

Cast System in Jharkhand

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ABSTRACT

When compared to the highly distinct caste structure, the Adivasi society, which is essentially ruled by kinship ties, is thought to be non-hierarchical. In India, Mandelbaum's Society believed that tribal society was uniform and equal (as cited in Xaxa, 2008). Through interviews conducted in 10 villages spanning 15 houses of the most vulnerable families, I investigated the nature of homogeneity both within and outside the Adivasi group Torpa block, Ranchi sub-division, Jharkhand. I come to the conclusion that there are ideas of cleanliness and pollution between the Munda community and the "regional" service castes, who are not always Adivasi. I examine the sociopolitical and historical causes of disparities in living conditions, commensality customs, and the impacts of administrative changes on STs and SCs in the area. One of the biggest problems people are currently dealing with is the caste system. It is basically a system that separates people on the basis of their caste groups. Many people believe it in and many people don't. It depends upon thinking and mindset of an individual. On the other hand, some people embrace this system while others are opposed to it. In essence, it is a separation of the people. Jharkhand is the eastern part of India and plateau land located in the south of Bihar and West Bengal. Jharkhand share its boundary with 5 states with Bihar West Bengal Odisha and Chhattisgarh. Jharkhand is the land of forest there are many travel people different type have inhabited these area like to Mundas ,Oraon , Arurs, Santhal etc. Jharkhand is the 14th largest state by population, Hinduism is the majority religion at 67.8% followed Islam at 14.5% and Christian at 4.3% Jharkhand consist of various indigenous people classified as scheduled tribe schedule caste and other backward cast. Formerly schedule caste called untouchable group that occupy a low position within the Indian caste hierarchy.

Keywords: Adivasi, caste system, Jharkhand, indigenous people, schedule caste.

INTRODUCTION

The distinctive system of labour division serves as the foundation for caste. Every activity required by society has been broken down into numerous categories and assigned to various class levels. The smooth operation of society is the primary goal of this type of division of labour. The caste system has existed as it is a social hierarchy pass down through families, and it can dictate the professions a person can work in as well as aspects of their social lives including whom they can marry while the caste system originate was for Hindu's. Nearly all today identify with a caste regardless of their religion. cast classification is in part based on economic hierarchy which continuous to day to some extent. Highly educated people are more likely than those with less education to be in the general category while those with no education or most likely to identify as OBC. But financial hardship is not strongly correlated with caste identification. Only somewhat more respondents than others report belonging to a schedule cast tribe when they claim they couldn't afford food, shelter, or medical care at some point in the previous year.

Generally, belonging to lower caste share the perception that there is not wide spread caste discrimination. For instance those who identify with obc's says there is a lot of discrimination against backward classes. Member of schedule class and tribes are slightly more likely than members of other castes to say there is a lot of caste discrimination against their groups but still only about a quarter take this positions. Christians are more likely than the other religious group to say there is a lot of discrimination against schedule caste and scheduled Tribes.

Caste System:

Preservation of culture:caste system has been preservation of culture and these were passed on form generation to generation.



Preservation of purity: ka system because of its endogenous nature permitted marriage only within the cast and the preserve purity of each caste.

Division of labour: caste system required each individual to do the work prescribe for his caste, i.e. brahmins job was to teach, kshatriyas to fight war, Vaishyas to run trade and shudras to serve other castes. This division of labour ensured smooth functioning of society.

Co-operation within castes: caste system fastened corporation with each caste. They co-operated with each other to preserve their culture and protect it from degradation of by other castes.

Absence of competition: as social status was hereditary and no amount or personal accomplishments could change it there was no competition to improve status .People therefore utilize their energy for general benefit of society rather than personal advancement.

Cast system in Jharkhand:

Is the land of forest is a state in eastern India the state share its border with the state of West Bengal to East Chhattisgarh to the West Uttar Pradesh to the northwest Bihar to the north and Odisha to the south. It has an area of 79 716 km square it is the 15th largest state by area and 14th largest state by population Hindi is the official language of the state the city of Ranchi is capital and Dumka is the sub capital the state is known for its waterfall hills and holly places; Baidyanath dham parasnath , Dewri the religious sites the state was formed on 15 November 2000 after curving out what was previously the southern half of Bihar. Official language of Jharkhand is khortha ,Mitali Santali , Nagpuri . Feature common to man of the 19th century terrible revolts against British rule in the re-going bordering the present West Bengal Bihar and Odisha was that they were all specially directed against outsider the correspondence between the explorer and the outsider in this area was to track that the terrible what the who come to main both the 'exploiter' and the 'outsider'.

