. But this only holds when not taking account for the environmental costs of burning fossil fuels. Crude oil has been the driver of the transport systems across the world, making it the most sought after fossil fuel. The higher combustion power of the oil, makes it an ideal fuel for consumption. But the heavy reliance on these (mainly imported) fossil fuels and interconnections of the energy industry has complicated the power sector. The overdependence on the non-renewable sources of energy has left little room for improvisations, which is mainly a shift towards the other greener source of energy such as solar, wind, tidal etc. The carbon dioxide (CO₂) emissions which occur while burning fossil fuels has led to an ensuing environmental problems, which can no longer be neglected. The burning of the fossil fuel has had a damaging effect on the ecological balances of our environment. The rising temperatures due to these greenhouse emissions gases (GHG) has taken a toll on our climate and consequentially has led to the climate change crisis and the effects can be seen in the form of depletion of ozone layer and rising sea levels, just to name a few. Therefore there is an urgent need to diversify our fuel base. 4

SOCIAL FACTORS

Green energy provides with a unique opportunity in a country like India, to cater to the problems of both social exclusion and environmental degradation. But in order to do so, we have to first look at the condition and factors that have led to the current state of pollution and environmental degradation India. India is one of the fastest growing economies in the world and especially for the last 25 years have seen unprecedented growth stimulus. We delve deeper into the factors, both social and economic that has caused this major upsurge in the pollution index, placing India at the third position of being the most pollution creator just behind US and China. The rapid industrializations which gave the economy necessary impetus and acceleration is also one of the pioneering reasons for this massive environmental degradation. The soaring

population of the country has heavily put a lot of pressures on the natural resources that are existent and over exploitation of the same, has had detrimental effects. The roaring population and the development under the garb of industrialization and privatization has increased the wealth inequality, which has had an effect on the overall effect on poverty. Poverty seriously affects pollution, even though it doesn't really look like a strong factors, but it has tremendous positive effects on the soaring pollution. Now let us engage in a discussion, briefly describing the factors and their role in aggravating the situation.

The role of population as we, see has put a lot of pressure on the available resources of the country. People are heavily dependent on the natural resources, such as river water and local fuels for cooking gases. Population has been a driver of economic progress and uncontrolled population growth severely curtails the development of the country, because it surpasses the balance between the natural resources and population it feeds. India almost accounts for 17% of the world's population on the 2.4 % of world land. The population pressures are massive , and impediments it poses in sustainable development in conjunction with environment are severe and needs immediate addressal. Population has telling effects on the environment stemming from consumption of resources and production of wastes which delimit the prosperity of the environment and also leads to biodiversity losses.

Now let us divert our attention towards the heavy urbanization, which has propelled the economic machinery of India. The growth of the urban areas with higher concentrations of population was the maxim of the economic growth. The widespread migrations of the people from the rural to urban areas owing to the lack of economic opportunity in the rural areas, has manifoldly increased the urban demographic size, posing problems in sustainable planning of the urban areas. The growing urban class was the instrumental wheel in introducing and strengthening the private sector, which usurped the new age of economic growth. The summation of all these factors have led to a huge migration to the urban areas and hence pressurizing the resources of the urban sector , leading to massive accumulation of poor families in the cities. *Population residing in urban areas in India, according to 1901 census, was 11.4 per cent. This count increased to 28.53 per cent according to 2001 census, and crossing 30 per cent as per 2011 census, standing at 31.16 per cent.* (Rajiv Chopra, 2016)The unrestrained growth in urban sector population has brought to large , a problem , where the cities unplanned growth of the cities has led to widening effects on the environment such as transport , availability of clean water , sewage problems and waste management.

Moving away from urbanization, I would like to switch focus on poverty. Poverty plays a dual role both affecting the cause and effects of environmental degradation. The majority of the population in the rural

sectors, do not have access to alternate and cleaner sources of energy. Let us illustrate by an example, for example the fuel majorly used for cooking in India, in the rural sectors, is either biomass fuel, wood or charcoal. The burning of these fuel sources not only produces detrimental health effects, but also plays an instrumental role in aggravating the situation of environmental degradation. Therefore the overt use of the natural resources are also the depleting the resources at hand , which on other hand also effects the poverty due to the depletion and unavailability of resources. One example that comes to my mind is the contamination of the river waters, which renders them useless and eventually ends up reducing the bio diversities too.

The land has been severely degraded over the last few decades. The underlying reasons being deforestation, climate change, harmful agricultural practices depleting the soil nutrients, over grazing. The pressure on the land due to the growing population has catapulted because of housing and fooding needs. The utility from the land during such pressures has to be maximised, but not by horizontal extensions rather by vertical extensions. The vertical extensions in the field of agricultures can be corroborated by the use of modern farming practices, such as use of the Hybrid seeds, extensive use of pesticides and fertilizers which gradually leads to the contamination and aridness of the land.

The most fundamental effects of pollution can be seen in the rise in the air pollution. The problem of air pollution and rising levels of particulate matter, has made the adoption of greener measures more than imperative in today's social and economic space. The quality of the air for breathing has fallen below the safety standards declared by the World health Organization (WHO).The example of Delhi, wherein we can see the detrimental effects of air pollution, during winters especially Delhi is mostly covered under Smog, hence hampering the social activities of everyday. The visibility in the road, is the minimum and people are advised to stay at home, because the air is not clean enough to breathe sometimes, leading to a rise in respiratory problems across the city. The situation is clumsy and dire, and reforms have to be made to cater to this insinuating problem.

The man made environmental degradation activities such as deforestation, global warming, pollution, population, and excessive use of fossil fuels have depleted our biodiversity and altered this landscape for their own benefits.

Global warming caused due to excessive vehicular and industrial emissions has caused negative impact on the ozone layer, which protects us from the ultra violet rays of the sun. The carbon monoxide and CFCs emissions directly react with the ozone layers leading to its depletion. In this way, the over use of natural

resources and altering ecological landscape, has seriously shown us the certainty pertaining the safe and healthy existence of our future generations.

The last and major concern, that puts implementation of green energy at the highest pedestal, is the rising health hazards, which is directly a product of the rising pollutions. The human civilization is finally realizing the potential disaster in store for the human existence on this planet, if restoration and protection of the environment is not catered to. The rising pollution has created lot of detrimental effects on the health stemming from the impurity of the air leading to various serious heart and respiratory problems.

We have seen enough reasons, arguments and evidences of how environment degradation is caused and the detrimental effects of the same. Therefore in the modern world, existence and the survival of our species in this planet is directly dependent on the measures, we take to conserve and preserve our beautiful planet to its old grandeur.

We have seen social factors that have the necessitated the urgency for the implementation and transition towards green energy. But now, we would look into the economic incentives, it provides that further strengthens its claim for a transition. The ratifying of the Paris Climate deal by India was huge step forward towards sustainable development, but in order to reap the benefits out of it, we have to analyse the positives it poses for the society both socially and economically. The implementation of Green energy and its ancillary frameworks will give us a big opportunity for the rural sector to progress. The sites of the Green energy projects will mostly be concentrated in the rural sector, owing to the availability of the land for the projects. This provides a huge fertile ground for rural development. Now to understand this strand further, let us look into a case study that portrays evidences and solutions to the archaic problems of rural development. The case study in analysed, deals with the rural development of Bangladesh, which has similar social, economic and physical terrains.

