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A detailed still-life composition featuring a quill pen as the central element. The quill is positioned diagonally, with its tip resting on a scroll of aged parchment. The scroll is tied with a red ribbon and a wax seal. In the background, a lit candle in a brass holder provides a warm, ambient light. In the foreground, a glass inkwell with a quill inside and a red wax seal are visible. The entire scene is set on a dark wooden surface.

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Ethnic Identity of Bagri caste: A Sociological analysis**Dr. Raja Ram Singh***Department of Sociology and Social Work, R. D. University Jabalpur, (M.P.) India*

The issues of hierarchical decades in caste system of India has been very highlighted and such type need of study that a caste group status within caste structure could analysis on empirical fact. It's particularly true of the caste group which are supposed to occupy the lower or upper rank within this presumed social order. The Louis Dumont's vision (significances of ritual hierarchy) of caste analysis is most popular in sociology and social anthropology. (Dumont 1970) Almost sees such groups as replicating the caste structure among themselves (Moffatt 1979). Such type of groups is which places on given self description of himself in caste hierarchy in contemporary time. A major point of this paper is to illustrate behaviouristic cultural pattern of Bagri caste, utilized of reservation, claim for higher status in caste hierarchy through retouch upgraded in economic and way of living, of dialectic of analysis by done based on empirical data.

Bagri caste found in Madhya Pradesh, Rajasthan and Haryana, but this caste is specially spread in all over the districts of Madhya Pradesh. Major population of this caste is found in Siwani, Sidhi and Chhindwada districts. This caste in known by other names also like Bagari, bagariya, bahagari and baioriyaz. (A

language of India, 1950 iso-63-3) Bagri caste is come under the category of scheduled caste, (The constitution (scheduled caste) order of 19:IX No 2) but the economic and social status of this caste is similar as other caste groups. The language used by them is considered as pure Malvi by Binjuman Bargise, Methyu Mohn Semule (2009). He said that Balai, Bagri, and Chamar are the groups reportedly speaking pure Malvi but as well as go at toward Jabalpur, Reeva than these assimilated Hindi and Bundelkhandi language, so it means can not say that Bagri used language is pure Malvi. This economical system is mainly based on agriculture. Bagri caste is important locality in landholders of Madhya Pradesh. Development programs implementation by government and increases for education that positive influence this and there efficiency, therefore they are involve private and government services in recent time. Bagri caste is given self identity for chkriya (Thakur) for other caste groups and name afterward used chkriya clan terminology.

Cultural traditions of the Bagri caste is connecting them with the great tradition as they are following the Gods and Deity of the Hindu religion like Tridev – Brahma, Vishnu and Mahesh are the chief Gods of the Hindus on the other

side they are joint with the little tradition as worshipping of the village Gods and Deity. It is the indication of the connecting of the ancient tradition (Bhil tradition) of their worshipping of the village Deity at the time of wedding and wearing of the Arch with auro, giving the forehead mark, acting of the hunting and enthruses dance by the women of the family after the success of hunting. This ritual of wedding is also proved that Bagri was which time in being Bhil tribes. It is not having enough and accurate information about the emergence of the Bagri Caste. Ajay Singh Ravat (1933:113) is pointed out to Amir Hasan – “a numbers of Muslims are converts from Hinduism. To disfigure between these converts and descendants of Muslims of foreign origin who had migrated and steered in India the term: *ajlaf*: and: *ashraf*: respectively have been coined. The *ashrafs* or Muslims of foreign origin enjoy higher social status than the *ajlaf* or the converts. There is a tendency among the *ajlafs* to identify themselves with the *ashrafs* is making determined bids to discard their Hindu origins and by under going through process of islamization. The Gujjars come within the category of *ajlafs*, but on survey it has observed that they do not suffer for any complex of being inferior to the *ashrafs*. They have made no attempts to *ashrafize* themselves and have retained their separate identity. Despite their conversion to Islam, the Gujjar have maintained many rituals and practices of their Hindu ancestors. They have

retained the ‘Gotra’ system, though they are not clear about the genesis of their gotras, except that it refers to their Hindu ancestors. Their important gotras are Kasana, Lodha, Padhana, Bagri, Dinda, Dhetra, Chabra, Pathan Kasani, Bhainsi ext.”

Dialectic of identity

Social and economic status of the Bagri caste is equivalent to Brahman and Chktriya (General category) caste groups, but after independents this political and educational backwardness motive of understand this put in scheduled caste category. (The constitution (scheduled caste) order of 19: ix no 2) One side, Bagri caste is used of reservation for upper side mobility in social, cultural, economic, and political status and second side, they are used name onward ‘Chaktriya’ terminology Baghel, Singh ext. and they are given self identity for ‘Chaktriya’. The self explanation of Babri caste and that acceptability provided by nearest caste groups of could understand process of sanskritization by Srinivas, (1966:6) he wrote “a process by which a ‘low’ Hindu caste, or tribal or other group, change its customs, rituals, ideology, and way of life in the direction of a high, frequently, ‘twice born’ caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant caste by the local community.”

The implemented of process of sanskritization on Bagri caste and this some historical fact observed that their

emerged scenario that Bagri was originally Bhil tribes. Bhil is neither a 'one' tribal nor a caste rather Bhils are varies groups integrated under the one group that survival based on hunting by arch and aero.(Mines:2009, Dumont 1970) Lal (1986: 17) noted that many tribal groups fled to the forests after the Muslim and Maratha invasions beginning in the ninth century A.D. Only nomadic groups such as the Van Vagaries can survive outside of hill areas (Mishra 1990), and even they are finding it increasingly difficult to find game and wild plant foods in the nonagricultural season when they are not employed (stiles, March 1992). It may be possible that Bagri caste was after converged being Bhil then also impressed Gujjar life way of life for them and also converted Muslim to Hindu ancestors that's called Bagri and others form of clan and migrated for them North to Middle India and assimilated in hunting groups, for these time called Van Vagaries. Stiles wrote "Typically, the foragers become subservient, low-status members of the larger society and they adopt the language and other cultural features of the dominant group. This is believed to enhance social and commercial relationships between the foragers and the dominant community." (Stiles: 1993:162) These Writings of Stiles had given the some indication for assimilation again reintegration ranking in Bhil community. Stiles also continue (1993:161) Bhil foragers would have lived in nomadic camps in the forest and they probably would have forged

reciprocal links with an agricultural community. If they were not already of the same ethnic group, they would have adopted the language and many cultural features of the agricultural group, facilitating trade relations. The fact that Bhil communities speak the same dialect as their neighbors today supports this view. The Bhils have long enjoyed a respected reputation as archer warriors, and they are recognized as having been important in 1579 at the battle of Haldighati near Udaipur in Rajasthan when the Rajput Maharana defeated a Moghul army. (Stiles: 1993:159) The occupation of war is a basic decades of chktriya that believed of them, it may attention that chaktruya is nor a caste rather it is Varn. Although these argument is very complicated that for not gate sufficient evidences but that also gated evidences, its given indication to the process of sanskritization have been operated in Bagri caste, that propose this group is given the self identity for chktriya.

From the above discussion it may be conclude that ethnic identity in caste system is connected to the Varn system and it is also proved that tribal society is transforming tribe to caste through process of sanskritization the tribal groups are achieving the corresponding status of caste (Aurora, 1972; Bose, 1941; Bailey, 1960). Its makes cleared that the social changes became after cultural changes that influenced on social mobility by certain process as well as modern forces of social and cultural

changes, like Sanskritization, Westernisation, Modernization etc.

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