

## CASTE HIERARCHY AND NEW AGRO-TECHNOLOGICAL PRACTICES: SOME ANTHROPOLOGICAL THOUGHTS ON WESTERN UTTAR PRADESH

Dhananjay Kumar\* and Nihar Ranjan Mishra\*\*

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**Abstract:** The caste hierarchy in an Indian village is ubiquitous fact with having explicable metaphors for each of them. Villagers regard the castes as higher or lower than one another in precedence and esteem thereby forming a hierarchy of castes. Overall the entire caste group in the village can be termed as high, medium, and low. However, this en bloc category having themselves with different caste and sub-caste group which occurring with the hierarchy provision among themselves. However, while looking the individual caste or jati hierarchy in the particular village one come across different metaphors. With the coming of the new agrotechnology there are observable changes happens in the caste and class of rural culture with the addition of socio-economic status of particular jati group. With the above background and taking some secondary sources with ethnographic field work, the present paper highlights some changes in understanding, manifestation, and overview of caste and class concept with the advent of new agro-technology in rural India. Authors found that there is on going process of jati hierarchy and distinct expressive behaviour among the lower caste group in the village.

**Keyword:** Agricultural technology, culture of agriculture, caste hierarchy, agrarian change.

### INTRODUCTION

There are growing literature regarding the technology is cultural construct and it should be given important to traditional wisdom to capture the local knowledge. Anthropologists in evolutionist era like White, Steward, Binford, argued that the adaptation to the diverse environmental condition attained by the human beings with the use of culture is nothing but the use of technology (Binford, 1962; Steward, 1955; White, 1949). For them technology is an integral part of human culture. White said culture was a 'super organic' entity that was '*sui generis*' and could be explained only in terms of itself. It was composed of three levels: the technological, the social organizational, and the ideological. Each level rested on the previous one, and although they all interacted, ultimately the technological level was the determining one, what White calls "The hero of our piece" and "the leading character of our play" (White, 1949: 390-91). Similarly Binford extended and argued Whites concept that culture is an "extrasomatic means of adaptation" that "employed in the integration of a society with its environment and with other sociocultural systems" (Binford, 1965: 205). In this way technology is very much the 'cultural means of adaptation' (Kumar, 2004, 2014; Kumar & Mishra, 2016)

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\* Research Associate, Centre for Culture and Development (CCD), Vadodara-391101 (Gujarat).  
Email: [dkdj08@gmail.com](mailto:dkdj08@gmail.com)

\*\* Assistant Professor, Department of Humanities & Social Sciences, National Institute of Technology (NIT), Rourkela, Odisha-769008. Email: [niharhcu@gmail.com](mailto:niharhcu@gmail.com)

to different topogeoclimatic agricultural conditions. Thus technology and material culture forms the primary means by which people establish their viability, given the constraints imposed upon them by their environment and the demands of social integration.

In this way agricultural technology shows the effect in the material culture which includes the rural social institution. Present paper is argument in relation to caste hierarchy as observed people and their tradition and transformative variant. Cast hierarchy is well researched theme in the village society (Dube, 1958; Majumdar, 1955, 1960; Marriott, 1955; M. N. Srinivas, 1960) but in the same way its relation with the new agricultural technology scarcely studied. This paper will hover imperatively around the traditional and transformative cast hierarchy in the studied village with people's perspective. With the above background and taking some secondary sources with ethnographic field work combined with personal experiences the present paper highlights some changes in understanding, manifestation and overview of caste and class concept with the advent of new agro-technology in rural India.

Authors found although there was increase in agricultural production with coming of new agrotechnology in the study are but the fruits are not equally distributed and it led, to some extent, further polarization in term of economic inequality among the agrarian classes of western Uttar Pradesh. However afterwards this variation there are ongoing process happening of more distinct expressive behaviour among the lower caste (which previous only worked as labourers) group basically against the dominant caste of the area. Present study is an attempt to capture changes in caste ranking among the rural population with the coming of new agrotechnology. In this first we will be dealing with the agricultural technology and cast group in which detailed literature review done related to specific study finding and key approach used. Next in this we are going describe basic of caste and caste ranking than move to the caste wise studied village data and on the basis of analysis we are going to capture the changes in the ranking of few *jati*<sup>1</sup> groups in the village.

