Traditional Culture And Social Change of Scheduled Castes in Nagalure Village, Erode District (Tamil Nadu) – A Study

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Abstracts

This article explores traditional culture and social changes of scheduled caste people in Erode District. In Indian history, scheduled caste have been denied from basic rights and considered even out of caste system. Scheduled Caste people are discriminate in every day and every minutes of their life. They often lack adequate food, health care and houses, are shunned in public places such as hospitals and temples, roads and buses, and discriminate with regards education, employment and ownership of land. In this study main objective are to understand traditional culture of scheduled Castes, to find out reasons behind traditional culture to modern culture, to critically investigate social changes of Scheduled Caste for their development, and to suggest a suitable action plan for their development.

Tools for Data Collation In the present study data were both ‘primary’ as well as ‘secondary’ sources. The dates were collected primary sources, Researcher collected 50 samples from the study area. The investigator used simple random techniques for selecting the sample size. Design of the Study - descriptive design will be used to describe the data. The collected data were analysed with the help of descriptive and simple percentage. The collected data were analyzed to get a better understanding of the Traditional Culture and Social Change of SCs a case of Nagalur village in Erode District.

INTRODUCTION

Throughout history, scheduled caste have been denied from basic rights and considered even outside of caste system. Gandhi coined the word ‘Harijian’ which means “children of god” even the word of Harijian has been considered derogatory and scheduled caste means an exploited person. Scheduled cast is the more socially acceptable term, adopted to express the systemic impression which people without
Caste have endured over thousands of years of Indian culture. Numerous organizations have lobbied to change the way that scheduled caste are treated in Indian society and a number of laws have been passed in attempts to outlaw discrimination.

The Indian caste system is quite complex, and based in the Hindu religion although people of all religions are divided into castes in India, along with several other nations. For thousands of years, caste was a crucial determining factor in where someone fit into society, and the rigid system did not have room for social climbing or efforts against discrimination.

There are four main castes in India, also known as Varna’s; people who do not fall into any caste are considered scheduled caste or out of caste.

Because a Scheduled Caste essentially, lacks divinity, he/she be assigned to menial labour which higher believe is polluting. Scheduled castes have traditionally participated in animal slaughter, garbage collection, sewage handling and dealing with cadavers. These polluting vocations only enforce the status of scheduled cast, with upper casts forcing them to use different facilities, and to avoid handling or touching people of caste. In some parts of India, scheduled caste was not even allowed to cast a shadow onto upper class members of Indian society.

**Origin of scheduled caste**

Scheduled caste is outcastes, which means that they do not belong to any of the four main castes of Hindu society, created several millennia ago when the Aryans Indo-Europeans invaded India about 1500 year BC from the Northwest, they found there an original dark-skinned people. The newcomers organized their society according to a hierarchical system of four caste or varnas colours that of the Brahmins or priests, the Kshatryas or warriors/rulers, the Vaisyas or farmers/artisans, and shudras who were to serve the other castes. This caste system was an intricate part of the Aryan religion, Hinduism, in that higher caste possessed a religious cleanliness which the lower caste lacked. In fact, contact with lower caste people would make a higher caste person unclean. Since the aboriginal people of India fell outside of this system, they became outcastes or untouchables and unwelcome carrier of pollution. They had to live outside the villages, could not use the common well, and were ordered to perform the duties no one else would do, such as removing...
excrement or washing clothes. And even in modern democratic. India scheduled Caste are discriminated in every area of life. They often lack adequate food, health care and housing, are shunned in public place such as hospitals and temples, roads and buses, and discriminated with regards to education, employment and ownership of land.

**Culture of Scheduled Caste**

It is one of hard-work and rest, honest and simplicity, achievements and celebrations. Scheduled Caste are always creative and productive, celebrations and enjoyments. Come with that freedom, frankness, open heartedness, songs, steps, beats, drums dance and drama; food, feasting, festivals, thanks giving, worship, prayer and sacrifices. It is agriculture based agrarian farm culture. Culture is of the workers and working classes. The something continues in the new-world of urbanized industrial area. Work workers celebrations and Rest. Adulterated with ulterior motives cunningly by the Brahmins, stealthily by the baniyas and extracted crudely by the Kshatriyas are liquor drugs and evil practices, particularly in the mode of celebrations, thanks giving and rest. Done only to cheat, swindle and rob the SC of their creation and produce still these DCHs claim themselves superior both culturally and intellectually frauds.

