

# CASTE SYSTEM: AN INVITATION FOR DISCRIMINATION

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## **INTRODUCTION**

India is a vast country with several problems as like child labor, corruption, honor killing, domestic violence, gender discrimination, caste discrimination etc. One of the biggest among them is 'Caste Discrimination'. This Article contains the basic idea about Caste discrimination, the history, some stats about caste discrimination, recent examples of caste based violence and its modern impact. Now starting with the intro:

Caste discrimination or Rank segregation influences an expected 260 million individuals around the world, by far most living in South Asia<sup>1</sup>. It includes monstrous infringement of common, political, monetary, social and social rights. Position based segregation can impact all circles of life and abuse a cross-part of essential basic freedoms including common, political, social, financial and social rights. It is additionally a significant hindrance to accomplishing improvement objectives, since influenced populaces are frequently rejected from advancement measures. Caste frameworks partition individuals into inconsistent and progressive social gatherings. Those at the base are considered 'lesser individuals', 'tainted' and 'contaminating' to other rank gatherings. They are known with the name of 'untouchables' and exposed to the 'untouchability practices' in both public and private spheres of life. 'Untouchables' – referred to in South Asia as Dalits – are frequently coercively allocated the grimmest, humble and risky positions, and many are exposed to constrained and fortified work. Because of avoidance rehearsed by both state and non-state entertainers, they have restricted admittance to assets, administrations and improvement, keeping most Dalits in serious neediness.

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In spite of its sacred cancelation in 1950, the act of "untouchability"- the inconvenience of social incapacities on people by reason of birth into a specific caste remaining parts a lot of a piece of provincial India. Speaking to more than one-6th of India's populace or around 160

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<sup>1</sup> Study commissioned by the European Commission to the International Dalit Solidarity Network.

million individuals Dalits suffer close to finish social alienation.<sup>2</sup> "Untouchables" may not go too far partitioning their piece of the village from that involved by higher ranks. They may not utilize similar wells, visit similar sanctuaries, or drink from similar cups in tea slows down. Dalit kids are habitually made to sit at the rear of homerooms. In what has been called India's "concealed politically-sanctioned racial segregation," whole villages in numerous Indian states remain totally isolated by caste.<sup>3</sup>

"Untouchability" is fortified by state allotment of assets and offices; separate offices are accommodated separate caste based areas. Dalits frequently get the less fortunate of the two, in the event that they get any whatsoever. In numerous villages, the state organization introduces power, disinfection offices, and water siphons in the upper-caste segment, however fails to do likewise in the neighboring, isolated Dalit region. Fundamental civilities, for example, water taps and wells are likewise isolated, and clinical offices and the better, covered rooftop houses exist only in the upper-rank settlement. As uncovered by the contextual investigation beneath on the quake in Gujarat, these equivalent practices remain constant even in the midst of extraordinary catastrophic event.

India's Caste framework is maybe the world's longest enduring social pecking order. A characterizing highlight of Hinduism, rank includes an unpredictable requesting of social gatherings based on custom immaculateness. An individual is viewed as an individual from the position into which the person in question is conceived and stays inside that caste till the very end, despite the fact that the specific positioning of that rank may change among districts and over the long run. Contrasts in status are generally advocated by the strict precept of karma, a conviction that one's place in life is dictated by one's deeds in past lifetimes. The framework generally demoralizes individuals from various positions to interface with one another more than due to legitimate need, for instance by disallowing between station marriages. Particularly in rustic regions, station divisions rule in lodging, marriage, and general social cooperation - divisions that are fortified through the training and danger of social avoidance, monetary blacklists, and even actual viciousness. It should be noticed that in contemporary metropolitan India, social mentalities towards the customary rank definition are changing, particularly as new types of occupations are creating. Albeit some station based bias positioning actually existed, abundance and force was presently less

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<sup>2</sup> Asia division of Human Rights Watch.