CASE STUDY: BANGLADESH

The model proposed for Bangladesh emphasizes the role of renewable energy deployment as an income generator for the rural sector which is more equitable in nature, than just providing. This gathers more acceptability for the projects and this model provides an economic source for the rural landless peasants with the help of cooperatives and availability of financial resources from the banks or other financial institutions. The demographic landscape of Bangladesh is pretty much similar to that of India. It is a predominantly agricultural society, where 36% of the total GDP is the result agriculture, and the

population it employs is almost about 65% and 85% of the people are mostly found in the rural areas. The situation of income inequality is pretty much the same, with the wealthy landowners owning the majority of the lands, and the poor households, mostly work on their farms as daily labourers, therefore inherently are caught up in the cycles of debt. Thus the author classifies them as the deficit households and are consequentially led into the vicissitudes of money lending. The conditions of the people living under the clutches of debt and poverty are deprived of basic facilities such as the lighting and proper fuels for cooking. Therefore the author presents a case with the example of the biogas fuel. The model proposes sustainable solution in empowering and uplifting the positions of the landless and marginalized peasants with economic opportunities and sustainable energy sources. The implementation and the creation of the sustainable renewable technology models for rural development mainly encompass three major criteria: meeting the basic needs; Decentralization and a more cooperative approach; appropriate technologies must be put to use. All these measure must be integrated in order to achieve equity of some measures in the interconnected areas of agriculture, education, infrastructure and socio political arenas. The model provides a unique framework, where decentralization and rural upliftment is facilitated by a systematic network of ties between the micro credit institutions such as the Grameen Bank and other cooperative associations. The author says that a Village Organization (VO) should be made which comprise of the peasants landless and marginalized in the conjunction with an External Agency which is composed of university students, NGO and government officials who well versed with the nuances of rural developments and its technologies, therefore providing the necessary educational trainings and management knowledge for the successful realization. The VO takes up loan from the banks or organizations such as the Grameen Shakti (sister organization of Grameen Bank based out of micro credit principles) for the construction of project. The VO requires its members of the village to participate in the functionings of the plant majorly Bio-gas plant. They would be asked to participate based on their willingness to provide animal wastes and cow dungs and they would be recompensed with fertilisers made out of those wastes. If the External Agency sees that the raw materials required for the plant is insufficient, then it intervenes and facilitates the villagers with micro credit loans, in order to buy the animals required. The bank or the financial institutions assess the progress of the Village Organization and provide them loans accordingly and ownership of the plant remains with the bank, till the amount is repaid and post the repayment, the village organization takes up the ownership of the system. The money is generated from the energy use by the member of the village. This model not only provides with an equitable and rural

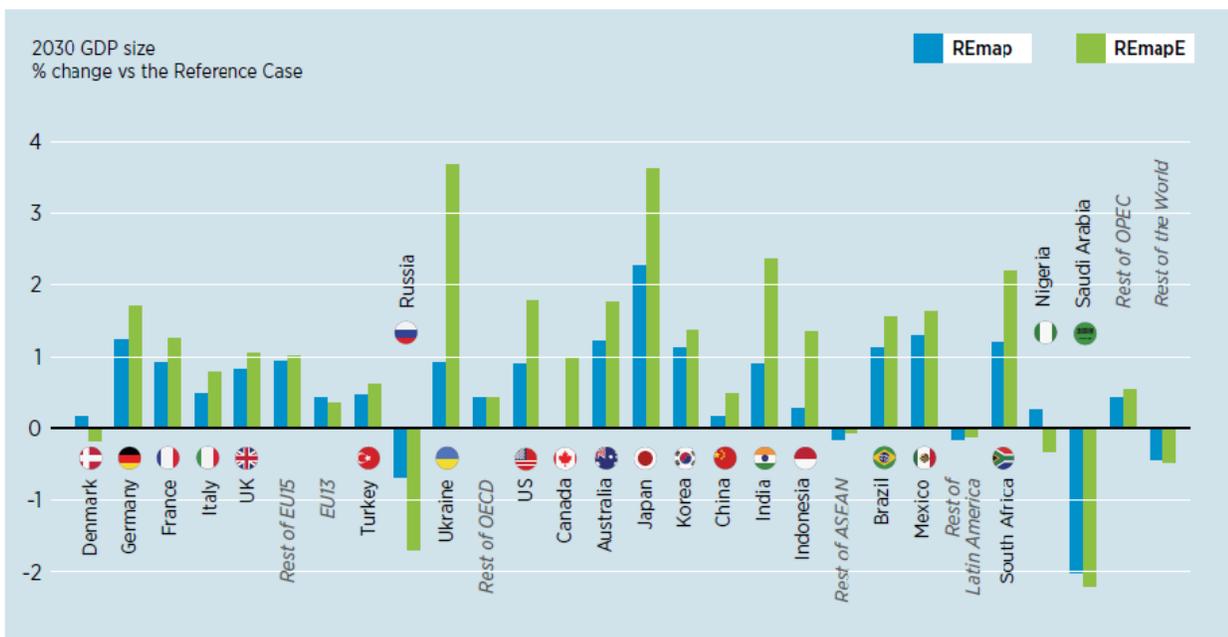
solution but involves the participation of the members of the village which eventually ends up in diversifying their skill and income base. The External Agency moves onto the next village on the successful running of the system and the village organization would be well versed with the intricacies of rural project management and the technologies involved, leading to an equitable and sustainable solution. A concluding remark from the case studies can be made that talks about implementation of renewable technologies can quantify into rural development.

ECONOMIC FACTORS

We surge ahead to reinforce our claim that Green Energy can reap economic dividends for a country by enumerating the economic advantages of Green energy. The parameters under discussion in this analysis would majorly the economic factors of GDP, Welfare and Job creations induced by this transitioning energy sector. The forecasting provided in the study deeply corroborate our claims that green energy implementation can be viewed as stimulus for positive ripple effects in the economy, since the energy sector forms the core of any economy because of the creation of jobs in the system and the ripple effects of the energy sector is visible in all the other sectors, since energy is central to any human activity on earth driving the mechanisms of economics.

Firstly let us try to decipher the parameter of GDP, which is essential in identifying the economic health of a nation.

Figure 3: GDP impacts (2030 GDP size, % change vs the Reference Case)⁸



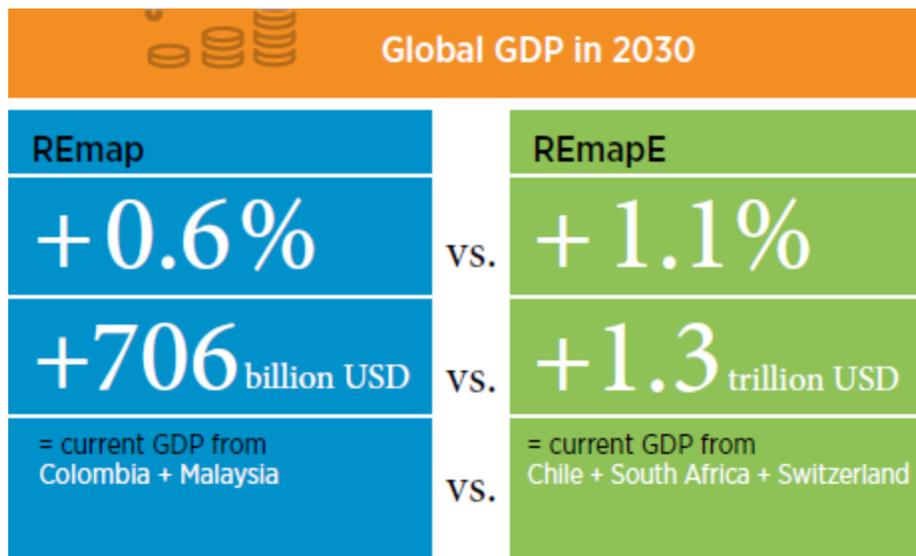
Source : (IRENA, 2016)

From the table above we can see that the rising investments in the renewable technologies are directly effecting the economic health of the nation. Therefore to understand the above two parameters, a slight explanation would be in order to analyse the results more concretely.

