Ethnograpgy of Gora Village, Lalitpur District,Uttar Pradesh: With Special Reference to Caste Discrimination

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ABSTRACT

This paper deal with a brief overview of Lalitpur district, Demographic and socio - economic profile of Gora village. Also find out the discriminatory behavior of the upper caste people towards lower caste people according to their level of social, political, cultural and economic perception. This study conducted in Gora village of Lalitpur district, Uttar Pradesh. Bundelkhand is known as a drought prone area, but this region is also famous for its folklores. Despite the problems such as poverty, economic deprivation, hunger; people of this region celebrate each and every festival with proper tradition with enthusiasm. The data, in this paper, is presented using both tables and graphs for easy comprehension. The study reveals that the Gora village is very poor thus presenting a very different and unique picture of the research.

Keywords: *Ethnography, Caste, Discrimination.*

1. INTRODUCTION

In India, from the early period caste, poverty and religiosity are the three important factors which played an important role in affecting the live of the people of this nation and also determining the roles and functions of each Indians. Here, Dalits who represent one fifth of its population have been suffering socially and economically due to the existing caste system. They are considered and treated as untouchables and this condition itself reflects their position in the caste hierarchy system. Although, the constitution of India has embodied directive principals to evolve a casteless society, yet it seems to be distant aim to be achieved. In the popular understanding, caste is an ancient institution of the Hindus, based on the ideas of Varna, Karma and Dharma pronounced in a text called the *Manusmriti*. Untouchability, social discrimination, and social exclusion are different features of caste and everyday occurrences in the social life of the country. Social thinkers look caste in a wide range of perspectives. Some thinkers have observed that traditional caste system has been changing like Gail Omvedt, Rudolph, and Gupta. Gail Omvedt writes that the rise of Dalit consciousness and their efforts to break away from the traditional social order was rarely easy or a simple affair (Omvedt, 1995). Dalit assertions have, almost everywhere, invoked violence and atrocities against them and also the rise of the Dalit identity and their growing participation in democratic politics is indeed an evidence of a positive change and weakening of the caste power (Jodhka, 2012). Villages are the most prominent place to practice this evil. The country like India where approximately 70% people live in villages practicing caste discrimination in rampant way. To understand caste discrimination in an appropriate way a study conducted has been carried out in Gora village.

2. LALITPUR DISTRICT: A PROFILE

Lalitpur is a district in the state of Uttar Pradesh in northern India. It is situated 93kms south of Jhansi, is on the rail route towards Bhopal in Madhya Pradesh. *Lalitpur* is the main town and administrative headquarters and is one of the seven districts of Uttar Pradesh that forms, what is known as, Bundelkhand region. *Lalitpur* is a part of *Jhansi* Division, which is one of 17 divisions of Uttar Pradesh and is consisted of *Lalitpur, Jalaun, and Jhansi* districts together. The geographical area of *Lalitpur* district is 5039 Sq. Kms. It has a population of 1,221,592 as per the census 2011. This district was a part of the state of *Chanderi* in 17th century. *Chanderi* was part of the Maratha hegemony, which was ruled by Bundela Rajput, who was the descended of *Rudra Pratap of Orchha*. This district is the main part of Bundelkhand region also called as heartland and heart shaped district of this region. There are approximately 697 villages in this district. This district divided into 6 administrative block namely, *Talbehat, Jakhora, Baar, Virdha, Mahroni and Madawara* and 3 revenue blocks (tehsil), namely, *Lalitpur, Mahroni and Talbehat.* The village selected for the present study is located in *Jakhaura* block which falls under the *Lalitpur* tehsil.

Lalitpur Census Data 2011

This data is released by Census 2011, by Directorate of Census Operations in Uttar Pradesh.

