

# **Chapter 6**

## **EMPIRICAL DATA ON CASTE**

## **Empirical Data on Caste**

In this chapter, results on caste are analysed. The structural transformation of caste is undergoing a conspicuous change. Although caste persists to continue but not in the same conventional form. Hence, efforts are made to bring to surface the humanen treatment towards lower caste people, nature of services rendered by service castes and inter-caste relations in terms of marital, occupational, commensal and social.

Descriptive statistics is used to quantify the data presented.

TABLE 41

DISTRIBUTION OF RESPONDANTES BY SERVING CASTE

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
No of respondents				
<hr/>				
Service caste	04 (25.0)	11 (68.75)	1 (6.25)	16 (17.8)
No service caste	26 (35.2)	19 (24.6)	29 (39.2)	74 (82.2)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (33.3)

Table-41 present the distribution of families which are the service caste in the village out of 90 repondantes only 16 (17.8%) belongs to service caste. among them a majority 68.78% of respondent belong to Sc, ST & Backward caste and only one of muslim caste.

The result show that the jajmani system in the study village exist but a very few families belong to service families. The data show, a very few basic services in the village. Therefore, villagers and services families have good harmonieous relations.

**TABLE 42****DISTRIBUTION OF THE SERVICE CASTES**

	Name of Services	Name of caste	Frequency
1.	Jangamas (Religious mendicents)	Lingayat	3
2.	Carpenter	Lingayat	1
3.	Walikar (Service villege leads)	Kabbaliga	3
4.	Talawar (Suppling beedi leaves)	Holeya	3
5.	Hugar (Flower supplier)	Muslim	1
6.	Barber	Barber	3
7.	Shoe-maker	Madiga	2
		Total	16

From the table- It can be drawn that there are 16 families which belong to service families, these families pursue their familial service and occupation. However, these families also practice agriculture and business; because the families cannot totally lead their life only on service occupation.

The data although confirm the existing jajmani system the families primarily depend on other occupations, Hence, caste based occupation are in transition and not infact. One major fact we can find here is that the flower supply normally is done by Hugar caste but. In the village, the muslims supply the flowers to Revansiddeshwar Temple and to the villager who were immigrated from nearest village.

**TABLE 43****DISTRIBUTION OF RESPONDENTS BY PRESENTLY SERVICING IN THE VILLAGE**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<b>Presently Service Caste</b>				
Presently serving	04 (13.8)	8 (61.5)	1 (7.7)	13 (81.2)
Not serving	-	3 (1.00)	-	3 (18.8)
Total	4 (25.0)	11 (68.8)	1 (6.2)	16 (33.3)

Table-43 present the distribution of families which are still persuing their services in the villege out of 16 families, 13 families were still serving the people. A majority of 13 families namely Jangama, Barber, Talwar, Jamadar, Hugar, Were still serving in the village.

The result shows that the Jajmani system is weakening and giving way to non-service caste occupat on which has brought a basic change in the caste structure of the village. However, these families still pursue their traditional occupation also practice agriculture, business and labour. Because the families cannot depend on these services to fulfel their livelyhood. The results show that the structure of inter-caste relations have undergone change in due nuclearity context.

**TABLE-44****DISTRIBUTION OF RESPONDENTS BY MODE OF PAYMENT FOR THEIR SERVICES**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<b>Mode of payment</b>				
Food grains with cash	3 (30.0)	6 (60.0)	1 (10.0)	10 (76.9)
Cash	1 (33.9)	2 (60.7)	- -	3 (23.1)
Total	4 (30.8)	8 (61.5)	1 (7.7)	13 (100.00)

Table-44 gives the explanation in connection with the mode of payment for service castes in lieu of their services, extended to the villagers. A majority of 10 families were receiving foodgrains for their services. were as only 3 respondents were receiving cash in return to their services.

Jajmani system which was dominated by exchange of goods and services between the villagers and service caste; but in this study village there is no absolute traditional Jajmani system. The service getting returns in terms of food grains with cash. and purely cash. The village level economic relation have undergone change in the emerging new economic system. This change has significant effect on the inter-caste relations in terms of obligation replaced by work consciousness.

**TABLE-45**  
**DISTRIBUTION OF RESPONDENTS BY ATTITUDE TOWARDS**  
**INTER-CASTE MARRIAGE**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<b>Inter Caste Marriage</b>				
Favoured	-	-	-	-
Not Favoured	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.0)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.0)

Table-45 presents the attitude of the respondents towards the inter-caste marriages. All the respondents of lingayat, SC,ST & Backward and Muslim. Were not in favour of the inter-caste marriages.

