



## CASTES AND RURAL SOCIETY: A SOCIOLOGICAL ANALYSIS

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### ABSTRACT

*This paper retraces about real discussions on town considers in India. The examinations have been seeing of the accessibility of important extras like two/four wheelers, clothes washer, hand-siphon, and money related framework is making town life less demanding over the most recent couple of decades. From this time forward, custom social structure of rank has declined however reshaped with present day popularity based framework. Keeping in view these changes, this paper would give a sharp evaluate on past investigations by which an all-encompassing discussion can create.*

**KEYWORDS :** *Standing, Contemporary Changes, Method of Inquiry, Rural Studies, Yadav.*

### INTRODUCTION

Chief, the fact of the matter is that there is a noteworthy variety among provincial studies especially when we look at standing framework. Therefore, we need to reconsider the twofold of 'book view' and 'field see' that is established from long time in the control of human sciences and social science. From one perspective, a well-known researcher L. Dumont adjusted the 'book see' by expanding Bogle's theory, which taken a gander at the position framework as an exceptionally Hindu practices (Jodhka 2012). Thus, the thought of member perception which was pushed by Srinivas offers space to comprehend the grounded 'numerous fact' from the forthcoming of research members, then again. Academic his book 'The Remembered Village' (1967) was accepted as a great bit of composing on 'field see'. With the end goal to give inside and out comprehension, he put in eleven months in the investigation territory and concentrated different issues in regards to legislative issues, economy and so on.

### THE MAJOR DISCOURSE OF CASTE: FROM THE BEGINNING TO PRESENT

Be that as it may, the elective technique for request on standing related issues in provincial society can also be built up by 'between abstract talk'. This talk can be conveyed out by 'point of view hypothesis' (Allan 2014; 386), 'auto-ethnography' (Ellingson 1998; 492) and in addition by artistic writings like 'account' and 'collection of memoirs' in which an analyst attempt to comprehend the current wonders through emotional encounters of every day life. Crafted by Sharankumar Limbale (Akkarmashi: 1984), Omprakash Balmiki (Joothan: A Dalit's Life, 2008), B.R. Ambedkar (2015), Kanchallaiah (Why I Am Not a Hindu: A Sudra Critique of Indutva, Philosophy, Culture, and Political Economy: 1996) as well as couple of accounts can be exemplified in this technique for request. In this manner, it has likewise a few confinements on the grounds that experiential things of analysts dependably conveys feelings and discernments, which may lead into 'incomplete truth' of the grounded reality.

Adroitly, the possibility of standing as a unit shows the status of individuals, their occupations, the field of mate-determination, and connection with others which are thought to be fixed. In a more extensive sense, it predicts confined by and large. The confinement demonstrates towards 'heredity' based participation, occupation and endogamy. Every position has an impression of predominance or inadequacy

that is generally challenged in neighborhood setting by other individual standings with shared perceptivity. Albeit after autonomy of India, numerous progressions have tallied in the essential structure of Hinduism and in the estimations of station. From one perspective, custom measurement is being vanished (Sheth 1999) to some degree yet certain conditions lead it into return with development since custom dependably gives 'legitimacy'. On the other hand, couple of researchers (Jaffrelot 2003; Michelutti 2008, and so on.) say that the socio-political aspects have solidified in position framework in the course of the last few decades. In this respect, it is qualified to bring up here a prominent scholar, Dumont, and his recognizable proof of 'rank as system' can be comprehended in following way-

1. Every caste is limited to particular and definite geographic area.
2. India is composed of many small territories and castes.
3. Marrying outside one's own caste is not possible in the caste system.

