Caste Politics in Indian Rural Society and Its Impact on Growth of Social Development

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Abstract
As it works in India, the caste system is called jati. This social discrimination is the remark of Indian society. The term jati appears in almost all Indian languages and is related to lineage or kinship. Almost all Indians try to identify a person through his caste. Because Indian society's basic structure is the caste system. Currently, caste is a powerful weapon for political parties to give election tickets. We have to recognize several changes in the caste system, both in rural and urban societies. I think the caste system is the biggest blow to the development of our nation. Especially in rural areas, the caste system is a reason for cultural vibration and it makes the people ill-mannered. They were placed in order of decreasing importance: religious and educational functions, military and political functions, economic functions, and menial functions (Velassery, 2). The Aryans organized themselves in three groups. The first group, Rajayana (later changed to Kshatriya) were the warriors, which were followed by the Brahmans, who were the priests (Daniel). These two groups constantly struggled for political leadership among the Aryans. Eventually, the Brahmans became the leaders of the Aryan society. The final group consisted of the farmers and craftmen, and were called the Vaishyas (Daniel). The Aryan conquerors subdued the locals and made them servants. In this process, the Vaishyas became the landlords and businessmen of the society and the locals became the peasants and craftsmen (Daniel).

Keywords: *Spanish, Caste, Political parties, Mandal Commission. Liberalization, Scheduled Caste, Dominant caste.*

I.   Introduction

The caste system factors greatly in determining who makes up the local elites, it also plays a huge role in determining women's influence and representation in the political system. In India's bicameral parliamentary system, women represent a minuscule amount of each house. Of the people's assembly, made up of 545 members, women represent a mere 5.2 percent; and in the State assembly, with 259 members, women make up only 8.8 per cent. Both houses have seen an alarming decline in female representatives in the most recent decades[*when?*]. Of the 39 women representatives in the Indian Parliament, most were members of higher castes. Caste, which eventually affects class, is one of the most important factors in determining a woman's successful inclusion into the political system. This may be because higher castes challenge the role of the traditional Indian woman and so their caste position gives them a greater range of options that are not available to lower more traditional castes. This inflated representation of elite caste in public offices has meant that the impact they have on public policy is disproportionately large in comparison to their actual number. The origin of the Indian caste system has many theories behind it. Some of them are religious, while others are biological. The religious theories explain that according to the Rig Veda, which is the ancient Hindu book, the primal man, Purush, destroyed himself to create a human society and the different parts of his body created the four different varnas.

The Brahmins were from his head, the Kshatriyas from his hands, the Vaishyas from his thighs, and the Shudras from his feet. The Varna hierarchy is determined by the descending order of the different organs from which the Varnas were created (Daniel). For example, Brahmans, who were derived from the head of Purush, are considered the intelligent and most powerful varna because of their wisdom and education and are a representation of the brain. In the same way, Kshatriyas, considered the warrior caste, were created by arms, which represent strength. Another religious theory claims that the Varnas were created from the body organs of Brahma, who is the creator of the world in Hinduism. The biological theory claims that all existing things inherit three of three categories of qualities. Varna means different shades of texture or colour and represents mental temper. There are three Gunas: Sattva, Rajas and Tamas. Sattva is white, Rajas is red, and Tamas is black. These in combination of various proportions constitute the group or class of people all over the world with temperamental differences (Lahiri). Sattva qualities include characteristics related to wisdom, intelligence, honesty, goodness, and other positive qualities. Rajas include qualities such as passion, pride, and valor. Tamas are considered to acquire qualities that include dullness, stupidity, lack of creativity, and other negative qualities (Daniel). People with