## METHODOLOGY

### Study Area

Present study took place in *Liloha*<sup>2</sup> village of Mawana Block in District Meerut of Western part of Uttar Pradesh state. The district Meerut comes situated the most

<sup>1</sup> The term Jati and caste used as interchangeable in the present case. Although there are dearth of debate regarding difference in it, but due to absence of exact local meaning of case author is planked about the use of caste/jati interchangeable.

<sup>2</sup> The Liloha is pseudonym used for the studied village. There is tradition in anthropological study for the using of pseudonym of the village and informants for confidentiality and protection.

fertile plain lands of *Doab* (interfluvial of two rivers) of two very famous rivers of India Yamuna and Ganga. Located at 28.99°N 77.70°E, the district of Meerut, (which forms part of the revenue division of the same name) is named after its headquarter city. Situated in the western region of Uttar Pradesh (U.P) and in the fertile land between Ganga and Yamuna, the district has total area of 2590 Sq.km. It is in close proximity to national capital which is about 70 Km. in its west. Nearest towns from the district are Ghaziabad, Noida, Hapur, Bulandshahr, Moradabad, Dehradun etc. It is bounded on the north by district Muzaffarnagar, south by Ghaziabad, east by Bijnor and Moradabad and west by Baghpat.

Our unit of analysis included a village community. The fieldwork was conducted during 2012-14 in a village Liloha, 8 km west to the Mawana Town which has India's third largest sugar industry. The village lies at left side of the Meerut Pauri national highway number 119. The Mawana around 27 Km from the district headquarter Meerut and approximately 100 Km from the New Delhi and approximately 450 Km from the state capital Lucknow. The village situated around 3 Km interior from *Chota Mawana Chauki* bus stand on left side of the NH 119 where Mawana and Bijnor route converge to extend till Meerut. There are few urban centers near the village like Hastinapur, Meerut, Sardhana, and Bijnor. But the nearest town of the village is Mawana and nearest Bank situated in Chotta Mawana.

Present village is multicaste village with three religions. However the predominantly population comprised of the Jats. After Jats next higher population is of the Dalits (Harijans) of three group namely, Jatav (Chamar), Balmiki (Bhangi) and Khatik with the last sizeable population of Muslims. There are few families of Sainis, Pals, Baniyas, Brahmins and single household is of Yadav that too is of recent migration. Studies village comes in Doab of Yamuna and Ganga rivers with plain land and fertile alluvial soil comprises maximum. The village land is highly irrigated with the present of canal network system which comes from Great Ganga Canal from Haridwar itself. The proximal end and smallest drain system of canal network called '*Gul*'<sup>3</sup> goes from the village agricultural land at the direction of North-east to Northwest. While this gul emerges from greater canal carries water called '*Rajwaya*' which goes from Western direction of the village and nearest canal which comes in Mawana at the 7.5 Kilometer from the village and at the north west direction of the village. Apart from this canal system there are extreme network of the tube-well system both government run and private operated present in the vicinity of agricultural land of the village. If one look at the history of irrigation of in the village then there are many well existed as vestigial structure around the agricultural field denoting the importance of well irrigation with the help of Persian wheel system. At the entering of the village one will bound with encounter with the

<sup>3</sup> Gul is last and immediate unit of the canal irrigation from which there is infusion of water for the agricultural field. There are categorical gradations of the water canal from River-Nahar-Rajwaya-Gul. This is simply meant to understand that village agricultural field are highly irrigated.

shop available in the entrance in the village at the two end where *kaccha-Falauda* bus stop there.

### **Field Condition**

The field work for the study was carried out during August 2012 – June 2014 in three phases. The initial period of this work was spent in establishing rapport with the villagers. Geographically it is located near Mawana tehsil famous for sugar industries and Hastinapur for its Jain temple and tourist spot. As the villagers are having easy access to the outside world because of its strategic location, it was not so difficult in establishing the rapport. However, lots of ambiguities were raised in the minds' of local villagers relating to the profits they will receive from this work. Only after gaining good rapport with the people actual collection of data was started.

