

# A Study of Perspective and Growth of Caste System in India

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**Abstract –** The caste system in India has been dated to roughly 1000 B.C. what's more, still influences the lives of a billion people in South Asia. The perseverance of this system of social stratification for a long time of changing economic and social conditions is bewildering. This investigation formalizes a model of the caste system to better comprehend the organization and the explanations behind its steadiness. It contends that the caste system gave an instrument to contract requirement and encouraged exchange administrations, giving an economic purpose behind its determination. A caste is modeled as an information-sharing organization, which authorizes aggregate activity. Exchange is modeled as an adaptation of the uneven detainee's predicament amusement, where the buyer has an opportunity to default. Purchasers who default on a member of a caste are rebuffed by denying them administrations delivered in the caste. Different highlights of the caste system like occupational specialization by caste, a purity scale, and a hierarchy of castes are appeared to be harmony results that enhance the proficiency of agreement implementation. Classical examinations on pre-modern Indian social structure have recommended evident contrasts between the Indian caste system and social stratification as one can perceive in different parts of the world. Be that as it may, one needs to question such fanatical statements that such immense contrasts truly existed. An undertaking is made in this exploration concentrate to think about the nature of caste hierarchy in pre-modern India. The caste system forms the huge premise of pre-modern Indian social structure. Early scholars considered the caste system of pre-modern India as something one of a kind to India. An endeavor is made to question this use of hypothesis of uniqueness on account of India.

**Keywords:** Perspective, Growth, Caste System, India, Organization, Opportunity.

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## INTRODUCTION

The caste system of India is the most broadly talked about subject everywhere throughout the world; it is likewise the slightest caught on. It is extremely astonishing nearly nothing people outside of India think about the foundation of caste, as it was originally developed and consummated to form the premise of the country's social, political, and economic structure. Indeed, even understudies of Hindu philosophy and expressions have however an extremely diminish view of the importance of caste. The Indian Caste System is historically one of the principle measurements where people in India are socially separated through class, religion, region, clan, sexual orientation, and dialect. Despite the fact that this or different forms of separation exist in every single human society, it turns into an issue when at least one of these measurements cover each other and turn into the sole premise of systematic positioning and unequal access to esteemed assets like riches, salary, influence and distinction (Sekhon, 2000).

The Indian Caste System is viewed as a shut system of stratification, which implies that a man's social status is committed to which caste they were naturally introduced to. There are confines on interaction and conduct with people from another social status. Its history is hugely identified with one of the unmistakable religions in India, Hinduism, and has been modified from various perspectives amid the Buddhist revolution and under British run the show. This examination will investigate the different parts of the Indian caste system identified with its hierarchy, its history, and its consequences for India today.

The word, "caste" is of Spanish and Portuguese origin. The expression, "caste" originated from the Spanish word "caste", signifying "lineage" or "race" or "a group having genetic quality". It is gotten from the Latin word "Cestus", which implies unadulterated. The Spaniards were the first to utilize it, however its Indian application is from the Portuguese, who had so connected it amidst the fifteenth century. The present spelling of the word is after the French word "Caste", which shows up in 1740 in the institutes, and is not really found before 1800. Prior to that time it was spelt

as "cast". In the feeling of race or type of man it was utilized as ahead of schedule as 1555 AD. The Spanish word "Casta" was connected to the blended breed between Europeans, Indians (American) and Negroes. Yet, "caste" was not utilized as a part of its Indian sense till the seventeenth century. The Indian utilize is the main one now, and it has impacted every single other utilize. Caste can be characterized as innate endogamous group, having a typical name, regular conventional occupation, basic culture, generally rigid in issues of versatility, uniqueness of status and forming a solitary homogeneous community. Be that as it may, in the changing circumstance caste has adjusted an excessive number of new highlights like having formal associations, winding up less rigid and having a connection with politics. In this way we may list from the over the accompanying highlights of caste system.

