

Review on Villages in Indian Literature

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Abstract – India is the largest democracy on the planet. It is often said that India is a country of villages. Village is the spirit of India, without which it can't endure. While the urban population has significantly increased in the course of the most recent few decades, the rural economy and life is integral to India's presence and character. Village or village society didn't spring up out of nowhere, yet they developed gradually because of change with environment. On the planet the people of different parts lead different types of lives. Their native place has direct effect of their methods of living which are as different as their attitudes. In everywhere throughout the world the people are partitioned into two distinct groups-Urban and Rural. The village is presumably the most noteworthy unit of Indian society. It is where the entirety of rural life unfurls itself and capacities. To an Indian, a village implies numerous things. On its definition stands the political state of the nation; on its understanding depends the economic advancement of the country. The depiction of an Indian village implies, as a result, the portrayal of the very essence of the nation. An Indian village is in actuality the reflection of India, of both the past and the present, and on its future depends the eventual fate of the country. The significance of the village in India's socio-political life has been foremost to such an extent that it has even prompted the conceptualisation of another political hypothesis - 'Villagism'- in India (Prasad, 2003: 16 1).

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1. INTRODUCTION

Indian writing in English is a modern facet of that innovative magnificence, which, beginning from the Vedas, has continued spreading its smooth light, on occasion with more prominent brilliance and on occasion with lesser brightness, under the inflexible changes of time and history, up to the current day. For quite a long time, abstract articulation was in Indian dialects. The names of Kalidasa, Jayadeva and others will never be overlooked. Indian provincial literatures introduced an agreeable mixing of Eastern thoughts with those of the west. Quality works have been delivered during the last 200 years. The names of Rabindranath Tagore, Madhusudhan Dutt, Mohammed Iqbal and others are deserving of notice in such manner. It was with the appearance of the British that English language showed up on the Indian artistic scene. The spread of instruction with the foundation of schools, schools and colleges, the across the board readership of English papers and periodicals, the coming of satellite stations, the web, etc has just advanced Indian writing in India.

2. VILLAGE STUDIES IN INDIA

One of the significant patterns in social human studies during the most recent two decades or so has been a generous move from the investigation of the pretty much segregated innate individuals, who are

presently, for some, reasons, changing their lifestyle drastically, exceptionally in those perspectives, which were once anthropologists* most valued crude material, to the investigation of the laborers, who, from the view purpose of auxiliary relationship as opposed to word related, are part society and part culture. Such an adjustment in the scholastic pattern of social human studies had been achieved by American anthropologists, among whom the name of Robert Redfield has the right to be referenced, as he was the primary anthropologist, who completed orderly village concentrate in a Mexican village, called, Topoztalan. He, accordingly, gave a model to village study, which was later trailed by anthropologists in the investigation of village life in various pieces of the world. In India regarding human sciences arranged village examines got famous through crafted by the hypothetically advanced anthropologists like Morris Opler, Oscar Lewis and Me Kim Marriott, who utilized the elevated level logical system created by Redfield and others.

3. LITERATURE REVIEW

A.P. Barnabas' book under the title Social Change in a North Indian Village, a village concentrate on Sharanpur in U.P., was distributed in 1969. The book, in view of the information gathered by planned technique enhanced by member and non-member perception, has introduced an image of progress in the various parts of life, for example, familial life,

social control, social disposition, word related example, material culture and intercaste relations. He likewise has dissected the components, for example, opportunity and capacity, which prompt change and the factor like, regulated conduct, which opposes change.

In 1970 K. Iswaran's (ed) third book entitled *Change and Continuity in India's village*, which is an assortment of ten papers contributed by American, British and Indian researchers, who manage networks generally over the nation, was distributed. K. Iswaran, as editorial manager of the book, remarks, "The book is uniquely offered to enable the organizers, to find the channels of social change and the boundaries to change with the goal that they may figure arrangements viably equipped to the sociological real factors of Indian village life."

