

Power Structure in India: Caste, Class and Patriarchy

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Abstract – This particular paper clarifies the role of patriarchy and caste in contemporary Indian class society, as well as the organic connection which is present between class, caste, and patriarchy (as well as indirectly conventional Hindu religion). The present report tries to fill up the gap, to a small level, with reference to one of the non-Western societies, namely India. Power structures in Indian society are actually studied with the goal of understanding the connection between community qualities as well as power dispersion. The value of variables including community size, occupational variations, caste structure, organizational and educational innovations are examined.

Keywords: Caste, Patriarchy, Power, Structure, Community.

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I. INTRODUCTION

Power in Indian Democracy

The place of power in the present structure of Indian democracy was affected by inequalities that emerged as an old society evolved, along with even further rigidified in colonial times, notably (but not only) the Hindu caste system or maybe varnashram in Sanskrit. A major determinant of the stability, as well as efficacy of any type of power connection, is the internalisation of the reason for its. The Indian caste system is most likely the best illustration of that societal order, grounded in an intangible but impressive notion of 'purity' of an individual as well as a team. In reality, families derive the relative purity of theirs from what the scriptures ascribe to a caste to which they belong.

How has India's version of democracy affected both new and traditional power inequities? At one level, in a political structure heavily influenced by regular government elections (central, local) as well as state, those with numerical strength could at a minimum in principle have a major say. In fact, Dalits along with other marginalised castes, other minorities and Muslims, adivasis, females and some have been in a position to influence electoral fortunes to different degrees. Next, constitutional as well as legal affirmative action, like reservations in educational facilities and government work, has enabled some mobility out of oppression. Nevertheless, as crystal clear from statistics quoted above, unequal power relations characterise a lot of Indian society, both modern and traditional. One essential explanation is actually India has depended on representative democracy, in which power is actually held by a

minority which, even when elected by the majority, tends both in order to mirror community power inequities as well as to focus power. For example, after almost seventy years of that democracy, almost all positions of bureaucratic power stay with the higher' middle as well as castes or maybe top classes. Without having an essential change in the type of democracy, this is adopted to characterise India for a rather long moment to come.

Likewise, India's multi-party phone system- while allowing for a range of political actors has been characterised by caste identity, corruption, communalism (religious hegemonies as well as intolerance), and dynastic power. This's not to suggest that real life problems of basic needs & health have been totally dismissed, though they frequently consider the rear seat, and once progressive policies are actually enacted (and India has many), their implementation hits roadblocks as a result of the characteristics mentioned above. Very recently, a brand new political development which arose out of large scale protests about corruption.

The power holders might be classified in 4 groups:

- (a) Those individuals who have power depending on the ownership as well as management of land,
- (b) Those individuals who have power based on their caste,
- (c) Those individuals who have power based on numerical strength, and

- (d) Those who have power due to the jobs they hold, in panchayats, e.g., etcetera.

In the standard power system, the primary dimensions of power structure were: the zamindari process, the caste system, along with the village panchayat. The villagers referred their other, economic, and social issues sometimes to the zamindar or even to the caste leader of theirs or even to the village panchayat.

In other states too, zamindari was genetic. The jagirdari and zamindari methods had been actually land earnings methods. The kings given lands to the favourite selected males of theirs as ministers, military commanders and courtiers, etc. The jagirs had been bigger estates as opposed to the zamindaris. The jagirdar was an intermediary between the tiller of the state as well as the ground but he behaved basically as the proprietor of the land in respect of peasants. He collected revenue from peasants for the help of theirs as well as of the army force which he maintained. The zamindars had been large landlords but possessed no title.

The jagirdars levied selection of taxes and took a fantastic component of the create as land earnings. They discouraged reforms as well as community awakening. The zamindars had been people who were assigned land by the feudal chiefs and also had to pay tribute to the ruler. They used to provide the land of theirs to tenants whom they exploited in each and every respect. As a result, ownership of land and the economic status of theirs had been the basic sources of jagirdars' and even zamindars' power in a village.

The caste executives had social condition in a village. Since caste councils had been extremely effective via severest sanctions, they may even ostracize defaulters from the caste. The leaders enjoyed amazing power over members. The village panchayats consisted of village elders from amongst all the main castes in the village. These were casual organisations. The members gathered anytime problems including the interests of the village were to be decided.

Following independence, the jagirdari as well as zamindari devices have been abolished and lots of land reforms have been released which weakened the standard power structure and then developed a brand new power structure. In place of genetic and caste leaders, elected people with political backing became leaders. Personal merit but not caste or maybe class grew to become a crucial element of leadership.

II. APPROACHES TO ANALYSING POWER STRUCTURE

A lot of the improvement literature of India on the functions of the power structure, itself a relatively vague phrase, has tended to deal with the evaluation of the power structure from one of 3 major angles or maybe lenses': empowerment, informality, and governance. On a single level, the power structure may be known in phrases of a set of formal institutions of governance that work at local and central levels, which includes central as well as regional administrative authorities, elected political bodies and also the forces of order and law. Significantly helpful studies have thus been undertaken on the reasons these institutions work, and also on the difficulties of raising the effectiveness of theirs. The main themes have included administrative, democracy-building, and decentralisation reform. An additional loose set of literature has centred on the job of casual associations to the power structure, these kinds of the benefits of social networking sites and patron client relationships as well as hierarchies which constrain and facilitate people's livelihoods and lives, as well as add to corruption.