He also referred a few rational explanations that have been pointed out by eminent scholars like the Indo-European or Dravidian theory (Senart: 1896), the racial theory (Ghurye: 1932), and the diffusionist theory (Hocart: 1938), etc. According to Dumont, these theories show kinds of pattern of defining caste phenomena during the 19-20<sup>th</sup> century. Dumont's book "Homo Hierarchicus" offers many new perspectives to understand caste system. The perception of ideology and custom are inherent parts of his model. The argument of Nagla (2008) on Dumont's book is very remarkable in this context; he articulates that 'his idea helps us to access the vast body of available ethnographic source material on caste. Somewhat, his comprehensive work is different from others because it begins with a cardinal explanatory principle – hierarchy – and wholly sets out to build a model. The major argument, on his work, can be anticipated thus: any single hierarchy, like any equalitarian system, is antagonistic by those who see its effect upon themselves as disadvantageous, no matter how loudly it is advocated by those who benefit from it'. Thus, various scholars criticized Dumont's work (on caste system) because he articulated to caste phenomena through traditional Sanskrit-texts, which give 'partial truth' of India society.

### FROM THE PROSPECTIVE OF MOBILITY

The discourse about 'caste' was based on heredity with *punara-janama* (rebirth) mythology. It means the possibility of structural changes, based on skill, was negligible at the beginnings. In the same way, few eminent social thinkers said 'caste was as a close group' that was characterized by endogamy and biometric scale. Whereas the phenomena of second decade of Indian independence, where people were more oriented with ambition of social mobility by following ritual activity like wearing the *Janeo* (sacred thread), worshiping gods/goddess, etc. with the right of freedom of religion.<sup>1</sup> Moreover, it can predict that from the long-time lower castes did not have the fundamental right to worship or practice ritual activities in public places. Therefore, the orientation into ritual activities was occurred during the first as well as second decade of independence. The first decade of independence of India was quite significance for Indian anthropology as well as rural sociology because few books and several studies gave a new dimension in order to understand caste as way of life in rural society. Major contributions like Dube's 'Indian Village' (1955), Majumdar's 'Rural Profiles' (1955), Marriott's 'Village India' (1956), and Srinivas's 'India's Villages' (1963) were very significant of this decade.

### Mapping Mechanism of Caste: From the 'Field View'

The possibility of station personality nearly between connections with a lifestyle, 'territory', 'space' and 'social setting' and certain folklore by which system of rank can be mapped out. For example, in Hindi the

term 'wala' frequently is utilized for certain personality with deferent setting. For example, *dodh-wala* (milkman), *chodi-wala* (glass-merchant), *riksha-wala* (riksha-puller) and so forth. These words use to indicate occupation character, from one viewpoint. The word 'wala' is additionally used to distinguish living spot of a man; for instance, *gao-wala* (for villagers), *shahar-wala* (for urbanites). In such manner, few broadened traditional works-'*Twice Born*' (Carstairs, 1958), '*India's Changing Villages*' (Dube, 1958), '*Rank and the Economic Frontier*' (Bailey, 1957) and '*Town Life in Northern India*' (Lewis, 1958) on rustic network give thorough comprehension on regular day to day existence of the general population.

In aggregate, above investigations provides for some extent a more extensive comprehension on the different part of country society. For instance, Dube's (1955) investigation of Shamirpeth (Telangana) gives entire insights about town and he call attention to 'there are numerous positions in Shamirpeth however solidarity in town shows combined'. Similarly, prominent researcher, Srinivas' (1955) altered book '*India's Village*' consolidate seventeen town contemplates directed by Mandel-Baum, Miller, Gough, Marriott, Dube, Srinivas, and so on. These works center around totality of the town life. In this way, the self-rule and solidarity of towns have been significant worry of the givers.

### Various Meanings and Multiple Truths: A Concluding Remark

The possibility of 'station hierarchy' which considered by different scholars is somewhat like the account of 'seven visually impaired men and elephant' which says that six visually impaired men were asked to determine what an elephant looked like by feeling changed parts of the elephant's body yet each visually impaired man gave very deferent answer. The story has been utilized to illustrate a scope of facts and errors; extensively, the illustration infers that one's subjective experience of position can be valid in certain social texture, however that such experience is inherently limited by its inability to represent different certainties or a totality of truth (Nagla, 2008). Scholarly explanation of standing chains of importance frame deferent points of view with certain setting have also been given from long time but none of them could provide right guidance with the end goal to comprehend the versatility and hierarchal setting in position framework.