<sup>3</sup>Human Rights Watch, *Broken People: Caste Violence Against India's "Untouchables"*.

connected with rank. Caste turned into much less critical piece of day by day to day routines of individuals who experienced in metropolitan zones contrasted with country regions, however its essentialness actually differs by social class and occupation. Among metropolitan working class experts, rank isn't transparently examined and is pretty inconsequential, aside from with regards to conjugal courses of action. That being said, there are changes made with contemplations towards training, occupation, and pay, just as religion and language. In spite of the fact that segregation based on station has been banned in India, is still exists in the network today.

The caste framework is a strict progressive system defined to separate Hindus into unbending gatherings "dependent on their karma and their obligation"<sup>4</sup>. The framework is separated into five principle classes with the Brahmins being viewed as the most elevated and most very much regarded while the Dalits or Untouchables are named the least class. The pyramid framework represented in the figure to the correct exhibits the pecking order of each class, yet in addition what jobs each class fills inside this sub-society. For example, individuals a piece of the Brahmin class fill the function of ministers subsequently accomplishing the most elevated type of regard inside this framework, though individuals of lower classes fill the parts of laborers and cleaners hence deserving far less admiration than their upper partners.

Conventional grant has portrayed this over 2,000-year-old framework inside the setting of the four head varnas, or huge station classifications. Arranged by priority these are the Brahmins (clerics and educators), the Ksyatriyas (rulers and warriors), the Vaisyas (dealers and merchants), and the Shudras (workers and craftsmans). A fifth class falls outside the varna framework and comprises of those known as "untouchables" or Dalits; they are frequently relegated assignments excessively ceremonially contaminating to justify incorporation inside the conventional varna framework.<sup>5</sup> Almost similar structures are also clearly seen in Nepal. Since India's autonomy from Britain in 1947, there has been impressive unwinding of rules identified with the caste framework. There was all the more sharing between individuals from the center and upper castes, however those in the most reduced positions kept on eating independently from the rest. There was additionally a critical change in word related objectives and interests among men from 1954 to 1992. Prior, most men were devoted to their conventional rank related positions, yet by 1992, most had taken up fresher occupations.

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<sup>4</sup> "What is India's Caste System" *BBC*, 19 June 2019.

<sup>5</sup> Ainslie Embree, *Sources of Indian Tradition: From the Beginnings to 1800*.

The caste framework especially affected the monetary structure in the Indian village. The village was basically a food-giving unit, where every group of the specialty or administration position was connected with at least one of the land claiming rancher station family. This framework was known as the jajmani framework, which made due in India up to the appearance of the British. W.H. More shrewd in his Hindu Jajmani System shows the commonality of relationship in a village network dependent on the trading of merchandise and enterprises between various stations.<sup>6</sup> In the village that Wiser contemplated, he found that "there were 24 castes fixed by birth—minister and instructor, poet and geologist, bookkeeper, goldsmith, flower vendor vegetable cultivator, rice producer, woodworker, ironworker, hairdresser, water-conveyor, shepherd, grain parcher, seamster, potter tradesman, oil-presser, washer man, tangle creator, cowhide specialist, sweeper and cess pool cleaner, Mohammedan hobo, Mohammedan glass bangle dealer, Mohammedan cotton carder, and Mohammedan moving young lady" . Every individual had a fixed financial and economic wellbeing. Indeed, even the bum, for instance, had a fixed status. Offering donations to the hobo was considered as a strict obligation with the goal that it could be requested starting at right and each was identified with others in utilized boss relationship. Essentially, a similar person who was a business in one relationship was the utilized in another. It very well may be seen from the above rundown of position qualifications that the snare of financial soundness and security that was given by a person's separate station and by those connections the individual gained through their occupation was basic to village live. The station framework is the thing that drives framework remains flawless these connections and these connections are one reason the caste.

