

History of India's Caste System and its Impact on India Today

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Abstract

The Indian caste system has traditionally been one of the most fundamental elements of India's social division based on class, creed, geography, tribe, sexuality and language. Although there are differences between these categories and other categories in many human civilizations, one or more of these traits overlap, with a systematic ranking of values such as money, wealth, power, and status. It serves as the basic foundation. It's a problem if you have unequal access to different resources. In India, the caste system is a closed social hierarchy. In other words, a person's social status is determined by their birth caste. It is illegal to interact and interact with people of different socio-economic classes. Its history is associated with one of India's most popular beliefs, Hinduism, and is heavily influenced by the Buddhist movement and the British government. This book explores various aspects of India's caste system, including its hierarchy, history, and current impact on the country.

Keywords: Indian Caste System, Dimensions, Caste, Untouchable.

Introduction

India's caste system has long been one of India's most important social characteristics, with individuals divided by class, faith, area, tribe, sexuality and language. Differences between these and other types exist in all human cultures, but one or more of these aspects overlap, with systematic rankings and valuable resources such as money, income, power, and status. If it serves as the primary foundation of unequal access, it will be a problem to provide.

The caste system in India is a closed system of social division. To put it another way, a person's social rank is defined by their birth caste. Socializing and interacting with people of different social status is restricted. Its history is intertwined with Hinduism, one of India's most prominent religions, and has been influenced by the Buddhist philosophy and British control in many ways. This research looks at the caste system in India, including its hierarchy, history, and present outcomes.

Objective

The objectives of this paper are as follows:

1. To investigate about effects of the caste system in India in modern times
2. To investigate the role of religion in Indian caste system
3. To investigate the origin of Indian caste system.

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Research Methodology

To create this research, the data was mostly focused on a linguistic approach, with books authored by prominent academics and papers, as well as papers published in different national and international journals, serving as the common basis. As a result, this research was written using secondary data.

Review of Literature:

India has a wealth of books on poverty and the caste system. The relationship between the two is often explained in text. There are many sites in India that deal only with poverty and the caste system, and they are not related. A collection of five books on human rights and poverty in India, edited by "Chaudhary (2005)", addresses a variety of theoretical questions and empirical evidence. These five volumes, 94 articles, explore the relationship between human rights and poverty, with a focus on India. They deal with the philosophical and conceptual aspects of poverty and human rights, as well as a broad variety of topics relating to human rights and poverty among various socio-economic groups in various areas of the nation. Several pieces look at the history of poverty in India as well as the effects of poverty. The purpose of this essay is to investigate how poverty is spreading in India and how tough it is to alleviate it. Overall, Book 5 states that the caste system is one of the reasons of poverty in India and has harmed the country's poverty alleviation efforts.

"Silva and Hettihewage (2001)" investigates poverty, social isolation, and the impact of certain statutory anti-caste discrimination laws in South Asia. They investigate how the lowest castes affect them in relation to their social status and evaluate the challenges presented by the booking system to help untouchables escape poverty. According to their findings (p.69), "The caste system consists primarily of a system of values applicable to the realm of rituals and social relationships, but the relative values and levels of human dignity. It also determines and influences their overall position, including the safety of life, freedom and adaptation to the modern market economy."

"Rose (1967)" examines the impact of many social factors on India's economic growth. B. Shared family, caste system, Hindu religious ideals. He also suggests possible ideas for improving economics.

FEATURES OF CASTE SYSTEM IN INDIA

There are 2800 different castes in India, each with its own beliefs and customs. During these periods, a hierarchical structure was developed. People were different in their height. Endogamy is an important aspect of the caste system. Endogamy is the practice of marrying within the same caste and has been practiced as widely as possible in India. Even if someone chooses to marry someone in another caste or social class, he or she can face strong opposition, which can sometimes lead to honor killings. Honor killings are the act of killing people who love other castes. In Uttar Pradesh, couples were brutally murdered to appease the caste ego, which prohibits individuals from marrying other caste people. Hereditary Position and Hereditary Occupation are two primary characteristics that may be used to determine a person's assigned status. It is apparent that caste is not something that a guy earns via hard work. It is undeniably a location that cannot be changed or exchanged. A Shudra person, for example, will undertake jobs like cleaning toilets until he or she dies. A Brahmin's son,