The REmap case: *the global share of renewables doubles by 2030 compared to 2010, reaching 36% in total final energy consumption. The global doubling does not imply a doubling for each country. (IRENA,2016)*

The REmap Electrification case (REmapE): *the global share of renewables also doubles by 2030 but greater emphasis is placed on electrification of heating and transport, requiring a greater deployment of renewables for power generation. For instance, electric mobility is more widely adopted instead of biofuels for cars. More power generation based on renewables is needed to meet the additional electricity demand while doubling the renewable energy share. (IRENA, 2016)*

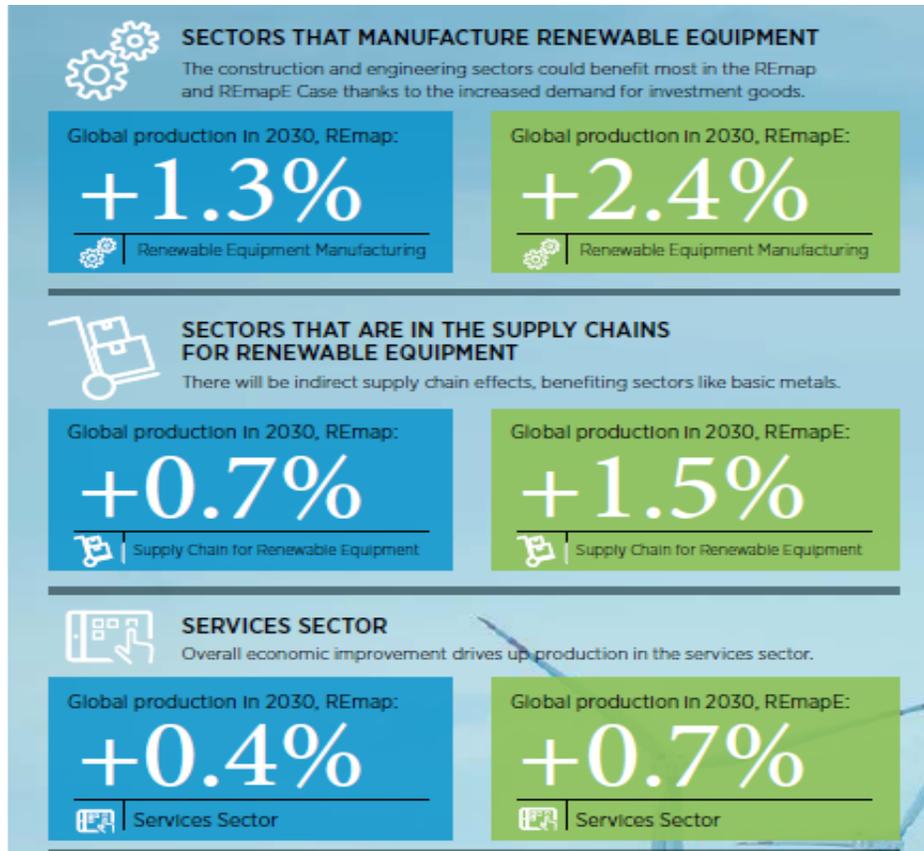
Therefore from the forecasting provided above we can see positive correlation between the GDP on the country and the increased investment into the renewable energy sector. But from the figures, we can also see negative effects on the countries who are heavily dependent on the export of fossil fuels. Thus we can assume that a crowding out effect can be seen that pushes the GDP estimate so the exporting countries slightly into negative, But we can see that the increasing effects of investment in renewable sectors would eventually see a positive rise in the GDP, with its effect on the other industries that needs to run in parallel with the renewable energy divisions. Therefore we can positive ripple effects into the economy with doubling shares of renewable energy investments.



Source : (IRENA, 2016)

Therefore we can see the magnitude of difference in two references cases from our analysis based on the *investment multiplier* which gives us the necessary numbers in corroborating our claim, that green energy can provide huge impetus and a stimulus for the economy. As you can see from the figures if we go for a more comprehensive green energy strategies as visible under the REmapE section, which entails electrification and electrified transporting systems facilitate greater growth in the GDP. The numbers portrayed above gives us a good understanding of the impact, it has on the GDP which +1.1% amounting to +1.3 trillion USD is roughly similar to the GDPs of Chile, South Africa and Switzerland combined. The REmapE also shows a significant impact on India's economy that is propelled by 2.4%, which gives them significant impetus for driving their economy and would also garner wider acceptance for the same from the population. *In a nutshell we can say that to drive the numbers forward, the investment from the private sector has to be large enough in conjunction with the government spending and therefore policies should be made favourable for greater private investments leading to further creation of Jobs. This investment multiplier effect can also boost the government spending by gathering tax revenues, which could be further utilised for welfare activities. We will further look into the positive effects on other service industries which sums up the benefits induced by increasing the renewable energy mix.*

Sectoral Impacts in the two cases:



Source: (IRENA, 2016)

The ripple effects of investments made into the renewable Energy technologies can be seen in other sectors further strengthening our claim for an overall positive impact on the economy of a country. So finally we can see that the higher investment in any sector has positive effects on the GDP.

Now let us focus on the parameter of welfare and try to see the effects of the rise in investment in Green energy sector. The study of welfare will be undertaken under the sub categories of dimensions that tells us about the consumption and the investment patterns in conjunction with the GDP rise, social factors which deals with the human capital under the aegis of education and health and environmental factors that is basically the greenhouse emissions. Now GDP as widely debated around the world is not true reflection of the welfare situations of a country. Hence HDI is widely accepted as the measure of the welfare in conjunction with the economic growth.

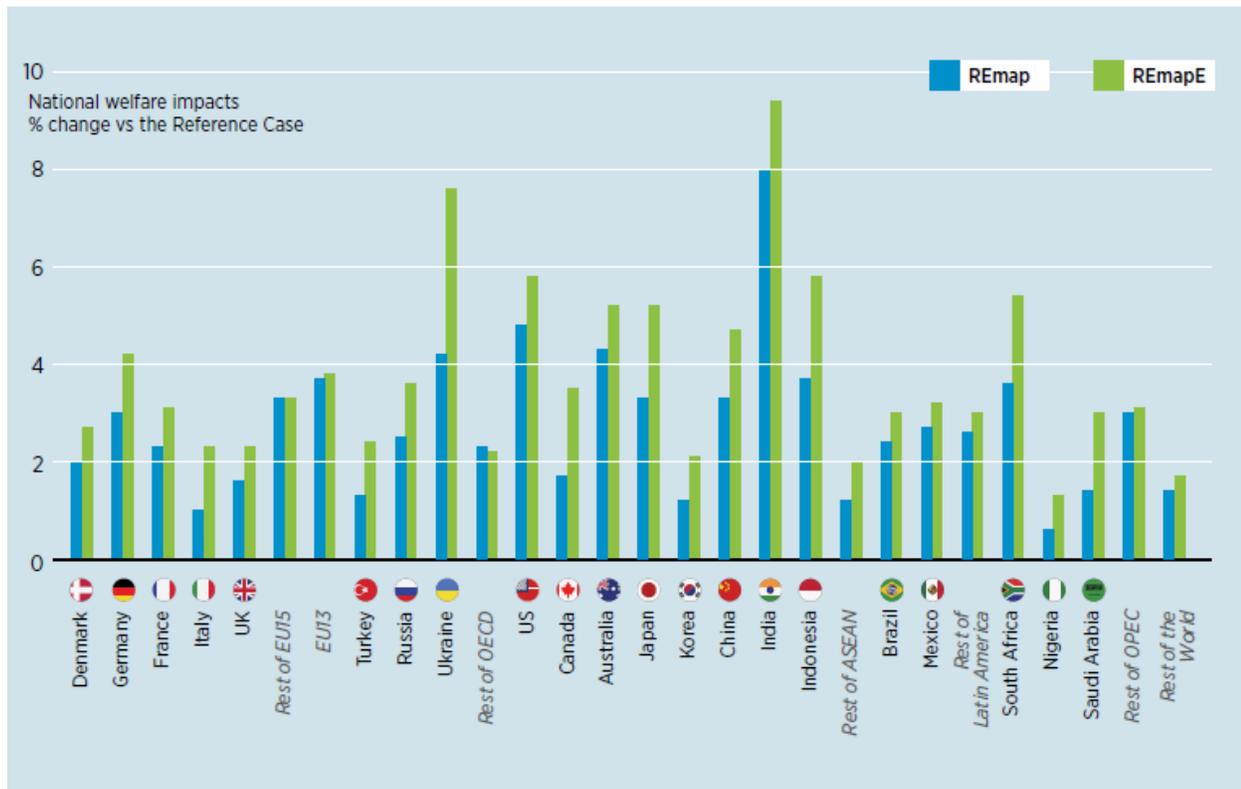
Impact on welfare in main cases:

