<u>"INTEGRATED PAPER"</u>

<u>TOPIC</u>: "CASTE SYSTEM IN INDIA"

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OUTLINE OF THE INTEGRATED PAPER

1. PROBLEM INDENTIFICATION: (CASTE SYSTEM IN INDIA)

    Indian Values: Directed towards national improvement
        (Humanistic Values)

    Communalism

    Deemphasis of the material

    A commitment of human growth and development: ie, Ethical
        Nationalism

    Research History:

            Uneral Problems: Programs will be unbenificial since psycho-
                logies provide barriers ot inbolvement.

            Real Problem: Real problem comes thrrough as a result of
                a process of elimination

    PSYCHOLOGIES OF INDIANS BECAUSE OF THE CASTE SYSTEM

2. PROBLEM ANALYSIS:

            Have and have not involved and must be involved.

            Psychologies of the oppressed

            We're going along way towards the solution of this
                problembecause we are with the mijority of Indians
                in dealing with the have nots.

3. INTERVENTION (Forming some sort of program/or organization)

            Three general types of roganization

                    1. Voluntary organization
                    2. Formal organization
                    3. Multiple organization

            We will apply voluntary organization

    PLANNING:

            Community organization: since we are taking about some-
            thing technical ie., teaching as the action activity of
            the program we need technical involvement - that rules
            out community action.

A. GOVERNMENTAL PROGRAMS: is proposed which has as its goals the rehabilitation of lower class Indian attitudes towards existing governmental programs in their behalf and in the national interest. These program are:

1. Voluntary Family Planning

2. Education

3. Dietary

Not doing too well

PROGRAMMING AND ORGANIZATIONALIZING WHICH WE DESIRE

1. Administrative Staff

2. Funding (From Government)

3. Policy of the organization (do's and dont's)

4. Objectives (Psychological upliftment of Oppressed people)

5. Goals - you're going to have to be more specific

OBJECTIVES: are the breakdown of the major steps between
    when you start and when you reach your goal

PHASE: are general period breakdown of the operation

PHASE I	PHASE II	PHASE III
Research	Planning	Operation
September - December	January - April	May - September

EVALUATION:

Judgement how successful you have been

Psychological Testing

Current Program

Involvement of the people

Was it worth it?

Did it work?

The question of race and race relations are the most insistent questions of the world today, but. there is no such agreement as to what race or caste is, as to how they originate, as to the character of racial difference, as to the meaning of race distinctions in human history, as to the solution of the problems of the relations of race to race or caste to caste, or as to the ultimate destiny of the present race of mankind.

The purpose of this paper is define and analyse the "caste system" of India with a little comparative study of racism in America. In the color bar situations such as those found in South America and Southern United States the privliaged white assert that it is the "natural condition" of the Negroes that they should be inferior status, and this valuation, as well as the emphasis on status group endogamy, is certainly reminiscent of Indian caste. But there are also great differences. In Southern African and American situations, members of the "inferior" group do not accept their inferiority and on that account the total situation becomes one of the oppression, so much that the dominant white group virtually have to take up arms to protect itself against the revolutionary ferment among the negroes. Revolts of the underprivileged have occurred in India also, but to suggest that the Indian caste order is simply a complicated kind of color bar situation with all its attendant forms of tyranny and exploitation is grossly misleading the converse is like wise true.

Gerald Berreman in his article "Caste in India and the United States" points out that race relations in the Southern United States and relations between the "untouchables" and other castes in India closely similar in operation despite differences in content.

In both systems the upper strata are assured gains in the spheres of
economic and sexual advantages and of prestige, at the cost of lower
strata. Racism - that is, the exploitation of ethnic difference as
a badge of social inferionrity, is by implication, monstrous affair
and "caste difference" belongs to the same order os social phenomena.
And because color bar segregation in the United States develops out of
an institution of chattel slavery there is tendency in some quarters
to think that the words "caste". "race", and "slavery" are all very
much the same. Actually speking the words caste, race, class and
slavery) have a long history of ambiguity.

The question is obvious what caste is?