I would end with a case of field encounters (in 2012-13, amid the information accumulation for my M.Phil. thesis). I was directing meeting with my examination member (An) in Tandawa town; and one maturity individual in particular RM Singh came and asked casually to A, 'goalinkahahi?' It, literally, means 'where is your significant other' yet as a prepared ethnographer and my emotional experience (as I have a place with this network) could make the importance of 'goalin'. The term 'goalin' is a station comment that indicates towards cleaner and occupation personality. As indicated by legislature of India, the rank of my examination member 'An' is 'ahir/yadav'. Along these lines, individuals utilize the term 'goalin' for female while 'objective' for a male individual of ahir caste to demonstrate the heredity of cows herder occupation. In this way, ahir (for the most part maturity individuals of a similar position) sees it with proudest sense since they trust that Krishna (a well known god in Hindu religion) was additionally occupied with a similar occupation in early adolescence. Along these lines, other name of Krishna was 'gopal' (defender of cow).

All through the common discourse, I asked to RM Singh, how could you become acquainted with the data about customary control of ahir or goal caste? He answered, "When I was listening to birha (a legends of ahir). The subject was 'Krishna-Leela' (execution of Krishna). Around then, I could get some data about yadav." Moreover, at present, the words 'ahir', 'goala' and 'yadav' regularly are utilized synonymously by nearby occupants however in deferent settings. For instance, on the off chance that somebody needs to give an unfavorable comment or needs to belittle to this network, he/she would state 'ahir' with the feeling of inconsiderate, uneducated, or socially in reverse. In spite of the fact that on the off chance that somebody says, 'goala' or 'goalin': it implies he/she needs to give minimal more incentive with the feeling of customarily cleaner word related personality. The most well known title, 'yadav' (first, the title 'yadav' was presented amid the mid twentieth century), is late developed umbrella term, which gives a feeling of current, taught, and politically enabled identity. The fundamental target behind this outline is to uncover how subjective experiences help to handle specialist with the end goal to get 'grounded reality'.

In whole, the fundamental goal of pointing out of my field encounter is to show that how emotional encounters help to an ethnographer to get the reality and rich data because 'actualities and writings are hierarchical accomplishments, not free certainties of the world' (Allan: 2014;388). For example, 'orientalists' and 'indologists' like Charls Metcalf, L. Dumont, etc. usually gathered a few information from Hindu sacred writings and chronicled record and they anticipated to country society of India as a free 'town republics' and station based society through 'Book View' in limited sense. Accordingly, the time had come to think to turn out from the viewpoint of 'orientalism', and it was required convenient to comprehend from the perspective of 'natural intellectual'. Therefore, later on couple of sociologists (S.C. Dube, K.L. Sharma, and so on.) started 'near investigation' of India's towns and gave some obvious end results. The idea of 'predominant man', 'sanskritization', 'prevailing position', 'bhumij-hindu continuum', 'tribelization', 'westernization', 'modernization', and so forth ideas were aftereffect of it.

Finally, it is qualified to allude the explanation of Phule's book, 'Gulamgiri'. The book is a critical explanation of Hindu Sanskrit-writings, which satisfies the hole that 'Indologist' has cleared out. He fundamentally assesses to Indian Sanskrit-writings with levelheaded contentions. He says, 'the first occupants of India were Bali and Hiranyakashyap (as Kshatriyas) and both were deposed misleadingly by the Aryans of Iran. Brahma, Vishnu, Narad are a piece of a deceptive writing made by Brahmins with the end goal to legitimize their prevalence and over oppress the first occupants named as Shudras and Atisudras'.

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