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A Study on Origin of Caste System and its Effects in Present India

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Abstract

Castes are most often stratified by race or ethnicity, economic status, or religious status. This concept of caste system was first found in the Rig Veda system where the caste system is popularly called as Varna System. In Purusha Sukta, various developments and distinctions of the caste were mentioned. Existence of Caste system was mentioned in manusmriti and four tier system varna system was mentioned in Mahabharata. Caste is a difficult and complicated social institution that mixes a few or all factors of endogamy, hereditary transmission of occupation, social class, social identity, hierarchy, exclusion, and power. The objective of the research is to analyse how they feel about the caste they were assigned, To determine reasons behind the cause, effect and solutions to combat caste system. The research method followed here is empirical research. A total of 227 samples have been taken out of which is taken through convenient sampling. The sample frame taken by the researcher through online methods and also nearby people's. The Independent variable taken here is age, gender, education qualification, occupation. The dependent variable opinion about the caste they were assigned, level of awareness towards the prevalence of caste system, difficulties faced by the ancient people, and finding the cause and effect of caste system. The statistical data used by the researcher is correlation analysis and graphical representation. The major findings behind the analysis are that most of the people feel subordinated with caste and illiteracy is the major reason behind the cause of caste system and it found that economic and cultural equality is the solution to combat caste system. Nowadays, due to industrialisation and technology developments, there is a suppression of the caste system and complete removal of untouchability in the society and the reason behind the changes is due to modern education, equality, liberty fraternity and secularisation.

Keywords

Discrimination, Caste, Social institution, Untouchability, Secularisation, Equality, Society.

INTRODUCTION

Castes are most often stratified by race or ethnicity, economic status, or religious status. The caste that we see today is shaped by various texts and not a single one. This concept of caste system was first found in the Rig Veda system where the caste system

is popularly called as Varna System. In Purusha Sukta, various developments and distinctions of the caste were mentioned. Existence of Caste system was mentioned in Manusmriti and four tier system varna system was mentioned in Mahabharata. Caste is a difficult and complicated social gadget that mixes a few or all factors of endogamy, hereditary transmission of occupation, social class, social identity, hierarchy, exclusion, and power. It divides Indian society into sectarian groups and classes. Even today, it plays a predominant role in our society despite the growth of culture and civilisation. Historically, the caste gadget in India consisted of 4 widely recognized categories (Varnas): Brahmins (priests), Kshatriyas (warriors), Vaishyas (commerce), Shudras (workmen). Since then, it was found that undue advantage was taken by the section of people having an upper hand and a say in the community, leading to discrimination and exploitation of the weaker sections of community. There are various constitutional perspectives which prohibits the practice of discrimination like Equality before law, prohibition of discrimination based on religion, caste and sex, abolition of untouchability and abolition of titles. Nowadays, due to industrialisation and technology developments, there is a suppression of the caste system and complete removal of untouchability in the society and the reason behind the changes is due to modern education, equality, liberty, fraternity and secularisation. The separation of classes in the ancient time is totally based on birth; now it was completely replaced by wealth. Westernisation is also predominantly visible in the form of inter caste and inter religious marriage. The number of inter-caste marriages has been increasing day by day and various Acts like the Special Marriage Act has recognised that inter caste marriage is valid. So now India became more flexible with the caste and customs by allowing the positive discrimination of the depressed classes. The Government is constantly striving to overcome the harms of the system and bring about true equality among the people. In ancient times, each caste had its own traditional occupation but now they follow occupations which are more suitable and convenient for them. In comparison studies, the countries like Middle East civilisation, Asia, Africa they have identified various types of caste groups in the form of descendent of slaves. In UK, nearly 4.5 millions of south Asians and other communities are attributed to the caste system. In France, before the French Revolution it was divided into three categories of class based on occupation like high class, business class, relatively poor with no political power. The main aim of the study is to find the cause, effects and solutions to combat the caste system. The Dutch extensively utilized the phrase caste in their 19th century ethnographic research of Bali and different components of Southeast Asia. In Latin American sociological research, the phrase caste regularly consists of a couple of elements together with race, ethnicity, and financial status. Multiple elements have been used to decide caste in component due to several combined births throughout the colonial instances among natives, Europeans, and those delivered in as slaves or indentured labourers. Members of various castes in a single society can also additionally belong to the equal race or class, as in India, Japan, Korea, Nigeria, Yemen, or Europe. Usually, however now no longer always, participants of the equal caste are of the equal social rank, have a comparable institution of occupations, and commonly have social mores which distinguish them from different groups. The aim of the study is to analyse the cause, effects and solution to combat caste system in the workplace.

Objectives

- To analyse how they feel about the caste they were assigned.
- To identify the level of awareness towards the prevalence of caste system in the society.
- To find the difficulties faced by the ancient people while following the strict rules of the caste system.
- To examine the peer relation between the schedule and the normal student.
- To determine reasons behind the cause of the caste system.
- To know the effects of the caste system in India.
- To find out solutions to combat the caste system.

