



CAST SYSTEM ITS IMPACT ON INDIAN SOCIETY

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ABSTRACT :

Caste system poses a hindrance to social progress because it does not allow changes to be easily introduced into the society. Under the caste system, the individual is not free as he needs to conform to the age-old customs of his caste. The religious theory claims that the Varnas were created from the body of the Brahma, the creator of the world. The Brahmanas were created from his naval; the Kshatriyas from his hands; the Vaishyas from his thighs and the Sudras from his feet. The present study signifies that how the cast system has encroached the development of the nation in all respect to compete with nations of the world due to the intensity and scope of the caste system in India. Its impact on Indian social, economic, political and cultural values of the society.

KEY WORDS; Discrimination, Dalits, Caste, Marriage, Jobs, Politics, Society and Culture.

INTRODUCTION:

Caste system poses a hindrance to social progress because it does not allow changes to be easily introduced into the society. Under the caste system, the individual is not free as he needs to conform to the age-old customs of his caste. It is just as Dr. Bhimrao Ambedkar said, "Caste will stand in your way for political and economic reforms within India." According to him, eradicating such a strong foundation is extremely difficult yet doable. However, the path to reform has many roadblocks in it. There are different theories regarding the origin of the caste system in India. The Aryans organised themselves in three groups. The first group was of the warriors and they were called Rajanya, later they changed its name to Kshatriyas. The second group was of the priests and they were called Brahmanas. These two groups struggled politically for the leadership among the Aryans. In this struggle the Brahmanas emerged victorious. The third group was of the farmers and craftsmen and they were called Vaisyas. The Aryans who conquered and took control over parts of north India subdued the locals and made them their servants. Between the outcasts and the three Aryan Varnas there is the Sudra Varna who are the simple workers of the society. The Sudras consisted of two communities. One was of the locals who were subdued by the Aryans and the other was the descendant of Aryans with locals. In Hindu religious stories there are many wars between the good Aryans and the dark-skinned demons and devils. The different Gods also have dark skinned slaves. There are stories of demon women trying to seduce good Aryan men in deceptive ways. There were also marriages between Aryan heroes and demon women. Many believe that these incidents really occurred in which, the Gods and the positive heroes were people of Aryan origin. And the demons, the devils and the dark-skinned slaves were in fact the original

residence of India whom the Aryans coined as monsters, devil, demons and slaves. The earlier people made their classification on the basis of their work nature, according to their profession they were called and they become one family, organised as a common community, meaning Jati. Later on, the Aryans who created the caste system, added to their system non-Aryans. Different Jatis who professed different professions were integrated in different Varnas according to their profession.

IMPACT ON THE SOCIETY

The caste system in India has had a significant impact on the social, economic, and political landscape of the country. It has created a rigid hierarchy, with the higher castes enjoying more privileges and opportunities than the lower castes. This has led to discrimination and marginalization of the lower castes, who have been denied access to education, employment, and other opportunities. The impact of the cast system on the India social, economic and Political scenario is examined to know, how the cast has become one of the hurdles for the progress of the nation. How intense is its roots in the soil of India, why the people are knowing encroachment of the illegality on the progress of the nation? Even though people has been following the caste in all aspects. The claim that caste is marginal to policy development debate requires some justification since caste appears central in Indian policy and the politics of affirmative action. My point is that the manner in which caste has entered social policy largely overlooks caste as a continuing structural cause of inequality and poverty in present-day market-led development, and instead treats it as an archaic Indian cultural and ritual phenomenon erased by such development,

MARRIAGES:

In India marriages are arranged on the basis of caste, not on the basis of willingness, people use to ask their relatives to search bride or bridegroom for their child in their respective caste only, this may leads to the violation of the rights of their children, they forced them to marry according to the will and wish of the parent and the family. Everyone understood and known divers' effect of the cast system, but when the marriage comes to the minds of the parents automatically the feeling of cast will come to their mind and they will tell their relatives that see a bride/ bridegroom of their cast. A majority of marriages in India are still endogamous with inter-caste and inter-religious marriages found mostly among those who are "economically, educationally, culturally advanced and urban oriented". Opposition to inter-caste marriage also remains widespread, with Pew polling indicating that over 3 in 5 Indians agree that it is "very important" to stop both men and women from marrying outside of their castes. Honor killings related to disapproval of inter-caste marriages also remain frequent,