### **IN MODERN INDIA**

Connections between castes have become more loosened up today. There is more food sharing among stations and significantly all the more eating done at neighborhood eateries where position qualifications are less inclined to be made. Probably the greatest change that occurred in India was word related interests among men (and ladies later on). Prior, most men didn't veer away from their station connected occupations, for example, blacksmithing and earthenware making. Many have now taken up fresher occupations that don't identify with their rank, for example, government occupations, instructing, retail and administrations, and machine fix. Abundance and force in the village is presently less connected with rank than previously, and landownership has gotten more enhanced. Additionally, the possibility that

immaculateness and contamination is brought about by the lower castes has lessened a decent sum. It has, in any case, just fairly lessened in the general population, while away from public scrutiny and on stately events, filtration ceremonies identified with rank status are as yet watched. Endogamy is as yet implemented among families, however not as exacting as in the past. A ladies' status is still essentially attached to the status of the male, however instruction and familiarity with evening out for ladies has broadly spread all through India. In provincial territories, development out of rank practicing occupations and admittance to assets is as yet troublesome and delayed for the lower stations, however in metropolitan regions, caste is presently a less critical piece of day by day life. In spite of the fact that discrimination based on caste has been prohibited in India, caste has become a method for viewing for admittance to assets and force in current India, for example, instructive chances, new occupations, and improvement in life possibilities. This pattern is associated with India's special approaches and the execution of these arrangements.<sup>6</sup>

Execution has been lopsided amidst discussions and contentions over the particular arrangements, yet they have still had a critical effect on numerous segments among the lower castes and classes. There has been an expansion in portrayal of SCs, STs, and OBCs in those workplaces and they have procured solid nearby help. They have additionally become a significant component in discretionary governmental issues and have proceeded to shape solid ideological groups in different districts. Individuals from these impeded gatherings have to a great extent advanced into government occupations just as all degrees of instructive organizations.

Lamentably, nonetheless, just a moderately little extent of the lower positions have profited by these special arrangements. Indeed, even if there is an expanding acknowledgment of lowercaste people, there is likewise more plain antagonism and viciousness communicated against the lower ranks and classes in numerous pieces of India. For instance, in parts of Bihar, which is a state in eastern India, upper-rank landowners shaped a private armed force in 1994 called the Ranvir Sena to "secure" themselves from the lower castes. Despite the fact that this was prohibited, the Ranvir Sena had done 20 slaughters of Dalits by mid 1999. Antagonism is likewise communicated by the numerous individuals who uphold the expulsion of held government occupations and in establishments for specialized training, especially with respect to numerous from the generally higher castes who are monetarily

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<sup>6</sup> McGraw-Hill, "*Modern India*" (Boston, 2000).

hindered. Singular accomplishments, merit, just as financial position are likewise still altogether influenced by caste.

### **SOME HOT INCIDENTS RELATED TO CASTE BASED VIOLENCE**

- **Kilvenmani massacre, Tamil Nadu, 1968 on 25 December:** In 1968 a gathering of 44 striking Dalit village workers were killed by a posse or gang, sent by their landowners, as they were requesting higher amount for wages.
- **Karamchedu massacre, 1985:** Karamchedu slaughter is a slaughter which happened in Karamchedu, Andhra Pradesh on 17 July 1985, where madiga rank dalits were executed by the upper castes in 1985. Numerous individuals lost their lives in the episode.
- **Ranvir Sena:** During 1990s Ranvir Sena is a local army bunch situated in Bihar. The gathering is based among the higher-caste landowners, and completes activities against the prohibited naxals in provincial zones. It has submitted savage acts against Dalits and different individuals from the planned station network with an end goal to keep their territory from going to them.
- **Tsundur Andhra Pradesh, 1991:** The village got notorious for the slaughtering of 8 dalits on the 6 August 1991, when a horde of more than 300 individuals, made out of principally Reddys and telagas pursued down the casualties along the bund of a water system channel.
- **Bara Massacre, Bihar, 1992:** At 12 PM on 12–13 February 1992, the Maoist Communist Center of India (presently the Communist Party of India (Maoist)) mercilessly slaughtered 35 individuals from the Bhumihar rank at Bara Village close to Gaya District of Bihar, India.
- **Bathani Tola Massacre, Bihar, 1996:** 21 Dalits were murdered by the Ranvir Sena in Bathani Tola, Bhojpur in Bihar on 11 July 1996.<sup>7</sup> Among the dead were 11 ladies, six youngsters and three babies. Ranvir Sena horde slaughtered ladies and kids specifically with the aim of dissuading any future obstruction which they predicted.