**Review of literature**

Srinivas (1966) in social change in modern India has defined the process of Sanskritization: Sanskritization is the process by which a low Hindu caste, or tribal or other group, changes its customs, rituals, ideology and way of life in the direction of a high, and frequently twice born caste. The low caste takes to the conduct, customs and rituals of higher caste. By Sanskitization a caste or a tribal community ventures to gain higher status in society. In the process of Sanskritization a claim is made for higher status in the social structure and it is therefore a vertical movement. But in Sanskritization there is improvement of status only, there no structural change.

Mohar (1959); patwardhan (1968); Lynch (1969),No doubt certain amount of social mobility has occurred among the Scheduled Caste over a span of time. Such change and mobility in religious, educational, economic and political spheres has been regarded as channels utilized by the educated castes to raise caste status.
Methodology

In this chapter, methodological framework has designed. Research methodology refers to how entire process of research has been designed and in what manner we are going to conduct it, following are the methodologies adopted for the study.

Statement of the problem

The study entitled “Traditional Culture and Social Change of SCs a case of Nagalur village in Erode District” is an attempt to understand the whether the change happened in the SC people’s traditional culture and their social status.

Objectives

The main Objective of the study is to find out the changes in traditional culture and social changes of SC people. The specific objectives are given below:

1. To understand traditional culture of scheduled Castes
2. To find out reasons behind traditional culture to modern culture.
3. To critically investigate social changes of Scheduled Caste for their development.

Sampling

Researcher taken 50 respondents is the sample from the study area. The researcher used simple random techniques for selecting the sample size.
Data Analysis and Interpretation

Table: 01
Celebrating Traditional Cultural

<table>
<thead>
<tr>
<th>S. No</th>
<th>Celebrating Traditional Culture</th>
<th>No. of the Respondents</th>
<th>Percentage of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>37</td>
<td>74</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>07</td>
<td>14</td>
</tr>
<tr>
<td>3.</td>
<td>No opinion</td>
<td>06</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

The above table shows that, how the Traditional Cultural people participation in the village people. Out of 50 respondents, 74 per cent of the respondents are participate in the Traditional Cultural in the village person, 14 per cent of respondents are not participate in Traditional Culture in the village person. 12 per cent of the respondents are told no opinion about in the Traditional Culture participation in the village person.

The data in the above table reveals the majority (74 per cent) of the respondents are participate in the Traditional Culture in the village person.
Table: 02
Assessing of Siddha and Traditional Health Care

<table>
<thead>
<tr>
<th>S. No</th>
<th>Siddha and Traditional Health Care</th>
<th>No. of the Respondents</th>
<th>Percentage of the respondent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>36</td>
<td>72</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>12</td>
<td>24</td>
</tr>
<tr>
<td>3.</td>
<td>Modern</td>
<td>02</td>
<td>04</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

The above table shows that, health care system satisfies in their village. Out of 50 respondents are 100 per cent accurate Medical Facility, 72 per cent of the respondents are health care system satisfy in the village, 24 per cent of respondents are health care system not satisfy in the village, 04 per cent of the respondents are using English medicine for their health care.

The above table reveals the majorities (72 per cent) of the respondents are in the health care system satisfy in the village.

Findings:
Following major findings have been observed.

- 74% of the respondents in the participation in the Traditional Cultural in the village.
72% of the respondents are in the health care system satisfy in the village.

**Conclusion:**

The study reveals that, from the historical point of view Dalits are vulnerable and suppressed by the other community. Nowadays they are dominated by the dominant community. Every community people are having their own culture and tradition and they believe their own culture similarly Dalits are following this. But, in this modern word many of the community people are merged with other community by the inter cast or inter religious marriage. Same thing these people should move and mingle with others community people. Some numbers of scheduled caste are converting into other religion. It will bring traditional culture change among the scheduled caste. By the findings the research got some knowledge about the traditional culture of Dalit. They have a wide variety of culture, they are strictly believed in their culture. But only few of the people are came out with this traditions in the modern world. The parents should teach their children about their traditional culture. Local schools are joining with the local community to teach the student. The social changes among the Dalits should come only with the help of the more number of educations and employed. Most of the Dalits people are depending the government schemes to run their family. They must have to come forward to hope their self to work for their family. It is observed that old age person celebrate their traditional culture. But youth can like to celebrate modern functions. Traditional cultures cannot be affected by globalization. This study recommends by saying that government must care traditional culture and give training for youth.

**Reference:**