The results reveal that inter-caste relations have not reached marital level even though government is in favour of it. But the respondents were still not ready to cross the limitations of marriage. They were practicing the endogamous marriage system. Which permits marriages within the sub-caste.

**TABLE -46**

**DISTRIBUTION OF RESPONDENTS BY UNTOUCHABLE  
SHOULD ENTER THE PUBLIC PLACES**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Opinion of respondents towards untouchables enter public places				
Temple	-	3 (75.0)	1 (25.0)	4 (4.4)
wells	-	3 (75.0)	1 (25.0)	4 (4.4)
Schools	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.0)

Table-46 presents the distribution of respondents by their attitudes held towards entering public places like temple wells and schools. Out of 90 respondents only 3 Sc, ST & Backwards respondents said untouchables weels. Were as 100 percent respondents including lingayat, Sc St & Backward and muslims were in favour of untouchables may go to said and sit with the others.

The results show that the inter caste relations of religious nature are still rigid. Because in the mind of villages the concept of purity is very strong. Therefore, it is seen that the views towards entering temple and wells were as in social nature the inter caste relations were in transition.



**TABLE-47**

**DISTRIBUTION OF RESPONDENTS BY MIXING UP OF DIFFERENT CASTE  
IN FAIRS AND FESTIVALS**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<b>Mixup of different castes</b>				
<b>Festivals</b>				
Yes	20 (35.1)	15 (26.8)	15 (31.5)	21 56 (62.2)
No	10 (29.4)	10 (44.1)	15 (26.5)	9 34 (37.8)
<b>Fairs</b>				
Yes	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.0)
No	-	-	-	-

Table-47 shows the distribution of the respondents regarding mixing up of different castes in the village festivals. A majority 37.8% of the respondents said that no participation of other caste people in their respective festivals. Whereas, a majority 62.2% of respondents out of whom 35.7% Lingayat, 26.8% SC, St and Backward caste and 37.5% Muslims said that different caste people mix up in village festivals.

All the respondents said that each and every one of villager participate in the fair of Revenasiddeshwara.

It can be drawn from the above results that mix up of different caste people in village fair and festivals is becoming an usual phenomenon. However, it shows that the social relations are in transitional phase.

**TABLE-48****DISTRIBUTION OF RESPONDENTS BY COMMENSAL RELATIONS**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<b>Commensal Relations</b>				
Dine Oftenly	5 (26.3)	6 (31.6)	8 (42.1)	19 (21.1)
Dine Occasionally	15 (42.85)	10 (28.6)	10 (28.6)	35 (38.9)
Dine Never	10 (27.8)	14 (38.9)	12 (33.3)	36 (40.0)
<b>Total</b>	<b>30 (33.3)</b>	<b>30 (33.3)</b>	<b>30 (33.3)</b>	<b>90 (100.0)</b>

Table - 48 indicates the distribution of respondents for commensal relations . Out of 90 respondents (19) 21.1% respondents said that they are oftenally having common dining with higher and lower caste people. But a majority of Lingayat 42.8% SC,ST and Backward 28.6% and 28.6% of Muslims respondents said that common dining take place very rarely on the occasions like, village fairs harvest ceremony and social ceremonies that to not in a common row but in common place.

The results show that the commensal relations were on rare occassions in the villages. There was on rigidity of commonsal relation as compared to conventional . However, there seems to be a change in the structure of caste relations. More importantly invitation for meals to low caste people is normally given on important occasions in family and village.

**TABLE-49**

**DISTRIBUTION OF RESPONDANTS BY PARTICIPATION OF  
LOW CASTE PEOPLE IN VILLAGE POLITICS.**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Opinion of respondents on participation of lower castes in village politics				
High	10 (33.3)	12 (40.0)	08 (26.7)	30 (33.3)
Moderate	10 (31.3)	10 (31.3)	12 (37.5)	32 (35.6)
Low	10 (35.7)	8 (28.6)	10 (35.1)	28 (31.5)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.0)

Table-49 Shows the distribution of respondents, regarding the participation of low caste people in village politics. A majority of 33.3%\* respondents opine low caste people have a high participation in the village politics. But 35.6 percent respondents out of whom 31.3% Lingayat, 31.3% Sc, ST & Backward, and 37.5% Muslims said that the low caste people have moderate participation in the village politics.

The results shows that the village politics is no more far away from the low caste people. Government reservation policy and general awareness about their backwardness. Leads them to participate in village politics like voting, canvassing, nominating, their candidature in the village administration and so on. Political representation today does not consider caste as a barrier any more. In fact it is an advantage for their participation, which facilitates improve the inter-caste relations.