"Caste is a way of life which divides society in to small groups, each
of which lives in a rather different way from the rest. Because of
these differences, because the groups are so tiny, and because of
the most important relations of life, above all marriage, take place
within them. The group have great power over their members, and thus
great power of survival. To break caste is to cut oneself off from
one's group, which means from one's family, and from all those who
live exactly as one does. And one cuts off without any hope of being
adopted by another group.[1]

The other use of word caste is to define is a system of social
organization found in traditional India, and surviving to a large
ectent to the present day.

To sum up we can say that class, caste, slavery, race are the
words which tell us the exploitation of the underpriviledge by the
overpriviledge. Through we may or may not use words caste and race
synonymously, but looking at its effects and the impact on the social
structure especially on Indian and America societies one must affirm,

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1. Taya Zinkin, "Caste Today", Oxford University Press, London, 1962
        p. 8

that in both the countries, the prejudice has resulted into segrega-
tion and discrimination to such an extent that the unity and the
solidarity of both the nations have been greatly threatened and
integration in such a complecity is not only very hard but seems
rather impossible.

The origin of caste like classificaiton: Social reformers and
political leaders in India tend to regard the caste system as a major
stumbling block to national integration, economic development and
the moral regeneration of the nation. The caste system is conceived
by them as one that perpetually divides people into hierarchic, inter-
polluting and competing segments. It is also condemmed as a system
of gross exploitation of the labor of the lower castes to the unilater
advantage of the upper class.

In early Vedic times, the tribal chief served as a religious
leader, combining social, military, and spiritual leadership. As
the cult became increasingly complex, those incharge became specialist
finally investing their own priestly traditions in a hereditary group
known as Brahmans. Since it was believed that the prosperity and
safety of the tribe depended upon the proper performance of an
elaborate ritual, these Brahmins became more and more powerful, until
they superseeded the worrior chief as the highest social class.

India's social structure is based on the four classes-Brahmans,
(priest) Kshatriyas (warriors) Vashshyas (traders) Shudras (Untoucha-
bles and other caste) The first three classes are called twice born,
but the Shudras are not allowed even to hear the sacred Vedas or to
share in their message of salvation.

In India from the ancient times till now caste, more than any other time, is the one feature universally true of popular Hinduism. What started with four occupational groups had divided into some 3,0000 subcastes. These divisions carry with them severe restrictions which include the prohibition of intermarriage, interdining and change of occupation. In caste system there can not be a wedding for Prinecharming and Cinderella, for marriage must be within caste. Untouchable parents ahve been known to kill their daughters for disgracing them by running away with Rajput prince. The practice of untouchability which is applied to the so called outcastes, has been the darkest blot on India's social structure.

On the hand subcastes are ranked according to their ritual purity, with "Brahmans" at the tip and "untouchables" at the bottom, on the other hand they are ranked according to their political, economic status in the local order. In a way it can be said that caste system is a closed system of social stratification as it is usually rigid, birth ascribed, permitting to no individual mobility, consisting with the ranked aggregates of people. Caste system rank birth-ascribed group membership rather than attributes, but class, by contrast, defines the rank of their membership, according to their individual attributes and behavior. "In a caste system an individual displays the attributes of his caste because he is a member of it. In a class system, an individual is the member of his class because he displays his attributes."[2] Individual mobility is by definition impossible in a caste system and possible in a class system.

2, Anthony DeReuk and Juli Knight; "Caste and Race" p. 63

Thus caste system combines the principles of stratification and pluralism. A caste system resembles a plural society whose discrete section all are ranked vertically. In both instances there is dominant group whose sanctions assure peristance of the system by articulating its component parts.

Even today Indian ethical theory declares that moral rules differ widely between different castes and subcastes. There are no universal princoples of right and wrong. A man had a duty to accept the rules of his own caste. It is a sin to imitate the behavior of others even when the others rank high.

Prejudice and discrimination: One of the most useful approaches to defining Negro--white relationship in the United States in 1936 with John Dollard's application of the concept of caste to the two groups in a Southern community. Castes, like other social classes, are groups in which the priviledges, duties, obligations and opportuni· ties are unequally distributed among the superordinates and the subordinates. In a caste system however, there exists taboos against marriage between the two groups and severe prohibitions and sanctions of vertical inter group mobility. This is often enforced by enacted law, but also informally and effectively sanctioned by the mores.