REVIEW OF LITERATURE

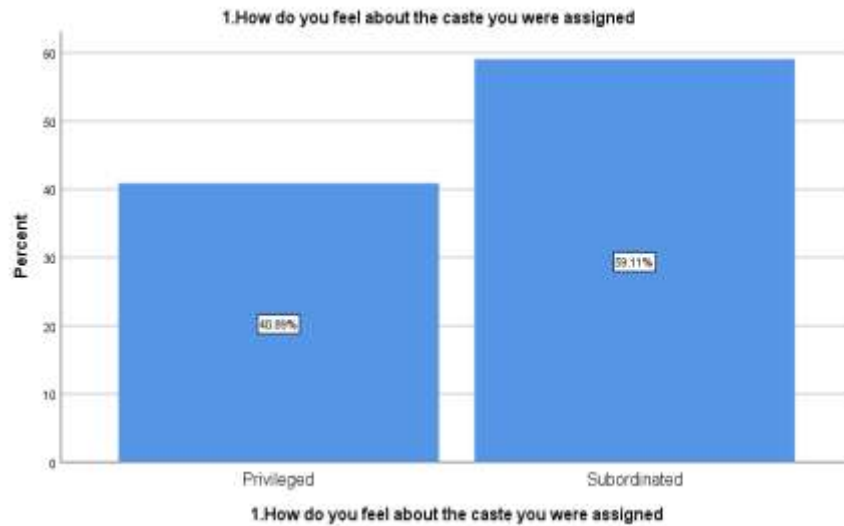
Sana, A. (1993) Caste is the primary structural function of Hindu society; all social scientists agree on this. Since Hinduism is typically acknowledged to be as an awful lot a social device as a religion, its social framework embodying caste rituals has ruled the lives of the bulk of Indians for loads of years. Having deep roots in lifestyle and taking part in sanction in all spiritual literature belonging to the pre-British era, caste has been the dominant precept of social company seeing those historical times. **Chris Bidner (2013)** this study proposes the starting points of India's caste system by expressly perceiving the efficiency of ladies in supplementing their spouses' occupation-explicit expertise. The hypothesis makes sense of the centre elements of the caste system: its inherited and progressive nature, and its emphasis on endogamy (marriage just inside standings). It also mentioned about the punishments which are given for violation of endogamy and concluded that economic consideration plays a major role in the emergence of the caste system. **Berreman, G. (1960)** the paper examined that caste is defined in such a way standing in character so as to be helpful diversely. Correlation of race relations in the southern United States and relations between the untouchables and different positions in India exhibits that the two frameworks are intently comparable in activity regardless of contrasts of content. Low-position status in India, as in America, is effectively loathed. **Samar Kumar Mandal (2012)** In this paper caste is defined as a specific social rank of a particular group of people and in the earlier periods they were four who were arranged in a hierarchical order which included Brahmins, Kshatriyas, Vaishyas and Shudras. It also mentioned in other ways it was not about people but it was the division of labour. **Ashish Kumar (2019)** this study discusses the various interpretations of the Aryan invasion of India. It mentioned that most of the scholars and reformers promoted the idea of a glorious Aryan-Hindu past and concluded the Aryan race as a founder of Hindu civilization but Jotirao Phule considered the contrary opinion where it projected the Aryan as a foreign invader. **Sharma, R. S., Jha, D. N. (1974)** This paper considered that the advent of the Aryans is one of the pivotal events in the history of the subcontinent, a view now under contestation academically and here it also provides the Dr. B. R. Ambedkar views on the Aarya invasion and emergence of the caste system and how it significantly varied while comparing to the other views. **Karmarkar, A. P. (1949)** This paper provides complete information about who were the shudras and what was their position in those communities and concluded that it was one of the community of solar race and recognised class where they found continuous feud between the Sūdra kings and the Brahmanas in which the Brahmanas were subjected to many tyrannies and indignities. **Ebenezer Sunder Raj (1985)** This study examines the historical, social and religious background of the caste system and found the major reason behind the origin and root of the caste system which are religious, economic, racial and occupational roots and it also mentioned about how step by step it developed and influenced in our society, it also explains about how it badly affects behaviour of the people and their consequences. **Junghare, Indira Y. (1988)** this research paper discussed the background and personality of Dr.B.R.Ambedkar, and also the conditions in which the untouchable movement conducted and how it finally led to the political and social rights of the untouchables. The author also mentioned how the untouchables were treated by the society before the movement and the work which were done by the untouchables during the period. **Shailaja Paik, (2012)** This article investigates the scholarly and against position pioneer Dr B. R. Ambedkar's (1891-1956) multi-pronged - social, social and political - procedures of making manuski (human pride), dharmantar (strict transformation) and decent samaj (local area) in a doubly pilgrim - English and brahmanical - setting. The article looks at the ridiculous possibilities of specific interlocked social, political, social, and monetary, close to home and moral clashes of comprising a new political Dalit. It enlightens the ways the most stigmatised, 'unethical,' 'degenerate' and multi-faceted prostitute arose as a reasonable and straight out cut-off and humiliation to Ambedkar methodologies of building Dalit power. **Hoff, Karla (2016)** The relentlessness of the caste system is proof of the requirement for mentally more reasonable models of dynamic economic aspects. The caste system separates

