

## **Changing Trend in Upper Caste Behavior**

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### **Introduction**

There has always been a stratum in our society from the ancient period to the modern period. Majorly we divide society into two parts that are upper caste and lower caste. One is the superordinate and the second one is subordinate. In the ancient period the society was based on the Varna system, with Brahmins at the top followed by Kshatriyas, the Vaishyas, and then shudras. In which Brahmin had established his dominance over the rest of varnas. But as time changed, the pattern of hierarchy also changed. Not only did the lower caste start adopting the customs and practices of the upper caste, but the upper caste also started adopting the western civilization, so this mobility was seen in both the castes. This process of mobility was named by M.N. Srinivas as Sanskritization and westernization. If we look in the modern context, then we will find mobility in both the caste, upper-caste as well as lower caste. There are some powerful factors that are responsible for upper-caste mobility.

### **Human Rights:**

Human rights are those basic rights or moral principle which allows all people equal treatment. US Chairperson Roosevelt declared human rights on 10 Dec 1948 in which he mentioned 30 articles that prevent discrimination against human beings and give the right to human dignity, liberty, and equality. These rights influenced the concept of hierarchy and the dominating quality of the upper caste.

### **Fundamental Rights:**

Fundamental rights have been described in articles 14 to 32 in part 3<sup>rd</sup> of our constitution, which forbids discrimination on any grounds. Article 15 prohibited discrimination regarding their religion, caste, gender, and color. Talks about uniformity and gives freedom to express their



views. As in the caste system, the Jajmani system was going on for a long time. These fundamental rights also affected the upper caste Jajman system as described by William Wiser in his book "The Hindu Jajmani system".( Wiser,1932)

### **Education System:**

Education in India was introduced by Britishers which played a crucial role in the caste system and social life. Modern education was based on the thought of liberty, equality, and fraternity which comes from the French revolution. Article 21 A of our constitution states free and compulsory education to the children of 6 to 14 years of age. Due to education, democratic ideals and values were created in the people which influenced the caste system like the concept of untouchability. Louis Dumont, sociological theorists gave the theory of purity and pollution. In which he described the discrimination done on the basis of caste. He said that under the caste system, Brahmins considered Shudras as untouchables, and even when their shadow fell, Brahmins used to purify themselves by the process of purification. (Dumont,1966)

### **Industrial Revolution:**

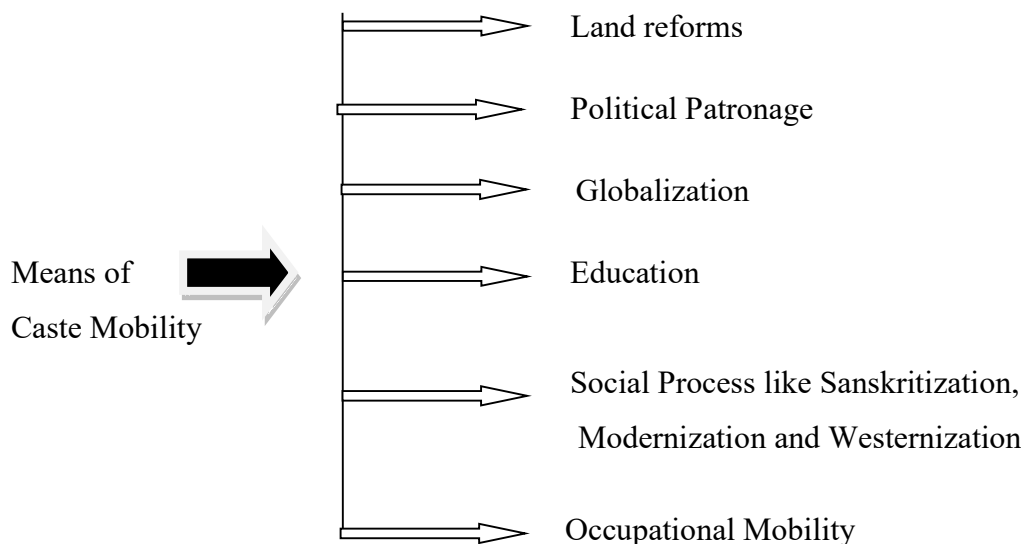
The Industrial Revolution developed around the 18th century. In which big industries were established, which produced large quantities in a short time, those who used to cultivate in the land of others in the village started coming from the village to the city and there they started working as a laborer in the industries. Due to this the services provided to the upper caste by lower caste gradually stopped. This Process affects the upper caste people.

### **Social Mobility:**

Caste mobility means that the change from one stage to another, this change can be in the upward and it can also be in the downward phase. Sorokin gave the concept of Horizontal and Vertical mobility. In Horizontal mobility, there is no change in position only change in place while in vertical mobility, there is an upward change in position (Sorokin, 1982). This mobility



generates a variant in society. There can be many reasons for this mobility in society, some can be understood through the diagram below.



### Conclusion :

Our caste system is a complex caste system as D.N. Majumdar said that caste is a closed community (Majumdar,1974) . The caste in which one is born will remain in the same caste for life, yet we can see that there has been a lot of change in the attitudes of the upper caste also, through westernization, through globalization, through Sanskritisation, through education, through the constitution, through administrative power, etc.

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