



A Study on Caste Based Discrimination in India

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ABSTRACT

The main objectives of this dissertation was to get people take on caste based discrimination happening in India. In India, the caste system is a big part of the social and political structure. One of the main ways that people in India are socially differentiated by class, religion, region, tribe, gender, and language is through the Indian Caste System. Even though this kind of differentiation exists in all human societies, it becomes problematic when one or more of these dimensions overlap and become the sole basis for systematic ranking and unequal access to valuable resources like money, power, and prestige. Because the Indian Caste System is regarded as a closed stratification system, a person's social status is determined by the caste into which they were born. Interaction and behaviour with people of a different social status are limited. The various facets of the Indian caste system and its effects on India today will be the focus of this paper. People are categorized into four varnas, or castes, according to the caste system. Access to wealth, power, and privilege is determined by their occupation. The Brahmins, who are typically scholars and priests, are at the top. The Kshatriyas, or political and military rulers, come next. The Vaishyas, or merchants, come in second, and the Shudras, or laborers, peasants, artisans, and servants, come in fourth. Those who are considered to be untouchables are at the very bottom. Outcasts are those who engage in activities that are regarded as polluting and unclean, such as scavenging and skinning dead animals. They are not included in the ranked caste system. Caste is the most ancient characteristic of the Indian social system, and it is a significant factor in the Indian political system's systems and functions. The primary goal of this paper is to examine the position of caste in Indian politics and how it has become a major source of concern and an impediment to national integration. The paper ends with are commendation for overcoming these obstacles. The paper also examines the laws and rights related to caste based discrimination in India.

INTRODUCTION

The most famous ethnographic illustration of the classification of castes is India's caste system. It was shaped by various ruling elites in medieval, early modern, and modern India, particularly the Mughal Empire and the British Raj, but its roots are in ancient India. Affirmative action programs in India are based on it today, as mandated by the country's constitution. Varna and jati are two distinct concepts that make up the caste system and can be viewed as distinct levels of analysis.

It is believed that changes during the Mughal era's fall and the rise of the British colonial government in India led to the current caste system. The breakdown of the Mughal period saw the ascent of influential men who related themselves with rulers, clerics and religious zealots, avowing the glorious and military type of the station ideal, and it likewise reshaped numerous obviously casteless gatherings into separated rank networks. This development was pushed forward by the British Raj, which made rigid caste organization the primary means of administration. The British incorporated the Indian caste system into their system of governance from 1860 to 1920, granting administrative positions and senior positions only to Christians and members of particular castes. This policy was altered as a result of social unrest in the 1920s. By denying lower castes access to certain government positions, the colonial administration began a policy of positive discrimination from that point forward. Negative caste discrimination was outlawed by law in 1948 and further codified in the Indian constitution in 1950; However, the system is still used in some parts of India. In India, there are 3,000 castes and 25,000 sub-castes, each linked to a specific job.

Other religions and regions of the Indian subcontinent, including Nepalese Buddhism, Christianity, Islam, Judaism, and Sikhism, have also practiced caste-based differences. Numerous reformist Hindu movements, Sikhism, Christianity, and contemporary Indian Buddhism have all posed challenges to it. The caste system is also used in Bali, Cambodia, Laos, and Thailand, where it is influenced by Indian culture.

As mandated by its constitution, India implemented numerous affirmative action policies for the advancement of historically underrepresented groups after gaining independence in 1947. These policies included setting aside a certain number of spots for these groups in government employment and higher education.

Nature and Practice of Caste Discrimination :

The complex nature of the caste system is highlighted by the brief study of its origin. The practice is varied and difficult to recognize similarities. For instance, examining Indian society from a historical standpoint demonstrates that the Indian society was never racially integrated. Races from Arya,

Dravidian, Mongolian, and Scythian formed a complex unity. The caste system is more difficult to precisely define due to the mixing of races (Purane 2000). However, a lot of academics have tried to define the caste system and how caste discrimination works. To begin, let's talk about the fundamental tendencies of the caste. It is said that in order to fully define the caste, one must recognize the three tendencies of repulsion, hierarchy, and hereditary. These three tendencies make up the caste. In other words, these three tendencies are united by caste (Pocock, 1971). Caste has been able to influence an individual's social, political, economic, and cultural lives through these tendencies.