### **Tools for Data Collection**

Several data-gathering methods were applied to gain a comprehensive anthropological picture of caste dynamics in amidst of village culture and agricultural operations. Present study used anthropological methods of village study. Ethnographic approach to study the village was used which include the intensive field work by living with the rural scenario and observation different aspect of agricultural operations. This is supplemented with the combination of the methods of data collection and further analysis such as observation (participant and non-participant), informal interview (interview guide and schedule), genealogy and mapping. These methods also coupled with the use of visual aids and secondary sources related caste mobility and agriculture in India. Although native dialect is *Kauravi*<sup>4</sup> but due to great exposure to outer world and vicinity to city, these people also understood and are fluent in Hindi. However women and older population although understand Hindi but conversant in the local Kauravi dialect. As matter of fact during some condition like, when person was old enough and illiterate women who never gone to outside of the Kauravi region, it was difficult to comprehend exact meaning of the conversation. In those conditions the audio recorded tape used with the pre-permission of the informant.

## **RESULTS & DISCUSSION**

### **Technology in Agriculture**

**In** the present paper new agrotechnology means the set of technical system which comes in picture of Indian agriculture with the coming of green revolution technologies in mid 1960s. This was not a single technology but a set of 'socio-

<sup>4</sup> Kauravi is a dialect which is local group of *Khari Boli* which is part of Indo-European language. It is often considered the predecessor of present Hindi language.

technological innovation' which combined with HYV seeds, increase input of pesticides and fertilizers, mechanization of agriculture, irrigation development with add on of landholding consolidation with use of new source of energy in the agriculture (Freed & Freed, 2002). These technologies bring some of the direct benefits of tremendous increase in food production yet there are some negative perspective related to equal distribution of fruits of adoption of new technology (Hazell & Ramasamy, 1991; S S Jodhka, 2006; Parayil, 2002). In this paper we are going to discuss some changes on the socio-cultural pattern in relation to caste hierarchy in the rural communities of western Uttar Pradesh.

Before coming to present scenario of the impact on the how different jati has been ranked by the rural people lets us bear mind some of the earlier studies related to socio-cultural impact of the green revolution technologies. Presently existing literature on the socio-cultural impact of the new agrotechnology can be grouped in few subthemes such as holistic impact study with the model of rural development, agrarian relations, rural livelihood and dynamic aspect of caste hierarchy.

### **Caste and New Agrotechnology**

Caste is ubiquitous in rural India. It is what matter in the village that you are asked your caste group before asking the name. Same is if you ask a way to particular individual by taking his name first question you have asked about the caste of the person in enquiry. While looking Indian caste system there is much debate about the usage of terms of caste itself. The term *Caste* is derived from a Portuguese term '*Casta*' meaning breed or race. According to (Beteille, 1965) a caste is 'a small and named group of persons by endogamy, hereditary membership and a specific style of life which sometimes includes the pursuit by tradition of a particular occupation and is usually associated with a more or less distinct ritual status in a hierarchical system, based on concepts of purity and pollution'. Dumont rightly observes: 'man does not only think, he acts. He has not only ideas, but values. To adopt a value is to introduce hierarchy (Dumont, 1980a). The wider and deeper the acceptance of these values, the more stable and binding will be legitimating of caste. But the acceptance of the value of hierarchy is debatable.

But if you look closely in the rural Indian and its linkage with the land and relationship then it was much cleared. As Mukherjee (1991) said that earlier there was no confusion about the term Varna and jati same as Indian people define it's in the context of land, agricultural production and trade and craft production. The present confusion developed by the Colonial people in the eighteenth and nineteenth century. This conundrum is haunted in British mind because there are instruments and implements of production such as plough, cattle, manure which was owned by family level while at the same time land was held by the whole "village community" system (Mukherjee, 1991: PE 22). In this way Jati evolved and diversified with

specialized occupation category and division of labour in the village community (Mukherjee, 2000). Further he said that caste system gets a new life in the colonial period as British administration suppressed the anitcaste movements that has been continued from starting in the 14th century and was continued till 17th century. At the time of Warren Hastings time period the law was developed to maintain orthodoxy of caste system. From onwards the caste complexity generated which in actually based on land based relation among the different caste group of the village (Beteille, 1974).

