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Study of education factor in the growth of cast consciousness

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Abstract

In this paper we will talk about the function of present day instruction in the development of position awareness. This paper is managing current instructive set up in Bihar by the Raj and people. Station and network endeavors have additionally been featured which added to the root and improvement of cast consciousness. While effect of present day instruction gave sufficient chances to not many areas this by and large moreover cleared way for other position bunches for awareness. The circumstance kept during the pre-free and the post-autonomous times of Congress services. It moreover contributed at the one hand to the ascent of cast consciousness on the other additionally to the ascent of position awareness as it came to the more extensive segments of society.

Keywords: Education factor and cast consciousness

Introduction

Education brought radical and lasting changes in the social, cultural and political lives of the Indians during the British Period. It also introduced new institutions, knowledge, beliefs and values in the society. With the spread of schools and colleges and opening up of printing press in various parts of the country the spread of modern education to a large number of Indians was made possible. Publication of books, journals and newspapers contributed profoundly to the process of extending the frontier of knowledge to the mass. Though all sections of the Indian population have not got equal access to educational opportunity, education has nevertheless contributed positively towards a change in the value system, attitude, life-style and has brought new ideas into a society.

Training acquired revolutionary and enduring changes the social, social and political existences of the Indians during the British Period. It additionally presented new organizations, information, convictions and qualities in the general public. With the spread of schools furthermore, universities and opening up of print machine in different pieces of the nation the spread of present day training to an enormous number of Indians was made conceivable. Distribution of books, diaries and papers contributed significantly to the cycle of stretching out the outskirts of information to the mass. Despite the fact that all segments of the Indian populace lack equivalent admittance to instructive chance, training has by and by contributed emphatically towards an adjustment in the worth framework, demeanor, way of life and has brought groundbreaking thoughts into a general public.

As per Riskey a cast is "an assortment of families or gatherings of families bearing a typical name asserting basic plummet from a legendary precursor, human or celestial; maintaining to follow a similar inherited calling, and respected by the individuals who are skilled to offer an input as framing a solitary homogeneous network". The name for the most part indicates or is related with a particular occupation. A cast is constantly endogamous as in an individual from the enormous hover meant by the normal name may not wed external that hover every one of which is additionally endogamous. In this way it isn't sufficient to state that a Brahman at the current day can't wed one who isn't a Brahman; his significant other must not exclusively be a Brahman, she should likewise have a place with a similar endogamous division of the Brahman Cast ^[1].

Caste appears to be an institution of highly complex origin, so complex indeed that by its very nature it must be limited to a single area and that is why it is only found in India. For although social institutions that resemble caste in one respect or another are not difficult to

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find elsewhere, and some of them, undoubtedly, have some association with caste in their ultimate origin, yet caste in their fullest sense, as we know it, is an exclusively Indian phenomenon ^[2].

The utilitarian positions are various and their attributes are conspicuous to the point that the capacity of the network is respected basic in the development of the rank. In any case, the extent of position that really follows the conventional occupation differs enormously. In the pre autonomy Bihar 80% of Ahirs in Bihar, conventional herder, were occupied with horticulture, while just 8 percent of Bihar Brahmins were occupied with strict functions ^[3]. Hutton says that separated from Rajputs, the position which most likely remain close to Brahmins and are somehow or another associated to them are Babhans (Bhumihar Brahmins). The Bhumihar Brahmins are land holders especially connected with Bihar and guarantee to be Brahmins who have surrendered the religious capacity for an existence of agriculture ^[4]. The best developing position of Bihar, notwithcast, has been Kurmi, a cast equal in status to the Kunbi, of the Maratha people group. Similarly various in the nineteenth century was the cast or clan known as Bhar who had sunk to the class of workers and little cultivators, however who appeared at once to have been the decision individuals of Bihar. Kalwars who refined soul from molasses or from the blossoms of the Mahua tree had a status as low as the Bhars, not on the grounds that they spoke to a vanquished and seized clan, yet because of their occupation. An occupation again was to some extent at any rate the purpose behind the low remaining of the Pasis who taps drink palm, the dhobi - a Wasserman, khatik-butcher or the chamars who worked in calfskin. Beneath all these were scroungers the different evaluations of Bhangi or sweeper and the various positions of Dom ^[5].