The evolution of the concept of the context of Jharkhand movement which being as a movement in defense of terrible rights overland and in more recent time has taken the political form of a demand for an autonomous state of Jharkhand. Jharkhand president the apparent paradox of being one of the most heavily industrialized areas in the country with an organized working class a last population of which comprise immigrants just Lee celebrated for this many glorious strugglers in defense and advance of working class rights while at the same time the native population of the reason compressing the Adivasi's continuous to be among the most wretched section in the state and is generally both suspicious and invest of the walking class the article attempts to analyze this paradox and the political problem of bringing about an alliance of the worker and the terrible peasant in in the region.

5th of the population of Jharkhand consist of various indigenou people classified as scheduled tribe as well as member of the schedule caste formerly called untouchables group that official occupy a low position within the Indian caste Santhal ,kurukh, oraon, Munda, kharia, and Ho groups and together they constituent the great majority of the total tripe population then scheduled peoples who hold a higher status within the traditional Indian social system institute most of the remaining three - fifth of the population.

Constitute the religious majority in Jharkhand The Hindu population compress the elite upper caste (brahmins bhumihar Rajput and kayasthas) large and divorce community of less advantage ka sach as the Yadav's and banyas and the scheduled caste (notably, the chamars or Mochis, Dusadhs and Mushars). Most of the terrible group also follow Hinduism all thoughts Christianity is significant among the Munda Korea and Oraon people some member of the schedule tribe especially from the community - adhere to local religions . There also is a notable Muslim minority within the state.

Language from the Endo European family are the most widely spoken in Jharkhand most prominent of this are Hindu the Bihari language of Bhojpuri Mithali and Magadi and Urdu which is used premier league within the Muslim community some of the tribal language include Munda Santhal and ho belong to the Austroasiatic levile other indigenou communities such as Oraon , speak Dravidian languages.

The 32 tribes that make up the Jharkhand state in India are known as the tribes of Jharkhand. The Indian anthropologist Lalita Prasad Vidyartha first categorised the tribes of Jharkhand according to their cultural kinds.. His classification was as follows:

Hunter-gatherer type — Birhor, Korwa, Hill Kharia



Shifting Agriculture — Sauria Paharia
Simple craftspeople— Chik Baraik, Mahli, Lohra, and Karmali
Settled farmers — Santhal, Munda, Oraon, Ho, and Bhumij.

According to the 2001 Census, Jharkhand State had 7,087,068 Scheduled Tribes (ST), or 26.3% of the State's total population (26,945,829). 91.7 percent of the Scheduled Tribes live in villages, making the majority of them rural. District wise distribution of ST population shows that Gumla district has the highest proportion of STs (68.4 per cent). Lohardaga and Paschimi Singhbhum districts have a ST population of more than 50%, but Ranchi and Pakaur districts have a 41.8 to 44.6 percent tribal population. Kodarma district (0.8 percent) preceded by Chatra (3.8 per cent) has the lowest proportion of the STs Population. Jharkhand has 32 tribal groups:

Munda, Santhal, Oraon, Kharia, Gond, Kol, Kanwar, Savar, Asur, Baiga, Banjara, Bathudi, Bedia, Binjhia, Birhor, Birjia, Chero, Chick-Baraik, Gorait, Ho, Kurmali, Kharwar, Khond, Kisan, Kora, Korwa, Lohra, Mahli, Mal-Paharia, Parhaiya, Sauria-Paharia, Bhumij

The caste system in India serves as the archetypal anthropological illustration of how castes are organised. Its roots are in ancient India, and several governing classes in mediaeval, early-modern, and modern India, particularly the Mughal Empire and the British Raj, changed it. It is today the basis of affirmative action programmes in India as enforced through its constitution. The two notions of varna and jati, which make up the caste system, can be thought of as various degrees of analysis. Based on DNA analysis, endogamous i.e. non-intermarrying Jatis originated during the Gupta Empire

Who are the Scheduled Castes?