Since the relationship in the rural Indian context based on caste grouping and land relations that is the basic of rural social structure. So in order to understand the land relations or rural social structure we have to comprehend the caste system of India. As the relations in the village purely basis of caste and now class based relationship are coming so it becomes imperative to study these parts. While coming to Indian context the term caste is generally denoted by two different concepts such as 'Jati' (which is one born in group) and Varna (which is a kind broader classificatory category). The Jati is as compared to Varna generally small category that identifies oneself for special purposes such as marriage. This Jati group have different titles and known to a particular geographical area such as Jat, Dhinvar, Tyagi etc. But with respect to Varna category is big and based on fourfold division of the all Hindu society of much larger geographical area. These category are limited four namely Brahmin, Kshtriya, Vaisya and Sudra. There are strata of these groups and one fifth Varna also added which called 'Panchama' which are outcaste those are untouchables and tribal population.

### **Hierarchy Determination Among the Caste Group in the Village in the North India**

While there are plethora literatures exists on the caste stratification and its relation to ritual, purity and pollution but at the same time work related to caste hierarchy and technology scarcely studied. Although there is lack of generalization how caste hierarchy is situated in the cultural system and how people rank themselves still there are studied done in related the caste ranking upon the rural India (Dumont, 1980a; Marriott, 1960). While studying the village caste group one encounters there that caste group can be grouped high, low, and medium among the rural population of the village. In the village people segregated and categorize each caste group as or group of the caste group in it. Hierarchy is basic feature of caste system and widely studied and if forms the basic on the basis of religious and ideological grounds. While at the same time class inequalities being side by side and sometimes create one more hierarchy based on the class (Beteille, 1965; Gerth & Mills, 1958). In this while Weber relied already written data and acted as arm chair anthropologist on the same time Dumont collected vast data and laid the almost foundation of purity and pollution category in the context of Caste. His view although admired for the

data but challenged for the analysis part for wide ranging critiques (Appadurai, 1988; Berreman, 1965; Gupta, 2000). In this respect one thing is more important which is that status theory has the basic of westerner perspective which see India as ageless and times society. They are more focused on the traditional and stretched for their inspiration to Vedic parts of India.

### **The Village: Traditional way Ranking and Cast Hierarchy in the Village**

In the western part of the Uttar Pradesh every village categorise for this basic institution. While talking at the perspective of the local population whenever anybody ask about the village then it strikes in the mind the basic institution which collectively constitute the ingredient of the term village. Earlier it was imperative to have all the four categories which in itself was represents institution to divide the village such as *ghar*, *gher*, *choupal* and *jangal*. But nowadays with coming of new way thinking from all mode of development pattern with new technology in agriculture it transition into two only means *ghar* and *jangal*.

Anthropologists and sociologist argues that nearly five thousands jatis and tribes found in contemporary India are not of the same as Varnas. With exception of Brahmans, who seem to be everywhere, other jatis are not common to all regions but are found locally or regionally. However, jatis, based on their local standing can be classified into “jati-clusters” on the basis of commensality and can be placed rather well within the Varna scheme. Moreover, multiple jati clusters can fit within a single Varna. Rank ordering of jati units, whether defined as Varnas, Jatis or Jati-clusters becomes important since within certain Varnas, jati-clusters are also ranked.

How the caste are ranked ? Sharda (2005) give three different approaches for “raking” caste (1) attribution, (2) by interaction and (3) by reputation. There are different theories have been backed each approach.

The Attributional theories (Kolenda, 1963) argue that caste could be ranked by virtue of their inner attributes. This is more of concerned of the ascriptive status rather than achieved by their own deed. For example, the “*upnanyana sanskara*” (wearing sacred thread) effectively classified caste into ‘*dwij*’ (twice born) or ‘*adwij*’ (non-twice born). Similarly, the other attributes are of dining habits such as vegetarianism, calming purity of blood, prohibition of divorce, and widow marriage, etc. can be termed as attributes of ranking. While in the field people told these things as well as the basis of these things they can differentiate a group from another. Like in the field villager see Balmiki, Khatik, Jatav are more prone to have widow remarriage, child marriage, non vegetarian diet rather than other upper caste such as Brahmin, Baniya. Though there are few groups which are come in between which having both features but come in middle like Jats who have non-vegetarian, and alcohol consumption habit but not have child marriage, or widow remarriage. So in this there are people who are meat eater, alcohol consumed still

have higher ranking Jats and Tyagi for some vegetarian and non meat eater like Baniya of the region.