	Weighting	REmap (main case)	REmap (with full crowding out)	REmapE (main case)	REmapE (with full crowding out)
Economic dimension					
 Consumption + Investment	1/3	0.7	0.0	1.2	-0.2
Social dimension					
 Employment	1/6	0.1	-0.1	0.2	-0.2
 Health and education	1/6	1.8	1.5	2.1	1.4
Environmental dimension					
 Greenhouse gas emissions ^{2B}	(-) 1/6	-11.2	-11.2	-15.7	-15.7
 Material consumption	(-) 1/6	-1.6	-1.7	-1.9	-2.2
Total welfare impact		2.7	2.4	3.7	3.1

Source: (IRENA, 2016)

As we can see from the table above that each dimensions is accorded the same weightage of one third. From all the above factors taken into consideration, we can see that welfare parameter which is the summation of all the factors has seen a significant rise owing to greater investments in the green energy sector. The negative correlation typically portrays the case of crowding out effect which is in reference to the fossil fuel exporting countries. The maximum welfare stem from the environmental impacts, which sees a substantial increase on the welfare index. The potions of the health and education have higher number after the environmental impacts which shows us that Investment in Green Energy has direct impact on the health education of a country. So the conclusion we can draw is that Remap has welfare index of 2.7% parallel to the rise of GDP by 0.6% and REmapE sees a jump of 3.7% in parallel to the rise of GDP by 1.1%.

National welfare impacts (% difference from the Reference Case)



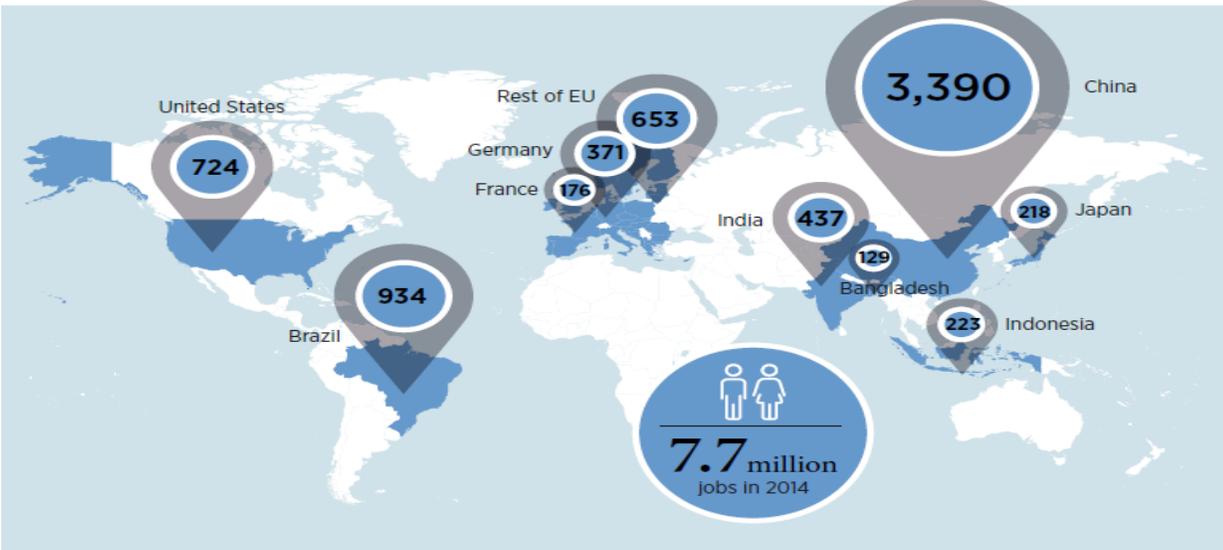
Source: (IRENA, 2016)

From the above table, we can claim that the analyses has far wider positive welfare impacts on the economies of the country. We are pre dominantly interested with the case of India that shows greater potential positive impacts from the implementation. The positive rise in the welfare quotient can be attributed to huge reductions of greenhouses gases as compared to current conditions of the air pollution in the country, which are highly detrimental to the welfare index. Another reason that adds to the rising welfare index of India from the analysis, is reduction of health hazards stemming from the substantial reduction in the greenhouse gas emissions. If we look closely at the data, economic development invoked by this green revolution is irrespective of the current economic health of the country and thus we can conclude that, even the developing nations can see further growth both on grounds of economic and welfare by accepting the green energy.

The third parameters for analysis is the most crucial one, in my opinion, which quantifies the extent of job creation in the economy due to this Green stimulus. Given the numbers viewed in our analysis above, we can assume a positive correlation between the green stimulus and the labour market. Job creation has been

essential framework wherein all the welfare and GDP activities merge since job creation not only increase the spending capacity of the individual and better economic scenario for a country but it also restores social cohesion. Job creation also engages into skill development, women emancipation and social inclusion and thus it is one of the main policy frameworks that any and every government is concerned with. Now let me take you deeper into analysis, of how green energy investment can lead to a lot of job opportunities in the future. First let us look at the current trend in the energy job market due to the appearance of the green energy.

Renewable energy employment in selected countries as of 2014 (thousand jobs)



Source: (IRENA, 2016)

As we can see from the above figure that China at this moment leads the countries with respect to employment generated due to the Green energy sector. We have seen significant numbers of jobs available due to the Green phenomenon. China has 3.4 million jobs which are a direct and indirect effects of the green energy implementation. The substantial rise in the manufacturing units required to build the equipment has contributed tremendously as well. The manufacturing jobs have seen a shift from the European and American market to the Asian market therefore lending them greater credibility in accepting the green stimulus. Now moving away from the current state of things, let’s unravel new numbers corroborating to the job creations for 2030 as done throughout our analysis.

Estimated employment in the renewable energy sector (million jobs)



Source: (IRENA, 2016)

All the parameters of our detailed analysis further embraces our claim about the inflationary phenomenon surrounding the question of job creation in line with green energy implementation. Doubling the share of investment has direct effects on the job creations. If we take up the more comprehensive approach displayed by the parameter REmapE , the jobs created by the same is 24.4 million which is much more than REmap which states 22.9. But at the current rate of investment i.e. the reference, the number hovers around the 13.5 mark. The numbers in itself are self-explanatory in understanding the positive effects on the job market. This figure shows us the global growth in the jobs that the frameworks of green energy encompasses. Further breaking down our analysis on a country level, lends our study additional factual support regarding the Green Stimulus.