## REVIEW OF LITERATURE:

Gerald D Berreman, (1999) for example, had a place with the principal group. He recommended that caste originated as an intermediate stage when the pre-arrange, family based ethnic groups or clans of South Asia went under the control of State sorted out, stratified, vanquishing people of Indo-Aryan origin around 5000 years prior. The indigenous little scale ethnic groups were gradually consumed into the rising bigger and more unpredictable nation. The caste system originated and held on as a form of standardized disparity in which ethnically particular social substances were retained into a status and economic hierarchy.

Francoise Houtart and Genevieve Lemerceinier (2001) additionally buy in to this view. As indicated by them Aryan masteries over the Dravidian prompted the last systematization of religious, political economic and other administration functions among the different genealogy structures.

Dipankar Gupta (2000) watches, agrarian connection between the workers and land rulers has been the core of agrarian strains crosswise over India. For example, the primary explanation behind caste abominations in Bishrampur was the privilege of tenant farmers over developed land, and the Kurmis (a center caste group) were the fundamental assailants. The Kurmis were bolstered by a few upper-caste land rulers to assault the Scheduled Caste people, as well as the Yadavs (a lower caste group) who are nearer to them and generally thought to be of a similar rank.

V. Thankayyah (2000). The subject of the examination is the explanations for making the lion's share 'untouchables' that made ready for more intricate and halfway social structure of good stratifications. In the work he substantiates the requirement for protection of the mainstream powers and the perilous religious

politics rehearsed by the high society. SCs and other in reverse groups are not given legitimate portrayal in parliamentary challenges, other than reservations. On the off chance that they make any claim, they were stifled by saying that they were operators of castes. All things considered this occurred because of the supposition contrast and decent variety inside themselves.

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Kar (2011) composed an article on religion and the underlying foundations of India's caste system for the new york time, in which the provided details regarding the origins of the caste system the talked about what the Hindu scriptures say in regards to caste and also how it really swung out to be. The Gita, which is one of the Hindu scriptures, states that caste isn't controlled by birth yet by conduct. However the present story is unique.

S. Viswanathan (2015) depicts how the Dalit head of neighborhood bodies in Tirunelveli District with their continuance and persistence have withstood the attacks of the Caste-Hindus and how the Caste-Hindus have comprehended the substances of the age and acknowledged the Dalits as leaders of their panchayats. These two articles give a distinctive photo of the caste situation of Tirunelveli District at the beginning of the twenty-first century.

K.A. Manikumar (2013), he shows the results of caste conflicts in southern Tamil Nadu. He focuses on the requirement for arranging the Pallas (Scheduled Caste landless workers) on class lines. As indicated by him, at display, they have understood that if their long-standing grievances are to be addressed by the State, at that point their dissent must be converted into a constituent power. In this way, their activation in appointive politics is attractive in the present setting. He likewise brings up that an expansive based solidarity among different Dalit groups is fundamental to compel the State to inspire them from financial and instructive backwardness. In any case, he influences it to clear that the savagery related with the political activity would be adverse to their interest toward the end.

## **CASTE SYSTEM IN INDIA:**

History of caste system in India or Vedic period: The development of the caste system in India never is by all accounts having any generally acknowledged history all things considered. In spite of the fact that there is a general theoretical confidence that the soonest pilgrims to this land, the Indo-Aryans may have really settled the caste system, steadily putting them in the higher step of the society. There is a ton of debate with respect to the hypothesis of the Indo-Aryan relocation. The Hindu scriptures can likewise be contemplated in such manner, which has a few entries that can be interpreted to authorize the caste system. This likewise demonstrates the caste system isn't a fundamental piece of the Hindu religion. The Vedas or the most old 'shruti' writings accentuation less on the caste system, same is kept up in a psalm from the Rig Veda. Later scriptures like Bhagavad Gita and Manu Smriti propounds four Varnas, to be God's creation. There is a general thought accepted by researchers that might be in the underlying stages the caste system was somewhat adaptable. Movement from one caste to the next was conceivable by exchanging employments. Different sections from Manu Smriti and different scriptures underline that the caste system in India was originally non-genetic. Subsequently, through these realities one gets an impression how the caste system developed in the later stages into a firm mind boggling structure from a bendable one in the prior Vedic age.