Mckim Marriott (1959) suggested an alternative theory known as the interactional theory of jati ranks. Ritual jati rank in a village, he argues, can be established through a matrix of presetting and commensality of water and food, and sharing of “hukka” (tobacco pipe), cots and building. However, as Dumont (Dumont, 1980b) points out, this approach is limited to a single village and is, therefore, of limited utility.

A third approach, suggested by Freed (1963), called the reputational approach, is similar to one used in community studies in the United States. In the reputational approach, “knowledgeable” persons are asked to rank jatis on some scale. This too has its limitations. One needs to have a complete list of groups (jatis) before undertaking the study. But present study is focused with this approach.

For our field data, we were limited constructing a scale based on attributes given by earlier scholars based on village studies that we have discussed earlier including Louis Dumont. However, we had the total twenty one Jatis composed in three religions (see Table 1 & 4) in studied village which are ranked by “knowledgeable” persons of including almost all jati groups. These person become our ‘key informants’ in this study. So we are here combining the earlier ranking attributes with the people perception in the studied village. We are not boast to form a universal pattern of ranking but focus on this micro study to set ranking system based on villager which are very much cases on other village in the region. Whereas the overall ranking of ‘jati-clusters were remarkable similar, there are some interesting differences in the two rankings. Part of the differences is due to sanskritization and a part of involves ambiguities in specific ritual behaviours. Srinivas (1968) described a process whereby low castes(jatis) after becoming economically successful locally, start emulating the life styles (manners, dress) and in some cases food habit of upper caste mostly of Brahman and other high caste and some cases of dominant caste of the region. These jatis adopt this behaviours to improve their caste rank in the region. This process of caste mobility is termed by Srinivas as “sanskritization”. But here our problem starts. The dominant caste numerically and economically and land owner based are Jats, Gujjars which are not observed upnayan sanskara, hence devoid of Brahmanic ritual and not ‘dwij’ category. So they technically did not qualify to be twice born. However, in the village other jati clustered are of opinion that they should be classified a Vaishyas of Varnas. Jat, on the other hand, in the village argued that they should be classed as part of Khastriya Varna and in the field they always told their “Aryan ‘feature and their status in the Army. Since, no other jati in the village agreed with their claims so we left them in the Vaishya category right below the Baniya. Jats do not like having classified with ‘Gujjar’ in the area (which by some outsiders reported them equivalent to them) and labeled them as of rank of *Gaderia* (sheep herder) and are



“cattle herders” and not of “*kisan*” (farmer). Jats always gives great reputation to word “*kisan*” and attached this attributes to their caste group and not others.

There are several criteria pertaining to coming to this result as we have discussed before such as dining habit, occupation, ritual, wealth, and relation to land and its uses. While collecting data we have encounter that there is lack of uniformity among the opinion of the people regarding the exact the hierarchy of the caste group village caste strata. In this one is very much true while collecting the ranking data regarding the two caste group such as Jats, and Chamars in the western Uttar Pradesh. While talking to Jat population informant always boast their so called ‘Aryan origin’ and in the result place them higher in the rank and further testify by their services in military services combined with their relationship to the land and its production. On the other hand while asking same question with other group such as Brahmin in the village they do not place them high although they place high than untouchables but below than Brahmin, and other upper caste. Same case goes with the Chamars that is Jatav population of the village who truly call them low than the Jats and Brahmins but place above then Balmiki erstwhile Bhangi population of the village. But while talking to Balmiki they do not place themselves below than Jatav but place equivalent with them. In this regard it Become very much difficult. On the same time other caste group in OBC category such as Dhinvar, place themselves equivalent to the Jat population but Jat people treat them below. These are the non-agreement part of the village in the north India. This result of non- consensus among the villager come because of the having different criteria and if they use same criteria thy give different weightage to same criteria for constructing one caste group ranking. In this way the hierarchy of the village caste based on the respondent interview as