Paul G. Herbert's book distributed in 1971 under the title of *Konduru, Structure and Integration in a South Indian village* depicts the social and political associations of a huge Andhra village Konduru. The examination covers Jajmani relationship, innate taxpayer supported organization and relationship of obligation and contact. The creator calmly makes reference to calfskin laborers and Panchalas as left hand positions. He, be that as it may, doesn't make reference to right hand rank. He expresses "the left hand is debased and docile to one side" to clarify the determination of the name. Most likely, he neglects to expound the categorisation which is by chance examined in Brenda E.F. Beck's book *Peasant society in Konku - A Study of Right and Left sub-station in South India*, distributed in 1972. Another book distributed in 1972 on Andhra villages is Y.V. Lakshamana Rao's *Communication and Development - A Study of two Indian villages*. which depicts, based on the information gathered from two villages Katharu meaning new and Pathuru meaning old, the connection among advancement and correspondence. He likewise talks about the pretended by correspondence in the broadening of the economic quest for villagers and in the stall of rank preferences and practices.

A.R. Beals, in his book distributed in 1974 under the title *Village Life in South India*, presents, in the light of the information gathered from three villages - Elephant, Namhali and Gopalpur - of the then Mysore express, an explanatory conversation on the environmental premise of economy and innovation, and the system of entomb and intravillage relationship.

Far beyond the previously mentioned examinations on the broadly isolated villages, circulated practically all over Indian subcontinent, incalculable papers, composed by both Indian and outside anthropologists, on the generally run Indian villages occupied by various networks, had likewise been distributed in various scholastic diaries and books. Concerning the papers managing the way to deal with village study, notice might be made of Morris E. Qpler's "Expansions of an Indian Village" distributed in *Journal of Asian*

Studies Vol.16. 1956 and H.A. Gould's "The Peasant Life : Centripetal and Centrifugal" distributed in *Eastern Anthropologists* Vol.13 No.1, 1959. In his paper Qpler presents an explanatory portrayal of the system of a village Senapur, U.P. as far as its augmentation, and with regards to the bigger units of Indian civilisation. Gould describes the independent and self-ruling attributes of a worker village Sherupur, U.P. as centripetal and the dependancy of the equivalent on the urban focuses just as on the different procedures of national culture as radial. In the light of the information gathered from the village, he additionally has instituted a novel scholarly wording "proletarianisation" which implies the way toward engrossing lower rank individuals as workers in modern buildings as they are being defunctionalised in rural zones. In this association Rudra Sing, Qpler's teammate, who finds the solidarity of the village in the village sanctuary, the village Panchayat, the estimation of the villagers, the intercast relationship and so forth., additionally introduced his view in his paper "The Unity of an Indian Village" distributed in *Journal of Asian Studies* Vol.16 No.5, 1956.

Among the papers which manage the economic relationship of various ranks inside a village, as it is reflected in Jajmani framework, and its changing perspectives inferable from different elements, notice might be made of H.A. Gould's "The Village Jajmani framework" and "Jajmani System of North India : its structure, extent and signifying" distributed in *South Western Journal of Anthropology* Vol.14 No.4, 1958 and *Ethnology* Vol.3 No.1, 1964, individually, T.O. Beidelman's "A Comparative Analysis of Jajmani System" distributed in *Journal of Augustine* 1959, P.M. Kolenda's "Toward a Model of Hindu Jajmani System" distributed in *Human Organization* Vol.22 No.1, 1963, A.B. Bose and N.S. Jodha's "The Jajmani System in a desert village" distributed in *Man in India* Vol.45 No.2, 1965, Lewis and Barnow's "Two Systems of Economic trade in Village India" distributed in *American Anthropologist* Vol. 61 No.5, 1959.

As respects the papers that worry the customary and developing force structure, factionalism, initiative and gathering elements of Indian village life, Yogendra Singh's "Changing force structure of village Community" distributed in *Rural Sociology in India* (Ed) A.R. Desai, 1961, A.B. Bose and S.P. Malhotra's "Studies in Group Dynamics, Factionalism in a Desert village" distributed in *Man in India* Vol.44, 1964, T.J. Hitchcock's "Authority in a North Indian Village : Two contextual analyses", Henry Orenstein's "Initiative and rank in Bombay village", W.Mc. Cormack's "Factionalism in a Mysore village", A.R. Beals' "Administration in a Mysore village" and E.B. Harper's "Political Organization and Leadership in a Karnatak village" all distributed in *Leadership and Political Institutions in India* (Ed) Park and Tinker 1959 (60) merit extraordinary notice.