Table 1: Lalitpur Census Data 2011

Description	2011	2001
Actual population	1,221,592	977,734
Male	641,011	519,413
Female	580,581	458,321
Population growth	24.94%	30.01%
Proportion to Uttar Pradesh population	0.61%	0.59%
Sex ratio (Per thousand)	906	882
Child sex ratio (0-6) age group	916	937
Average literacy	63.52%	49.46%
Male literacy	74.98	63.81
Female literacy	50.84	32.97
Total child population	221,205	200,349

Source: Census data 2011

According to 2011 census data population of *Lalitpur* district 14.36 % live in the urban area and rest live in rural area. The average literacy rate of the district is 63.52% in which male is 74.98% and female is 50.84. 85.64% people live in rural villages in this district. Child ratio here is 916 per 1000 boys.

Table 2: Religion-Wise Data

Religion	No.	Percentage
Hindu	11,63,804	95.27
Muslim	33,724	2.76
Christian	1351	0.11
Sikh	1034	0.08
Buddhist	69	0.01
Jain	20,390	1.67
Others	41	0.00
Not stated	1179	0.10

Source: Census Data 2011

3. GORA VILLAGE PROFILE

The present study was conducted in the Gora village of *Jakhaura* block in Lalitpur district of Uttar Pradesh, India. It is said that the village was founded by two kind of communities, one was the upper caste *Lodhi*[1] (Lodhi considered an immigrant from United Provinces who later raise their social status and become landholder. There ranking below to *Brahmins, Rajput and Baniyas* in the Hindu social order. They consider as *Sudra* is the caste hierarchy), and the other from a Schedule Caste (*Khangar*), who had run

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[1] Lodhi- It is a community of agriculturalist found in India.

away from the village of Madhya Pradesh named *Muhari*. Only these two communities were amongst the first ones to come to this village after that they expanded their clan. Other castes such as *chamar, basore, sahariya,* etc., also came to this village in a similar way, but after a long period. The village is about 500 to 600 year old. This chapter will mainly deal with the demographic characteristics of the area in terms of sex of the respondent, religion, marital status, education age and family size**.**

As far as caste composition of Gora village is concerned, it seems to be quite diverse to have people belonging to different castes dwell there. In terms of caste, there is one house belonging to *Pandit* and another *Shrivastava*. These two families come under 'General' category. Apart from these, there is another caste called *Lodhi*, who are in majority and seemed to be dominant in this region due to their numerical strength. In this village Gram Pradhan and *Kotedar* (PDS distributer) also belong to *Lodhi* caste. The *Lodhis* come under the 'other backward class' category. As far as scheduled caste category is concerned, there are people from *Chamar, Dhobi, Ravat, Basore, Kumhar, Dheemar, and Metar* caste. Finally, the *Sahariya* is the only community that belongs to scheduled tribe category in this village. The people in this village belong to three gotras[2] *Dhonaya (higher proportion), Bachodaya, Katariya (Lodhi caste).*

Table 3: Demographic Data of Gora village

Name of the village: Gora, Post office: Nauharkala, Block: Jakhaura, District: Lalitpur	
No. of village in Gram Panchayat	01
Population of village (2016 estimated)	1527
Male	691
Female	836
No. of household	255
No. of voters	875
Proportion of General caste (%)	0.25
Proportion of Other backward class (%)	70.75
Proportion of scheduled caste (%)	25
Proportion of scheduled tribe (%)	3.0
No. of landless household	8
Area sq. km	2.5
Proportion of district population (%)	1.8
Average literacy (%)	60
Male literacy (%)	40
Female literacy (%)	20
Child proportion (0-6) age group (%)	31.94
Boy proportion (0-6) age group (%)	16.4
Girl proportion (0-6) age group (%)	15.4

Source: Estimated Panchayat survey, 2016

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[2]Gotras/Clan- The term Gotra means clan or lineage in the Sanskrit language. It refers to the people who are descendants in an unbroken male line from a common male ancestor or patrilineal.

Table 2.3 represents the demographic figure of Gora village. This village populated with totally 1527 population in which males are 691 and females are 836 and respectively, households are 255 and the no. of voters are 875. This village has a single gram panchayat. The average literacy rate of the people is 30%. Further within the literacy rate 40 % are male literate and 20 % are female literate. Lodhi were 70.75 percent whereas upper castes in the village are marginal, that is, 0.25%. It is interesting to find that Scheduled caste constitutes to 25% and 3% are scheduled tribe population, mainly Sahariya, it constitutes of eight families and all are landless.