South Asian culture into inherited bunches whose least positions are addressed as naturally dirtied. After the authentic experience between frontier powers and South Asia, caste became equipped for communicating and systematising what had been assorted types of social character, local area, and association. **Banerjee, Abhijit (2013)** this study shows hypothetically how the balance outcomes of caste rely upon whether inclinations are towards one's own gathering or for "wedding up." We then gauge genuine inclinations for caste and different qualities utilising an exceptional dataset of people who set marital promotions and track down just areas of strength for an in-caste marriage. **Munshi, Kaivan (2006)** This paper resolves the subject of how societal institutions cooperate with the powers of globalisation to shape the economic versatility and government assistance of specific gatherings of people in the new economy. We investigate the job of one such conventional institution: the caste system in moulding profession decisions by orientation in Bombay utilising new review information on school enlistment and pay throughout recent years. **Anderson, Siwan. (2011)** the paper compared the outcome results across two sorts of towns in country India. Towns differ by which caste is predominant (possesses most of land): either a low or high caste. The key finding is that pay is significantly higher for low-caste families dwelling in towns overwhelmed by a low caste. This is by all accounts because of an exchange breakdown of water system water across caste gatherings. **Sukhadeo Thorat (2012)** the study investigates contemporary examples of economic separation looked by Dalits and strict minorities like Muslims, and the basic attitudinal directions that add to imbalance in different circles of life. It researches observational proof of separation by zeroing in on the metropolitan work market as well as different business sectors in rustic regions. It additionally examines segregation in non-market exchanges like admittance to schooling, essential medical care administrations, and fair cost shops. **Dr. Monika Sharma (2015)** This study supported a general public in view of reason, and not on winning monstrous practices of caste framework. He made way breaking commitments as a campaigner of basic freedoms for the untouchables. He sent off the social development for the demolition of caste framework and reproduction of caste-less Indian Culture. **Mr. Mahesh (2015)** Dalit people group is viewed collectively of individuals who have been casualties of double-dealing and generally considered as untouchables and socially thought to be a sub-par class. The principal worry according to a cutting edge point of view is towards civil rights that requests social change and improvement in the state of the discouraged class to have the option to carry on with a decent existence. **Kishor H. Dhote (2017)** The way of thinking targets giving life to the people who are abandoned, at lifting the individuals who are smothered, and recognizing the individuals who are oppressed and conceding freedom, equity and equity to all regardless of their castes. In his perspectives on essential issues relating to the economic turn of events, Dr. B. R. Ambedkar seems to be an extreme financial specialist who might have steadfastly gone against the neoliberal changes being done in India since the 1990s. **Abhay Sinha (2015)** this research closely observed the evils of Indian society particularly Varna System and caste system. He deeply studied and researched the Indian Caste system. He was deadly against the discrimination and hierarchy of the Hindu society. He also directly opposed untouchability. He experienced discriminatory attitude of the people working in Baroda, teaching in Bombay, practicing law in Court. To overcome the difficulty, he formed the Bahishkrit Hitakarini Sabha for the welfare of "outcastes" i.e. the depressed classes. **Sampath Kumar (2014)** it discussed about humanoid problems that Indian society faced from ancient time down to social justice which was not only very controversial among the deforms in the one hand but also many historians justice statesman social reformers to be replaced by social justice respect the term social Justice is a foreign term to Indian society and concept of social justice. There before the present dissertation is a humble attempt to present what social justice was meant according to B.R.Ambedkar what were the perspectives of the social in justice prevalent in the Indian society.

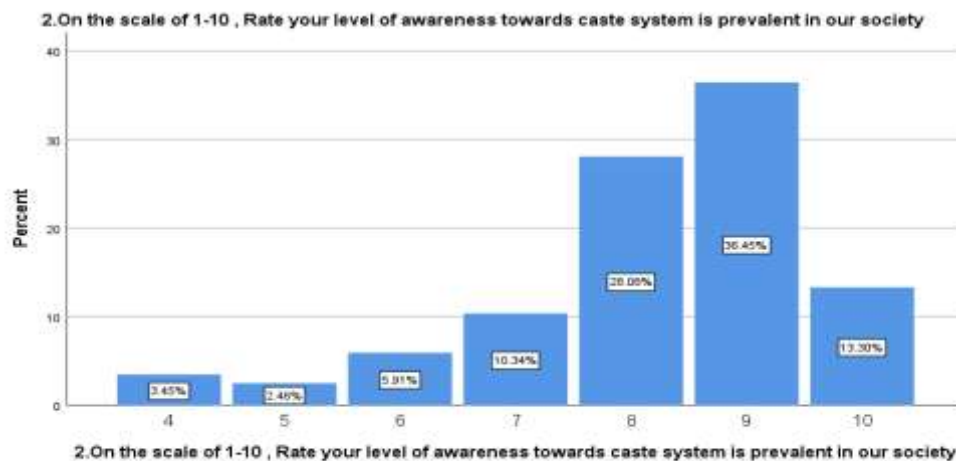
METHODOLOGY

The research method followed here is empirical research. A total of 227 samples have been taken out of which is taken through convenient sampling. The sample frame taken by the researcher through online methods and also nearby people's. The Independent variable taken here is age, gender, education qualification, occupation. The dependent variable's opinion about the caste they were assigned, level of awareness towards the prevalence of caste system, difficulties faced by the ancient people, and finding the cause and effect of caste system. The statistical data used by the researcher is correlation analysis and graphical representation.