Jobs in renewable energy in 2030 by country (million jobs)

	Reference Case	REmap Case	REmapE
 China	3.5	5.9	5.8
 India	1.5	3.5	3.8
 Brazil	1.1	2.2	1.4
 United States	0.4	1.4	1.1
 Indonesia	0.2	1.3	0.5
 Japan	0.5	1.1	1.3
 Russia	0.6	1.1	0.7
 Mexico	0.1	0.3	0.3
 Germany	0.2	0.3	0.3
<i>Rest of the World</i>	5.4	7.3	7.5
 World total	13.5	24.4	22.9

Source: (IRENA, 2016)

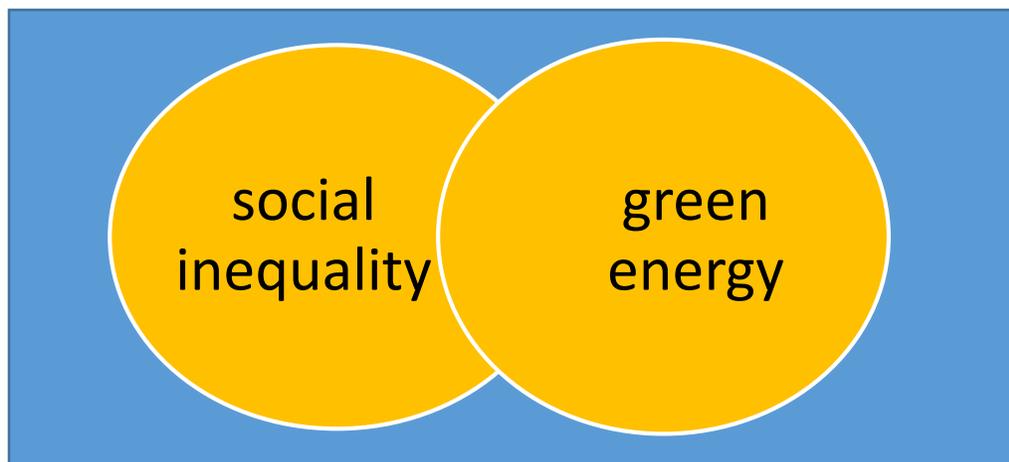
In this case we see the overall numbers are less in the case of REmapE than REmap owing to the fact that the jobs lost in the transitioning economy plays an instrumental role in bringing the number down. The numbers are lower also due to the labour intensive regimes in the sectors of Bioenergy. The numbers are higher in the case of Japan, India owing to the larger installations of the renewable technologies. According to the figures India would see a substantial growth in the numbers of jobs created due to Green Energy.

So from the facts figures shown above, we can see a tremendous potential in transitioning and increasing investments in Green Energy. In my opinion, the move towards the green energy can summarise by three factors: 1) It will provide us with a greater energy independence, since the renewable resources are

abundant in nature as compared to the fossil fuels that are exhaustive in nature.2) The benefits witnessed from the reduction of Greenhouse Gas emissions are undeniably concrete.3) We saw the numerous positive economic benefits it brings to the table. So therefore in our analysis , I have provided concrete observations , forecasts and numbers to strengthen the potential in the Green Energy that necessitated positive impacts on both social and economic dimensions of human existence. Thus by displaying and proving the claim, let us go further and analyse, the overlapping nature of green energy and social inequality in India.

HYPOTHESES III

After exploring the strands of social inequality and Green energy, now we focus our attention towards the intersection of the two spheres which has the potential to provide us with a narrative that can lay the grounds for inclusive development of the society. In order to do so, I will bring in the philosophical concepts of Amartya Sen’s Equality of condition and Michael Walzers Complex equality and try to portray, how one leads to the other. Using these theoretical frameworks, I will try to decipher a theory that can make the intersection between green energy and social inequality a reality.



Venn diagram: Depicting the area of intersection, where our catharsis lies.

The area outside the circle is the Indian Demographic.

In the last twenty five years, India has seen double digit growth economically, which has built a larger middle class base owing to the service industry, but the growth dint percolate down hence giving rise to social inequality. These double digit growth owes a lot to industrialization, and therefore detrimental effects to the nature and ecological balances can be seen. Thus the implementation of green measures has become even more imperative. From the above Venn diagram we can see that the green sphere can

penetrate the circle of social inequality due to the need for labour that can espoused from our study in the previous section of these papers.

Indian society is one of the pioneering example of a communitarian society because of its religious diversity and the family systems which are deeply entrenched in the collective spirit. To give a brief about the collectivist visions of the society, understanding the religious freedoms for diverse religious practices and their family rules of existence is evident in Indian and its constitution. The communitarian frameworks emphasizes the role of the individual in the community. The identity of the individual stems from the society he or she comes from. Communitarianism is essentially a framework of community existing in a social contract to achieve the common social good. The role of the individual is to contribute towards the community for its betterment and successful functioning. Under the aegis of communitarianism, there can be seen inherent inequalities in the society owing to the religious dictates and the historical discourses as seen in the section of social inequality above. India has one of the largest democracies in the world owing to its huge population. But the democratic practices in Asia is different that the ideologies of the west. Democracy in the ideal situation should be devoid of any religious sentiments since it works on the rationality of choice of an individual, but in the Indian landscape democracy is heavily motivated by the religion. Democracy in India is actually a concoction of individualism and communitarianism, hence giving it a different flavour altogether.

Now in the modern world of GDP, where economic appreciations form the core of development has fallen under heavy criticism because of the absence of the conditions of the people living in the society. GDP doesn't talk about the overall welfare of the people rather it is the measure of the economic health of a nation. Therefore it is very critical to understand, that GDP in a country like India doesn't really give us the clearer picture of the people living in it, due to inherent inequalities. So in search of an all-encompassing measure , that not only reports the economic health of the nation but also talks about the socio-economic condition of the people residing in it, we look into the architectures of Capability Approach put forth by the world renowned welfare economist and Nobel Laureate Amartya Sen.

Equality of What? Is the central issue of a philosophical discourse dealing with welfare economics? There have been debates on Equality of condition and Equality of opportunity. Let us take an example of a race, where everybody has an equal opportunity to participate. Even though it looks egalitarian in nature, but there are fundamental issues in its implementation since there may arise a situation, wherein the participation of an individual 'X' is marred by a physical disability. Therefore his chances of maximising

the outcome by participation will be hampered as compared to other participants 'Y' without disabilities. This will always give discretionary power to ones without disabilities. Thus to quell this dichotomous situation, we need to provide 'X' with the necessary conditions to nullify his disability to an extent and therefore the necessity of providing an egalitarian frame work is of imperative importance. Sen had used the metaphor of a cake in discussing the inherent issues of utilitarian concepts of equality which is based on profit maximising capabilities of individuals and sum of the marginal utilities always constant. To go further with criticism, I would like to quote another example which would amplify more the problems with equality of opportunity. Say there are two individuals A and B and both of them are given hundred dollars where A is an educated individual and B with not much educational credentials. Both the individuals have different profit maximising capabilities and under this umbrella, A maximises his hundred dollars way better than B and this difference mostly occurs due to the choices of investments they make. The investment choice stems from the exposure to education because A had better mechanisms in place with a sense of positive liberty that maximised his profit. Hence as we can see from the example the provision of hundred dollars did not quantify into equality because of the inherent differences in their conditions i.e. the equality of outcome could not reached. This opens up a debate, whether human beings should be considered as means to an end or ends themselves. Sen proposes the idea of development as a capability expansions which suggests that the human being should be treated as ends and not means to an end. The ends refer to the wellbeing of the humans and they should not be treated as means to an end that had a direct correlation to the GDP measures. The capability approach primarily describes development as richness of the human life. It dictates that the evaluation of development should be done on the basis of quality of life of the human society that further entails a structure which describes evaluation in two set forms capabilities and functioning's of the human being. Capability is the means to attain functioning's and functioning's is deemed to be the doings and beings of humans. This outlook completely changes the social interactions in the society because earlier economic health of a nation was completely defined by the GDP which didn't take into account the well beings of the citizens and this approach categorically talks about the quality of human life is the pedestal for development. To elaborate further on the approach, Sen notes that if life is seen as a set of 'doings and beings' that are valuable to oneself, then the mode of assessing the quality of life takes a form of evaluating those functioning and the capability to function (Sen, 1989). Let me dig deeper into the notations of functioning which basically assessed as the beings and doings. We will see how functioning is different from the capability. There is apparent difference but both