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<sup>7</sup> "All accused in 1996 Bihar Dalit carnage acquitted" *The Hindu*, April 17, 2012

- **Melavalavu murders, 1996:** In the village of Melavalavu, in Tamil Nadu's Madurai area, following the appointment of a Dalit to the village board administration, individuals from position Hindus (Kallar) bunch killed of six Dalits in June 1996.<sup>8</sup>
- **Kambalapalli incident Karnataka, 2000:** On 11 March 2000, seven Dalits were secured or locked in a house and consumed alive by an upper-rank Reddy horde in Kambalapalli, Kolar region of Karnataka state. The Civil Rights Enforcement (CRE) Cell examination uncovered profound established enmity between the Dalits and the upper-stations as the purpose behind the savagery.<sup>9</sup>
- **Khairlanji massacre Maharashtra, 2006:** On 29-9-2006 four individuals from the Bhotmange family having a place with the Mahar people group were executed by a horde of 40 individuals having a place with the Maratha Kunbi position. The episode occurred in Kherlanji, a little village in Bhandara region of Maharashtra. The Mahars are Dalit, while the Kunbi are named an Other Backward Class by the Government of India.
- **Dharmapuri violence, 2012:** In December 2012 roughly 268 residences – cottages, tiled-rooftop and a couple of room solid places of Dalits of the Adi Dravida people group close to Naikkankottai in Dharmapuri area of western Tamil Nadu were burnt by the higher-station Vanniyar. The casualties have asserted that 'methodical decimation' of their properties and job assets has occurred.<sup>10</sup>
- **Gang-rape and Murder of Nandini, Tamil Nadu, 2016:** On December 2016, a Hindu Munnani Union Secretary and three of his associates assaulted, and killed a 17-year-old minor Dailt young lady in Keezhamaligai village, Ariyalur locale. The police uncovered that the Hindu Munnani functionary was bothered over the lower-station dalit young lady who demanded to wed her after she got pregnant with him.
- **Saharanpur violence, 2017:** The brutality broke out during the parade of Rajput fighter ruler Maharana Pratap over the noisy music. In the viciousness one man was executed, 16 were harmed and 25 Dalit houses were destroyed.

<sup>8</sup> Praveen Swami , “Down and out in Punjab Archived” (2008)

<sup>9</sup> " Kambalapalli carnage probe completed" *The Hindu*, April 14 ,2018

<sup>10</sup> "3 Dalit colonies face mob fury in Dharmapuri". *The Hindu*, May 16 ,2013

- **Suicide of Dr Payal Tadvi 2019 On May 22, 2019:** Dr Payal Tadvi, a 26-year-old Schedule Tribe Muslim gynecologist, kicked the bucket by ending it all in Mumbai. For quite a long time paving the way to her demise, she had revealed to her family that she was exposed to ragging by three "upper" caste ladies specialists in any case, the blamed denied for having any information on Dr Payal's ancestral foundation. They supposedly went to the latrine and afterward cleaned their feet on her bed, called her casteist slurs, ridiculed her for being an ancestral on WhatsApp gatherings and threatened to not permit her to enter activity theaters or perform conveyances. A couple of hours before she ended her life, she had purportedly revealed to her mom, by and by, about this badgering.<sup>11</sup>
- **Hathras Murder 2020:** In September 2020, a dalit young lady in Hathras area of Uttar Pradesh was supposedly killed by 4 men from Thakur society. As per casualty's family, the young lady was assaulted and so as to take out the confirmations her spine was broken and her tongue was cut by the culprits.<sup>12</sup>

There are several other incidents also present in India related to the discrimination against the lower caste people. India is just a portion of South Asia if we count it in a whole then there would be millions of cases related to caste discrimination. The cases which are shown above are the reported ones, we should also not forget about the cases which are not being reported because of several reasons as like threat, unsupportive attitude of public officers, political reasons etc. If a count is made to the cases of discrimination as a whole (including the unreported cases also), then one would easily say that the earth is not a place of living for the Dalits or lower caste people.

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<sup>11</sup> "Payal Tadvi suicide case: Three accused sent to police custody till May 31" *The Times of India*. August 9, 2019

<sup>12</sup> "Dalit girl assaulted in UP's Hathras succumbs to injuries". *NewsLaundry*. October 2, 2020