

Sanskritization: A True Escape from Casteism?

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The world will be the same until people decide to change it. The concept of ‘Sanskritization’ was first introduced by Prof. M.N. Srinivas, the famous Indian sociologist, as “Religion and society among the Coorgs of South India”.¹ In his study of the Coorgs of Mysore, he found that Sanskritization is the concept in which underclass people were trying to raise their status by adopting the ideology and cultural ideas of upper caste (Brahmins) and they left their own ideals which are considered as impure by the Brahmins. This process is not only pursued by Hindu society but also in tribal society.

Even when people adhere to, Sanskritization they face threat to their life. There are the academic circles which point towards the marginalised groups which have been seen that the upper caste is in power over for a long time.² Lavish lifestyles followed by upper caste society members like celebrating any occasions like birthday celebrations including huge amount of people and money erecting their statues everywhere and the lower caste people those who follow the concept of Sanskritization must do the same exercise and underclass people don’t have that much money and resources with the same as upper caste, so it is impossible for them to celebrate the occasions like that but because of the Sanskritization system they have to do the same, for that sometimes they take loan from other people which they are unable to pay afterwards.

In India, the caste system is called “Jati”. There are almost more than 3000 jatis in India³ and there is no one system of ranking them, as per social status. Each local area’s *jati* ranking system is based on the local idea of the purity and the population.⁴ Each *jati* has its own allotted job but it is not necessary that everyone performs it.

Back then when the reformers were frightened about the disintegration of Indian Culture, several rulers attempted to resuscitate their claim to wealthy antiquated culture and foresee the masses from being influenced absent by the fabulousness and realism of outsider culture.⁵

¹ <https://arifansari9650.blogspot.com/2015/10/origin-westernization-sanskritization.html>

² <https://bantwal.blogspot.com/2010/11/liberation-from-caste-identity-part-ii.html>

³ <https://timesofindia.indiatimes.com/india/when-fight-against-casteism-moves-to-the-us/articleshow/77757814.cms>

⁴ <https://asiasociety.org/education/jati-caste-system-india>

⁵ <https://www.sociologydiscussion.com/essay/sanskritization/essay-on-sanskritization/2822>

Social reforms prompted individuals to stay solidly attached to the Indian Culture. (khandelwal, S. (2020). *Sanskritization: A True Escape from Casteism?*)

The intellectual ferment was the strongest in Bengal, Maharashtra, and Tamil Nadu. In 1928, Raja Ram Mohan Roy founded the Brahma Samaj in Bengal. He inspired the people of Bengal, U.P., Punjab, Madras, and other provinces to form similar organizations and interpret religion rationally. Prarthana Samaj in Maharashtra (1867), Arya Samaj in Northern India, Rama Krishna Mission, Theosophical Society of India (1879), Dev Samaj in Lahore and Servants of India Society took up the job to awaken the masses.⁶ They talked about the greatness of Hindu Vedic culture and about Vedas as the source of all knowledge and truth.

ROLE OF GOVERNMENT

The Indian Constitution has outlawed the practice of untouchability under Article 17 and Indian Government has built up extraordinary standards in schools and the Parliament to aid the stunted people.⁷ Caste segregation is not allowed in professional settings of business and jobs. But this does not mean that the cruel and unlawful caste system has blurred or is absent. Caste bunches in political world has been working exceptionally well which gives a large amount of weight in law-based framework. In modern world government gives reservations and many benefits on the bases of Caste that may give psychological support that individuals appear to require financial improvement.

But even after all the work that the Government has done, people continue to follow the concept of Sanskritization in their life to avoid all the injustice they will face in their own caste. Sometimes, if the dominant caste belongs to the lower stratum of caste hierarchy, the upper caste people may try to abide the ways of living of the former.⁸ When the area of prevailing caste came beneath the impact of a middle of dominating and non-dominating caste, Sanskritization spread vertically to non-dominate castes within the zone and evenly to individuals living elsewhere.⁹ (khandelwal, S. (2020). *Sanskritization: A True Escape from Casteism?*)

⁶ <http://www.ijelr.in/6.3.19/173-176%20TERESA%20TUDU.pdf>

⁷ <https://timesofindia.indiatimes.com/india/when-fight-against-casteism-moves-to-the-us/articleshow/77757814.cms>

⁸ <https://bantwal.blogspot.com/2010/11/liberation-from-caste-identity-part-ii.html>

⁹ <https://www.studymode.com/essays/The-Question-Of-Casteism-Still-Remains-43715929.html>

To find place amongst the upper castes, a lower caste person mirrors and duplicates the propensities and behaviour designs of the overwhelming caste within their comfort zone. They treat the women in more preservationist manner in arrange to gotten to be satisfactory among upper castes. And then Sanskritization has ended up that implies of way out for lower caste from their persecuted status in society.

In Hansda Sowvendra Shekhar's story, "They Eat Meat", Biram Kumang and his family had to imagine to be the supporter of Hindu culture. They imagined to be vegetarians and revered Hindu gods and goddesses so that individuals won't address their real caste and so that they don't need to uncover their tribal personality.¹⁰

REALITY

No one is predominant and no one is second-rate in a society. Caste is nothing but our intelligence, watchfulness, and great characteristics. For example, people who claim to be Brahmins but carry on indeed more regrettable than unimportant creatures among us or in our neighbourhood. As there are many people of different caste that are not supposed to do some kind of illegal work but either they chose to do that work or the situations in their life force them to, so in our society caste is not a problem but the thinking of society is.

However ironically, it was not the thought that there was nothing low or high by birth that remained in those communities. It is exceptionally clear, that most of them got to be portion of in reverse castes and required to be made a difference by agreed activities, that their ancestors thought of upgrading did not truly work. (khandelwal, S. (2020). *Sanskritization: A True Escape from Casteism?*)

¹⁰ <https://www.slideshare.net/RashmiDubey21/matrimonial-remedies-under-hindu-marriage-act1955>

CONCLUSION

All-over the world, numerous frameworks educate structures standards and societies have been created from time to time, which made a wave clearing the complete world with it for some time. But soon, they become obsolete and were supplanted by anti-waves which supplanted them and wiped off the past impact. Caste framework, on which Indian social structure is based, has demonstrated to be an exception. Its character is diverse within the setting of town, territory, locate or religion. Its absorptive nature has internalized outsider influences.

Change is must. Past ought to not be idolized. Any framework, which in light of advanced times shows up to be ineffective or wasteful, should be supplanted by distant better one. But it will be self-destructive to give up something to an expanding enthusiasm for alter. Changes must be based on steady elucidation of past encounters and suppositions.¹¹

Anything we do or how difficult we attempt to shed it off, we are brought back to our essential personality, i.e., our caste. Financial status, religion, political introduction, and capability are of lesser value. What really matters is the the caste one has in their own society.¹² In this way, people are able to put it in this way. In India, a child is not born free—he/she is born with caste.

Adopting Sanskritization is not culminate elude from caste since individuals are losing their character since they do not need to be treated distinctively; they chose to alter themselves according to the society. I think off-chance that lower caste need to be treated as break even with to upper caste they ought to battle for their character not alter themselves. (khandelwal, S. (2020). *Sanskritization: A True Escape from Casteism?*)

¹¹ <https://www.encyclopedia.com/social-sciences-and-law/anthropology-and-archaeology/anthropology-terms-and-concepts/caste>

¹² <https://en.wikipedia.org/wiki/Sanskritisation>