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meanwhile, was obligated to follow the priest culture; he was not permitted to pursue his own interests. One of the most detrimental effects of the caste system is the upper class indifference to food and drink. Think about what happens if Shudra is preparing a meal and the Brahmin comes to a hungry temple. He is hungry, but he refuses to eat food cooked by the lower classes. Caste practice has such an impact on India. They are seen as garbage in society and their presence can spread to other members of society. Each caste has cultural differences, and those cultural differences contributed to some of the biggest differences. For example, people in Brahmin castes do not consume meat or other non-vegetarian ingredients, but in other castes people were interested in consuming meat, which impaired the cultural practices of other castes. Social separation also played a role. It separated people according to their socio-economic position. For example, the poor had to avoid some of the richest. For example, members of the lower caste took a different route. It was common practice not to have even the slightest shadow of the people of the lower caste. One of the most important aspects of the caste system was status attribution. A person's caste is assigned to them, and it does not change whether they achieve other goals in life.

Origins and History

According to a long-standing account of the origin of the South Asian caste system, Aryans from Central Asia invaded South Asia and established a caste system that dominates indigenous peoples. There was no opportunity for progress. However, this concept has been widely clarified by research in the 20th century. Most experts claim that there was no invasion by the northern Aryans. In fact, some think that if Aryans existed, they started in South Asia and then spread to Europe. It is generally accepted that they did not create the caste system of South Asia itself, regardless of whom the Aryans were or where they lived. As a result, it was difficult to trace the roots of the South Asian caste system. In the midst of debate, only one is known. The South Asian caste system has existed for thousands of years and has remained largely unchanged until the second half of the 20th century.

Religion, Culture, and Caste

One of the most essential aspects of India's social structure is its caste system. Caste differences play a role in both real-world social interactions and the ideal values of Hindu culture. It is said that different castes have different behaviors and different beliefs and ideals. Hindu beliefs recognize these differences. Traditional Hindu scriptures, especially interpreted by the Brahmin, have been used to examine India's stratified caste system. "Social systems as much as religion," says Hinduism. Its social structure has been a caste system since ancient times, which was recognized in Hinduism itself. In ancient India, the caste system was rationalized for a variety of reasons. One of them was the rationale for the Vedas. The caste system would not have been accepted by the Vedic people unless it was mentioned in the Vedic. The Purusha Skuta, found in Rigveda's tenth mandala, shows how the castes of the various elements of Purusha, the soul of the universe, were born during the tremendous sacrifice of the gods. As mentioned earlier, Brahmin jumped from his lips, Kshatriya from his arms, Vaishya from his thighs, and Shudra from his feet. Another reason stems from the idea of karma. On this premise, the birth-based caste system is rationalized. It supports the notion that lower caste

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people are responsible for their problems and bad conditions due to bad karma from previous life. Karma's Law asserts your current state of mind as follows: B. The turmoil or peace that created you as a person as a result of your activities, as a result of previous choices. In addition, your current thoughts, decisions, and actions shape the events of your future life, and these events have the power to change your karma through natural and moral choices and actions. Therefore, one of the main consequences of the caste system is "a belief in the cycle of karma and reincarnation, thereby ethically determining its social status in this life by premortal moral behavior." And one of the main consequences is that the caste system is "a cycle of belief in karma and reincarnation, and one's social status in this life is ethically determined by the moral behavior of the previous life."