The structural inequalities imposed by the caste system demonstrate this. Shudras and untouchables are isolated and prevented from participating in social, political, and economic processes in these practices, which in turn prevents them from contributing to the development of the society (Sarkin and Koenig, 2010). Louis looked at caste from the point of view of society and the economy. The caste system was based on a hierarchy, according to social perspective. It's a hierarchy of status that doesn't allow for any individual social mobility. In addition, it is broken up into sub-castes and occasionally sub-sub-castes. From an economic point of view, the caste system is defined as the division of labor and caste-specific occupations. One can argue that the caste system is based on social inequality because of these recognizable characteristics (Louis, 2003). It demonstrates that the caste system is a socioeconomic system in and of itself, "that shapes the local economies, social and cultural entitlements, and political regimes" (Jodhaka & Shah, 2010). Risely puts it this way:

According to Risely (2007), "caste is a collection of families bearing a common name, claiming a common descent from a mythical ancestor, human and divine," and "regarded by those competent to give an opinion as forming a single homogeneous community.").

Caste-related violence :

Caste-based violence has been witnessed in independent India. In 1996, approximately 31,440 cases of violence against Dalits were reported, according to a UN report from 2005. According to the UN report, there were 1.33 violent incidents per 10,000 Dalit people. For context, in 2005, the United Nations reported between 40 and 55 violent acts per 10,000 people in developed nations. The 2006 Khairlanji massacre is one example of this kind of violence.

India's Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act of 1989 aims to prevent and punish atrocities against members of these groups as well as discrimination against them. The Act defines crimes as "forcing victims to eat or drink obnoxious substances;" bringing feces, sewage, and dead bodies into their homes or buildings; grabbing land; humiliation; sexual assault." In its annual reports, the National Crime Records Bureau includes statistics on crimes that have been reported to the law. In recent years, the Act has seen an increase in the total number of crimes reported, but conviction rates have been low. In 2019, crimes committed against Scheduled Tribes and Scheduled Caste community members increased by 26.5 percent and 7.3 percent, respectively.

Caste Politics :

India still has social stratification and the inequality that comes with it, which has been widely criticized. According to sociologist Arvind Shah, government policies like reservation and quotas for backward classes are meant to reduce inequality, but paradoxically, they have also created an incentive to maintain this stratification. Under the official designation of Scheduled Castes and Other Backward Class, the Indian government officially recognizes historically discriminated communities like the untouchables.

However, others maintain that reservation on the basis of caste is necessary to prevent upper caste members from monopolizing public sector positions. These people also say that the goal of reservation in India isn't to get rid of poverty but rather to make sure that all castes are represented well.

Mandal commission :

In 1979, the Mandal Commission was established to "identify the socially or educationally backward" and to consider seat reservations and quotas to address caste discrimination. The report of the commission in 1980 confirmed the affirmative action practice that was already in place in Indian law. This meant that in addition to the 23% already reserved for Dalits and Tribals, additional members of lower castes—the other backward classes—had exclusive access to an additional 27% of government jobs and seats in public universities. In 1990, the country witnessed massive protests as the administration of V. P. Singh attempted to implement the Mandal Commission's recommendations. Many people said that politicians were trying to make money off of reservations based on caste for pragmatic electoral reasons.

Social reformers from India Gandhi :

Gandhi disagreed with some of Ambedkar's observations, justifications, and interpretations regarding the caste system in India when he was younger. "Caste has saved Hinduism from disintegration," he claimed. However, as with every other institution, it has experienced difficulties." He thought that Varnas' four divisions were fundamental, natural, and necessary. He viewed the numerous subcastes, or Jatis, as a barrier. He advocated uniting all Jatis into a more global Varna division. "Assumption of superiority by any person over any other is a sin against God and man," Gandhi argued in the 1930s, "Assumption of superiority by any person over any other" Therefore, caste is a bad thing because it implies differences in status."

