

A Study of National Integration and cultural ritual adaptation

Dr. Ravi Kant Dwivedi

(Assistant Professor)

Department of English

M.L.B. Govt. College of Excellence

Gwalior (M.P.)

Paramjeet Singh

Subject: English

Research Scholar

Jiwaji University

Gwalior (M.P.)

Paper Received date

05/01/2026

Paper date Publishing Date

10/01/2026

DOI

<https://doi.org/10.5281/zenodo.18434061>

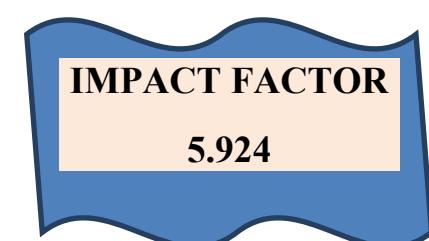
Abstract

The only change is felt after the advent and arrival of British-English missionaries to India. They found the culture of upper-caste dominance quite shocking, and alien that thoroughly shocked them. Due to this reason, they started doing their holy work of educating the poor masses of the country by introducing them to the English education through the establishment of English missionary schools in the most deprived and remote areas and geographical locations of the country. One of the most deprived, isolated and disillusioned community like the tribal that we know by the ST category stay in the traditional and natural dwellings among the dense forests were benefited. Instead of hating and condemning the cultural aspects like food habits, dress-codes and cultural ritual practices of the marginalized commoners, they start to look at them with humble sensibility. They acknowledged this phenomenon as a call of God and the command of God. Still, not even these English missionaries to put the sense of confidence started sharing the food, wearing the living with the indigenous culture of India by adapting and adopting all the cultural artefacts. The marginalized communities have been denied the right to get an education since the advent of the Aryan race in India, reason being they considered education divine that's why everyone could not have access to the education or specifically Dalit Bahujan were forcefully kept away from the educational sector. Even they never allowed Moolniwasi to have basic needs fulfilled. Caste Hindus felt threatened with the arrival of British missionaries with the opening of English schools for the marginalized people of the country, and this phenomenon worked as a setback for the Brahmanism. There were some Dalits those who were able to decode the conspiracy of caste-Hindus that's why they found lots of similarity between western culture and indigenous culture of India that is none other than of dalit-bahujan.

Keywords : Shocking, Geographical, Marginalized, Considered, Educational

IMPACT FACTOR

5.924



This was the time when dalits very first time were offered this knowledge that they share a couple of such cultural habits like western culture, which consequently filled their consciousness with a sense of pride. However, to its dismay, the hegemony that was lost by the Brahmanism during the British regime was regained after Indian independence from British rule since upper-caste got emancipated from the colonial rule of British. So, dalits-bahujan could not achieve freedom from the system of slavery of the so-called caste system. Post-independence period again brought the dark-age for the original inhabitants of India, and they were left helpless yet with the cultural dismay. Once again, indigenous Indian people have been offered the opportunity through globalization to amalgamate with the western culture. This new colonial phenomenon in the guise of globalization put sense of confidence once more to weaken the caste system with some ray of hope and aspirations.

When the actual face is posed to the world, then it is exposed as more fatal than its previous draconian forms since it has got nexus with feudalism and globalization that means globalization is more dangerous and harmful. Education is considered the only liberating force to grow in once life.¹ Jyotiba Phule was one of those few among Dalit Bahujan to get English education being from the marginalized community who heralded the crusade against the tyranny of the caste system or culture - Hinduism. The convent, public, and English medium schools and educational institutions can view globalization in the educational sector as well. The biased outlook of the system of casteism and feudalism is exposed through the phenomenon of that poor students are sent to government and rich and landed gentry's students are privileged with highly paid English schools and educational institutions consequently this practice has created a large gap between poor and rich. It would not at all be imperative to propagate the fact that primarily English as a language, has been the language of knowledge, growth and education and above all English has earned the status which has been instrumental in assimilating all the diversified composite forms of culture. Hindi or Sanskrit language is always considered having an association with the Hindu religion. In contrast, it is not the case with English. It has come without any specific religious association.²

For Dalit Bahujan, the English are a boon to excel in life and career even to safeguard against the horrible impact of globalization and to counter it. All the marginalized or Dalit Bahujan needs to learn and to have expertise in this internationally renowned language. Predominately English language has been capitalized by the upper caste only. Since ancient, medieval and even in modern time, marginalized sections of the society, which form the significant chunk of the population, have been kept away from having access to the knowledge system. However, in a way, globalization was sensed a little useful for the dalits, adivasis and bahujan. Still, all in vain since capitalism has proved its heinous nature by just exploiting all the downtrodden sections of the Indian society. English has been the social capital of Indian upper caste. But Dr B. R. Ambedkar and Jotiba Phule

emphasized on English education for the adivasi, dalits and other backward classes so that their voices could be extended to international level.