## **CASTE SYSTEM: AN IMPEDIMENT TO GROWTH:**

In the event that there is one thing that is a normal for an Indian, regardless of his region, his dialect and even his religion, at that point it is his or her caste. India has a long history of a society partitioned in various castes and Jaats that goes past 2500 years. There are notices of a society in light of varnas (class) that are chosen by the occupation or interests of a man, in the Vedas, that are the most seasoned composed books of Hindu religion. Over some stretch of time, these classes otherwise called castes, turned into an inherited phenomenon, making castes changeless. The caste system are not confined to Hindus just, as there are distinctive castes among Muslims and furthermore at a few places in India, among Christians. Be that as it may, the most rigid, predominant and all inclusive caste system exist among Hindus that constitute 80 percent of the population. To comprehend caste system, it is vital to comprehend its history and development in Indian setting. At first, the society was partitioned among 4 noteworthy castes or classes that were Brahmins, Kshatriyas, Vaisyas and Shudras. The caste of a man was chosen by his or her occupation. People, who were proficient, had scholarly bowed of brain and were either a researcher, a teacher or an educated man

was the Brahmins. Kshatriyas were the people in the control of fighting, lords and different warriors. Vaisyas were the specialist, businesspeople, and merchants and so on. Furthermore, the last castes were the group of people who performed day by day everyday life obligations, similar to cleaner, planter, worker and so forth. In any case, with time this system has weakened to an expansive degree. Today there are more than 2500 distinct castes and sub-castes in India. It is chosen by the introduction of the individual and not by one's interests, that to which caste one a place has will. And furthermore the castes are various leveled all together. The Brahmins are the privileged and the Shudras, the lower class. From over 1000 years, Shudras, are seen with disregard, with no pride of work, and are even embarrassed for the caste they have a place with. A portion of the lower castes are additionally named as Untouchables, making them a pariah among the overall population.

Today, caste system is one of the greatest impediments in the way of India's prosperity as a country. This system makes the power and assets of country isolated. Additionally, the presence of various leveled caste system causes disharmony and offers ascend to disdain among average folks. Political pioneers have really disintegrated the condition by playing their messy diversions of making the caste an issue of races. It is an open mystery that in many places the nation over; the votes are thrown, remembering the caste of the hopeful, as opposed to his or her work toward development. The intermingling of caste and politics has played a ruin with the advance of the country.

## **THE CASTE SYSTEM AND SOCIAL STRATIFICATION:**

The caste system as an idea stemmed out of Hinduism where in every member of society was separated into four classifications to be specific Brahmins, Kshatriyas, Vaishyas and Shudras. Every caste held a position or status as per the part it played for the general advantage of society. The Brahmins were the teachers. They were the guardians of learning and knowledge. They were peace cherishing and upright. They held the most noteworthy status in society. The Kshatriyas were the defenders of society. It was their duty to secure people and battle with fearlessness for their country. They were respectable and brave and were second regarding status in society. Next came the Vaishyas who occupied with exchange, agriculture and rising of dairy cattle. The most minimal in the caste in the society was that of the Shudras whose work was that of administration and stimulation to society now in the original caste system (before it got misshaped) it didn't make a difference which caste one was conceived in. A Shudra could turn into a Brahmin on the off chance that he/she acquired information and knowledge and

the other way around. So it was the abilities, learning and the advantages that an individual provided for society that chose his caste.