Caste related violence: According to a 2005 UN report, approximately 31,440 cases of violent acts committed against Dalits were reported in 1996. The UN report claimed 1.33 cases of violent acts per 10,000 Dalit people. For context, the UN reported between 40 and 55 cases of violent acts per 10,000 people in developed countries in 2005. One example of such violence is the Khairlanji massacre of 2006. According to a 2018 survey by civil rights group Equality Labs cited in the lawsuit, 67% of Dalits "reported being treated unfairly at their workplace because of their caste"

Caste politics: caste plays very important role in the political carrier of politician, and yet the same time in democracy is in endangered due to the politics is symbolised as on the scenario of the caste. Political parties also give the ticket to the high caste people, a person who are having similarities in the political carrier, then they will give the ticket to the high caste person and they will deny to the low caste person. If it comes to the reservation, there also they will make decide on the basis of untouchability and touchability. due to the interference of caste politics also become hazardous.

Economic inequality: A report published in 2001 note that in India 36.3% of people own no land at all, 60.6% own about 15% of the land, with a very wealthy 3.1% owning 15% of the land. Haque also reports that over 90 percent of both scheduled castes (low-ranking groups) and all other castes (high-ranking groups) either do not own land or own land area capable of producing less than \$1000 per year of food and income per household. However, over 99 percent of India's farms are less than 10 hectares, and 99.9 percent of the farms are less than 20 hectares, regardless of the farmer or landowner's caste.

Indian government has, in addition, vigorously pursued agricultural land ceiling laws which prohibit anyone from owning land greater than mandated limits. India has used this law to forcibly acquire land from some, then redistribute tens of millions of acres to the landless and poor of the low-caste.

Apartheid and discrimination.; They claim that this finding agrees with previous ethnographic research that found that residential space in rural India is segregated along caste lines. Various sociologists, anthropologists and historians have rejected the racial origins and racial emphasis of caste and consider the idea to be one that has purely political and economic undertones. Beteille writes that "the Scheduled Castes of India taken together are no more a race than are the Brahmins taken together. Every social group cannot be regarded as a race simply because we want to protect it against prejudice and discrimination"

CONCLUSION:

Finally, identity-based discrimination has been modelled to show that it is not only compatible with functioning free markets, but produced endogenously by them, specifically as a means to overcome coordination problems. The evil of India's caste practice is almost as old as the gods, and is the most noxious and evolved example today of how humans attempt to impose superiority and suffering on others by virtue of their birth. Hindu texts speak of four tiers, or *varnas*, making up a broader caste pyramid in society. On top are the Brahmins or priestly caste, the Kshatriyas or warrior class and the Vaisyas or merchant class. At the bottom come the Shudras or labouring castes. The rest do not even count: outcastes. The British Raj incorporated *varnas* into its imperial system of rule, perpetuating the caste system, with the outcaste "untouchables", now known as Dalits, facing immense discrimination for their "polluted" labours, including the removal of human waste. To their credit, the founders of the Indian republic confronted the iniquity. The affirmative action enshrined in India's constitution, mostly written by a Dalit intellectual, B.R. Ambedkar, was a world first. The "reservation" policy is a prodigious quota system for public jobs, places in publicly funded colleges and many elected assemblies. The purpose is to give a leg-up to Dalits, who account for 232 million of India's 1.4 billion population today, as well as to the 120 million-odd *adivasis*, tribal groups who live mainly in remote parts of the country. The caste system in India has followed very rigidly, they know that it doesn't mean in the life of the mankind and in humanity, but even though people will adopt it as their prevailise and prestige. Due to the cast feeling people are hatred towards the humanity, in the sense that we are high and others are low. The high caste people have the sense of dignity on the basis of caste, even he doesn't have good clothing, financial condition and even he could not able to stand up with lower caste people in any approach but on the basis of caste he will claim as a superior.

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