A group within Indian society known as the Scheduled Castes has endured tyranny and discrimination in the past and on several occasions even today. The Constitution Order, 1950 states that only Hindu communities that are marginalised can be classified as Scheduled Castes. People from the Scheduled Castes are still thought of as untouchables today and are sometimes referred to as "Dalits." The Brahmins, Kshatriyas, Vaishyas, and Shudras are the four primary varnas according to the Hindu varna system. The term "savarna" refers to persons who fall under one of the four varnas. The Scheduled Castes, on the other hand, are frequently seen as "avarnas," or those who do not fit into any of these four varnas.

Who are the Scheduled Tribes?

People who are considered Scheduled Tribes share the same long history of oppression and struggle as those who are Scheduled Castes. Since they are included in one of the schedules of the Indian Constitution, they are sometimes referred to as "avarnas" and given the moniker "Scheduled." Adivasis usually comprise the Scheduled Tribes.

Who are the Other Backward Classes?

The Mandal Commission's report from 1980 was the first to adopt the term "OBC," which stands for "other backward classes" (castes). OBCs, which make up almost half of India's population, are the castes that fall between the three higher varnas and the Dalits (Scheduled Castes) and Adivasis (Scheduled Tribes). They were first categorised as "Shudras" in the old varna (caste) system, the lowest of the "clean" castes.

Purpose of the SC ST OBC Certificate and Steps to Procure it

The ST, OBC, or SC caste certificate is required in order to take advantage of the government's reservation programme for the underprivileged. A caste certificate serves as legal documentation proving one's membership in a certain caste or tribe. Members of the lower classes or tribes can now fully enjoy the reservation and promotion benefits that they had been denied for a very long time thanks to the caste certificate. Even while applicants from all other classes are eligible to do so, the SC, ST, and OBC applications for caste certificates are particularly important because they come with unique benefits. There are online versions of the SC ST OBC certificate forms. If you live in one of the Indian states that still only offers the offline mode, or if you don't have access to technology, you can pick up an application form from the Tahsildar's office that is the closest to your town, village, or city. You must submit photocopies of a number of necessary papers along with the completed form in order to verify the validity of your request. The rest of the process is relatively simple if these key stages are followed. You can anticipate receiving your caste certificate in 21 working days.

How Can You Benefit From an SC ST OBC Certificate?

Caste certificates are documents that serve as proof of caste and are required to be presented in order to be granted certain special benefits under the Indian system of Protective Discrimination. Special seats in the Legislative Assembly

and government services are some of these advantages. For instance, the reserve quota for the backward classes offers 27% places in government posts (like IAS, IPS, etc.) and public institutions (like IIMs and IITs). Certain examinations, such as UPSC Civil Services Exam, also have a relaxed upper age limit. Shaikh (Muslims) who fall within the OBC category at the state level are eligible for the BC-E category, which has 4% reserved seats. As a result, the centre reservation lacks BC-A,B,C,D, and E. In order to determine non-creamy layer BCs for OBC reservation, Central has provided several guidelines. The relevant states provide OBC certificates to those who qualify under these criteria. The reservation will be made by Central based on these certificates.

CONCLUSION

Articles 341 and 342 of the Indian Constitution require the notification of the Central List of Scheduled Castes and Tribes. Despite the categorical separation of various social groupings, non-STs attempted to convert to ST status. For instance, Meena Devi (name changed), one of the interviewees, apologetically said, "My husband fudged his caste certificate for a job as a clerk." Caste groups, particularly SCs & OBCs, have also turned to such means to access advantages associated to programmes and reservations. Are they being excluded from regional development initiatives in an ST-dominated area? Or do they fare better than the ST community at large politically, economically, and socially? In some instances, service castes felt they were treated differently, especially during functions organized by Sarnas Has Sanskritization allowed Sarna Munda to accept the caste system's hierarchy? Many Munda Christians uphold untouchability standards as well. Despite being a minority in terms of population and land ownership, service castes uphold the concepts of purity and contamination. The intersection of caste, class and religion plays a significant role in shaping the forms of discrimination. A key element in the development paradigm is caste identity. There has been a rise in representational politics recently. The scheduled tribal member Droupadi Murmu has been proposed by NDA as their candidate for the 2022 presidential elections. Murmu's candidature is significant symbolically because she would be the first Adivasi woman to hold the office of president. Is this just a token gesture, or may it have more significant sociopolitical effects for the Adivasi? Although representational politics signify inclusivity, they might not be sufficient to guarantee the overall development of the Adivasi people.

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