Group I: Brahmin: Dikshit and Giri family

Group II: Baniya

Group III: Jat

Group VI: **Saini, Dhinvar, Yadav**

Group V: Gaderiya, Nai, Kumhar, Dhobi

Group VI: Jatav,

Group VII: Khatik

Group VIII: Balmiki,

### **Some Factual details of the Village and Technology**

As we said earlier Indian villages are changing so that their very basic institution and culture receive the dynamics of change and continuity. There are various process are responsible for these changes from post-colonial development to various state sponsored programme for development. In the state owned development project

infusion of new agricultural technology brings several changes in rural India. These include the changes from agricultural implements, domestic animals, and land pattern of the village. Present section delineates some of the changes in village in this category after briefly describing demographic profile of the studied village.

### Distribution of Household on the Basis of the Caste Category

**TABLE 1: HOUEHOLD INFORMATION AS PER RELIGION  
(VILLAGE CENSUS)**

<i>Religion</i>	<i>Number of Household</i>	<i>Percentage</i>
Hindu	323	91.8 %
Muslim	23	6.5%
Buddhist	6	1.7%
Total	352	100%

The studied village dominates by the Hindu religion having 323 (91.8%) household followed by Muslim consist of 23 (6.5%) and few Buddhist 6 (1.7%) household. The Buddhist households are consisting of recent converted group mainly from lower caste sections. On the basis of the caste category as per government process, programme and development largest category is OBC constitute 271 (77.0%) households followed by schedule caste population 70 (19.9%) and few 11(3.1%) household. In Hindu the largest portion comes from the OBC population that of the Jats followed by few more houses. So the village is Jat, Hindu dominant village in which also in second largest population comes from the Dalit which constitutes and there are sizeable population of the. This type of trend we can find the western Uttar Pradesh district where one community dominated to size and the village called as per their village like the present village called as '*Jaton ke gaon*' (Villages of Jat). Also there are khaddar area were we can find the village of Gurjar ('*gurjaron ke gaon*'). In this regard we can also find the village dominant by the Muslims population and called '*Muslimanon ke gaon*'. This type of the phenomena is precarious and very much find in the western Uttar Pradesh. And any local member of the village readily knows the details of the most of the neighboring village category and they even commonly used their day to day communication.

**TABLE 2: DISTRIBUTION OF THE VILLAGE HOUSEHOLD AS THE BASIS OF  
THE CASTE CATEGORY (VILLAGE CENSUS)**

<i>Caste Category</i>	<i>Household</i>	<i>Percentage</i>
General	11	3.1%
SC	70	19.9%
OBC	271	77.0%
Total	352	100%

While coming the caste structure of the village then Jat which are OBC category are dominant as per numerically, economically, socially and politically. Schedule caste population (19.9 %) next come and in this there are various type of the schedule caste group consist locally called ‘Harijans’ (Name given by the Mahatama Gandhi) but consist of the several counting caste group mainly three group Jatav (12.2 % of total poulation), Balmiki (sweeper caste and locally called ‘Bhangi’ by the other caste group and for clarification often themselves) (5.1% of total population) and Khatik (2.6 % of total population). Total Scheduled Caste comprises of 67 household As per their demographic position in total schedule caste category also Jatav are more numerous then coming to Balmiki and least in number come Khatik with respective percentage in their in schedule caste category as 61.4% (Jatav) 25.7% (Balimiki) and 12.8% (Khatik ) of the total Harijan population.

**TABLE 3: DISTRIBUTION OF THE HARIJAN HOUSEHOLD (VILLAGE CENSUS)**

<i>Subcaste name of SC</i>	<i>No of Families</i>	<i>Persons</i>	<i>Percentage Total village population</i>	<i>Percentage total SC population</i>
Jatav	43	228	11.6%	61.7%
Balmiki	18	89	4.6%	24.1%
Khatik	9	52	2.6%	14.0%
Total	70	369	18.8%	100%