The reason for selecting this particular village for the study area is that despite of a population of only 875 people comprising all castes and religions, this village manages to secure its own village Panchayat and Pradhan. It is important to note that all the villages do not have their own panchayat as allocation of panchayat in a particular village is based of the population of the village. Small villages like the one in the present study in general clubbed with other villages and panchayat allocated to the village in that cluster to the one with largest in terms of population. It is due to this reason in India against 5.8 Lakh villages there are 2,18,116 panchayat. According to Panchayati raj system a Gram Panchayat should be formed more than 1500 people. So, it can be envisaged the dominate status of the village and their negotiation for power sharing of the dominant section in this village which is the starting point to understand its role to affect the lives of the marginalized section in a village. Apart from it, this village comes under the Dr Ambedarkar Gram Vikas Yojana (Under this scheme villages were selected on the basis of Scheduled tribe and Scheduled caste population. This Scheme launched by Rural Development Department of UP Government on 2nd January 1991).

This village is in a central location for all surrounding villages. People have less land here still they work very hard to grow crops on them as they are poor. Despite economic deprivation festivals are celebrated with grandeur with all rituals being followed. For example, during the festival of Diwali, after one day they worship animals by decorating them with several ornaments. At the time of rakhsabandhan these people play *seiro* (a play in which people form a circle and dance in that circle. In between these circle two men, standing there with the instrument of *dhol* (drum) and nagadi and one man is dressed like a woman, dancing in the middle of the circle). During the festival of Holi, people meet neighbors and visit temples and pour color on the deities.

Other than this, a large number of deities are there in this village more in comparison to other villages. People have strong faith in them and also afraid of them. There are many stories related to faith and god punishing people in various forms if they did anything wrong. People also believe that they have to worship every deity otherwise the gods may get angry and punish them. Apart from these factors, there is one more reasons as to why Bundelkhand is popular. There is huge water scarcity in Bundelkhand and it is known to be a drought prone area or region, however in this village there are several water sources, for example canal, river, well, hand pump. In fact the water resources in this area is not scarce, rather it can be said that it's the lack of management of these resources which is the main problem.

Panchayat System

The big question that arose during the study of this village, that in such a less populated village of 1527 with just 875 voting, how did they get single village panchayat. On the other hand, officially to acquire status of a village panchayat there should be at least 1000 voters. When I did the pilot study of nearby villages, I discovered that most of the villages that have less population are merged with other villages. Some also have three villages in one panchayat. When inquired about how can they get one Panchayat, the *Gram Sachiv* (village secretary) of this village told that when Parisiman (a process in which government assigns village Panchayat to each and every village and decides how many villages to be merged in to one Panchayat) happened, nearly all the villages were merged with other villages and not a single village was left to be merged with Gora village, so a separate gram panchayat was made for this village. But later on when I asked the same thing to a villager, the old man (dadaji) told me that "beta paise daye the parisiman waye ko taki ek panchayat ho" (when parisiman happened, the then pradhan gave money to the parisiman worker so that we have our own village panchayat) because they don't want to merge with other villages. The other reason is that all nearby villages have Yadav (general category) and Thakur (general category) who are dominant caste and if this village is merged with other villages, then there will be no chance for *Pradhani* to be given to a person from Gora village. This is because of the less population of the village, secondly though Lodhis are dominant caste in the village, but in the varna hierarchy they are lower than Yadav and Thakur. Due to the above mentioned reasons the Lodhi's would never be in a position to become a Pradhan, so they managed for separate village panchayat.