**TABLE-50**  
**DISTRIBUTION OF RESPONDENTS BY MOTIVATING FACTORS FOR**  
**PARTICIPATION IN VILLAGE POLITICS**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<b>Motivating factors</b>				
Govt. Reservation Policy	25 (31.25)	27 (33.75)	28 (35.0)	80 (88.9)
General awareness about their backwardness	20 (29.85)	25 (37.3)	22 (32.8)	67 (7.4)

Table 50 shows the data about the motivating factors to low caste people to participate in village politics.

A majority 80 (89%) respondents among. Whom 31.25% Lingayat, 33.75% SC,ST, Backward and 35% Muslims said, the Govt. reservation, Policywise the main factor to motivate the low caste people to participate in politics. Where as 67 (74.4%) respondent said that the general awerness about their backwardness is the main reason to participate in village politics.

**TABLE 51**  
**DISTRIBUTION OF RESPONDENTS BY CHANGE IN**  
**TREATMENT TOWARDS LOW CASTE PEOPLE**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<b>Treatment with low caste People</b>				
Change in Treatment	26 (44.8)	10 (17.2)	22 (37.9)	58 (64.4)
No Change in Treatment	04 (12.5)	20 (62.5)	08 (25.0)	32 (35.6)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.0)

Table 51 shows the distribution of the respondents regarding their perception changing treatment towards low caste people. A majority (64.4%) of the subjects out of whom 44.8 percent lingayat, 37.9 percent muslims and 17.2 percent Sc, ST & Backward caste people perceived that there is a change in the treatment towards low caste people. Whereas 35.6 percent of respondents said that lower caste people were not getting fair treatment from upper caste.

There is a changing trend in the treatment of low caste people, which was not so in caste bond traditional society. The low caste peoples perception of changing treatment towards them is positive to some extent. The perception of treatment towards low caste people by the upper caste indicates significantly better than the perceptions of low caste people themselves, who still hold discontent about treatment towards them by the upper caste and minority people.

**TABLE -52**  
**DISTRIBUTION OF RESPONDENTS BY REASON FOR**  
**CHANGED STATUS AND TREATMENT**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
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Responsible factor for changed status treatment				
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Governmental reservation policy	28 (35.44)	25 (31.64)	26 (32.91)	79 (87.8)
Improvement in economy	10 (27.8)	12 (33.3)	14 (38.9)	36 (40.0)
Introducing democratic principles through Masmedias T.V. & Radio etc.	18 (34.6)	14 (26.92)	20 (38.5)	52 (57.8)

Table 52 shows that a majority 87.8% of the respondents followed by 57.8 percent and 40 percent respondents said that Governmental reservation policy, introducing democratic principles through masmedia like T.V & Radio etc., and improvement in economy have brought changes in the treatment and status of low caste people.

Although the caste status was not improved, however it could help to gain humanitarian treatment for the low caste people.

Economic stability, subsequently raised their status as well. Laws on the other hand facilitated their status improvement.

## DISCUSSION

The caste structure has unique place in the village system. It is associated with the family occupation and the community life in the rural area. Caste is the most predominant system of the Indian society.

The results of the present study reveal that a majority of the subjects were having agriculture as their family occupation, especially the lingayats, a majority of low caste people who do not have enough land depend on labour work and service occupation. Service occupation has been practiced by a few families which is a sign of withering away Jajmani system. Even today, a few families are practicing service occupations and were paid food grains and also cash.

The caste relations which form the basic system of the village reveal that there is purely negative trend towards inter-caste marriages. The untouchable have poor integration in the community life. There is no strong opposition to enter the temples. However, community fairs and festivals have given a dining and mixing avenues of different castes in the village. The upper caste people have high participation in the local politics, and the low caste people have moderate participation in the village political activities, Although, treatment towards the low caste people is not fair, there has been a wave of change in the treatment towards low caste people. There have been many opportunities, like getting education, occasional commensal contacts, trend to non-traditional occupations participation in village politics and sitting in proximity with upper caste people outside the village are able to provide chances for free mixing-up of low and upper caste people. Moreover laws and legislation have also played important role in bringing drastic changes in the caste structure of the village.

Inter-caste relations have undergone some basic changes in different areas of the village life. Attitudes towards untouchables and low caste people have changed. There is improvement in the social contacts between low caste and upper caste people. The conventional trend to follow traditional and family occupations has changed to non-conventional and non-agricultural occupations.

Zilla pancayat and legal avenues have given new opportunities to low caste people for their development of socio-political identity and integration.