After the Jats the next majority comes of the Jatavs and Muslim population of the village fairly large population in the village and comes next comprise 6.5% of the total population of the village. The Muslim population of the village is also not he homogenous group of the population and comprise of the several group which constitutes same upper caste group such as Shekh and Sayyid and rest of the majority of subcaste comes in OBC category. Table 1.4 shows the village household and population with their Jati and traditional occupation. In this we can find several Muslim groups which are characterized by their traditional occupation Atishbaz, Bhishti, Darji, Dhuniya, Hajjam, Julaha, Rangrej are come in OBC category of state. In OBC list also includes the member from other communities which are traditional service caste groups such as Sainis, Dhobis, Gaderiya, Kumhar, Dhinwar and Yadav. As per General population consist there are very few subcaste comes in it like Brahmin, Baniya in Hindu category and Shekh and Sayyid in Muslim Category. That too these groups are comprises only few households. Besides there are few Buddhist six household also present in the village.

**DEMOGRAPHIC PROFILE**

Around 97 % of the agricultural activities are performed by the new technical instruments and equipment only. Most of them have their own water pumps and

sprayers. The cultivators in the village own the basic tools of everyday use. But there is also mutual exchange of implements and equipments are available readily on rent in the village. Everybody takes care of the tools and the tools should be returned in good shape. But if there is any sizeable damage, then the borrower replaces or repairs it.

**TABLE 4: DISTRIBUTION OF THE VILLAGE HOUSEHOLD AS PER TRADITIONAL OCCUPATION OF THE CASTE (VILLAGE CENSUS) PERCENTAGE IN PARENTHESIS**

<i>Jati</i>	<i>Traditional Occupation</i>	<i>Household</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Atishbaz	Fire Cracking business (Muslim)	2	7	5	12 (0.6)
Balmiki	Sweeper Caste	18	47	42	89 (4.6)
Baniya	Trading (Business)	2	9	7	16(0.8)
Bhisti	Water carrier (Muslim)	2	7	6	13(0.6)
Brahmin	Agriculture and	3	15	9	24(1.2)
Darji	Tailor	3	8	7	15(0.7)
Dhinwar	Water carrier (hindu)	3	15	10	25 (1.2)
Dhobi	Washer-Man	4	13	12	25 (1.2)
Dhuniya	Cotton stuffed materials	1	5	2	7(0.3)
Gaderia	Sheep rearing	4	15	5	20 (1.02)
Hajjam	Barber (Muslim)	2	8	3	11(0.5)
Jat	Agriculture	223	714	553	1267(63.3)
Jatav	Leather worker	43	121	107	228(11.6)
Julaha	Weaver (Muslim)	2	7	4	11(0.5)
Khatik	Skin work	9	32	20	52(2.6)
Kumhar	Potter	6	27	15	42(2.1)
Rangrej	Cloth colouring (Muslim)	1	4	1	5(0.2)
Saini	Vegetable grower	17	29	22	51(2.6)
Sayyid	Agriculture (Muslim)	2	8	5	13(0.6)
Sheikh	Agriculture (Muslim)	4	16	13	29(1.5)
Yadav	Animal husbandary	1	2	1	3(0.1)
Total Population		352	1109	849	1958(100)

Observing the equipment details on the caste category wise reflect that this equipment is more biased on the side of the OBC population of the village that is because of the their demographic status. While SC populations of the village have few that are only 67 total equipments. At the same side Muslim OBC population fewer than SC population that is only six instrument. It is also mentionable that Muslim population is also having only fewer household populations (see Table 4). This is more contrast on the same line when we are going to study the details of

individual equipment details. There are many new trends coming the village as per equipment details are consisting of. As per villagers earlier there was less tractor and more plough available in the village. In fact first tractor comes in the village of late sixties. People still remember how it comes what re the speculation and criticism at that time. But now there are 133 tractors and 106 ploughs available in the village that to tractor are fully operationalize while plough only left for the some ritual purposes or vestigial remnants of the past time. Same can be said for the *Buggis* (cart). *Buggis* has been great important for the cultivators not only for important in agricultural activities but also agricultural allied services and local transport. Coming to tractor replaces the *Buggis* source of energy but main *Buggis* remain intact like earlier it was motioned by He-*Buffaloes (Jhonta)* but now powered by tractor engines. But at the same time *Buggi* remain intact earlier it was *Cart buggi* (cart made of wooden) now they are replace by iron cart (*loha buggi*). There are 144 iron cart and only 84 wooden carts available in the village. In this way the transformation of the cast hierarchy is transformed from traditional way to new transformative way. Further villager view cast ranking as modified way as per existing traditional way.