Infrastructural Facilities

Table 4: Infrastructural Facilities in Gora Village

Primary health centre	No
Primary schools	Yes
Higher secondary schools	No
Drinking water supply	Yes
Post office	No
Concrete road	Yes
Transport (bus/auto)	Yes
Bank (small branch)	Yes

The table on previous page shows that the infrastructure facilities available in this village. If we look at the facilities which are available in this village are drinking water supply, transport, concrete road and a small branch of bank by which people can have debit facility and also have primary school. But, the data reveals that this village does not have even a single primary health center and it also does not have higher secondary school, post office and market facilities.

Education Facilities

Education facilities are not up to the standard here. There are a total of 386 students, out of which 192 are girls and 194 are boys. There are only eight teachers in this school- three in primary section (two female and one male) and five in junior section in which one teacher from junior section is from scheduled caste (four male and one female). All teachers come here from other villages. This school is up to 8th standard and there is also one Anganwadi Kendra. Classes are not well furnished; there is no proper arrangement for children to sit. During the course of the fieldwork there was no apparent practice of untouchability found as students were eating together and no separation was found terms of seating arrangements

Table 5: Education Data of Gora Village

	Primary			Junior		
	Other Backward Class (%)	Scheduled Caste (%)	Scheduled Tribe (%)	Other Backward Class (%)	Scheduled Caste (%)	Scheduled Tribe (%)
Boys	53	56	30	49	58	50
Girls	47	44	70	51	42	50
Total	100	100	100	100	100	100

Source: Gora Village Primary and Junior School Data Records 2016

Table 2.5 represents the student classification in this village, total number of students is 386 and in that 192 are girls and 194 boys as per the school records of current year. There are two sections in this school one is primary and the other is junior. There are 201 students in primary section, in which girls are 96 in number whereas boys are 105. The junior section constitutes of 94 boys and 88 girls.

4. MID-DAY MEAL SCHEME

In this village, mid-day meal scheme works in a proper way. This scheme is a school meal program of the Government of India designed to improve the nutritional status of school going children nationwide. Here, there are 6 female workers, who make food for primary and junior section. There are three rasoiye (cooks) at primary school one belongs to Dheemar caste while other two are Lodhis. Similarly, in junior school out of three cooks, one is from Kumhar caste and other two belongs to Lodhi caste. it was discovered that villagers who adhere to scheduled caste status themselves decline to work as a cook with a fear to receive antagonism in line with caste status. Some of them (Scheduled caste respondents) mentioned that upper caste and dominant caste would fight with us and may exclude us which makes our survival difficult. It was found that upper caste respondents showed disinterest in the mid-day meal when it was asked what if one of the cooks happened to be from the scheduled caste. It is interesting to find that they abhor not only inclusion of scheduled caste, but also maintain the same feeling for the scheduled tribes. So, untouchability is attached to scheduled tribe too in the present study.

In this context an incident which happened in another village was narrated by Scheduled caste respondents. He stated that there is a place called *Kala Pahad,* there was a rasoiya (cook) who belongs to lower caste (chamar), working as an employee under the midday meal scheme to prepare meal for students, but some students refused to eat the food cooked by her. It was found that children were instructed by their parents not to eat meal the day she is cooking, however the other day, children ate the cooked meal. This is the way children are introduced to the caste system by their own family members, hence established that caste is a reality. Self-seclusion by the oppressed scheduled caste leads to smooth functioning of the midday meal scheme.

5. ANGANWADI KENDRA AND CASTE

In this village, Anganwadi facility is available for the children (0- 6) age group. There are two workers in Anganwadi Kendra. Belong to Lodhi caste, one is graduate and the other has studied up to primary level. One of the worker's named Kamala has been working since fifteen years. She also mentioned, there was a time when no one was willing to join as an aganwadi worker. Women were not allowed to go outside for work. Since then she has been working as a lone worker. The food served to the children is wheat porridge, sweet porridge, and rice.

The main work of Anganwadi Kendra is:

- To weigh each child every month, record the weight graphically on the growth card, use referral card for referring cases of mothers/children to the sub centers/PHC etc., and maintain child cards for children below 6 years and produce these cards before visiting medical and paramedical personnel.