Movements and Political Policies against Caste

Numerous pre- and post-independence activities and government actions have been undertaken to overcome and eliminate inequality and injustice associated with the caste system. During the national struggle, Gandhi began to call the untouchables "Harijan" (God's people) in order to bring about a change in attitude towards lower castes. On the other hand, many members of the lower caste noticed that the word looked down on. According to the Census of India, in 1935, "The British Government of India listed 400 groups designated as untouchable and several tribal groups that were given special rights to overcome desires and prejudices. I presented it. "The planned caste and planned tribe were the names given to the groups on this list. However, in the 1970s, many untouchable leaders began to call themselves Dalits. Jyotirao Phule founded Dalit in the mid-19th century and spread throughout India. He also sought to eliminate the concept of "untouchables." This meant removing restrictions on admission to the temple and allowing Dalits to secure their place in Hinduism. However, since 1910, Dalit activists have moved away from Hinduism and focused on defending another voter for Dalits. However, as the leader of the Indian National Congress, Gandhi sought to advocate the integration of Dalits into reformed Hinduism. Another notable movement began in the 1920s and 1930s. B. It was a Dalit movement led by R. Ambedkar. In British India, a campaign was held to increase Dalit rights even after independence. Both Ambedkar and Gandhi advocated the abolition of the caste system, but disagreed on how to do so. "Dalits are a moral issue that can be eradicated by goodwill and change of mind among Hindus in the upper caste," Gandhi said. "The Dalit conquest was largely economic and political," Ambedkar argued, "it could only be dealt with by changing the social structure through legal, political and educational methods." After independence, The Dalit Car received a constitutional guarantee. Dalits were preparing for the election, but by the mid-1950s he was dissatisfied with the pace at which the measures were being implemented. In the 1970s, the Dalit Panther movement, along with other social movements in India, among the younger generation of Dalits who expressed dissatisfaction with the failure of policies to end the violence against Dalits by upper caste Hindus in many parts of the world. Appeared. And the countryside ends India.

Modern India

In recent years, caste relations have become more fluid. In a small restaurant where the inequality

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between the castes is less noticeable, more food is consumed and more food is shared between the castes. One of the biggest changes in India is men's (and later women's) employment. Most men were previously stuck in caste-bound professions such as blacksmithing and pottery. Many have modern jobs that are not related to caste, such as government work, education, retail and service, and machine repair. Class is no longer as closely tied to wealth and social power as it once was, and land ownership is more diverse. Moreover, the idea that the lower class is the cause of pollution and cleanliness has almost disappeared. Purification procedures related to caste status have been mitigated in public, but are still performed in closed rooms and on ceremonial occasions. Endogamy is no longer as rigorous as before, but still practicing at home. Despite the fact that education and information on women's equality is widespread throughout India, the status of women is still closely linked to that of men. Class is no longer a concern in everyday urban life, but escape from work and access to resources remains difficult and slow for the rural lower classes. Despite India's ban on class discrimination, in modern India caste is a means of competing for resources and power, including the opportunity to study, a new career, and a better life. This trend can be attributed to India's preferential policies and the way they are implemented. The implementation is controversial and the debate on the priority policies is still incomplete, but they have had a significant impact on many sections of the classes and lower classes. The number of SCs, STs and OBCs in the elected body is increasing and it is widely supported in the community. They also made a name for themselves in electoral politics and formed impressive political parties around the country. Members of these disadvantaged groups have had access to government and educational institutions at almost all levels.

Conclusion

The Indian caste system has a great impact on the work, obligations and values of Indian society. Beginning with the Aryans, tragic prejudices, divisions, violence, and an unjust long journey, faith has been a steady impetus for this hierarchy for centuries. Hinduism is a religion that influenced the daily lives and ideas of the Indian people and formed the basis of a complex of cleanliness and pollution. Indians are still enslaved by caste consciousness, despite 63 years of freedom. India has survived for thousands of years as a country of restricted communities separated by caste, beliefs and languages. Labor was divided and each person was assigned an obligation after birth, and occupational succession was an important factor in the dynamics of urban and rural life. Occupational and caste flexibility was limited, and it was unusual for someone to give up on ancestral calls to pursue their career. It is clear that caste continues to have a significant impact on the dynamics of India's social and political relations. However, in recent years, the link between caste and genetic employment has weakened, and social contact between castes is less restricted, especially in metropolitan areas. Modern Indian culture, regardless of caste or beliefs, is transitioning from a closed institution to a state of change and progress characterized by affirmation of the human spirit. In order to fight the inequalities connected with the caste system, some Indian programmes encourage individuals to be more respectful to other caste members. Several lower castes profit from the partial eradication of the caste system, and India should be commended for its ongoing attempts to eliminate this divisive

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structure from its tradition. However, it is critical to understand how caste position influenced India's present level of life and socioeconomic mobility.

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