Among the investigations that are worried about the cooperation of incredible and little conventions just

as comparative communications in strict convictions and practices, Indrapal Singh's "Religion in Deleke : A Sikh village" distributed in Aspects of Religion in Indian Society (ed), L.P. Vidyarthi 1962, T.R. Singh's "The Hierarchy of Deities in an Andhra village" which was likewise distributed in Vidyarthi's (ed) Aspects of Religion in Indian Society. 1962, G.M. Carstairs' "Example of Religious Observations in Three villages of Rajasthan" and Yogesh Atal's "The Cult of Bheru in a Mewar Village and its district" which were distributed in Journal of Social Research Vol.4 No.1-2, 1961, merit referencing.

Among the papers which have focused on the investigation of the various parts of village life other than religion, rank, economy and authority and factionalism, notice might be made of T. Scarlett Epstein's papers "A Sociological Analysis of Witch Beliefs in a Mysore village" distributed in Eastern Anthropologist Vol.12, No. 4, 1959 and "Economic Development and Peasant Marriage in South India" distributed in Man in India. Vol.4, No.3, 1960, and Joytirmoyee Sharma's "Nuclearisation of Joint Family Households in West Bengal" distributed in Man in India, Vol.44, No.3, 1964. Another value referencing paper in such manner is Lalit Kumar Sen's "Family in four Indian Villages" distributed in Man in India Vol.45, No.1, 1965.

The paper is composed, basing on the information gathered from four villages of Burdwan District, West Bengal, with the end goal of drawing out the co-connection between the family type and different parts of village life, for example, standing, training, pay, outside contacts and the responsibility for resources, Joytirmoyee Sharma, in her another paper "Mainstream Status of Caste" distributed in Rural Profiles (ed.) D.N. Majumdar 1955, recognizes the common and holy statuses of standing so as to show the genuine working of rank progression affected by current conditions. P.K. Bhowmic in the light of the information gathered from a heterogeneous village Daharpur, draws out each part of village life remembering station and administration for his paper "Rank and Service in a Bengal Village" distributed in Man in India, Vol.43, No.4, 1963.

In spite of the fact that village contemplates achieved its scholarly development in various pieces of India during the sixties, it despite everything stays in its prime in North Eastern India, the area which is depicted as the heaven of anthropologists. In Assam just a couple of studies had been taken up irregularly. Notice might be made of B. Bandhopadhyay's investigation of the examples of two Assam villages which is portrayed in a paper "Hira Potters of Assam" distributed in Man in India Vol.43, 1963. Saikia's investigation on the authority apathetic inborn and non-innate villages, and B.M. Das' report on the socio-social review of Kaharpara village which is depicted in a book entitled Kaharpara - A report on Sociocultural Survey distributed in 1964, The American researcher

R. Burling's paper "An Incipient position Organization in the Garo hills" distributed in Man in India Vol.40, No.4, 1960 additionally has the right to be referenced. Such village considers are uniquely ailing in Manipur, the north eastern outskirt state, which is as yet virgin for anthropological examinations.

Hypothetical Orientation:

Different ideas and hypotheses, clarifying the procedure of social change and the method of social connection both in microcosmic and macrocosmic social orders are stylish in sociological and anthropological writing. A portion of the ideas which are discovered valuable in the examination of the information of present investigation are talked about underneath:

Sanskritization: The term itself is the scholastic trademark of M.N. Srinivas. He first utilized the term in quite a while book Religion and Society Among the Coorgs of South India (Oxford 1952, p.32) with the end goal of portraying the procedure of upward portability of lower positions in the rank chain of command by embracing vegetarianism and willful sobriety to the detriment of their own, viewed as unclean by higher stations. He additionally utilized the term in inclination to Brahmanization, which he some time ago used to imply the importance of Sanskritization. He composes:

"The station framework is a long way from an inflexible framework where the situation of every segment rank is fixed forever. Development has consistently been conceivable, and particularly so in the center locale of the order. A low station was capable, in an age or two, to raise to a higher situation in the chain of command by receiving vegetarianism and abstinence from alcohol, and by Sanskritizing its custom pantheon. To put it plainly, it dominated, beyond what many would consider possible, the traditions, ceremonies and convictions of the Brahmins, and the reception of the Brahmanic lifestyle by a low station appears to have been visit, however hypothetically prohibited. This procedure has been called Sanskritization ... in inclination to "Brahmanization" as certain Vedic customs are limited to the Brahmins and the two other twice conceived standings."