- To carry out a quick survey of all the facilities, especially mothers and children in those families in their respective area of work once in a year.

- To organize non-formal pre-school activities in the Anganwadi of children in the age group 3-6 years of age and to help in designing and making of toys and play equipment of indigenous origin for use in Anganwadi.

- To organize supplementary nutrition feeding for children (0-6 years) and expectant and nursing mothers by planning the menu based on locally available food and local recipes.

- To provide health and nutrition education and counselling on breast feeding/infant & young feeding practices to mothers. Anganwadi Workers, being close to the local community, can motivate married women to adopt family planning/birth control measures.

- To maintain files and records as prescribed

- To assist the PHC staff in the implementation of health component of the program viz. immunization, health check-up, ante natal and post-natal check etc.

- Other duties entrusted by the State Government and the concerned Local Panchayats from time to time.

Table 6: Proportion of (0-6) Age Group Children

Total (0-6) Age Group Children – 209			
	Other backward class (%)	Scheduled Caste (%)	Scheduled tribe (%)
Boys	47	68	100
Girls	53	32	-
Total	100	100	100

Source: Anganwadi estimated Records of 2016

Table 2.6 shows the children classification of (0-6) age group in the Anganwadi Kendra. Total number of students is 209 in which girls are 101 and boys are 108.

6. ASHA (Accredited Social Health Activist) FACILITY

This village also has Asha facility. Asha are local women trained to act as health educators and promoters in their communities. The Indian MOHFW (Ministry of Health and Family Welfare) describes them as health activist who will create awareness on health and its social determinants
and mobilize the community towards local health planning and increased utilization and accountability of the existing health services. In this village, ASHA belongs to *Lodhi* caste women named *Sunita Kumari* and her education is to primary level.

The work they do: The main work is to serve as a key communication mechanism between the health care system and rural populations. And the work they do:

- Motivating women to give birth in hospitals

- Bringing children to immunization clinics

- Encouraging family planning

- Treated basic illness and injury with first aid

- Keeping demographic records

- Improving village sanitation

Health Facility

There is a severe crunch of governmental health facilities/primary health centres. There are two dais who treat pregnant women in emergency situation. Other than this, there is a mandir which people go to for home treatment. People believe that the gods' blessings will treat the patients. In terms of discrimination people in normal condition make a distance from these people but when it comes to heath treatment they themselves go to these women's houses at any time (middle of the night also) and ask them for help. In such situation they (upper caste) don't feel any discrimination. They just want to better health of their patients.

Sanitation Facility

The sanitation situation of the village is also very poor. More than half of the population here doesn't use the toilets provided by government and go outside into the field for defecation. The toilets or bathrooms in their homes are used for some other kinds of purposes, for eg., where they can feed their animals or for some other purposes. In this village, the government made toilets/bathrooms for the village people for approximately 60% houses, while the percentage of used toilets is 20 %. People really convert these toilets into houses for keeping food for their animals. Sometime people also believe that if they make toilets or bathrooms in their own houses than it would impure those, so to make their home pure and perfect they prefer to defecate outside.

Liquor Shop

In this village, legally liquor shop is not available. However, people use to sell liquor in an illegal way. There are two or three illegal liquor shops, where people keep liquor in their own houses and sell them. In this business, ladies and children are also involved. Sometimes people drink alcohol in their courtyard itself. Whether one is from upper caste or lower caste, during consumption of alcohol they all behave as if they are from the same caste, and behave equally.

Rain (Deity)

According to one tradition people make food (Dal bati) in front of the temple. They take kaccha food from their house and with the help of uple (cowdung cake) they burn fire and cook their food in the place where they worship god. They believe that this is the way so that rain devta will get happy and make rains happen which will be good for crops. Normally they use to go in rainy season. If it does not rain in their own village and it rains in other villages, people believe that there must have been some kind of mistake happened from their side because of which gods are unhappy, hence no rain and they must again worship the gods and make them happy.