different amounts of these inherent qualities end up adopting the appropriate occupation. According to this theory, the Brahmans usually inherit the Sattva qualities. They are serene and self-controlled and possess the quality of austerity. They are considered to have purity, uprightness and forbearance. Brahmans also have the will to acquire knowledge, wisdom, and faith (Lahiri). In the 1951 election, three ethnic parties challenged the Congress party: the Ram Rajya Parishad, the Hindu Mahasabha, and the Bharatiya Jana Sangh. These three parties sought to gain support from the Hindu majority. The All India Scheduled Caste Federation bid for support from the ex-untouchable castes. Three of the four ethnic parties gradually disappeared because they were not able to obtain enough votes. In the late 1980s, the Congress began to decline. More non-congress parties started to challenge the Congress dominance. The Bharatiya Janata Party (BJP) descended from the Bharatiya Jana Sangh. It attempted to pit Hindus against Muslims. The Bahujan Samaj Party (BSP) and the Janata Dal (JD) tried to seek support from the Scheduled Castes, and Muslims against the upper castes

The Kshatriyas and Vaishyas inherit the Raja qualities, and the Shudras inherit the Tamas qualities (Daniel). The type of one's actions, the quality of ego, the color of knowledge, the texture of one's understanding, the temper of fortitude, and the brilliance of one's happiness defines one's Varna (Lahiri). Historically, however, it is believed that the caste system began with the arrival of the Aryans in India around 1500 BC (Daniel). Of the many cultures that flourished in India, the literary records of the Indo-Aryan culture are not the earliest. They do, however, contain the first mention and a continuous history of the factors that make up the caste system (Ghurye, 162-63). The Aryans came from southern Europe and northern Asia with fair skin that contrasted with the indigenous natives in India. When they arrived, their main contact was with the Dravidians. The only other culture whose records are dependable about the origins of the caste system are the Dravidians, but when that culture's documents were put forwards, it had already been largely influenced by the Indo-Aryan tradition (Ghurye, 63). Unfortunately, the Aryans completely disregarded their local cultures and began conquering regions all over north India (Daniel). At the same time, the local people were pushed south towards jungles of mountains in north India. The Aryans possessed a particular principle of social ordering called Varna Vyavastha, which was based on the four hierarchical divisions of function in society. In the later Vedic culture we have to find out the beginning structure of casteism in Indian society and after it became a mark of identification to a person. And the Indian society became so complex, because of casteism. Indian societies major feature is caste system. Caste is the most ancient feature of Indian social system and it is a major factor in the structures and functions of the Indian political system. The word 'caste' is derived from the Spanish word 'caste' which means race. At the present situation everyone is recognized by their caste. Especially in rural area casteism has grown so strongly. And the political parties also select a person in the respective constituency on the base of caste. People look for their caste when they vote in the election. Caste is a notable foundation of social stratification in India. Indian politics is caste-ridden politics.social Standing

Dalit women are the lowest social class due to the intersectionality of their gender and untouchable social standing. These women have to work to provide for their families and complete domestic housework all while being subject to psychological and emotional abuse from their spouse.[23] When working outside of the home, these women complete jobs alongside their male counterparts as hands in the fields and other low paid risky jobs. They work these laborious jobs to be able to afford basic necessities for their family and home such as shelter, food, and water. This idea of keeping Dalits away from higher castes in the workforce is more extreme than just the types of jobs the different castes work. When food is being served to workers, Dalits must eat away from higher castes. This separation extends to other basic necessities such as water. Dalits are not allowed to use the same water sources as the upper castes and if they do, untouchables risk physical abuse and the water tank needs to be purified. Because untouchable women have no social standing, their issues are not noticed or deemed an issue in the political sphere. This lack of awareness creates a vicious cycle as these women must continue to work low paying jobs to be able to support their families and complete house work, so they do not have the time to dedicate to political intervention after this double-shift. Thereby, Dalit women are not represented in politics.

Caste determines the nature, organization, and working of political parties, interest groups, and all political structures and their functions. Indian society has been highly segmented along the lines of castes, religion, class, etc, it eventually prevents the true working of Parliamentary democracy The basic objective of this paper is to analyze the role of the caste in Indian politics and how it becomes a major cause of serious concern and become an obstacle to the national integration. This paper is included the good development of the Nation.