of them work in perfect conjunction to evaluate development. Functioning can be directly associated to the human activities that he or she can achieve as a state. Capabilities are the intrinsically available freedoms at the disposal of their disposal to achieve the functioning's. The doings and beings can have different spatial connotations. If we take up being , which is quite self-explanatory in itself , for e.g.: nourished ,undernourished and educated and uneducated etc., as we can see this depicts the state of the human being which has direct effect on the freedom of an individual. Whereas doings on the other hand refers to the discourse of achievement, which can be in any form. Let's us look into an examples that clarify the discourse of doings that can be travelling, voting in an election, political participation etc., these acts can corroborate to achievements. Now the capability function defines the abilities of the individual to attain the above states. For ex : let us take the example of better nourishment , we can say that the individual has the capability to keep himself nourished , due to the availability of maybe economic resources. Secondly doings are also are resultant of the capabilities that the individual inherits, for e.g. : Capability to travel can be dependent on the availability of a bike. According to Sen, the capabilities are a set of opportunities that are at the disposal of the individual and can be covert into a desired outcome. The capabilities can be conceptualized as freedom, justice and development. The relevancy of the idea can be seen its basic tenets which say that the more importance should be accorded to the set of functioning's available to you rather than the opportunities because the functioning are basically the end results because they are the ends in themselves. Therefore the claim that ends rather means to an end, perfectly fits the mould since every individual differs in his or her ability to convert means into valuable opportunities (capabilities) or outcome (functioning). (Sen,1992).The major contribution in the discourse of the Capabilities Approach is the conversion factor , which talks about how an individual can convert an available resource or opportunity into functioning. For ex, again turning back to the example of traveling where we can see that an individual functioning in the form of travelling can be realized by walking as well, but if the individual can have a bike that expedites his travelling or makes it faster. Thus we can see that the capability as a resource in the form of bike really smoothens his travelling or can transform his functioning of travelling. The relation between the goods or commodities and the achievement of certain beings and doings is captured in the term 'conversion factor', i.e., the degree in which a person can transform a resource into a functioning. The example of mobility by a bike really transforms his travelling, which if elaborated can be stated as; bike being the resource and how it transforms the functioning as travelling. This if taken into perspective of the Indian context can be stated

as how much resources are available with the individual to climb the social ladder particularly ascribing to the people at the lowest strata of the society. Sen typically argues that the utility functions and the availability of primary goods cannot essentially be used as evaluative parameters as seen from above. Sen states that for e.g. an old person's capability to convert a handful of primary goods to an appropriate outcome is very different that a normal person, since the old person health will always have problems therefore curbing his substantive freedom in realizing the outcome. Therefore Sen argues that for evaluative purposes the case of substantive freedoms finds more foreground and legitimacy. Sen says that the capability approach is a substantive freedom, since it gives you a freedom to choose from a combinations of functioning and the latter can again be stratified be into normal set of functioning such as nourishment and a complex one may comprise a set of combinations such as achieving self-respect in a community. Now therefore to explain that capability sets are substantive freedoms to achieve alternative sets of functioning combinations, we can take the example of affluent students freedom of choice in choosing from a host of universities than a poor students choice which are severely limited owing to the lack of resources and hence we can see that the rich students capability set will different from that of a poor student because of the freedom to choose. The functioning of the individual enjoyed can be put under a functioning vector. By assigning it a vector, we can say that the freedom is defined as the capability set stemming from the provision of choice since the capability set comprises of the alternative combinations of functioning vectors, hence lending the individual the freedom of choice. Seeing the analogies and concepts of freedom we can turn our attention to Poverty as a Capability deprivation or a deprivation of freedom itself. Poverty cannot only be seen as income deprivations as proposed by other philosophical theories as it entails further more reactions and deprivations can be gauged out from the dictates of the capability approach. Since poverty can be induced from both social and economic factors. The inability to realize and get recognition for one's social status is a capability deprivations too, as seen in the architectures of the caste system and marginalization based on religions, especially practiced in India. The social norms or factors involving healthcare and education are considered to be capability enhancers than just providing income capability. Even though the induced effects can be seen from the income appreciations, but that doesn't necessary lead to enhancing ones social capabilities. So therefore just providing a poor individual with means to income will not be a comprehensive solution, but to provide him with a substantive freedom should form the ethos of any economic reform. Now lets us see the factor of unemployment in the capability deprivation cycles. Unemployment has always been seen as the

instrumental factor affecting incomes deprivations. But let's see through an example, suppose X is unemployed in a western European country where unemployment is usually supplemented by the financial support programs, which lessens the burden of income deprivations, but does it necessarily delimit the capability deprivations. A financial support will necessitate as a substitute for the income deprivations, but the loss of capabilities in achieving different sets of freedom will not be affected by the support. The unemployment may have varied effect in the individual usually depriving him or her of the psychological balances, skills set, loss of familial ties and social interactions, breaking of racial harmonies, gender asymmetries and social exclusion. The capability deprivations in achieving various freedoms is severely hampered due to unemployment which can't be merely substituted by financial support. So from the above arguments we can see that the development is not just a measure of economics and finance as comprehended by GDP, but it is a summation of multitude of factors stemming from the capability of an individual to achieve the functioning. We see development as function of social, economic and environmental factors and not just economic in nature, and the same hold true for measuring poverty as well.

On this ground let's try to assess the situation of India, which even though fares highly in the economic numbers and growth, but fails to assess the situation of inequality which severely puts them down in the HDI rankings. Therefore we can see growth cannot be just be corroborated in terms of economic numbers but on varied degrees of factors taking into account the social and economic status of the individuals. So the huge economic boom, didn't have a lot of effect on the marginalized sections of the society and therefore pushing them into poverty as capability deprivations. The growth of an economy should be calculated on the grounds of economic and social health of the citizens of a country facilitating an inclusive development. Now we understand the concepts of Development as Freedom from the discussions above. This notion of freedom can be achieved for participation in the economic activity of the nation, because participation in any economic activity provides an individual with necessary capability sets to achieve and realize functioning in adherence to the freedom of choice. For e.g., let's take an example of a poor individual in India, who has been deprived of capabilities to realize his freedoms due to lack of health care and education facilities that can result in employment. If in such a situation, the individual is provided with the education and health care facilities that will pose essentially a cog in the wheel for his social and economic upliftment and will provide him with the necessary means to achieve well-being that could either be in the form of choice for housing and eating habits. The basic indexes of capabilities of health,

nourishment and education can be realized in such a situation and employment would give him or her flexibility of choice, therefore leading to increased freedoms eventually leading to development. Therefore we can claim that if Development can be equated to freedom and participation, then we can safely say that participation eventually leads to freedom. In order to achieve this situation we will dig deeper for a solution in the overtures of complex equality as posed by Michael Walzer.