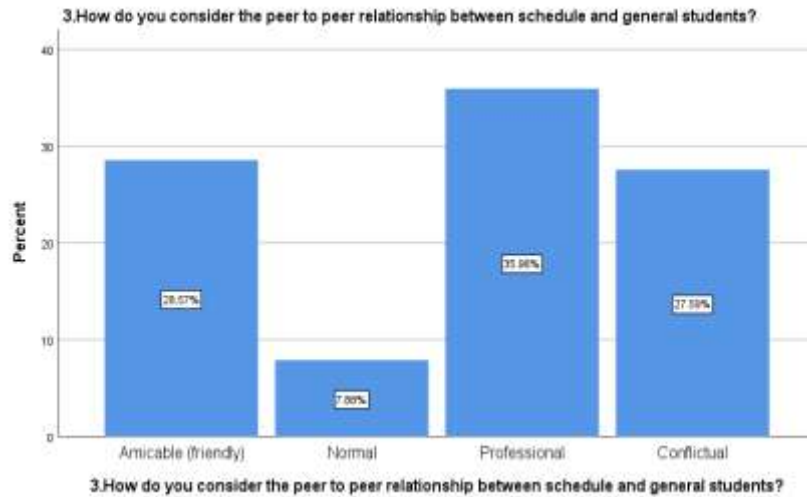
Analysis



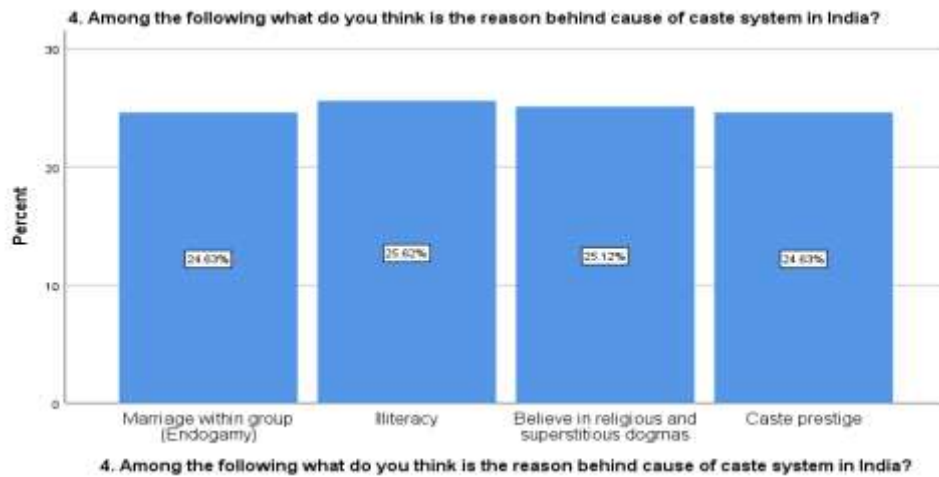
Legend: Figure 1 shows the experience of respondents to the caste under which they were assigned.



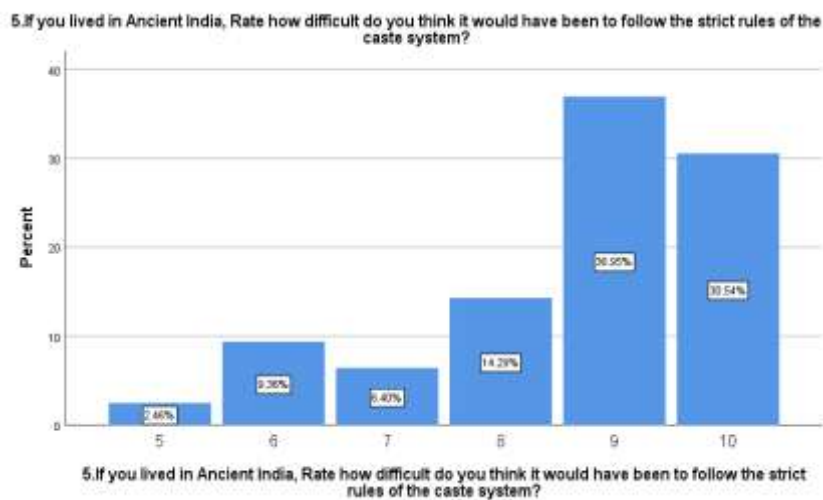
Legend: Figure 2 shows the opinion of people that the awareness of the caste system is prevalent in our society.



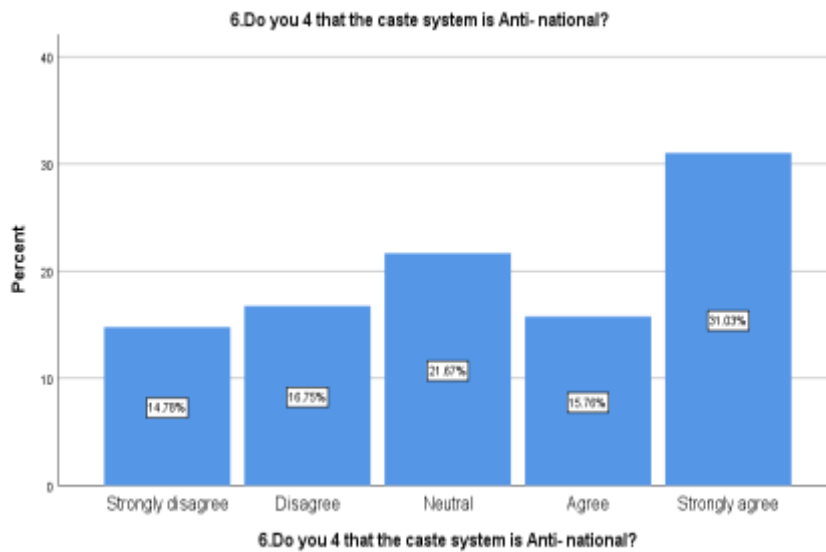
Legend: Figure 3 shows the opinion of respondents regarding the peer to peer relationship between them and the scheduled student.



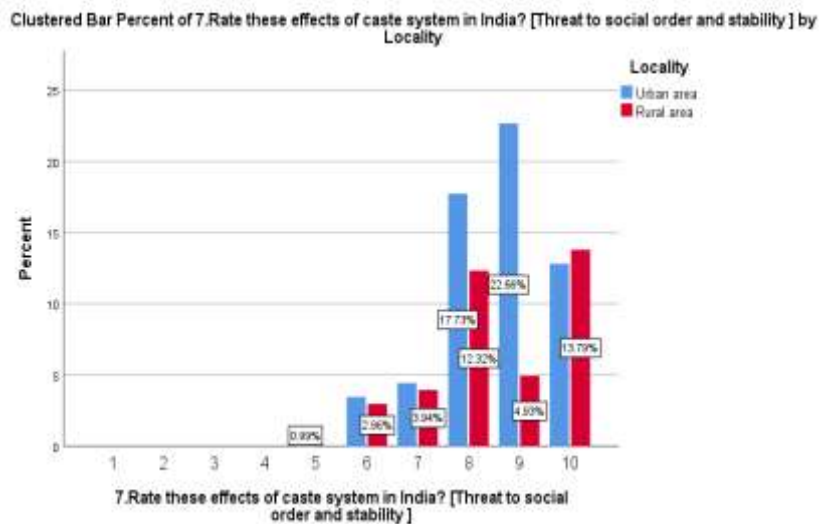
Legend: Figure 4 shows the people's opinion towards the reason behind the caste system in India.