Many people in India have fought to get rid of the caste system. We can see that a great number of people in India are opposing this caste system. In the 12th century Basavanna, in 19th century Jyoti Ba Phule and Dr. B.R, Ambedkar have opposed the caste system. Jyotirao Govindrao Phule's work extended to many fields including eradication of untouchability and the caste system. But still caste system has grown strongly that there seems to be no end to this system in the near future. There are so many caste based pressure groups in India which

try to promote and protect the interest of particular caste and for this purpose they keep putting pressure on governments. The pressure groups like Scheduled Caste Federation, Arya Samaj Sabha, Sanatan Dharam Sabha etc, are such pressure groups who work for the protection of the interests of a particular community

A caste system is determined by birth in a class structure. Loosely, it means that in some societies, if your parents are poor, you're going to be poor, too. A considerable number of changes have taken place in the caste system, both in rural and urban societies. At present Compared to urban societies, there is a strong caste system in rural societies. There is a difference in the caste system, which prevailed earlier and in modern times. Caste is a system of hierarchical relations, where the Brahmins occupy the highest position. In Vedic culture Brahmins occupied the highest position in the society. They had controlled everyone by their own rules. Sudras and vaishyas were as lowest. During that time, the duty of the Vaishyas is sacrifice, giving gifts, agriculture, breeding. and trade. However, later the Sudras took over agriculture and breeding and the Vaishyas become traders, merchants, landowners, and money-lenders. They became so strong economically because of their close relation to commerce. In between these castes are the Rajputs, artisans and such other caste groups. All the interactions among the members of the village are based on the status of caste Gandhi also opposed this caste system and social discrimination among the people. Untouchability shows the weakness of the Indian society. So, Dr.B.R. Ambedkar opposed the Indian caste system. Rural India remains a caste-based society. This paper explores why caste continues to play such an important role even today. It argues that trade and agricultural productivity suffer, as well as the functioning of democracy because of the caste system.

Anthropologists and sociologists have long emphasized the notion of a 'dominant caste to understand village life in India. M N Srinivas, the Sociologist first defined the term "dominant caste' to refer to the caste in the village which is numerically strong and also wields the greatest economic and political power (Srinivas, 1987). Louis Dumont, the French Anthropologist later insisted that dominance arises solely from economic power rather than factors such as numerical strength, and that this power flows exclusively from control of land (Dumont, 1970). In the Rig Vedic period, caste system did not exist in its rigid form. Society was divided inte various classes on the basis of their profession. These professions later became hereditary. In the Later Vedic Period, the caste system became rigid and the society came to be divided into four main castes. The Brahmans occupied the top position and performed all the rituals. The Kshatriyas were a warring class who occupied the second class and protected their kingdom from any external attacks. The Vaishyas were farmers, traders and businessmen. The Shudras occupied the lowest strata of the society and were supposed to do all the mental work.

Caste is a social phenomenon of Indian society. By participating in the modern political system, caste is now exposed to divisive influences and a new form of integration is resulting from a new scheme of universalist-particularistic relationships. Caste has gained an influential position in Indian politics. Caste provides a cohesive element which absorbs tensions and frustrations. It becomes divisive when question arises of national unity. But regarding a locality or group matter. it gives a cohesive force by uniting people of a caste.

II.   Conclusion

There is a big difference between a "civil society" and a "political society" which means that caste now played a huge role in the political arena and also influenced other government-run institutions such as police and the judicial system. Though caste seemed to dictate one's access to such institutions, the location of that caste in society also played a pivotal role. Historicallyit has been very hard to change the structure of caste politics in India. More recently however, there has been a flux in caste politics, mainly caused by economic liberalization in India. Contemporary India has seen the influence of caste beginning to decline. This is partly due to the spread of education to all castes which has had a democratizing effect on the political system. However, this "equalizing" of the playing field has not been without controversy. The Mandal Commission and its quotas system has been a particularly sensitive issue. It has been argued by Prof. Dipankar Gupta that the role of castes in Indian elections has been overplayed.

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