Srinivas, being incited by the very truth that the term is discovered helpful by the anthropologists, who considered innate and village networks in various pieces of India in breaking down their material, endeavored a reevaluation of the term. He re-characterizes Sanskritization as "a procedure by which a low Hindu position, or innate changes its traditions, custom and lifestyle toward as often as possible twice conceived station. For the most part such changes are trailed by a case to a higher situation in the position chain of importance than that customarily yielded to the petitioner station by the

nearby network" (Srinivas 1966:6). This new implication of Sanskritization scholastically hints a more extensive significance as it envelops the Brahmin as well as the two other twice conceived positions as a source of perspective gathering and incorporates the impersonation of a few aspects of lifestyle other than the custom and strict practices. Srinivas, so as to unmistakably show his thought on the ideological angle which alludes to the different topical parts of the Hindu convention, further composes:

"Sanskritization implies not just the reception of new traditions and propensities yet in addition presentation to new thoughts and qualities, which have discovered regular articulation in the tremendous assemblage of Sanskrit writing consecrated just as common. Karma. dharma. father. maya, samsara and moksha are instances of probably the most well-known Sanskrit religious thoughts, and when individuals become sanskritized, these words happen much of the time in their discussion (Srinivas 1962:48).

In the above setting, the importance of the term Sanskrit, by expanding the implication of Sanskritization, incorporates the hallowed just as mainstream components of the culture of reference gatherings. Srinivas has additionally perceived, however he doesn't affirm economic improvement and political predominance as essential preconditions to Sanskritization, the noteworthiness of the two wonders - economic and political masteries - during the time spent Sanskritization. He remarks : "the intervention of the different models of Sanskritization through the neighborhood predominant standing burdens the significance of the last during the time spent social transmission. Hence, if the locally prevailing rank is Brahmin or Lingayat, it will in general transmit a Brahmanical model of Sanskritization though on the off chance that it is Rajput or Bania it will transmit Kshatriya or Baishya model. Obviously, each locally prevailing standing has its own origination of Brahmin, Kshatriya or Vaishya models" (Srinivas 1966:14). It further underlines the different models of Sanskritization as the predominant standing, whom we call reference gathering, contrasts from locale to area. It might likewise be noted here that there might be contrast inside a model as the theoretical setting of Brahmin, Kshatriya and Vaishya changes from district to locale. He further composes ; "Sanskritization is a very unpredictable and heterogenous idea. It is even conceivable that it would be progressively beneficial to regard it as a heap of ideas than as a solitary idea. The significant thing to recollect is that it is just a name for a boundless social and social procedure" (Srinivas 1962:61).

Sanskritization, as an idea of social change, has been fundamentally examined by various researchers giving their own view focuses. Yogendra Singh remarks; "It is an endogenous wellspring of social change. From a social mental point, Sanskritization is a socially explicit instance of the widespread inspiration toward expectant socialization to the culture of a higher

gathering in the desire for picking up its status in future. The particular feeling of Sanskritization lies in the accuracy of its significance dependent on the Hindu custom. In this regard, Sanskritization is a special recorded articulation of the general procedure of assimilation as a methods for vertical portability of gatherings." Srinivas, be that as it may, has safeguarded the view. He expresses, "There was (another) recommendation made that we should dispose of a neighborhood term like Sanskritization and utilize an all inclusive term like assimilation. I figure this ought to be dismissed for the explanation that assimilation takes a specific structure in Hindu society, and we need to describe this specific type of assimilation (Srinivas 1956:113). He, subsequently, gives accentuation on the specific or explicit however not the all inclusive or general, arrangement of meaningful procedure of social change in India while characterizing Sanskritization. Yogendra S I n g h , by clarifying the importance of the term Sanskritization at two levels - the chronicled explicit sense which alludes to those forms in Indian history which prompted changes in the status of different ranks, its authority or its social examples in various times of history, and the relevant explicit sense which signifies contemporary social impersonation of upper positions by lower standings or sub-standings in various pieces of India - has called attention to the unclearness of the idea uniquely when we move from one social reality (verifiable explicit) to another (logical explicit).

As remarked by Hans Zetterberg, Sanskritization, in coherent sense, is a fact affirming idea which wavers between the rationales of perfect normal and ostensible meanings of wonders.