The higher positions of Bihar, for example, Brahmins, Bhumihar Brahmins, Rajputs and Kayasthas had no association for the location and discipline of penetrates of rank principles. However, the majority of the lower ranks of Bihar had a sorted out arrangement of cast government which had certain normal highlights, however the methodology and the names of the workplace conveyor fluctuate in various parts and among various castes ^[6].

The individuals of Bihar have been portrayed by O'Malley as diligent and productive cultivators. He discovered them "traditionalist, and they have neither the psychological flexibility nor the instruction of the Bengalls, however a special case must be made of the author cast of Kayasthas, whose astuteness and keenness are certifiable. In general, they are men of moderate considerations however long recollections, overwhelming and trained traits ^[7]."

As indicated by the registration Report of 1921 the rank framework was the steel casing of the Hindu society. In Bihar there was no indication of station framework separating or stopping to be the predominant impact that it had consistently been. The most significant part of cast was the arrangement of limitations on marriage which it forced and the disregard of station differentiations in this issue in Bihar was inconceivable. In any case, relaxations began in regard of relationships among the sub-stations inside the restrictions of a similar rank, particularly among the Kayastha. The Ahirs likewise, with an end goal to improve their social position attempted to disregard sub-station in relationships. These were endeavors to change the cast framework to current conditions ^[8].

The disposition of individuals towards rank limitations on food and drink gave indications of progress. In places like Jamshedpur where work was done under current conditions, men everything being equal and races worked one next to the other. In the matter of distance, the railroads, the liners and moter-transport created some impact. Be that as it may, traditionalism in this issue actually won. The offspring of the distant classes going to one of the zila schools in Bihar were made to sit in the verandah ^[9].

There was a syndication of Brahmins and Kayasthas in the instructive field in the nineteenth century and that the interest for new training emerged among those very classes and positions that were associated with instruction and administrative assistance. Also, continuously 50% of the nineteenth century, there was a genuine race between the different networks seeking to enter the taxpayer supported organization. This was begun with the parts which had felt the need first. The longing for schools, universities, theological colleges, institutes and so forth., started to clear the nation. Associations were shaped by individuals from the main networks for spreading English or Anglo-vernacular schools and universities all through the nation. Bihar was delayed to get the effect of this pattern before all else, however with the launch of the twentieth century the circumstance changed. Those very positions who were overwhelming the instructive field in the only remaining century, presently started to lead the pack. In instruction, Bihar was a long ways behind Bengal in 1911, just 11 million or 4 percent of the populace were literate ^[10].

The most taught rank in Bihar around 1920 was that of the Kayasthas, among whom one in each three could peruse and compose. The runner up was shared by Karans, the author cast of Orissa and North Bihar and those sharp merchants, the Agrawalas, the extent among them being one of every four. They were trailed by the Saiyads (Muslims) and the Brahmin, the level of literates among them being 17.

The main different stations with 10% proficiency were Bhumihar Brahmins and Kalwars. The following came the Rajputs and Baniyas. The abyss of obliviousness was found among the animists among whom the normal number of literates shifted from 1 to 7 for every mile. The last figure was for the Hos, who may be viewed as the least uninformed of the animist tribes ^[11].

Cast, legislative issues and cash assumed significant function in the foundation of instructive organizations. In Bihar there are numerous schools, universities, and libraries which were begun by people or gatherings of people having their own casts as a top priority. The executives of such organizations will in general stay in the possession of powerful people having a place with separate casts. Heads of such organizations and individuals on the school personnel were commonly chosen from specific stations any place arrangements were solely in the possession of the administration. It isn't in this way strange to find that contending prevailing people of various casts battle among themselves for portrayal in administering bodies.

Conclusion

Subsequently new instruction was acquainted with a general public which depended on Cast-system. The cast inflexibility was still extremely solid and between rank conjugal associations were not reasonable. Beneath the stations there were many sub-ranks watching a similar inflexibility. Between dinning among individuals from

various casts and sub-cast was not in any manner by and by. Ladies were kept in segregation, particularly ladies of higher casts. Newborn child marriage was general. Marriage of widows of the higher casts was not reasonable. There was no social intercourse among high and low positions. The level of English-instructed people stayed low. Be that as it may, a portion of the informed individuals in Bihar separated themselves in the public activity of this period and became significant components in achieving social changes.

References

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