### THE RELIGIOUS FORM OF CASTE SYSTEM:

In Hinduism there exists four castes arranged in a hierarchy. Anyone who does not belong to one of these castes is an outcast. The religious word for caste is 'Varna'. Each Varna has certain duties and rights. Each Varna members have to work in certain occupation which only those Varna members are allowed. Each Varna has certain type of diet. The highest Varna is of the Brahman. Members of this class are priests and the educated people of the society. The Varna after them in hierarchy is Kshatria. The members of this class are the rulers and aristocrats of the society. After them are the Vaisia. Members of this class are the landlords and businessmen of the society. After them in hierarchy are the Sudra. Members of this class are the peasants and working class of the society who work in non-polluting jobs. The caste hierarchy ends here. Below these castes are the outcasts who are untouchable to the four castes. These untouchables worked in degrading jobs like cleaning, sewage etc.

The first three castes had social and economic rights which the Sudra and the untouchables did not have. The first three castes are also seen as 'twice born'. The intention in these two births is to the natural birth and to the ceremonial entrance to the society at a much later age. Each Varna and also the untouchables are divided into many communities. These communities are called Jat or Jati (The caste is also used instead of Jat). For example the Brahmans have Jats called Gaur, Konkanash, Sarasvat, Iyer and others. The outcasts have Jats like Mahar, Dhed, Mala, Madiga and others. The Sudra is the largest Varna and it has the largest number of communities. Each Jat is limited to professions worthy of their Varna. Each Jat is limited to the Varna diet. Each Jat members are allowed to marry only with their Jat members. People are born into their Jat and it cannot be changed. This is the how the caste system is supposed to be in its religious form. But in reality it is much more complicated and different from its religious form.

### THE CONFUSING CASTE SYSTEM:

The confusion in the caste system starts by the utilization of the word caste. The Indians in their distinctive dialects utilize the word 'Jat' for any community who have something basic like religion, dialect, origin, comparative geological foundation et cetera. The Indians likewise utilize the word 'Jat' for Varna. The Portuguese who were the principal European energy to touch base in India contorted the word 'Jat' into caste. The British who touched base to

India substantially later after the Portuguese likewise utilized the word caste. The British utilized the word Caste rather than Jat and Varna. Thus here and there in English the caste system is clarified confusingly as indicated by which, the caste system comprises of four castes which are isolated into numerous castes. In some cases in English the word caste is utilized for Varna and the word sub-caste for Jat. In this section to avoid confusion we will utilize the words Varna and Jat. What's more, now we will see the difficulty in the caste system itself.

	CLASS	COLOR	GUṆA	YOGA
VARṆAS:	<b>TWICE BORN:</b>			
	Brahmins Priests and Teachers	white	sattva	jñānayoga
	Kṣatriyas Warriors and Rulers	red	rajas	karmayoga
	Vaiśyas Farmers, Merchants, Artisans, etc.	brown	tamas	bhaktiyoga
	Śūdras Laborers	black	tamas	bhaktiyoga
OUTCASTES:	Untouchables Polluted Laborers		tamas	bhaktiyoga

Every Varna comprises of numerous groups called Jats. Every Varna consists of various Jats however a considerable lot of these Jats separate into more groups and each such community alludes to itself as various or one of a kind Jat. There are distinctive explanations behind these diverse groups inside every Jat. One reason can be the distinctive occupations every community inside the Jat affirms. Different reasons can be inter-Jat political reasons. Numerous Jats comprises of a huge number of people and it likewise causes separate of the bigger community into littler groups. There are additionally Jats which originate from various parts of India and affirm a similar calling and accordingly get a typical name, despite the fact that they are not one single community. For instance the Jats that proclaim fabric washing are called all things considered as Dhobi. For non-Dhobis the Dhobis are one Jat yet inside them they are not one community.

### CASTE SYSTEM IN MODERN INDIA:

The pioneers of free India chose that India will be democratic, socialist and common country. As per this strategy there is a division amongst religion and state. Honing untouchability or separating a man in view of his caste is lawfully taboo. Alongside this law the legislature permits positive separation of the discouraged classes of India. The Indians have additionally turned out to be more adaptable in their caste system customs. All in all the urban people in India are less strict about the caste system than the rural. In urban communities one can see distinctive caste people blending with each other, while in some rural territories there is still segregation in light of castes and at times additionally on untouchability.