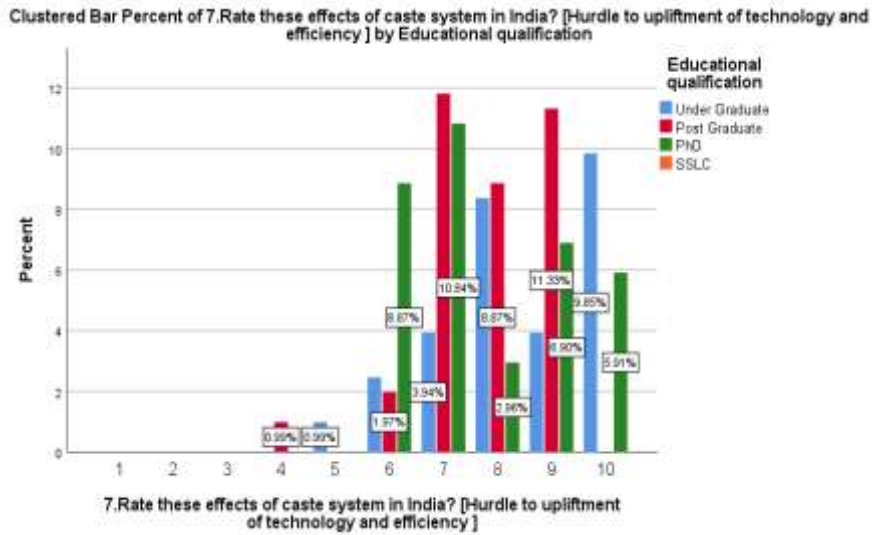
Legend: Figure 5 depicts the opinion of people about how difficult it was to follow the strict rules of the caste system.



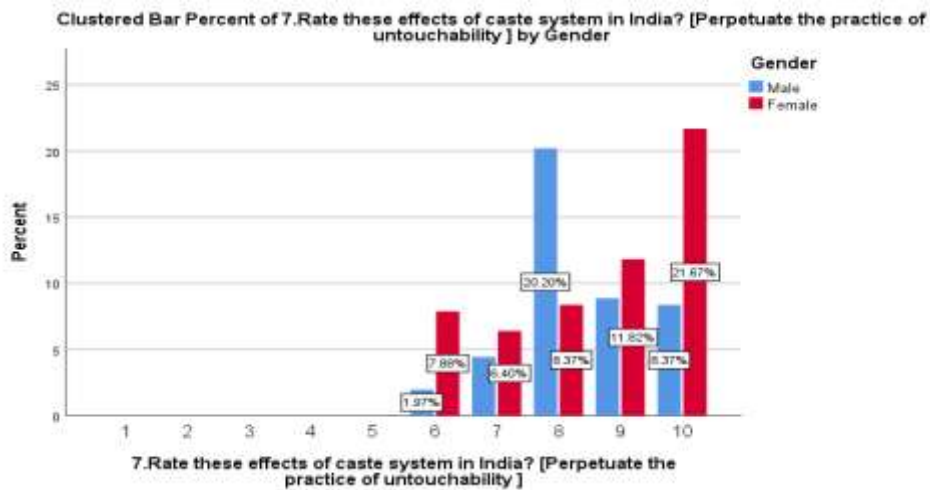
Legend: Figure 6 shows the opinion of respondents of considering the caste as an Anti-national one.



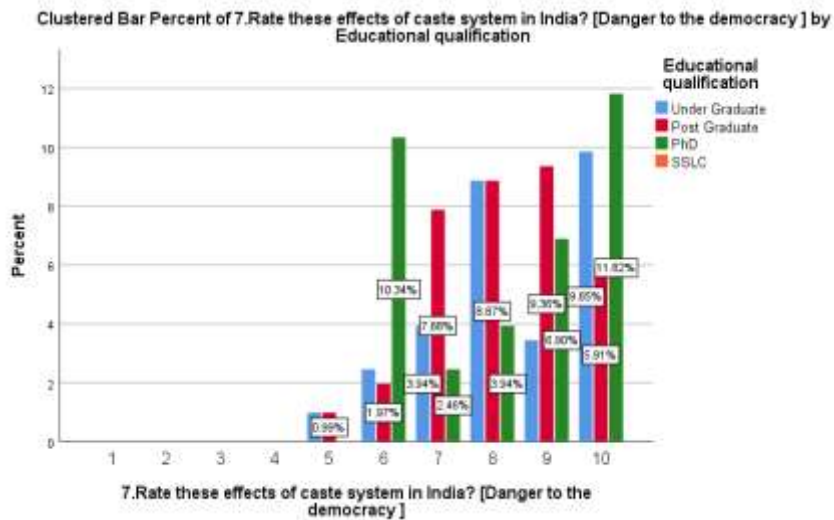
Legend: Figure 7 shows the opinion of respondents regarding the threat to social order and society is one of the effects of the caste system in accordance with the locality of the respondents.



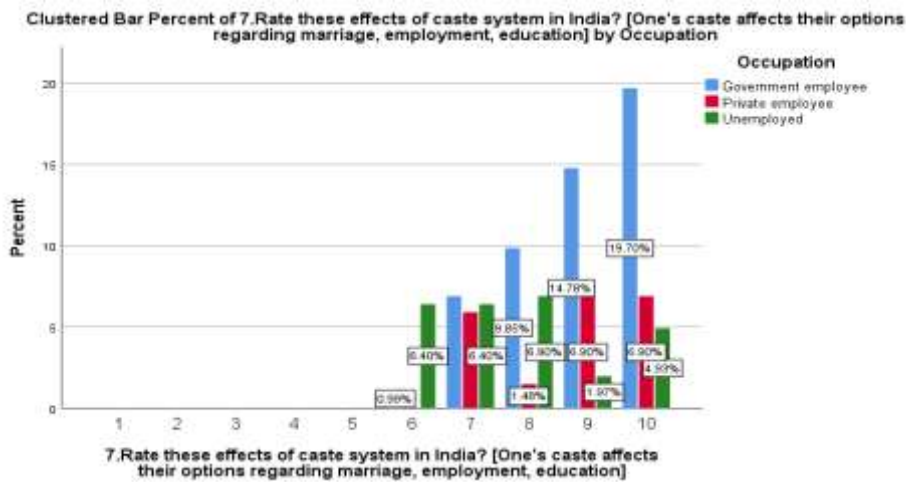
Legend: Figure 8 shows the opinion of respondents regarding the hurdle to upliftment of technology and efficiency is one of the effect of the caste system in accordance with the educational qualification of the respondents.