There would be a considerable difference between upper and low caste. The low caste community who has been consciously out of the domain of knowledge and education and the upper caste community had all the liberty to enjoy it. When Hindu upper castes imitate ethos of Western culture, it is then, treated as a revolt against the hegemony of Sanatana dharma's cultural practices. Since there is hardly any similarity between Hindu upper-caste culture and the indigenous culture, Dalit Bahujan and marginalized sections, they happen to share lots of similarities as if western culture has non-vegetarian food culture and eating with forks and not with hand so is the case with Dalits or marginalized.³ However, it is a pole apart concerning food and drink culture and dress code and many such cultural ways. One easily can discern a lot of such cultural differences between Indian upper caste culture and western culture. Culture of food and liquor drinking exposes the hypocritical tendency of nature of the Hindu upper caste. Since it is a well-known fact that during the so-called hollow Vedic period, the Hindu upper castes used to eat meat and drink liquor, however, these days they project themselves teetotaler, who does not eat meat and drink even wine. Though it is not the truth since most of upper castes and Brahmins love to drink and eat non-vegetarian food but due to hypocrisy can't acknowledge the thing globally. This is how a Brahmin and upper castes people have to go an extra mile to assimilate with Western culture value system. In contrast, Dalits already inherently shares many cultural similarities like the culture of food and drink and many such other cultural artefacts with western culture. The culture of non-vegetarian food like beef, pork, and drinking wine is not prohibited; preferably vegetarian food culture is imposed on all the lower castes and Hindus. Since all the Dalits Bahujan have been imposed forcefully, due to the division of caste-based occupation with the hard core labour work like manual scavenging, shoe-making, washing clothes, tilling the land, skinning dead animals and many more such menial jobs that are not done by upper castes and that require not just physical labour rather mental focus as well.

To prove this cultural difference between upper caste food culture and the food culture of marginalized, it is very much discernible. However, the example of Ambedkar and Gandhi, when Ambedkar went to study foreign country then Ambedkar was not restricted to have non-vegetarian food. This is the reason that the culture of dalit-bahujan is quite liberal and similar to western culture. In contrast, when Gandhi went to study in Africa, then he was restricted to consume non-vegetarian food and stick to only vegetarian food only due to the influence of pseudo and hypocritical Brahmanical culture. If we talk about the culture of dress code, then Ambedkar was an exception who used to wear western dress like suite and tie. In contrast, on the other hand, Gandhi and Nehru had to be extra-cautious and struggle a

lot to stay away and keep them according 63 to English culture. It is a known fact that Nehru used to wear sacred thread diagonally across his neck and waist and had to struggle a lot to de-westernize himself. Dalits and bahujan are not afraid of globalization of culture since their culture has never been allowed to be followed by the marginalized without any restrictions somewhat have been suppressed by the oppressor who is none other than the Brahmanism and Hindu upper caste. Cultural globalization is not a danger, but economic globalization posed challenges to the ways of marginalized. Marginalized sections are not scared of any problem however they should also be equipped with all the necessary things to sustain and counter the established and age-old upper-caste capitalists who have been puffed up with capital and connections.⁴

“Why are we always abused? The Sentry Inspector and the Sahib that day abused my father. They still abuse us, because we are sweepers, because we touch dung. They hate dung. I hate it too. That is why I came here. I was tired of working on the latrines every day. That is why they do not touch us, the high-castes. The Tonga-Wallah was kind. He made me weep telling me, in that way, to take my things and walk along. Nevertheless, he is a Muhammadan. They do not mind touching us, the Muhammadans and the sahibs. It is only the Hindus and the outcasts who are not sweepers. From them, I am a sweeper, sweeper – untouchable! Untouchable! Untouchable!”

Dalit people are always rebuked and hated by the caste-Hindus. Whenever marginalized people wanted to do something and started to come out of under confidence and think for a better life, then all of sudden something happens. The caste shatters their dreams, and feudal forces or that may be like capitalism, neoliberalism, market economy, and globalization. The present consumerist culture is engulfing lower caste and class people who survive at the lower strata of the society and brought between the clash of middleclass society and high-class society that has started the commodification of society that leaves no other option but to exploit the marginalized people. Dalits become the target of capitalism or Globalization in India since they are the one who face atrocities of all kinds whether it is physical or mental; they are tortured and used to strengthen the roots of capitalism and consumerist culture. The policies are made against the wave of justice and equality that is why no substantial change is accomplished. This phenomenon has lowered down the confidence of dalits. Feudal and capitalist forces came together and had a bonding and a nexus in the 1980s and 1990s era on a single front that was proved as a fatal alliance for the subaltern sections of the country. Dalits are not able to cope up with the rising nature of the Globalization since dalits have not been vested with the capital and resource and the required connection. On this basis, the upper caste capitalist society can go smoothly since they have cultural capital since ages. Dalits are only given low-class jobs like car drivers, peon, and gardener or in-security in corporate offices. There are few dalits

who can reach only up to clerical posts, and they hardly find jobs in management positions in the corporate world. They can achieve through their sheer hard work any managerial position.

