

An Investigative Study of Caste and Bonded social pattern in “Theripahaya” village

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Introduction

“Theripahaya” is a village in Valapane Divisional Secretariat Division of Nuwara Eliya District in the Central Province of Sri Lanka. Among the castes existing in the Sinhala society, there are a significant number of castes in this village. Among them, there are castes such as Govigama, Karawa, Nawandanna, Hannali, Salagama, Wahumpura and service-providing castes such as Kinnara, Gahala, Badahela and Panikki. The caste system in Sri Lanka is mainly three-tiered as Upland, Lowland and Tamil (Silva, 1998). Casteism in Sri Lanka started with the Indian migrations. It is clear that caste was the most important cultural element introduced by the Indian immigrant group (Silva, 1998). Caste, as a form of social organization, is inextricably intertwined with the wider behavioral systems of family, religion and economy (Peirse, 1964). Accordingly, the study problem was how caste ideas affect the life of the people and social pattern in village from Teripahaya. Here the purpose of the study is to get a brief understanding of the origin and evolution of the caste and to investigate the extent to which the caste exists in the lives of the Teripaha people.

Methodology

Primarily for this research, I gathered information from literature review as well as through a participation observation. Information was collected using the interview method by a questioner.

Result and Discussion

Through this research, it was possible to identify the existing understanding of caste among the people of Theripahaya village. Individuals are affected by caste relatively positively or negatively. The research revealed that caste is still strongly accepted by the society of Teripaha village in the matter of “marriage”. In giving alms to the villagers, high castes and low castes offered alms separately, it was revealed that casteist ideas exist in the religious sector too.

Also, there is an opinion that even though everyone participates in the services regardless of caste, still the exchange of food does not take place between the upper castes and the lower castes. Today most of the caste professions have been converted to a commercial basis. The call terms used by people to address each other are based on the caste. It can be pointed out that the caste is fundamental to determine even the seat given when assigning seats.

Another fact revealed in this study is that there are upper castes as rural political representatives. However, the basic facts revealed there are that caste does not influence as much as it did in the past and caste influences marriage to some extent. However, it can be

pointed out as a final research result that casts have influenced certain social, political and religious situations.

Caste is not a product of Sri Lankan society but a concept that came from Indian inspiration, and that caste spread strongly in different areas of Sri Lanka, and the popularity of "Theripahaya" village as an area that spread like that has social, political, economic and religious effects on the individual's performance in that village. The conclusion I made here is that the lower castes still do not get an opportunity for political activity in that society or the members of the lower castes consider themselves inferior and think that there is no room for them to engage in politics in the society. It is clear that the caste has influenced and continues to operate in the present. According to those factors, the caste influences especially in relation to marriage and political activities is the conclusion this research.

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