Some of the time in villages or in the urban communities there are rough conflicts which, are associated with caste pressures. Once in a while the high castes strike the lower castes that set out to elevate their status. Once in a while the lower caste gets back on the higher castes. In modern India the term caste is utilized for Jat and furthermore for Varna. The term, caste was utilized by the British who ruled India until 1947. The British who needed to lead India proficiently made arrangements of Indian people group. They utilized two terms to depict Indian people group. Castes and Tribes. The term caste was utilized for Jats and furthermore for Varnas. Clans were those groups who lived somewhere down in wildernesses, woods and mountains far from the primary population and furthermore groups who were difficult to be characterized as castes for instance groups who brought home the bacon from taking or burglary. These rundowns, which the British made, were utilized later on by the Indian governments to make arrangements of groups who were entitled for positive separation. The castes, which were the tip top of the Indian society, were classified as high castes. Alternate people group were classified as lower castes or lower classes. The lower classes were recorded in three classifications. The principal classification is called Scheduled Castes. This classification incorporates into it groups who were untouchables. In modern India, untouchability exists at a low degree. The untouchables call themselves Dalit, which means discouraged. Until the point that the late 1980s they were called Harijan, which means children of God. This title was given to them by Mahatma Gandhi who needed the society to acknowledge untouchables inside them. The second classification is Scheduled Tribes. This classification incorporates into it those groups who did not acknowledge the caste system and liked to live somewhere down in the wildernesses, woods and heaps of India, far from the fundamental population. The Scheduled Tribes are likewise called Adivasi, which means aboriginals. The third classification is called now and then Other Backward Classes or Backward Classes. This classification incorporates into it castes who have a place with Sudra Varna and furthermore former untouchables who changed over from Hinduism to different religions. This class additionally incorporates into it travelers and clans who brought home the bacon from criminal acts. As indicated by the focal government strategy these three classes are entitled for positive segregation. In some cases these three classifications are characterized together as Backward Classes. 15% of India's populations are Scheduled Castes. As per focal government arrangement 15% of the administration occupations and 15% of the understudies admitted to colleges must be from Scheduled Castes. For the Scheduled Tribes around 7.5% spots are held which is their extent in Indian population. The Other Backwards Classes are around half of India's population, yet just 27% of government employments are held for them.

Alongside the focal government, the state legislatures of India likewise take after a positive segregation approach. Distinctive states have diverse figures of groups entitled for positive segregation in light of the population of each state. Diverse state governments have distinctive arrangements of groups entitled for positive separation. Some of the time a particular community is entitled for rights in a specific state yet not in another state of India.

## CONCLUSION:

The caste system is hard to characterize, complex and it changes after some time and place. Along these lines, it has frequently demonstrated hard to dissect and conceptualize. In any case, we realize that it effect sly affects the economy. To adequately comprehend the impacts, the purposes behind the impact and the system of transmission a model is important. This examination gives a model of the caste system with its highlights as a balance of an amusement where the focal issue is contract implementation. The ramifications of the model give a sound clarification to why we see highlights like the purity scale and occupational specialization in balance. This ought not be interpreted as saying that the caste system was free of wasteful aspects. Actually includes like limiting occupations by caste may cause wasteful aspects in the economy on different measurements which are not considered in this investigation. The emphasis is on the part the highlights of the system play in expanding the effectiveness with which the system can attempt contract requirement. The different highlights of the system are appeared to be ramifications of the model that expansion effectiveness. The bartering energy of a caste is a key idea in the examination. Elements that expansion the bartering energy of the caste increment exertion arrangement by the maker and henceforth proficiency. Expanding the quantity of occupations exceptional to some caste in the economy builds proficiency, giving motivation to occupational specialization by caste.

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