In this way it is worth mentioning the caste hierarchy is changing while modernization of the agriculture and having new cash crops and with this few caste group such as *Dhinvar*, *Saini* are agriculture labourer in predominately achieved in higher rank in the caste hierarchy as per villager. As *Jat* population are more of given the land for sharecropping to other community such as *Dhinvar*, *Saini*. Combined by this and added by their acquired new agricultural implements and new land both shared they are of higher position.

Group I: Brahmin: *Dikshit* and *Giri* Family

Group II: *Jat*, *Baniya*, *Yadav*

Group III: ***Dhinvar***

Group IV: ***Saini***, ***Gaderia***

Group V: *Nai*, *Kumhar*, *Dhobi*,

Group VI: *Jatav*

Group VII: *Khatik* and *Balmiki*

In this curious case as caste which is earlier based on the craft and trade such as *Nai*, *Kumhar*, and *Dhobi* they are of the status as per the villager. While the caste group which forms earlier large part of the agricultural labourer specifically devoted to more technical works in fields such as ploughing, sowing, weeding etc are not comes in picture of ranking. There are speculation in the field data that there are *Jatav* community which are large number in village still avoided to the work in the field of *Jats* due to various historical factors. Instead, they are more close to work in the allied or non-farm activities like cycle repairing, tailoring etc work in the village or provide labour force in the nearby cities like *Mawana* and *Meerut*.

In this important labour force come from either Muslim lower caste community or from the earlier non-technical farm activities supported group like Dhinvar (water carrier) or Saini (gardner caste). Due to their intimate relationship with the new agricultural knowledge plus acquired technical equipment and having perform agricultural activities and their rank in the village are grows up than other jajmani caste like Nai, Dhobi, Kumhar in the village.

Thus, agrarian relationship in the village is becoming more and more formalized (Bhalla, 1976; Surinder S Jodhka, 1995) with new form of sharecropping taken place. Newly developed sharecropping few has attained the economic development resultant of which villager observed to change in ranking system. There has been tremendous changed in the agrarian relation over last three decades. The structure of these changes travels three steps with relationship with the caste system. At first there is owner dominant caste decline in the direct production combined. Next to this, the decline of labourer is due to second phase of mechanization alienated the Dalit's from the agrarian economy (Surinder S Jodhka, 2014). As there are Dalit which are landless labourer they do no longer like to working as labourer with the local mostly dominant caste farmer. In present village case denial of Dalit participation in Jat land as agricultural labourer is one of the cause sharecropping starts combined with the new form earlier alienation of dominant caste create a new group of Dhinvar caste sharecropper who take land as land and work with new technology and with few participation of Dalit labourer. This form of pseudo-contract farming increase not only their wealth, education, acquire of land, but also in the villager point of view their ranking. Since in the village Kshatriya political empty space has being filled by the Jat population of the village. There are question left why the occupation and trade caste such as Nai, Dhobi and Yadav position does not change. In this Yadav group can be exempted as they are single household so not much change have attributed to peoples cognition. But in the way of other two there are several way of comprehension should be start and extended to come across result. One is because their way of occupation and relation in agriculture set up more or less still intact. So there is research can be extended by bearing mind this question.

## CONCLUSION

Although coming of new agrotechnology directly intended to increase the production but it also showing the effect in the caste pattern change. Earlier, those caste groups who only rely on the agricultural labourer and ancillary services viewed in the lower rank of caste hierarchy of the village community. Later on with coming of new agriculture technology these caste group attain slightly upper rank in caste hierarchy. In this context four castes group studied village that Jats, Chamars and Chuhra and Dhinvars has regarded the changes in their caste rank. Further villagers see these groups before the coming of the new agrotechnology in specific and broader context of the new type of the agriculture '*nai kheti*' which focused more on the cash crops

and mono cropping method rather than traditional agriculture which rely on more on livelihood and subsistence method such as production of diverse kind of grains and less crops more legumes and other coarse grains in the village.

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