B R. Ambedkar :

B. R. Ambedkar, who was born into an untouchable caste, became a leading advocate for human rights in India, a prolific writer, and a key contributor to the 1940s constitution of modern India. He wrote a lot about discrimination, trauma, and what he thought were the tragic effects of India's caste system. He was of the opinion that endogamy was the root of the caste system, which spread through imitation by other groups. He wrote that Brahmins, Kshatriyas, Vaishyas, and Shudras initially existed as classes in which exogamy was common and

occupation choice was not limited by birth. Ambedkar refers to caste as an "enclosed class" because Brahmins adopted endogamy and began to practice it. He believed that the need to reinforce endogamy led to the development of practices like sati, forced widowhood, and child marriage. Shastras were used to glorify these practices so that they were observed without being questioned. Later, these practices were adopted by other caste groups. However, despite the fact that Ambedkar employs the methodology of psychologist Gabriel Tarde to explain how the caste system spread, he also explains that Brahmins or Manus cannot be blamed for its origin, and he discredits theories that trace the caste system's origin to races.

REVIEW OF LITERATURE:

Ilaiah (1994) explored the vertical and horizontal contradictions among castes. He found that the rich among each caste are within the caste but are outside of the class of that caste group. There are many castes which do not have any rich and powerful people and there are some who have rich among them, who control the means of production. He labels it as the horizontal castes contradictions. The vertical caste contradictions are defined taking into consideration the productive and non-productive castes. Bhujan or the Shudra castes are productive castes whereas, 27 Brahmin, Baniya, Kshatriya castes are non-productive castes. And the contradiction between the two is antagonistic. The theory for these caste contradictions is called Brahminism that becomes the theoretical enemy of Dalitism.

Jodhka (2004) analysed the status of Dalits in the politics of Punjab and tried to conceptualise caste relations that exist in the Sikh majority state. Taking the case of Talhan (Punjab) clashes of 2003 between dominating jat community and Ad-dharmis, over the question of representation in the management of religious shrine, he looks at caste in relations to Sikhism and in the regional context of contemporary Indian Punjab. He concluded by arguing that "while caste is nearly dead in contemporary Punjab, as an ideology, it survives and thrives as a source of identity." Exploring the phenomenon of untouchability and caste violence in Punjab, Ram (2004) examined the existence of untouchability in the state and violation of scheduled castes human rights in the context of caste clashes of Talhan and Boota Mandi in 2003. He found that in case of Punjab the caste relations are not based on the concept of purity-pollution as is true for rest of the Hindu Indian society. He found that the reason for the outbreak of the said clashes was the non-willingness of dominating Jat community to share the power with the Dalits. This was visible from the study that the dominating Jat community holds the key positions in the management body for the shrine placed at Talhan whereas the majority of the residents in the village consist of Dalits, specifically Ad-dharmis.

Ram (2007) found that despite an improvement in the economic status of Dalits in Punjab, their social status has failed to improve. Even the social status of Dalits those have converted into Sikhism has not changed and they are still 28 facing the inequalities and discrimination by the dominant Jat Sikhs community in the state. Thus, it has led to the emergence of deras as alternate spiritual sites for the oppressed i.e. Dalits. These deras are promising dignity and social equality to them. As the Dalits in the state become economically well off and started seeking their appropriate place in the society, it has created a sort of fault line indicative of violent confrontation between them and the dominant community.