Marriage Rituals

The institution of marriage has discrimination in almost every single thing. Same gotra marriage is not allowed; girl/boys can't marry in the same village because nearly 68% population belongs to same gotras (dhonaya). According to their rules and norms they couldn't marry within same gotra and also they don't send out their girls very far from this village. Only few girls are allowed to move out of the village, rest of them marries in the villages of within 15- 20 km distance. The villages are naurkalan, bhadra, baroda , sankarwar, kisalwas, gursuara, etc. People also show discriminatory behavior to the lower caste people in marriage ceremonies and rituals like barmala, food arrangements, dance in the form of that lower caste people, etc. Lower caste people have to take food and sit on the floor, as they are not allowed to sit on to chairs and they are also not allowed to dance with upper caste people. They are not allowed to touch any of the things which will be of use in the marriage ceremony. They have to stand behind the crowd so that they don't see the face of the bride and groom. However, there is one tradition in which a lady from the lower caste (khawasan) has to be with bride in all ceremonies all the time. In this situation, people see no discrimination and accept it because these are the norms and they have to follow this. They allow this lady to go everywhere with the bride in the marriage ceremony.

Agriculture

Agriculture is the main source of income of the villagers in this village. If they don't have agriculture facility or if they don't have land for cultivation, then they are totally unemployed and don't have any other source of income. In this situation they have to go to fields of others for work. There have mainly two seasonal crops one is in rainy season and one is in winter.
Irrigation facilities: well, canal, rain water harvesting, river

Irrigation facilities are quite good here because water resources are available in a good manner; there is one canal, one river and many wells in this village.

Table 7: Agricultural Crops in Gora Village

Type of crop	Season	Name of crops	Starting ropping time of crop	Harvesting or end time of crop
Ravi	Winter	Wheat, barley, oat, maize, peas, grams, pulses	Mid November	April/may
Kharif	Rainy/Monsoon	Rice, urad bean, mung bean, peanuts	After first rain in July	End of October

Source: Responses from the Respondent

Table 2.7 represents the crops which people grow in this village. There have two seasons in which people grow crops on their field, one is winter and another one is rainy season. Winter crops are wheat, barley, oat and maize and monsoon crops are rice, *urad*, beans, *mung*, beans, and peanuts.

7. STORY OF A PULIYA (HINDERING)

In this village, there is one puliya (a way from which we can enter the village). Whenever any officer or any four-wheeler crosses from here or enter into this village, the people who already sit here for just time pass alert other villagers that this four-wheeler just entered into the village which could mean that the officer has come for checking. It could be BDO officer or the office or police. Mostly BDO officers visit this village. It makes people alert and gives them the opportunity to hide their illegal activities, for example, they cut back their illegal connections of electricity or illegal liquor shops get closed down and *kotedar* (ration shop dealer) maintain their shop by arranging things etc.

8. TEMPLE RULES FOR LOWER CASTE PEOPLE

In this village, there are rules for the entry in the temple, for the so-called '*niche jati ke log*', it refers to scheduled caste only; they have to suffice themselves by revolving around the temple and then finally worshiping the deity in the Deviji temple. Their entry is prohibited in *Hanuman* temple too. *Hanuman* was the associate of the god Rama, supposed to be the god of the upper caste. *Hanuman* is referred to 'bade baba' in this village. However, some of the scheduled castes mentioned that generally, they do not go to the temple, but if they do so they have to make back door entry or pray at distance.

9. REASON OF DISCRIMINATION

The children are taught about discrimination right from a tender age. The main medium of spreading this discrimination is the elder members of the family. Thus, the family becomes the first source of discrimination against lower caste people. Some of the people have cited that because low caste peoples such as *chamar* and *basore*, consume the dead meat of animals (cow, buffalos, goat), they should avoid visiting or talking to them. Another reason quoted is the standard of living. The lifestyle of lower caste people is unacceptable to the upper caste as they are considered to be unhygienic and untidy to mingle with.

