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AN EMPIRICAL STUDY ON CASTE SYSTEM AND PRESENT IMPACT ON INDIAN SOCIETY.

Subject: RESEARCH METHODOLOGY

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ABSTRACT:
The Indian Caste System is generally one of the fundamental measurements where individuals in India are socially separated through class, religion, district, clan, sex, and dialec(Noirot).Despite the fact that this or different types of separation exist in every human culture(Fárek), it turns into an issue when at least one of these measurements cover one another and turn into the sole premise of orderly positioning and unequal access to esteemed assets like riches, pay, influence and distinction(Noirot; Wolcott). The Indian Caste System is viewed as a shut arrangement of stratification, which implies that an individual's economic wellbeing is committed to which standing they were naturally introduced to.(Noirot; Wolcott; Verma et al.) There are constrains on communication and conduct with individuals from another societal position. This paper will investigate the different parts of the Indian station framework and its impacts on India today. (Noirot; Wolcott; Verma et al.; Fárek)The station framework is a characterization of individuals into four progressively positioned ranks called varnas. (Mahapatra)They are arranged by occupation and decide access to riches, influence, and benefit. The Brahmans, normally clerics and researchers, are at the best.(Mahapatra) Next are the Kshatriyas, or political rulers and troopers(Mahapatra; Nanda; Chu et al.). They are trailed by the Vaishyas, or shippers, and the fourth are the Shudras, who are normally workers, laborers, craftsmans, and hirelings. (Mahapatra; Nanda)At the specific base are those viewed as the untouchables(Nesfield). These people perform occupations that are viewed as unclean and contaminating, for example, rummaging and cleaning dead creatures and are viewed as outcastes. (Noirot; Wolcott; Verma et al.; Fárek; Fazeli Farsani et al.)They are not viewed as incorporated into the positioned standings.(Nesfield; Mahapatra)

KEYWORDS:
Brahmans, kshatriyas, rummaging, incorporated ,positioned.

INTRODUCTION:

The Indian Caste System is generally one of the principle measurements where individuals in India are socially separated through class, religion,(Beckman et al.; “What Is Cyber Bullying?”) area, clan, sexual orientation, and dialect. (Nanda; Chu et al.)In spite of the fact that this or different types of separation exist in every single human culture,(Mahapatra) it turns into an issue when at least one of these measurements cover one another and turn into the sole premise of deliberate positioning(Beckman et al.; “What Is Cyber Bullying?”; Mishna) and unequal access to

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esteemed assets like riches, pay, influence and distinction (Nanda). The Indian Caste System is viewed as a shut arrangement of stratification, (Sagar)which implies that an individual's economic wellbeing is committed to which station they were naturally introduced to(Nanda) There are constrains on association and conduct with individuals from another societal position Its history is greatly identified with one(McQuade et al.) of the conspicuous religions in India, (Beckman et al.)Hinduism, and has been adjusted from various perspectives amid the Buddhist upheaval and under British principle. (Sagar)This paper will investigate the different parts of the Indian station framework identified with its chain of command, (Kenley)its history, and its impacts on India today.(Sagar)The aim of the study is to caste system is nothing to do with the Hindu system.(Sagar; Mechenro et al.)The birthplace of the Indian station framework has numerous hypotheses behind it. Some of them are religious, while others are organic. (Sagar)The religious speculations disclose that as per the Rig Veda, which is the old Hindu book, the base man, (Nanda; Bouglé)Purush, obliterated himself to make a human culture and the distinctive parts of his body made the four unique varnas.(Sagar; Bouglé) The Brahmins were from his head, the Kshatriyas from his hands, the Vaishyas from his thighs, and the Shudras from his feet. (Oh et al.)The Varna chain of command is controlled by the slipping request of the diverse organs from which the Varnas were made (Daniel). For instance, Brahmans, who were gotten from the head of Purush, are considered the insightful and most dominant varna on account of their intelligence and instruction and are a portrayal of the mind. (Fárek)They do, notwithstanding, contain the main notice and a consistent history of the variables that make up the standing framework .(Oh et al.) The Aryans originated from southern Europe and northern Asia with reasonable skin that appeared differently in relation to the indigenous locals in India. When they arrived, their fundamental contact was with the Dravidians.(Baik et al.) The main other culture whose records are trustworthy about the causes of the standing framework are the Dravidians, however when that culture's archives were put advances, it had just been to a great extent impacted by the Indo-Aryan custom (Baik et al.; De Roover). Sadly, the Aryans totally ignored their neighborhood societies and started vanquishing districts all over north India. (Baik et al.; De Roover; Kolge)In the meantime, the nearby individuals were pushed south towards wildernesses of mountains in north India.(Oh et al.; Baik et al.) .