Banerjee (2012) illustrated the intra-caste disparities with respect to the status and power are very strong even among the marginalised segments of the population in India. He found that for self-interest, individuals overlook their own castes interests. Within scheduled castes, some sub-castes consider themselves better than others and thus remain segregated. The group leaders of the downtrodden are serving their own objectives at the cost of the group. Even inter-caste marital relationships among SCs are not permitted. It proves the presence of caste within the caste. Thorat et. al. (2012) found that although the untouchables now have equal legal rights to property and consumer goods, still they face the traditional restrictions in modified form. They have highlighted that in the rural market, discrimination operates through social networks.

RESERCH METHODOLOGY**TITLE OF THE STUDY :**

"A STUDY ON CASTE BASED DISCRIMINATION IN INDIA"

OBJECTIVE :

- Be able to explain the effects of Aryan culture on the native Indian peoples.
- Origin of Caste System in India.
- Explain the caste system and how it controlled Indian life.
- Examine the growth of Hinduism, Jainism, and Buddhism and be able to explain the basic principles of each.
- -Gods/number of Gods

- -Belief structure
- What Difficulties are faced by the Lower Castes in India.

RESEARCH DESIGN :

For the purpose of the study, a descriptive and exploratory research design is used. The research was carried out according to a well-organized plan that included both quantitative and qualitative methods. The term "research design" refers to the collection and analysis of measurements of the variables specified in the problem research. The design of the study is what determines the study type (descriptive, correlational, semi-experimental, experimental, review, and meta-analytic) and sub-type (such as descriptive-longitudinal case and study, research problem, hypotheses, independent and dependent variables, experimental design, and, if applicable, methods of data collection and a plan for statistical analysis). A research design is a framework that has been created to answer research questions.

UNIVERSE :

The universe for this study is Vadodara.

SAMPLE :

Sample is the representative of the whole universe. Here, the researcher has used simple random sampling method, and selected 70 respondents which are randomly selected.

VARIABLES :

They are two types of variables independent and dependent.

Independent variables :

Independent variable includes personal information like Age, education, occupation, marital status etc.

Dependent variables :

Dependent variable includes information related to level of job stress.

TOOL OF DATA COLLECTIONS :

Primary Data

Google form

Secondary Data

Internet, previous dissertation, journals

LIMITATION OF THE STUDY :

Even though there are numerous causes of caste discrimination, the current study only examines awareness, knowledge of awareness, and the effects of discrimination. The districts have been chosen using random sampling methods. Some of the respondents are well-versed in caste discrimination, while others have no idea what it is.

- **CHAPTER 1 :-** Introduction
- **CHAPTER 2 :-** Review of literature
- **CHAPTER 3 :-** Research Methodology
- **CHAPTER 4 :-** Data analysis and interpretation
- **CHAPTER 5 :-** Finding, suggestion and conclusion

FINDINGS :

- Majority of the people (48.6%) are of 18-25 age group years.
- Majority of the people (51.4%) are female.
- Majority of the people (55.7%) are graduated.
- Majority of the people (57.1%) are from higher caste.

- Majority of the people (37%) are satisfied with their assigned caste.
- Majority of the people (47.1%) does not believe in caste system.
- Majority of the people (51.4%) a little educated about the caste system.
- Majority of the people (54.3%) learn from college/school about the caste system.
- Majority of the people (71.4%) are not victim of caste discrimination.
- Majority of the people (70%) believes that caste system affects education system.
- Majority of the people (55.7%) are unaware about where to report the caste discrimination.
- Majority of the people (54.3%) are not sure about where to report the caste discrimination complaints online.
- Majority of the people (54.3%) are supporting inter-caste marriages.
- Majority of the people (54.3%) disagree on a law preventing high and low caste people from marrying each other.
- Majority of the people (47.1%) knows a little about the reservation in education system.
- Majority of the people (60%) voted for to give equal opportunities.
- Majority of the people (54.3%) are unsure about that more opportunities are given to lower caste.
- Majority of the people (72.9%) of society responds positively to lower caste people.
- Majority of the people (54.3%) have faced/seen caste discrimination at religious place.
- Majority of the people (65.7%) know about Brahmin Caste.
- Majority of the people (64.3%) voted positively that caste discrimination affects development of country.
- Majority of the people (51.4%) feels that schools/college are giving neither well or inadequate efforts to deal with caste discrimination.
- Majority of the people (70%) are neutral that lower caste get equal opportunity in occupational stream.