Legend: The figure 9 shows the people’s opinion about perpetuating the practice of untouchability is the effect of the caste system in India in accordance with the educational qualifications of the respondents.



Legend: The figure 10 shows the people’s opinion about danger to democracy is the effect of the caste system in India in accordance with the educational qualifications of the respondents.



Legend: The figure 11 shows the distribution of occupation regarding the effect of the caste system on options of marriage, employment and education.

Anova

Null Hypothesis (H0): There is no association between solutions to combat caste system and Age of the respondents

Alternate Hypothesis (H1): There is association between solutions to combat caste system and Age of the respondents

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
8. On the scale of 1- 10, rate the	Between Groups	2.272	2	1.136	1.096	.002

solutions to combat caste system? [Value based education]	Within Groups	207.343	200	1.037		
	Total	209.616	202			
8.On the scale of 1- 10, rate the solutions to combat caste system? [Encourage the inter-caste marriage]	Between Groups	8.968	2	4.484	3.662	.000
	Within Groups	244.884	200	1.224		
	Total	253.852	202			
8.On the scale of 1- 10, rate the solutions to combat caste system? [Create awareness by social agencies like family, school etc]	Between Groups	5.903	2	2.952	3.470	.003
	Within Groups	170.097	200	.850		
	Total	176.000	202			
8. On the scale of 1- 10, rate the solutions to combat caste system? [Provide economic and cultural equality]	Between Groups	25.869	2	12.934	10.443	.000
	Within Groups	247.708	200	1.239		
	Total	273.576	202			

Interpretation:

Calculated P value is 0.000.

Since the calculated p value is less than 0.05, Null hypothesis is rejected at 5% level of significance. So the age of the respondents influences their perception on solutions to combat the caste system. Among the solutions, most of the respondents are highly agreed with the opinion that providing economic and cultural equality will combat the caste system.

RESULTS

From **figure 1**, it is clear that most of the respondents are feeling subordinated with the caste they were assigned. It can be seen from **figure 2** that most of the respondents are highly aware of the prevalence of the caste system in our society.

From **figure 3**, it is clear that most of the respondents highly agreed with the professional relation between them and the scheduled student and very least of the respondents agreed with normal peer relation with the scheduled student.

From **figure 4**, it is clear that the respondents have given varied opinions with regard to the cause of the existence of the caste system; among these, most of the people agree with illiteracy (25.62%) as a common cause behind the cause of the caste system.

From **figure 5**, it is clear most of the respondents (39.95%) have rated 9 are highly agreed regarding the difficulties in following the strict rules of the caste system. From **figure 6**, it is clear that most of the respondents (31.03%) strongly agreed with the opinion of considering the caste as an Anti-national one.

From **figure 7**, it is clear that most of the respondents from the urban areas (2.66%) highly agreed with the opinion regarding the threat to social order and society as one of the effects of the caste system in India. From **figure 8**, it is clearly evident that most of the respondents from the PG (11.33%) strongly agreed with the opinion that the hurdle to upliftment of technology and efficiency is one of the effects of the caste system.

From the **figure 9**, it is clearly indicated that most of the females are highly rated that perpetuating the practice of untouchability is one of the effects of the caste system.

From the **figure 10**, it is clearly indicates that most of the PhD respondents are highly agreed with the opinion that danger to the democracy is one of the effects of caste system in India. From **figure 11**, it is clear that most of the people in the government sector are highly in agreement with the opinion that caste will affect options regarding marriage, employment and education.

DISCUSSION

The inference from **figure 1** might be due to the inequalities and discrimination which they were facing in the society which may lead them to feel subordinated as one's caste affects their options regarding marriage, employment, education, economies among others. From **figure 2**, the possible reason for the awareness of the existence of the caste system as it is considered as one of the significant social systems. It is considered in every sector even the education system also has reservation policy based on the caste system only that makes the people have knowledge about the prevalence of caste system. The inference from **figure 3** might be due to the reason that professional behaviour will reduce the conflict, avoid inappropriate conversations and also it will prevent them from offending those groups when they have a different perspective, as well as offending those from different cultures or backgrounds. The next highly agreed relation was conflictual which shows how inequalities and the caste system still practiced in the society. The inference from **figure 4** is might be due to the reason that most of the causes which is related to caste as interrelated as it is social phenomenon and hereditary group with the fixed rules, but the people instead of following it as a ancient practice they are considered it to be a protection of reputation and pride. So most of the respondents have given varied responses with respect to the reason behind the causes of the caste system. The inference from **figure 5** is might be due the possible reason that as we all know that in ancient era, all the people are following the caste system blindly which includes discrimination, slavery, untouchability, divisions among the groups etc, so it would be very difficult for the strict rule of the caste system in the ancient era. The possible reason for the **figure 6** is might be due to the reason that the system perpetuates exploitation of low caste people, create divisions, slavery and disparities among the people, against the democracy and hinders the economic growth. So most of the people highly agreed with the opinion considering the caste as an Anti national one. The possible reason for **figure 7** might be due to senses like hatred, jealousy, envy and so on existing between higher and lower castes. As a result, the hindu society