III. CONNECTION BETWEEN CLASS, CASTE AND PATRIARCHY

Class, caste and patriarchy share an organic and natural connection, particularly in the context of the Indian subcontinent. Even though the toiling sessions have usually belonged to the lower castes, the trading sessions as well as the propertied classes have usually corresponded with top of the castes. Subsequently, the contemporary working capitalist class and class emerged out of the erstwhile toiling castes as well as trading castes respectively. Nevertheless, with enhanced monopolization as well as focus underneath the capitalist mode of production, though a sizeable segment of top caste public continues to be dragged into the working class, there's been small or maybe no visitors in the opposite direction, that's no untouchables' have gone on to get the condition of massive corporates or serious industrialists.

The relationship between caste as well as power has shifted in contemporary India provided the pulls and drives of modernisation who have brought folks into shared spaces, both intellectual and physical, whether or maybe they liked it or perhaps not. The labour market as well as the chaotic practice of urbanisation have more accentuated that movement. Several observers argue that economic liberalisation of India has allowed Dalits to move out of the wretched presence of theirs. The great bulk of Dalits stay marginalised, and also have become more so as the natural energy of theirs, or maybe conventional survival skills and occupations are actually

snatched away or even rendered useless by exactly the same liberalisation procedure. This has considerable de skilling of hand-operated occupations as agriculture and crafts.

Apart from castes, various other community relationships are usually glaringly inequitable. females, for instance, have secondary status at home and in the workplace; just 64.6 % of Indian females are able to read or maybe write compared to 80.9 % of males, which as noted previously features a substantially disabling effect at a modernising world. There continue to be higher levels of discrimination and violence against women, which includes female infanticide in a few elements of India, lack of access to food along with other determinants of health and fitness, and denial of rights to land or any other online resources essential for livelihoods.

While essentially preserving the material foundation of the caste system as well as patriarchy, the Indian state the state of the propertied class has responded to democratic needs for the abolition of patriarchal and caste-based oppression with the constitutionally mandated pattern of reservation. This particular program, which faces periodic political attacks backed by associations of middle-caste and upper-bigots, as well as male chauvinists cutting across caste as well as class lines, isn't a doubt a reform meant to defuse additional fight. But that doesn't make it the less supportable. The issue is actually going beyond reservation as well as rally around the call for open admissions in advanced schooling as well as jobs for those regardless of gender at fair wages. The issue is actually going beyond tokenism and recall as well as rally around the standard requires that had been raised by Ambedkar nationalization of industries and land.

Both caste and patriarchy which these days aren't just mutually reliant but additionally a crucial requirement for neo-colonial domination to flourish are actually questions that need distinct interest. They can't only be bundled up into the class question, it can't be just declared that such issues will steadily get sorted out with the democratic revolution. In reality, working-class unity can't be forged so long as these questions remain unaddressed and no severe cultural as well as ideological fight is actually waged for the elimination of caste and patriarchal ideology. The fight won't merely be against the torchbearers of the oppression based caste system, but also against people who make an effort to break down the individuals on the foundation of caste identity in the title of working for the upward social mobility of backwards caste organizations. The fight will additionally be against those whose poster girl the likes of Mayawati are actually that's those whose ideas as well as actions invariable lead to the building of a class structure inside a backwards caste, with a lower stratum somehow eking out a livelihood as well as an upper

stratum flaunting large accomplishments and donning the job of exploiter to that caste.

Neo-colonialism, as all know, offers a facade of democracy, an impression of rights. On the one hand, this complicates issues as the enemy isn't out in the wide open, as they say. Nevertheless, on the flip side, additionally, it offers to intensify class struggle, for once the impression of rights doesn't get translated into reality, the damaged expectation triggers a greater fight for the attainment of the stated rights. As a result, when discrimination on the foundation of caste as well as gender has been formally outlawed by the state, and nevertheless it takes place with a frightening regularity as the state functions as sometimes a mute spectator or maybe energetic accomplice, the contradiction between the individuals as well as the anti-people status intensifies sharply. It gets increasingly apparent that the capitalist-imperialist system can't ever annihilate patriarchy as well as caste. The question of class comes to the fore as it gets a lot more plus more obvious the capitalist imperialist class, despite making statements to the contrary, nurtures patriarchy and casteism for the unique vested interests of its, and that it's just the state of the toiling people who could as well as can work towards uprooting patriarchy and caste for the genuine liberation of humankind. It's in this way, also, the subaltern theories which counter pose caste against class are utterly discredited and unbiased conditions for ever greater plus more consolidated unity of all oppressed folks from the ruling class start to be hugely favourable.

IV. CONSLUSION

No quantity of restructuring of power relations will work in the end when the really ecological foundations of life are actually undermined; by the same token, the defence of these foundations additionally requires that individuals from the grassroots are able to take power into the very own hands of theirs. Until everyone at the assembly has agreed, no choice is actually taken. Actually this might be subject to inequities of social factors, time, or articulatory, albeit less common in indigenous populations than in others. This (and the circumstance of large scale decision making, to which we come back below) is when a maturing of democracy is actually required, in which through informal and formal tasks, the bulk is actually vulnerable to the vulnerabilities as well as voices of the minority, in which subtle or hidden inequities are actually resisted, in which elders or maybe leaders' (including youth) consciously recognize as well as recommend ways outside of such traps. In most of the examples provided in this specific essay, civil society or maybe government officials might at times play a mediating or perhaps facilitating job for this kind of tasks, particularly

where conventional power structures are actually inequitable.

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