CONCLUSION:

- Political science
- All schools can promote neighbourhood life by the hosting of community food that is free to all students.
- Textbooks in schools should be thoroughly revised. Students should learn from the study materials that the caste system was created by humans.
- Promoting inter-caste marriage and providing special offers to people who marry outside their caste can affect the next generation of people.

4.3 CONCLUSION:

- Caste is a social practise of Indian society. As a consequence of the modern scheme of universalist-particularist ties, Caste is now being exposed to dividing powers and a new integration mechanism. Caste has gained popularity in India's politics. On the one hand, caste provides a scheme of differences and political adjustments. In the other side, a single section incorporates stresses and grievances. It gets controversial as the question of national unification is tackled. However, it gives a town or society a cohesive force by the unification of caste people.
- There is also an important function for caste associations in influencing voting trends. Caste is considered to be the centre of votes also among political parties. The lower castes were able to exercise political authority because of their numerical superiority. Caste constituencies are still recognised by political parties as candidates for elections are nominated. Many castes may sometimes use politics to change or accomplish their circumstances. Another indication of how the caste structure influences Indian politics is the reservation policies.
- Lastly, in India, caste and politics have close ties and both dominate one another. Caste has created a special role within Indian political system at various stages, an essential component of India's social framework. Casteism is the biggest challenge to Indian democracy. The reverse is diametrically between democracy and casteism. The liberal democratic system has been introduced in India, emphasising democracy, freedom and fairness. Caste is a concept referred to as birth-based inequality. Caste loyalty and other racial considerations, though not theological disparity, split Indian political parties. Election campaigns mainly take place in the form of caste, and election abuse is always caste-based. Castes became politized and politics were riddled by

In Indian society, caste is a social norm. Caste is now exposed to dividing powers and a new integration mechanism as a result of the modern scheme of universalist-particularise ties. In India's politics, caste has increased in popularity. On the one hand, caste serves as a framework for distinctions

and political shifts. On the contrary, a single section contains complaints and tensions. When the issue of national unity is brought up, it becomes contentious. However, by uniting people of different castes, it gives a town or society a cohesive force. Caste associations also play a crucial role in influencing voting patterns. Political parties also consider caste to be the primary source of votes. Due to their numerical advantage, the lower castes were able to exercise political power. Political parties continue to recognize caste constituencies when nominating candidates for elections. Politics can sometimes be used by many castes to improve or change their circumstances. Reservation policies are yet another example of how Indian politics are influenced by the caste system. Last but not least, politics and caste play a significant role in India. At various points in time, caste has established a distinct position within the Indian political system, making it an essential component of India's social framework. The greatest obstacle to Indian democracy is casteism. Casteism and democracy are diametrically opposed. India has adopted the liberal democratic system, which places an emphasis on democracy, freedom, and fairness. Birth-based inequality refers to the idea of caste. Though not theological differences, caste loyalty and other racial considerations divide Indian political parties. Caste plays a major role in election campaigns, and election abuse is always based on caste. Politics became dominated by caste as caste became politicized. Politics is used by caste groups to protect their rights. New politicians from underrepresented groups will emerge during the democratization phase. People ought to see reform, and opinions ought to be heard. India is still undergoing political change, and its most powerful weapon is its marginalized communities. New advocates for oppressed communities will emerge as part of democracy. As is well known, people want to grow, they want their voices to be heard, and they won't use control to protect their identity. Politicians should be more democratic and listen to the people's problems. The caste system ought to be regarded as a phase of transformation rather than a permanent social fact that the Indian people are unable to eradicate. Regardless of caste, race, religion, or regional identity, all Indians must urgently seek an inclusive community for India's future and develop the fundamental values necessary to boldly create an India concept. The theory is built on this.

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