A caste system is marked by separate and parallel social organization the lower castes establishing its own equivalents of the uppercaste social structure. As black americans have established their own clubs, professional associations, etc.

In a caste system the lower caste is restricted in the use of public accommodation, such as hotels, waiting rooms, education, place of residence, etc. In a caste system, occupational stratification is sharply drawn, the upper caste is eligible for skilled, administration work, professional and lecrative positions, and the lower castes are concentrated mainly in unskilled poorly paid, and margianl type of work.

Thus we can conclude by saying that Caste system and racism means the intolerance prejudices and uniformed attitudes of one group of people in response to other groups of people set apart by apparent different skin and clutural characteristics. It is not what nautre has to mankind, but what man's inhumanity towards his fellowman has created.

Caste system is always in disquilibrium like pots of water on the fire, always threatening to boil over.

"people remain in an inferior position...does not mean that they do so willingly, or that they believe it is justified, or that would not do anything in their power to change it if given the opportunity A comparision of the realities of caste attutudes and interaction in India and the United States suggests that no group of people is content to be low in a caste hierarchy...to live a life interites deprivation and subjection regardless of the rationalizations offered them by their superiors or constructed by themselves."3

India realizes the failure of the caste system which can be noted by saying of Hon. Sri. K. G. Gupta; "The caste system has served useful purposes in the past, but it had now no single redeeming feature. If a Hindu was again to lift his head and take in the great work of national building he must revert to the original Aryan type of system and demolish the barriers dividing the community."4

The testimony from Lala Rajput Rai is "Caste is a disgrace to our humanity, our sense of justice, and our feeling of social affinity.. a standing blot on our social organization."5

Mahatma Gandhi said: "If I discovered that the Vedas clearly showed that they claimed divine authority for untouchability, then nothing would hold me to Hinduism. I would throw it like a rotten apple."6

Thus we see in the modern time people are realizing that caste system is like a great monstor we have to kill. So far, I have tried to explain what caste system is and what is its impact on the society and the problems it creates in the social pattern of the society.

Since India got freedom and we got our own constitution caste system has been declared illegal.

Article 15, 16, 17 of the Indian Constitution:

'The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them. No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them be subject to any disability, liability, restriction or condition...' There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State...."Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of "Untouchability" shall be an offence punishable in accordance with the law.

What does this mean in practice? The answer is uncertain and varying. The law has acted largely negatively. It has stooed the worst discrimination against those who actively dislike being dis-criminated against. The effect of politics is more positive. It is begining to introduce the upper castes to stop discriminating of their own accord, through at the same time, and in some way, it is increasing caste feelings.

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3. Berreman, Gerald D. "Caste in India and the United States" pp.127 4,.5, 6, Harijan Magazine 1934, January

We would discuss more about the government programs later, so far we can see that low caste people in India have the same rights as Black Americans in America, but it is very obvious in India and in America that inspite of all the ligal steps taken by the state to abolish caste system and racism, there are still vital signs of people discrimination and oppression. And the question is why?

All the programs are turning out to be unbenificial because psychologies of the oppressor and the oppressed provide barriers in abolishing the caste system in India, as well as in America. Only difference in oppressed Americans and Indians is that Black people have learned to be proud of their identity and at the same time they have learned to fight the oppressor, which oppressed Indians still need to learn.

Haves are invloved and have nots are still sticking to their past pride and religion. If we see the psychologies of the oppressor, we would find that still in India the high caste man thinks of himself as one of a small number of pure-blooded, cultured, religious men amidst such vast number of unclean, valgur, cicious people that the light is in grave danger of extinction. Only in caste can he preserve from wrong the sacred trust of his father, that deposit the custom, practice, and the law which regulates his religion, moral and habits. It is this heritage which has made him what he is. In every act he does and every thought he thinks he is conscious of its influence. Feeling runs still deeper with regard to the rites of religion, the great doctrine of the faith, and the Vedanta.. How can these survive if caste be tempered with? To allow these to be

shared by low-born ignorant man would be to court not only con-
tamination but destruction.