Agriculture sector, to its dismay, not much positive change is discerned and majority of SC, ST, and OBC are in the farming sector and fall in the most impoverished community in India. They are the majority who have been marginalized and kept under below the poverty line. Primary responsibility of feeding not merely to the nation instead to the world is also on the farmer. Farmers produce cash crops which bring good revenue to the treasure of the country. However, the condition of dalits, marginalized, subalterns are not satisfactory. Capitalist class is making more and more profit from every sector, and wretched is forced to bear the hunger and poverty.⁵

“The Capitalist Character of Modern Agriculture”, illustrates that the elevation of agriculture from a feudal state to its new heights, and its participation in its uninterrupted advances of economic and technical progress required and still required a great deal of money. It is a known fact that it was never a time when without it anything could have been possible. So does the case with the contemporary situation even Karl Marx has also stressed on the fact. Money is the capital, which is the prerequisite for the development in the field of agriculture. Dalit-Bahujan, minority and farmers are not having enough funds worth having better output anticipated from the agriculture field. We see metropolitan cities flooded with all types of vehicles like luxury cars, expensive motorbikes, all better means of transports even the transport system is so sound. Upper caste people enjoy all amenities, and they have money, better lifestyle, whereas marginalized people like Dalits are devoid of all this type of luxury life even they cannot afford primary education. They have to struggle a lot to meet their basic needs, and always the majority of Dalits live and die under the horrible pressure of poverty and caste discrimination.

It is quite evident that with the rise of science and technological advancement the international terrorism is also increasing since terrorists are taking resort to modern gadgets. This on-going consumerist culture has blinded rich and middle-class people who are not able to comprehend the dirty politics of capitalism and more advance form is none other than so-called globalization. Capitalism is such an inhuman construction that has made people helpless like a drug addict who is not in his conscious state and undergoing through the complete intoxication of capitalism and unable to resist against the rising consumerist culture. It seems if it goes like this, then the days are not far when people's security may be in dire danger. If the state does not look into the matter seriously, then state also may lose its credibility among the innocent masses.

Currently, the situation is like where two types of groups exist. On the one hand, some have everything and on the other hand those we have people who lack

even basic life. They are left to die on the roadside corner without food, safe drinking water, education, shelter, clothes and many more such essential things. Moreover, they are devoid of such important stuffs which are necessary to lead a healthy life. There are such reported and unreported cases and incidents taking place daily where farmers and Dalits are forced to commit suicide under multiple forms of compulsion. Earlier, there was some hope and surety to get means to earn livelihood. However, since the advent of globalization, many Dalits are not able to meet their daily basic needs, and their life has become not less than a hell. Many Dalits are undergoing through the situation of dire poverty; a large number of Dalits die without food. So many such academicians have been extremely serious about exposing the reasons of the current heart-rending condition of Dalits. However, there are such political thinkers and critics who share absolute positivity about globalization and its effects. Among them, Gail Omvedt is an American-born such thinker and academician who thinks globalization may be of great help for the development of the Dalit Bahujan and Globalization can benefit them.

There is only space of low paid jobs where the form of work changes but they are not made part of the managerial system where significant decisions are taken by upper-caste. In contrast, they are, moreover, capable of handling senior positions. Dalits are incredibly talented and quite capable of running companies provided they are given enough opportunities and resources as the upper caste capitalist enjoy. Dalits are hardworking whereas upper-caste Indians are not and they just relish the life, reason being they have hardly done handwork. Since the beginning, they have no culture of hard work only to consume the things produced by Dalits and Bahujan. Capitalism and upper castes in India have got very sound and powerful nexus through which the marginalized sections are ruled. In India, upper castes have been in powerful positions, and that's why they have a pretty good number or even enough experience and exposure of national and international level of many centuries.

References

1. The term Raison a French expression commonly used in English, meaning "reason for being" or "reason to be".
2. The rhetoric of Pro-globalization is repeatedly found to be glorified by the capitalist forces. They invoke the benefits of globalization and neoliberalism in the context of developing countries.
3. The term Post-fordism refers to "The theory that modern industrial production should change from the large-scale mass-production methods pioneered by Henry
4. Ford towards the use of small flexible manufacturing units".
5. This term is referred to a ritual to be performed for the possession or ownership right of land and education.
6. This term was used by Gandhiji and refers to the children of God.