The perspectives, which are in opposition to each other, communicated by E.B. Harper and J.F. Slow down on Sanskritization, have additionally demonstrated the detachment of the term itself. E.B. Harper views Sanskritization as a useful idea of progress instead of a recorded idea of change. He regards Sanskritization as an idea which interpretes the relationship of changing components inside a convention. He doesn't perceive the recorded undertone of the term. Repudiating this perspective, J.F. Slow down expresses, "It ought to be certain that the idea of Sanskritization depicts a procedure and is an idea of progress. It's anything but an idea at which synchronic investigation would ever show up so as to clarify material acquired by synchronic examination. Sanskritization is a metaconcept in this sense, and every single recorded idea" (J.F. Slow down 1965:226). Be that as it may, Stall's treatment of Sanskritization as a metaconcept is opposing to the perspective of Srinivas, the propounder of the idea, Sanskritization, as per Srinivas, is an essential idea which clarifies a specific type of assimilation in Hindu society. Then again, metaconcept is at a more elevated level of reflection over essential idea. Yogendra Singh remarks, "In verifiable explicit sense Sanskritization is an idea stacked with recorded implications closer to the view purpose of Stall,

however in logical explicit use it will in general show numerous traits of a useful idea inferred by E.B. Harper" (Yogendra Singh 1973:11). Sanskritization, however established upon exact perceptions, has diverse hypothetical ramifications when utilized in verifiable explicit and logical explicit terms.

As per Harold A. Gould, it's anything but a social impersonation however a declaration of challenge and rebel against the financial hardships of lower positions, which have roused the procedure of Sanskritization. Yogendra Singh yielding the view point, expresses, "Sanskritization is in this way a social cover for idle interclass and intercaste rivalry for economic and social force, average of a convention bound society where the generally advantaged upper rank hold imposing business model to power and social status. At the point when the effect of the outside powers like political democratization, land changes and other social changes break this restraining infrastructure of the uppercaste, the social disguise of Sanskritization is discarded for an open clash with the advantaged classes dependent on nativistic solidarity." (Yogendra Singh 1973:12).

In spite of the fact that Sanskritization experiences its detachment and dubiousness when utilized at two diverse relevant levels, it has its own legitimacy in portraying the procedure of social change as far as culture however not as far as structure. It offers a target comprehension of certain parts of culture, especially the custom and strict perspectives, when a non-Sanskritic culture interacts with a Sanskritic culture. It, be that as it may, neglects to represent changes coming about because of contact between non-Sanskritic conventions or cultures as it falls outside the extent of the idea. Srinivas himself concedes that "Sanskritization is a two way process however the nearby non-Sanskritic cultures appear to have gotten more than they have given" (underlined words included). Most likely, non-Sanskritic components have consistently entered the group of Sanskritic convictions, legend and custom. It, be that as it may, needs further hypothetical clarification as there is hypothetical chance of giving more by the neighborhood non-Sanskritic culture to the Sanskritic culture than it gets from the last mentioned. In this setting it is possible that is the term Sanskritization still adept for the procedure of progress where the commitment of the non-Sanskritic culture is more noteworthy than or equivalent to that of the Sanskritic culture. One may contend that the term de-Sanskritization might be ideally utilized here to signify the procedure as Srinivas does when the reference gathering of the impersonating bunch is a non-Brahminical standing. Such a view will be an emotional and Sanskritic inclination see as it disregards the worth and commitments of the non-Sanskritic culture. Sanskritization, along these lines, is by all accounts a hypothetically slipped by term for representing such a procedure of culture change. Additionally, it is likewise

important to investigate the hypothetical sufficiency of the idea Sanskritization in depicting all the parts of socioritual changes experienced by a non-Sanskritic people group attributable to social contact with a Sanskritic one, so we can consider the to be of the idea as a hypothetical idea of social change. Me Kim Marriott, who contemplated the festivals of Kishan Garhi, found the hypothetical insufficiency of Sanskritization in investigating the changing parts of the festivals of Kishan Garhi. His experimental investigation of Kishan Garhi uncovers the expansion of the Sanskritic components to the non-Sanskritic ones as opposed to supplanting the last by the previous. It is obvious that on assessment the legitimacy of Sanskritization as an idea of social change is seen as constrained.