When we look at the psychologies of the lower castes, we find
that they believe since a long time that their religion wants them
to be oppressed and under the higher castes. They think that they
are the true followers of their religion if they accept being
oppressed and discriminated. This is because the law does not operate
itself, but in a social environment. Somebody has to set in in motion
The lower castes are very vulnerable to the loss of their jobs or
to physical violence or to the combination of their superiors in
court to deny that anything ever happen at all. Many at the bottom
of the caste system still passionate believers in it. They would
not try to enter a Brahman's house, they would be horrified if a
Brahman took water from them. Hence we can see the root of the
problem wxists in the minds or in the psychologies of the oppressed
people thus the second part of this paper deals with a forming of
a program which would help the oppressed low class people to change
their traditional views regarding their low birth, because no
religion and no constitution talks about it.

Thus we see that we have to involve both haves and have nots
to solve this psychological problem, because it exists at both the
sides, but it needs more attention in the lower castes. We are going
a long way towards the solution of this problem because we are with
the majority of Indians, in dealing with the have nots.

The other half of this paper would be dealing with the program
for uplifting the oppressed people psychologically. We would also
deal with the existing governmental programs and their failure,

INTERVENTION: Forming a program/or organization

Organization: Administration helps to organize the affairs of the agency, the directions and the superintendence of its program, the execution of its policies and its principles. When we talk about administration and organization we use these two words frequently for each other. The sound organization that emerges opens way for each members of the agency to exercise fruitfully their talents and gifts. There are generally three types of organizations: Voluntary, formal and muliple organization. In the problem proposed in this paper, the desired organization in solving this problem would be voluntary organization.

Voluntary Organization: This would be the activity of some specialists. Since government is involved in other programs, it would not be possible for the organization to hire the higher authorities, so it would have to be on voluntairly bases. Since our major task is to involve both the high and low caste people in solving the problem, high class people would be asked to volunteer for the administrative jobs.

Planning: (Community Organization)

Planning is the most essential step in organization. Planning of public service programs involves three main factors: needs, resources and attitudes, of the community. The need have to be evulated and need to be changed in to adminstrative terms, dealing with immediate and ultimate objectives. Resources need to be evulate of trained personel, etc., which requires quality and quantity. The main step is that public programs can only be conducted in present

era, if the community attitudes towards them is satisfactory,
which involves public opinion and of the need and program.

Keeping these three major steps in mind, we will now evaluate
our problem.

NEED: Need of psychological upliftment of lower class people to
abolish the caste system in India.

RESOURCES: We would try to get the trained people and social
workers to conduct the program.

COMMUNITY ATTITUDE: Community attitude towards this problem is
favorable because people are realizing that caste system is a shame
to Indian community and they are willing to do anything to abolish
it.

GOVERNMENTAL PROGRAMS: Since India got freedom, government has
established different programs, which could help abolish caste
system. In short I would like to discuss some of them.

EDUCATION: India's approaches to the welfare state is slow, but
each step reduces caste gaps. This is specially true of education.
Education today is the key to wealth and power. In India there is
free and compulsary education for every child up to High School.
Parents in the villages and in lower classes encouraged to send
their children to the school.

FAILURE: It is very obvious that all the children are not going
to school. The reason for that is that the low caste parents want
their children to stick to their ensesters jobs, if a man is a farmer
than his son has to be a farmer so thare is no use of education.
They want their children to what they have been doing.

VOLUNTARY FAMILY PLANNING: India is second in the population in the world and most of them are low class people, who are poor. Family planning is the major step of Indian government. They have all kinds of facilities for operation, family planning methods are very cheep so every one can use them, people are given gifts such as radios, transisters, etc,if they have the operations, they get money too.

FAILURE: Family planning is not that successful as should be. High caste people are taking advantage of family planning, those who can really afford to have many children, but low caste people are having more and more children because that is the way of their recreation and they think it is a God given gift and man should not try to stop it.

DIETARY: Low caste people are usually sick because they do not get enough food to eat. We have America's sponcered "CARE PROGRAM". "UNICIF" child nutrition programs and other health programs.

FAILURE: People are scared to eat something which is good for their health but against their religion. For example these people do not eat any kind of meat.