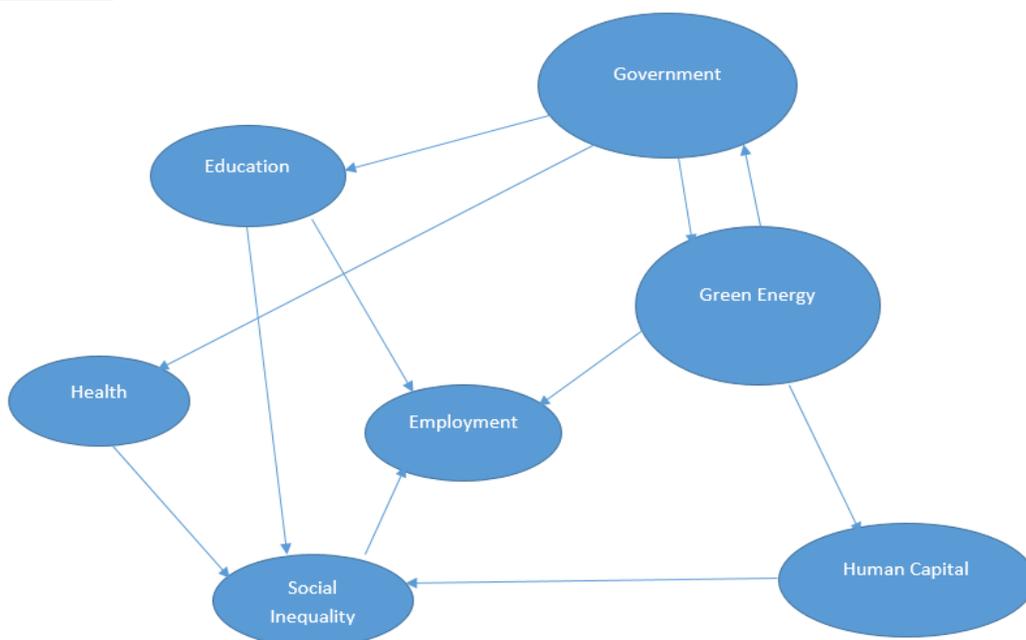
India is predominantly a community oriented society, therefore the concepts of spheres of justice by Michael Walzer finds credibility in its usage in proposing a solution for the social inequality. The society in India as you can see is divisive in nature owing to the large religious diversity and communities coexisting in a democratic setup. Indian democracy has always been influenced and shaped by the religions. Therefore a theory of communitarianism is far more conducive to apply in the demographics in India. The inherent existence of caste system in the Hindu traditions and sentiments of the people has led to dialectical discourse rooted in understanding of various trends of equality. For e.g. if we take up the case of simple equality, it is very hard to realize in a society which is predominantly a cohesively tied religious fragmented society, working in the mechanisms of community. The existence of caste system, and its nature of operations, where Karma is given prime importance, and strict adherence to one's duty dictated by birth and blood downplays any coherent analects of simple equality. The class or caste mobility isn't achievable in the current life, but mobility is guaranteed in the next life or re-birth, based on the accomplishment of duties assigned to an individual based on his or her position in the caste. So therefore in a society which held together by the religious dictates or the customs the realization of simple equality is a problem. This opens avenue for further exploration that can be accomplished by the applying the concepts of Complex Equality as proposed by Michael Walzer (Walzer, 1984). He proposes a conceptual framework, where the society and its interactions are divided into various independent spheres of influence. The interactions and the distributive principles between the spheres are governed by the principles of desert, need and free exchange. These distributive principles can give us sound and resonating solutions to the marginalization that has intrigued theorists for long. Now transactions in these spheres of justice are facilitated by money and desert acts as a body disseminating awards and punishments, majorly the role is taken up by the government in the spheres of interaction. The need based principles have invoked a lot of questions over its validity and indexing of the goods that falls under this purview. To analyse the concept further let's take up an example where business and the state are two distinct spheres. Business sphere is allowed to flourish and create wealth within its own radius of the

sphere. This accumulation shouldn't be reason or medium through which they can influence the other spheres such as the state. State should act a neutral agency in form of desert exacting rewards and punishments. The infringement of influence by one sphere over the other is strictly prohibited. Due to this prohibition domination and monopoly are avoided which if allowed to prosper, would cause grave problems to the framework and the operations of other spheres. For e.g. if the business sphere intervenes into the political spectrum by channelling money, it creates a dominance and monopoly by the business sphere which could only lead to proliferation of vested interests and therefore the entire harmony of the system would be jeopardized. Therefore the spheres of justice and influence provides us with a solid framework, where equality can achieved in such a multicultural atmosphere prevalent in India. This philosophy doesn't talk about individual equality, but due importance is granted to the communities existing within its periphery. The plurality of the culture in contention can find a harmonised existence within these independent spheres, hence laying fertile grounds to invoke a solution for the social inequality found India.

As seen in the sections above, how green energy can rescue and pose a solutions for the social inequality that has grappled India since long. I will construct a philosophical architecture where green energy interacts with social inequality yielding positive sustainable results. I can base my model on the concepts of the distributive principles mentioned above in a coherent fashion because the conceptual frameworks provides us with necessary tools to address the issue with a creation of a new sphere of influence namely Green Energy. Again referring back to above sections , we can see the huge potential that green energy exhibits should be used wisely to propose a concrete solution for the inequality. We have strategic models to observe the influence of green energy in the existent societal systems.

A sphere of green energy should be constructed, so that it could engage with the other spheres. The government, in this case the desert has to take the initiative in creating the green energy as the sphere and monitor its interactions. India is a religiously democratic society, since religion is always invoked as part of the political spectrum. The political diaspora of India is majorly in the hands of the upper caste Hindu, who operate on the grounds of religious dictums. The Beef ban policy is a current example of a policy driven by religious sentiments which has eventually affected the livelihood of a lot individuals occupied in the meat industry. This is just one example about the religious behaviour portrayed by the Government. So therefore a discourse based out of religion can be invoked that talks about the ecology and environmental dimensions of our societal system. The religious or the political philosophy for a long time have talked about the frameworks or the structures of the society dictating the lives of the individuals and their interactions with the various elements of the society. The environmental aspects of all philosophies have not found a space in the political or the religious landscape because prosperity of the human existence by adhering to the principles of religion have been the discourse since the industrial revolution. The prosperity and lifestyles changes and the progress of the human at the cost of ecological balances have been done. Turning back to the Indian society, if the Hindu religious leaders can emanate a philosophy which is closely tied with the prosperity of human society in conjunction with the conservation of the ecology, can provide us with a new framework of societal existence and it also makes the acceptability of greener ways of living more concrete and resonating am mostly talking about the Hindu since the political spectrum is coloured by the Hindu scriptures. Therefore emphasizing even more on the religious motivation, I can safely say that there is deep prevalence of environmental conservation dictates in the Hindu society. An example from the daily lives of the Hindu people can be seen from the fact that they worship the trees and the plants due to the benefits that they provide. The departure from the stereotypical existentialism tenets and embracing a more ecologically driven structure has really helped in the acceptance of green energy.

PROPOSED MODEL



This is my proposed model wherein we can see the sphere of Green energy positively influencing all the other spheres belonging to different sectors that is subject of my research. The interactions between the spheres are illustrate below in a systematic approach:

1. *Government and Green Energy*

Government creates Green energy as the new independent sphere and letting it interact with the other spheres. Green Energy on the contrary provides government with the fiscal stimulus needed for an inclusive development.

2. *Green Energy and Human Capital*

Green Energy directly influences the sphere of Human Capital because of the demand for an increased labour workforce.

3. *Green Energy and Employment*

The relationship is again based out of the renewed demand for labour for its implementation.

4. *Human Capital and Social Inequality*

Now this can pose to be an interesting relationship, since in my opinion social Inequality can be a sub-set of Human capital .Therefore the utilization of human capital directly effects the spheres of social inequality positively.