Incredible and Little Traditions : The applied system of extraordinary and little conventions for the investigation of social change was first proposed by Robert Redfield in quite a while investigations of Mexican people group. In India concentrates on social change utilizing the idea of Redfield were led by Milton Singer and Me Kim Marriott. This methodology, whose essential standards are "progress" and "social association" of convention, is fundamentally based on the view purpose of developing of a civilisation through orthogenetic or indigenous advancement just as through heterogenetic contacts with different civilisations. It likewise perceives the activity of social structure of these civilisations at two unique levels - one, that of the people or unlettered workers, and the other, that of the first class or intelligent few. Little Tradition alludes to the social procedures of the previous while Great Tradition contains those of the last mentioned. In any case, the "people urban" typology isn't expected to set up the presence of "society urban" polarity yet rather of a "people urban" continuum. The idea of "people society" and "people culture" which entered the anthropological jargon in the mid 1930's as a hypothetical structure to direct the relative investigations of four networks in Yucatan, is no longer stood out basically from present day, urban, western civic establishments after Yucatan concentrates however they hold their previous structures. Another idea of "indigenous human progress" and "auxiliary development" is brought into the hypothetical plan. An "indigenous human progress" is come about because of the neighborhood society cultures and social orders, which have some outside components however without loss of their good and social incorporation. Its natural qualities are its open and state oversaw "moral request", theoretical scholarly advancements by proficient educated and state cliques in both town and city. It is additionally described by the transcendence of "moral request" over "specialized request". The worker kind of society and culture is likewise remembered for the hypothetical categorisation of indigenous human progress. Redfield viewed laborer social orders as change of

the society social orders that have gone under the impact of towns and urban communities. Worker society, as indicated by him, is part people and part urban. Despite the fact that worker society has changeless political, social, social and economic relations with neighboring towns and urban areas, it is, similar to a people society, likewise internal looking. Redfield later respected, estimated by the perfect laborer type, Tapoztlan and Chan Kom, which he recently described as society like villages, as more worker than people like. His characterisation of these villages as worker isn't conflicting with his previous portrayal of those villages as society like as he didn't make reference to a middle laborer type on the "people urban" continuum.

An "auxiliary civilisation", as spoke to in the later hypothetical plan, is the advanced, urban, western civilisations, which were in the Yucatan considers, the perfect differentiated sort of people society. It is the resultant of fast improvement of specialized request or developing increment in contact and correspondence with others or of the two conditions. Turmoil and loss of good assurance, realism and incredulity and ascent of new moral and strict frameworks are the trademark highlights of this kind of civilisation.

An "indigenous civilisation", which had met with an "auxiliary civilisation", may again reintegrate its society, laborer and urban networks and cultures under the states of relative segregation and moderate specialized request. Redfield, in this specific situation, referenced the Mayan culture which incorporated with Spanish culture to frame a "revamped" people and worker culture.

In his later hypothetical structure, Redfield considered "civilisation" to be the direct opposite of "people society." He, in this way, reconsidered his past "society urban" continuum as "people civilisation" continuum in his later hypothetical plan. The continuum, additionally, is preferably plural and associated over solitary and straight. He conceptualized the improvement of towns and urban areas, portrayed by the administration of the mind boggling types of social and political associations by the various classes of masters and the advancement of a progressively precise and theoretical "incredible custom" from "the little convention" of the nearby society culture, from people social orders and their cultures under the positive states of relative confinement, common contacts, slow specialized turn of events and intermittent outside boost. He further clarified the development of "laborers" as another social and social sort from the people social orders which for all time relied upon towns and urban communities.

As new religions, thoughts, advances, and types of political association are achieved by the expanding contacts came about because of the "essential" period of urbanization, the last may prompt the optional stage, which, contingent upon the pace of progress, again gets under way the powers which will in general break down "essential civilisation", its "incredible

custom" and social request. The powers consequently sets in might be checked by others, under great conditions, making for the coherence of "essential civilisation" and for the new types of reintegrated people, laborer and urban social orders and cultures. The "people civilisation continua," in this manner, clarify the development of specific civilisations from neighborhood society social orders and cultures at better places and times.