Going through these governmental program for the improvement of the lower caste people, we see that it is very obvious that these programs are not doing too good because of the psychological barriers. Thus we need to find some way to improve psychological attitudes of the low caste people.

Thus a Governmental program is proposed which has as its goal, the rehabilitation of lower caste Indian attitudes towards existing programs in their behalf and in the national interest.

OBJECTIVES OF THE PROGRAM: An effective program of psychological upliftment of the lower caste community will accomplish the following:

1. Builds a new sense of self identity.

2. Create a fresh will for self determination.

3. Support new life styles for controlling destiny.

This program will help them to be proud of their identity, and it will make them realize they do not have to oppressed any more they have the same rights in the society as the higher castes have.

PROGRAMMING AND ORGANIZATIONALIZING OF THE PROGRAM:

Administrative Staff: We would have an administrator, the selection would be on the bases od qualification not on the bases of caste. We would have assistant administrator, several other representative, who would go out in the community to do the work. Secretaries, etc. While hiring these officials we would keep in mind that hire as many low caste people.

FUNDING: Government will provide funds for carrying out the program some other firms will give the donations.

POLICY OF THE ORGANIZATION:

1. No discriminaiton in hiring based on religion, caste, color or race.
2. Give more opportunity to the lower caste people to be involved.
3. Hire lower class people for non technical jobs.
4. Encourage cooperation and friendly feelings between

                    the lower and higher caste of people working in
                    the agency.
          5. Give equal opportunity in social, economic and
              political field, etc.

<u>OBJECTIVES OF THE ORGANIZATION</u>: The upliftment of the psychological

attitudes of the lower caste people, in order to enable them to

have equal status in the society.

<u>GOALS</u>: To prepare lower class people psychologically to cope with

new development and with new opportunities, so they can take

advantage of the situation they are in now, the changing time.

Phase are general period breakdowns of the operation.

<u>PHASE I</u>	<u>PHASE II</u>	<u>PHASE III</u>
Research	Planning	Operation

          Sept. 73 - Dec. 73   Jan. 74 - April 74   May 74 - Sept. 74

<u>PHASE I</u>:   (Sept 73 - Dec. 73) This period of time will be spent

in doing the research. Research should be focused on the practical

problem. Field representatives will prepare the profiles of

different villages, which will mainly deal with their social,

economic, political and psychological needs. These profiles will

help the administrator to organize the program. After the profiles

are completed, we will get in to the planning process.

<u>PHASE II</u>: (Jan. '74 - April '74) <u>Planning</u>:

We will plan after going through the profiles what type of pro-

grams, we should have. Some of the programs we plan to have:

<u>EDUCATIONAL PROGRAMS</u>: Higher caste of people would be asked to

teach these people, and tell them that Caste system does not have

any religious significance, and if they believe that they would be

commiting sin by trying to fight for their rights, they are wrong.

RADIO TAPES: We would organize a place for these people where they can come and listen to the radio, and we would recording for encouragement of better attitudes. This would be a place where they can come and relax.

AUDIO-VISUAL PROGRAMS: A series of slides, films would be dev- veloped in connection with abolishing the caste system and its advantages. People would be shown these films twice a month, which will help them to realize the imprtance of equal opprotunity.

FREE SURPLUS FOOD: Would be given to these people, so they can have better health.

FREE MEDICAL FACILITIES: Will be given to sick people. In India people believe in sickness as God's punishmnet and they have their own medicine for that which are not very effective, still they would not want to have modern medicine and die. This will help them to change their attitudes.

PHASE III: (Operation) This operational program with its actual "delivery of service" which provides the ultimaterationale for all the other administrative process. In this period of time we would practice all the programs we had planned.

EVALUATION: We usually evaluate in the end but as a matter of fact it is applied at every step, research, planning, operation and then in evaluation itself. To evaluate theprogram which we mentioned before, we would have some psychological tests to see the attitudes and understanding of people.

Change of the attitudes, approval in accepting the changing
situation, will help us to know the success of our program.
Take a head count of the number of people who are participating
as compared to before.

WAS IT WORTH IT? It sure was worth it keeping all the problems
in mind, it was a very good program.

DID IT WORK: I am hopeful that it will work out.

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