disintegrated which eventually became a threat to social order and stability. The possible reason for **figure 8** might be due to the fact that the members of the caste gradually become conservative because they believe in the theory of karma. As a result of conservatism, they neither give up old customs and traditions nor accept easily any new ideals, values and scientific inventions. These impediments became a hurdle to the upliftment of technology and efficiency. The possible reason for **figure 9** might be due to the fact that the caste system has created an ugly social evil which is known as untouchability. Due to the caste stratification the members of untouchable caste remain, in the lower place of social hierarchy and are oppressed and depressed. The possible reason for **figure 10** might be due to the reason that it was deep rooted that even atheists follow it so it was a factor which neither laws nor awareness programmes. So there are possible ways that it'll challenge democracy as for example slavery, honour killing these kind of crimes are considered to be practiced by many people. Likewise most of the rituals, and superstitions were mostly influenced by the caste and not based on the rational thinking so it is obvious it'll affect the democracy which is truly based on the rational thinking. The possible reason for **figure 11** is might be due to social hierarchy which is passed down through the families and also still now it is considered as one of the significant factors for the marriage selection and may provide psychological support that people seem to need.

CONCLUSION

The caste that we see today is shaped by various texts and not a single one. Caste is a difficult and complicated social gadget that mixes a few or all factors of endogamy, hereditary transmission of occupation, social class, social identity, hierarchy, exclusion, and power. Even today, it plays a predominant role in our society despite the growth of culture and civilization. To analyse how they feel about the caste they were assigned. The main objective of the study is to identify the level of awareness towards the prevalence of caste system in the society and to find the difficulties faced by the ancient people and to determine reasons behind the cause and effects of the caste system in India and to find out solutions to combat the caste system. The findings of my analysis are most of the people are subordinated with the caste they were assigned and there is professional type of peer relation should be followed in public place which avoid unnecessary conflicts and illiteracy is the major reason behind the cause of caste system and it found that economic and cultural equality is the solution to combat caste system. So one of the best ways to eliminate caste discrimination and untouchability is to implement the Constitution of India in letter and spirit and convert the constitutional morality as the socio-cultural morality of India. Unfortunately, those who swear by the constitution have not really respected it that way and hence we are witnessing the brahmanical moralities being imposed on the Indian nation resulting in growing cases of unrest, chaos and anarchy. Nowadays, due to industrialisation and technology developments, there is a suppression of the caste system and complete removal of untouchability in the society and the reason behind the changes is due to modern education, equality, liberty fraternity and secularisation. The separation of classes in the ancient time is totally based on birth; now it was completely replaced by wealth. Westernisation is also predominantly visible in the form of inter caste and inter religious marriage. The number of inter-caste marriages has been increasing day by day.

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The caste that we see today is shaped by various texts and not a single one. Caste is a difficult and complicated social gadget that mixes a few or all factors of endogamy, hereditary transmission of occupation, social class, social identity, hierarchy, exclusion, and power. To analyse how they feel about the caste they were assigned. The main objective of the study is to identify the level of awareness towards the prevalence of caste system in the society and to find the difficulties faced by the ancient people and to determine reasons behind the cause and effects of the caste system in India and to find out solutions to combat the caste system. The findings of my analysis are most of the people are subordinated with the caste they were assigned and there is professional type of peer relation should be followed in public place which avoid unnecessary conflicts and illiteracy is the major reason behind the cause of caste system and it found that economic and cultural equality is the solution to combat caste system. So One of the best way to eliminate caste discrimination and untouchability is to implement the Constitution of India in letter and spirit and convert the constitutional morality as the socio-cultural morality of India. Unfortunately, those who swear by the constitution have not really respected it that way and hence we are witnessing the brahmanical moralities being imposed on the Indian nation resulting in growing cases of unrest, chaos and anarchy. Nowadays, due to industrialisation and technology developments, there is a suppression of the caste system and complete removal of untouchability in the society and the reason behind the changes is due to modern education, equality, liberty fraternity and secularisation. The separation of classes in the ancient time is totally based on birth; now it was completely replaced by wealth. Westernisation is also predominantly visible in the form of inter caste and inter religious marriage. The number of inter-caste marriages has been increasing day by day .



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Castes are most often stratified by race or ethnicity, economic status, or religious status. The caste that we see today is shaped by various texts and not a single one. This concept of caste system was first found in the Rig Veda system where the caste system is popularly called as Varna System. In Purusha Sukta, various developments and distinctions of the caste were mentioned. Existence of Caste system was mentioned in Manusmriti and four tier system varna system was mentioned in Mahabharata. Caste is a difficult and complicated social gadget that mixes a few or all factors of endogamy, hereditary transmission of occupation, social class, social identity, hierarchy, exclusion, and power. Even today, it plays a predominant role in our society despite the growth of culture and civilisation. Historically, the caste gadget in India consisted of 4 widely recognized categories (Varnas): Brahmins (priests), Kshatriyas (warriors), Vaishyas (commerce), Shudras (workmen). Since then, it was found that undue advantage was taken by the section of people having an upper hand and a say in the community, leading to discrimination and exploitation of the weaker sections of community. There are various constitutional perspectives which prohibits the practice of discrimination like Equality before law, prohibition of discrimination based on religion, caste and sex, abolition of untouchability and abolition of titles. Nowadays, due to industrialisation and technology developments, there is a suppression of the caste system and complete removal of untouchability in the society and the reason behind the changes is due to modern education, equality, liberty, fraternity and secularisation. The separation of classes in the ancient time is totally based on birth, now it was completely replaced by wealth. Westernisation is also predominantly visible in the form of inter caste and inter religious marriage. The number of inter-caste marriages has been increasing day by day and various Acts like the Special Marriage Act has recognised that inter caste marriage is valid. So now India became more flexible with the caste and customs by allowing the positive discrimination of the depressed classes. In ancient times, each caste had its own traditional occupation but now they follow occupations which are more suitable and convenient for them. In comparison studies, the countries like Middle East civilisation, Asia, Africa they have identified various types of caste groups in the form of descendant of slaves. In the UK, nearly 4.5 millions of south Asians and other communities are attributed to the caste system. In France, before the French Revolution it was divided into three categories of class based on occupation like high class, business class, relatively poor with no political power. The main aim of the study is to find the cause, effects and solutions to combat the caste system. The Dutch extensively utilized the phrase caste in their 19th century ethnographic research of Bali and different components of southeast Asia. In Latin American sociological research, the phrase caste regularly consists of a couple of elements together with race, ethnicity, and financial status. Multiple elements have been used to decide caste in component due to several combined births throughout the colonial instances among natives, Europeans, and those delivered in as slaves or indentured laborers. Members of various castes in a single society can also additionally belong to the equal race or class, as in India, Japan, Korea, Nigeria, Yemen, or Europe. Usually, however now no longer always, participants of the equal caste are of the equal social rank, have a comparable institution of occupations, and commonly have social mores which distinguish them from different groups.