A "civilisation*", as it implies in the last hypothetical plan, doesn't confine to any "specific sort of network, type of social relations, social class, or sort of social item or limit, for example, writing." It rather means "the all out structure of communitiesfolk, laborer and urban - and the system of social relations which tie these networks along with a specific civilisation, its social structure". Redfield took care of the delimitation, personality and progression of a civilisation as far as its "social structure" which includes the structure of its social conventions and considerations and qualities. This social structure, which is the resultant of the shared connection of "incredible" and "little" measurements, is composed and transmitted through a particular "association of convention". The "social structure" is consequently reciprocal to its "social structure". The entire "cultural structure" of social systems and focuses gets a conspicuous character from the "social substance", which comprises of the frameworks of considerations and qualities, which flow through it. These frameworks of musings and qualities have neighborhood names and residences given by the "social structure". As such, the composed establishments and directs which are engaged with the transmission of "social substance" give nearby names and residences to the frameworks of musings and qualities. The degree of a civilisation is, in this manner, estimated by the-degree of social structure, yet not by the spread of social characteristics.

Utilizing the calculated instrument created by Redfield, Me Kim Marriott led an investigation on the association of Great and Little Traditions in Kishan Garhi, a village in U.P. He states, "idea of an essential civilisation sort of procedure is one of the most welcoming of accessible models for conceptualizing Kishan Garhi's relations with its universe" (Marriott 1955:181). He rather recorded gradual addition of the Sanskritic components to the non-Sanskritic social types of the village than substitution of the last by the previous. He further composes:

"For understanding why Sanskritization has gone so short a path in so long a period in the festivals of Kishan Garhi, and for understanding why Sanskritic rituals are regularly included to non-Sanskritic ceremonies without supplanting them, the idea of essential or indigenous procedure of civilisation again offers valuable direction. By definition, an indigenous civilisation is one whose Great Tradition starts by a universalization or conveying forward of materials which are as of now present in the Little

Tradition which it includes (Redfield and Singer 1854:68), Such an indigenous Great Tradition has expert to the extent that it establishes an increasingly eloquent and refined repetition or systematization of what is as of now there Without resulting auxiliary change of its substance and without heterogenetic analysis of the Little Tradition the indigenous Great Tradition need power to supersede the aged model that are the wellsprings of its own sacredness.... On the off chance that the indigenous inceptions and associations of the Great Tradition limit its position to remove any Little Tradition, the basically unlearned and non-proficient nature of the Little Tradition likewise impedes the immediate transmission or spread of components descending from Great to Little. Descending spread, similar to universalisation, is probably going to be described by change " (Marriott 1955:197).

Marriott, in this way, brought up the hypothetical deficiency of Sanskritization in breaking down the festivals of Kishan Garhi, which, as indicated by him, are the result of the accumulation of both Sanskritic and non-Sanskritic social structures. He examined the steady association of Great and Little conventional components present in the culture of Kishan Garhi on the theoretical structure of "Universalisation of Little custom", and "Parochialisation of Great custom". By "Universalisation of Little convention" he implied the procedure of the translations and distinguishing proof of components of Little convention, indigenous traditions and practices and nearby gods as far as Great custom by carrying them to the degree of the last mentioned. In the process the components of Little custom may experience a procedure of social transformation with the goal that it might turn into a natural piece of Great convention. Likewise, the components of Great custom additionally go down to the degree of "Little convention" and deciphered regarding the last mentioned. Marriott utilized the expression "Parochialisation of Little convention" to mean this particular procedure of circling descending the components of "Extraordinary custom" to the degree of Little convention and distinguishing them with the real types of the last mentioned. "Parochialisation", he expresses, "is a procedure of confinement upon the extent of understandability of hardship of scholarly type of decrease to less precise and less intelligent measurements" of the components of "Extraordinary convention" (Marriott 1955:200). Marriott's conceptualisation on the exchange of two social structures portrays the procedure of social change. Despite the fact that it even offers the chance of similar investigations in social change, it additionally experiences certain hypothetical escape clauses. Yogendra Singh composes, "... this methodology also experiences the culturulogical inclination, and disregards the auxiliary parts of social change."

4. CONCLUSION

On the off chance that the writers of colonial and post colonial periods depict the images of woman affected by British and American Writers, Anand alone depicts the characters of the two people with a particular vision and reality. They are ordinary, simple dependable human beings unaware of their Social Condition. In the prelude to the two leaves and a bud Anand says "Every one of these characters and other people were the impression of the real people I had known during my childhood and youth. They were the substance of my fragile living creature and blood of my blood." In the untouchable" too Anand depicts the character of Bakha with a striking reality. A Sweeper by work, he is dealt with like a creature. People toss things at him the manner in which they do to the creatures. The climax of inhumanity is that a mother tosses a cut of bread at him from the head of her house.

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