The Forms of Discrimination in Gora Village

Physical distance and maintenance

In the time of *Durga Puja*[3] or *Navratra*, discrimination was found in the distribution of sacrament. When an upper caste person distributes this blessed food to his or her own caste, no rules are followed. But when it is distributed to the lower, a distance is maintained which indicates the practice of untouchability. The behavior of the upper caste person is distinctively rude and harsh as they use sentences such as '*oye ye le Prashad*' (take this sacrament) or '*theek se hath Karna niche gira dega kya sara*' (spread your hands properly otherwise it will fall down).

Gayatri Hawan

In this village, recently a gayatri hawan took place. People from lower caste took part in the occasion. But they (upper caste) believed that this will "pollute their worship" and is tantamount to giving the lower castes status of an upper caste.

Paawan in Diwali Festival

The lower caste people even expressed their gloom in the fact they are not given respect even when they distribute *pawan*. Pawan is a special food given to lower caste people during festive occasions like Diwali. Some people said that they observed discrimination in this also. They make sure that their hands do not get touched while distributing this food, the lower caste people said.

10. CASE STUDY OF UPPER CASTE (LODHI) PEOPLE

Dharmendra Singh (Lodhi) age 35 years (same village)

My conversation with Dharmendra made me realize that he was quite rigid in his understanding of caste. When I asked him that what you think about 'niche jati' ke log. Why do you discriminate against them in several forms, for instance not eating food with them, not allowing them to sit beside you and not allowing them to enter upper caste houses, etc. In this context, he answered that "what are you talking about, how can we mingle with them, they can never sit beside us and enter in our houses "agar esa range to pair nahi tod denge unke" (if they dare to do so, we would break their legs). He said we are higher than them, they are lower caste people so they can't sit beside us, these are the rules which are followed by our ancestors so do we. And these are also the rules which lower caste people need to follow and accept the fact that they can never be equal to us. (ye human honor, respect or izzat ki bat pea a jata hai hume unko kbhi bhe apne se upr ya brabar nahi bethne dena chahiye unka himmat bad jata hai").

11. Case Study of Lower Caste People

Sanju Barar (Basore) age 40 year (same village)

Sanju Barar plays dhol in marriage ceremonies and other events in the village. Since he belongs to a caste that make dhols, the upper caste people maintain distance from him. The front part of the dhol is made by the skin of dead animals. According to Sanju, this automatically makes them Lower and become untouchable in the eyes of the upper caste. Here the notion of purity and pollution play an important role. They become impure in the eyes of the upper caste for whom touching dead animals is not pure. They are also of the belief that "niche jati" lower caste people have been discriminated by the society since ages (bahut purane time se), so people are habituated to discriminate and on their part as lower caste people, they also have to adjust in order to be the part of the society.

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[3] Durga puja: A festival of Hindu Dieties.

The above analysis brings forth the following conclusions that Gora village has several distinctive characteristics which makes it different from the other villages and the most important thing is that they are conservative and practice untouchability. People practice discrimination on the basis of caste; nearly 70 % of the people in this village abide to caste rules and regulations. The education system also has not been able to reduce such discrimination and the upper caste people continue to feel superior and powerful in comparison to lower caste. Due to this, '*niche jati*' (lower caste) people live among themselves, a separate locality in which they construct their own world which is more or less cut off from the so called upper caste people. This discriminatory behavior makes them self-excluded within the society. They themselves do not want to be with '*uchi jati ke log*' (people of upper caste). This is not the story of this village only; this is practiced in each and every place in India. Caste has established its roots and thus became rigid. It is very difficult to change the mindset of the people. Rather than focusing on education, people are still following and continuing the caste related practices which distance people. One of the main reasons for the tradition being followed from generations after generations is through the process of socialization by families in the society. It is very difficult to change this process in a rigid and complex society like India. Nevertheless, much awareness regarding an egalitarian society, exposure to the outside world, breaking the walls of the caste system and improving the lives of the people through better government facilities would be a step forward to changing the mindset of the people. Also, the inclusion of the lower caste people would help the society function in a better manner; moreover it is their right to live equally.

11. REFERENCE

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