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Sans, A. (1993) Caste is the primary structural function of Hindu society; all social scientists agree on this. Since Hinduism is typically acknowledged to be as an awful lot a social device as a religion, its social framework embodying caste rituals has ruled the lives of the bulk of Indians for loads of years. Having deep roots in lifestyle and taking part in sanction in all spiritual literature belonging to the pre-British era, caste has been the dominant precept of social company seeing that historical times. Chris Bidner (2013) This study proposes the starting points of India's caste system by expressly perceiving the efficiency of ladies in supplementing their spouses' occupation-explicit expertise. The hypothesis makes sense of the center elements of the caste system - its inherited and progressive nature, and its emphasis on endogamy (marriage just inside standings). It also mentioned about the punishments which are given for violation of endogamy and concluded that economic consideration plays a major role in the emergence of the caste system. Bereman, G. (1960) the paper examined that caste is defined in such a way standing in character so as to be helpful diversity. Correlation of race relations in the southern United States and relations between the untouchables and different positions in India exhibits that the two frameworks are intently comparable in activity regardless of contrasts of content. Low-position status in India, as in America, is effectively leashed. Samar Kumar Mandal (2012) In this paper caste is defined as a specific social rank of a particular group of people and in the earlier periods they were four who were arranged in a hierarchical order which included Brahmins, Kshatriyas, Vaishyas and Shudras. It also mentioned in other ways it was not about people but it was the division of labour. Ashish Kumar (2018) This study discusses the various interpretations of the Aryan invasion of India. It mentioned that most of the scholars and reformers promoted the idea of a glorious Aryan-Hindu past and concluded the Aryan race as a founder of Hindu civilization but Jotiba Phule considered the contrary opinion where it projected the Aryan as a foreign invader. Sharma, R. S., Jha, D. N. (1974) This paper considered that the advent of the Aryans is one of the pivotal events in the history of the subcontinent, a view now under contestation academically and here it also provides the Dr. B. R. Ambedkar views on the Aarya invasion and emergence of the caste system and how it significantly varied while comparing to the other views. Karmakar, A. P. (1949) This paper provides complete information about who were the shudras and what was their position in these communities and concluded that it was one of the community of solar race and recognized class where they found continuous feud between the Sôdra kings and the Brahmanas in which the Brahmanas were subjected to many tyrannies and indignities. Ebenezer Sander Raj (1985) This study examines the historical, social, and religious background of the caste system and found the major reason behind the origin and root of the caste system which are religious, economic, racial and occupational roots and it also mentioned about how step by step it developed and influenced in our society. It also explains about how it badly affects behaviour of the people and their consequences. Junghare, Indira Y. (1988) This research paper discussed the background and personality of Dr. B.R. Ambedkar, and also the conditions in which the untouchable movement conducted and how it finally led to the political and social rights of the untouchables. The author also mentioned how the untouchables were treated by the society before the movement and the work which were done by the untouchables during the period. Sitabala Paik. (2012) This article investigations the scholarly and against position pioneer Dr. B. R. Ambedkar's (1881-1956) multi-pronged - social, social and political - procedures of making manuski (human pride), dharmantar (strict transformation) and descent sama (local area) in a doubly pilgrim - English and brahmanical - setting. The article looks at the ridiculous possibilities of specific interlocked social, political, social, monetary, close to home and moral clashes of comprising a new political Dalit. It enlightens the ways the most stigmatized, 'unethical,' 'degenerate' and multi-faceted prostitute arose as a reasonable and straight out cutoff and humiliation to Ambedkar's methodologies of building Dalit power. Hoff, Karta (2016) The retentiveness of the caste system is proof of the requirement for mentally more reasonable models of dynamic economic aspects. The caste system separates South Asian culture into inherited bunches whose least positions are addressed as naturally dirtied. After the authentic experience between frontier powers and South Asia, caste became equipped for communicating and systematizing what had been assorted types of social character, local area, and association. Banerjee, Abhijit (2013) This study shows hypothetically how the balance outcomes of caste rely upon whether inclinations are towards one's own gathering or for "wedding up." We then gauge genuine inclinations for caste and different qualities utilizing an exceptional dataset of people who set marital promotions and track down just areas of strength for an in-caste marriage. Munshi, Kaivan (2006) This paper resolves the subject of how societal institutions cooperate with the powers of globalization to shape the economic versatility and government assistance of specific gatherings of people in the new economy. We investigate the job of one such conventional institution: the caste system - in molding profession decisions by orientation in Bombay utilizing new review information on school enlistment and pay throughout recent years



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