5. *Government, Education and Health*

Due to the fiscal stimulus gained from the green energy and renewed demand for labour, the Government now has to channelize the money in preparing the marginalized section for employment by appropriating and imparting better education and health facilities to these impoverished sections

6. *Education Health and Social Inequality*

Improved education and health facilities will enhance the capability sets of the individual languishing under social inequality by providing them with the necessary sill sets and health conditions to achieve their own functioning and may eventually lead to their freedom.

7. *Education and Employment*

Education has a direct effect on employment, since individuals are equipped with necessary skills that makes them capable for employment.

8. *Social Inequality and Employment*

There can be seen a direct association between the two spheres due to the influence of the Green Energy, since the individuals are emancipated from their capabilities deprivations leading to lower number of deprived individuals in the sphere of social inequality and higher employment percentages.

Therefore, in my opinion the spheres of green energy interacts with each of the other spheres directly and indirectly leading to positive ripple effects in the social space of India. In my opinion Green energy has provided with a unique and a necessary platform to counter the raging questions of social inequality.

In the system explained above, the role of the desert is played by the Government, since the state can extend its influence over other sphere for its smooth functioning by dispensing rewards and punishments.

The role of the government is pretty distinct and seen as the controller of the spectrum, by necessitating rewards in the form of education and health to the marginalized section due to the renewed demand for labour. The green Energy freely interacts with other spheres not infringing in their domains but inducing positive effects on other spheres by bringing investments and new employment opportunities in the entire spectrum. The need based distributive principle even though tricky in its formulations, but can find concrete grounds in my model. The need for education and health as a common social good is very necessary and endorsed by all the other spheres and hence finds deeply rooted legitimacy when invoked for individuals stemming from the social inequality sphere. The distributive principle of Free Exchange is essentially in my case is introduced by the Green Energy because this sphere freely interacts with all other spheres within the prevalent market mechanisms without infringing or causing any negative effects. In any case infringement of any sort leading to a negative intonation needs to be restricted by the desert by awarding punishments, which in my case is the role of the government. Money is the essentially the medium of exchange and money in the form of investments will have positive effects as displayed by the fiscal stimulus gained by the state. This freely interacting model based out the conceptual frameworks of complex equality can pose a legible solution to the deepening problems of social inequality and disharmony. This philosophical model may not be the ultimate answer to all the questions raging in our society in the current times, but it shows if available philosophical discourse can be coherently applied with an evolved mechanism, it can bring fruitful results to the society.

Therefore through this model, we can assume that Green energy has extended a helping hand to pull the society out of its archaic afflicts which are social inequality and poverty. India can achieve a state of inclusive development only when the majority of the population takes part in the economic activities.

Therefore development comes through participation, which eventually leads to freedom as propounded by Amartya Sen. A communitarian philosophy of complex equality when applied appropriately will induce a positive effect on the Development, which in our case is the HDI. Complex Equality can provide a rich fertile ground for the poor marginalized sections, whose poverty stems from capability deprivations, with enough resources and impetus for their capability expansion leading to their achievement of functioning's, which has a fruitful impact on the overall economy as well since the spending capacity of the people will increase leading more incentives for the businesses to produce.

CONCLUSION:

The damaging costs of social inequality in pluralistic and multicultural society are huge often leading to social disharmony and poverty. India specifically is good country for examining the situations of the minorities since a plethora of religious communities exist together. Thus, the socio political and socio economic dimensions always work under the aegis of religion. Therefore we can safely assume that India is religiously democratic country where the virtue of religious tolerance is upheld lawfully by the constitution. But in spite of all the efforts and cementing secularism in the law, the religious diversity and tolerance has been exceedingly targeted by the religiously radical elements of the society. The disruption of the civil harmony in the current times is the testimony of that fact. This civil disharmony and inherent hegemony by the Hindu radical elements has essentially contributed towards the marginalization of different religious sects. The cases taken up in our research portrays the socio economic position of the religious minorities. The assessment can be extended to other religions too such as Christianity and Sikhism etc. The continuous dialectical discourse surrounding the different faiths in India in conjunction with the major one, Hinduism. As we have earlier seen, that other religions apart from Hinduism do not have social stratification of the society, which leads to philosophical conflicts. The intersection of Hinduism with other religions such as Islam, Buddhism, Christianity, Sikhism have contributed to the conflicts, since the lowest caste afflicted class of people in Hinduism have converted to the above due to the non-stratification has been instrumental in cementing the conflict. The claim that social inequality is entrenched in the society due to religious was the catharsis of my thesis.

Going further in our study I analysed the expositions provided by Green Energy that are imperative to implement in the modern society stemming from the environmental degradation. We have analysed both the social and economic factors that strengthened the claim of accepting Green Energy mechanisms. The striking feature of the transition to the Green Energy, is the getting the rural population under its purview.

The Green Energy will mostly be implemented in the rural areas owing to the mass energy production. Therefore this will induce positive ripple effects in the socio economic conditions of the rural settlements. The poverty is more rampant in the rural areas owing to a lot of factors, but one that especially captures our attention is the religiously conservative norms that entrench social inequality even further. So therefore, Green energy with its demand for labour will cut across these oppressive religious norms and enhance equity and bonhomie.

We saw from the proposed model that can become a probable solution to counter the problems of social inequality and ecological imbalances and have tried to present a coherent and a comprehensive solution by including all the factors necessary to make Green energy as the catalyst for development. The concept of complex equality falling under the purview of communitarianism has essentially led to an inclusive development in our study. Now, when we analyse the development from the capability Approach, it lends our study stability and flexibility since the Approach can be used individually and from a community perspective as well and that made the connection between complex equality and the former achievable. We have tried to keep the market mechanisms unchanged while complying with the sustainability development theory. In my opinion I have invoked sustainability development theory from the philosophical point of view, and departures from the existing models of development was evident, when the model tried to combine two theories of equality and development. This tells us about the flexibility of the theories we have tried to evolve a model out of the two existing philosophies to suit the vagaries of the modern world. In my opinion, further research can be possible in this direction and new parameters for development can be created suiting the socio economic climate of the country. The economic climate of any country change with respect to changes at the global stage, this happens due to the interconnectedness of the global economy owing to globalization.

To get a successful output and reach a state of inclusive development, the public and private enterprises will have to work in close cooperation. The government being the despot has the authority to intervene in all the other spheres to repel the negative interactions between the spheres stemming from the influence of money. The role of the government is very essential for the successful functioning of the system, due to its power of intervention and influence. In order to achieve an egalitarian situation such as proposed in this paper, the public and the private institutions have to work in perfect coordination and create a symbiotic arena to reap benefits for the society. The government should make it a mandate for the private enterprises investing in Green Energy to promote development in the areas where the projects would be

set up. As discussed the projects would be mostly be realized in the rural areas, thus according to government mandate of development, they should setup schools and health facilities in the rural areas, promoting skill development for their employment. The monitoring and the evaluation of the schools and hospitals is very imperative and this could be achieved by putting mechanisms in place and the responsibility should be shared by both government and private sectors. The private sector do have to undertake corporate social responsibility activities, wherein a certain amount of money has to be utilized for social development. This mechanism is in place and is mandatory for the private sectors to dispense budgets for the same. But now, the government in my opinion should additionally add to the existing mechanism, a section where money should be allocated for especially health and the educational sectors for the rural areas therefore stressing more on an inclusive development.

On the final note, I would like to say that if a psychological rhetoric can be achieved in invoking the green mentality, then similar motivations can also help alleviate the caste distinctions and other marginalization, since till now religions have professed the idea of human society and its structures and revolutionizing the archaic analects of religions by embracing an ecologically balanced discourse. Finally, the idea of conservation of nature arrives at an intersection where all factors pertaining to religion, governance and ecological sustenance can pave the way for a united philosophy which not only delimits the parochial nature of class discrimination, but also promotes a more evolved framework in sync with the functionings of the modern world.

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