The aim of the study is to caste system is nothing to do with Hindu system .To know about the caste system in modern India .To know about that caste system is nothing to do with Hindu system .

CASTE SYSTEM IN MODERN INDIAN:

Once in a while a particular(Kolge; Ibraev et al.)[1] network is entitled for rights in a specific state however not in another territory of India. (Verma et al.)

In present day India new strains (Hunter)were made due to these positive separation arrangements. The high rank networks feel separated by the administration strategy to save positions for the Backward Classes.(Nanda; Bouglé; De Roover) As a rule an extensive number of high station individuals vie for a couple of spots saved for them. While the Backward Classes individuals don't need to contend at all due to the expansive number of saved spots for them contrasted with the applicants. Some of the time so as to fill the standard, hopefuls from the lower classes are acknowledged despite the fact that they are not appropriate.[2] Some of the time some saved positions stay unmanned in light of the fact that there were few hopefuls from the lower classes causing increasingly strain between the stations. Between the lower ranks there are additionally pressures over reservation.

REVIEW OF LITERATURE :

1. Victor D Souza's study (1967) of caste and class in Chandigarh highlights significance of the continuum of the rigidity- fluidity dimensions. He clearly demonstrates a dividing line between caste and class. He maintains that caste and class systems stand for different patterns of distribution of properties of individuals in hereditary groups.

[1] (Fazeli Farsani et al.)
[2] (Ibraev et al.)

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2. Andre Beteille (1969) has contributed immensely in this field. Andre Beteille's study of village Sripurum in Tamil Nadu is based on the assumption of a rational distinction between caste, class and power, changing relation of stratification in Tanjore District, brought to light the traditional caste structure as well as the forces of change that were making way into it. According to Beteille, Sripurum village is an agrarian village.
3. Yogendra Singh argued that the theoretical position of caste constituted both a structural unit of social stratification as well as a system. Sociologists who looked across the cultural view of caste associated it with an autonomous principle of stratification, which are, institutionalized inequality, social system of social mobility, an elementary level of division of labor legitimized on ritual bases of reciprocity, and emphasis on quality, (ritual purity or racial purity) rather than performance in other words, caste is associated with an autonomous form of cultural system or world view.
4. D.N. Dhanagare (1987) in his study of Green Revolution and social in equalities in rural India poses the question Has the Green revolution succeeded in reducing socio – economic inequalities in rural India? He concluded that in general the findings of different studies show that the green revolution has had a contradictory impact on the rural development and agricultural wages. Green revolution technology has not proved to be a measure of poverty alleviation. On the contrary, there is evidence to show that greater and greater immiseration and pauperization has surfaced with a steady growth of socio-economic inequalities in rural India due to green revolution.
5. Pradeep Kumar Bose (1990) provides valuable insights about class structure in contemporary India. The main theme in his article is the capital- labour relation and conceptualizations of classes are basic problem in the understanding of the transformation of class structure. Any change in class structure involves class decomposition, class transformation, and class formation. He further says that there is a continuous dialectic between capitalism and the pre-existing social formation, class formation, class disintegration, and class conflict hence become important in the process of change in class structure.
6. K.L.Sharma, caste incorporates the elements of class and class has a cultural style of functioning in Indian society. Caste has always inherited a class character as stated earlier. The phenomenon of caste has invariable elements of class and power, and class has the elements of caste and power, and power has the elements of caste and class. There is a need to keep the structural historical perspective, taking into account the particular normative and relational aspects of the Indian society. Sharma (1974) opined that the Scheduled Castes are suffering not only because of imposed social and cultural disabilities but perhaps much more because of the imbalances created by the emergence of structural differentiation within them which is a consequence of the policies and plans undertaken ostensibly for their uplift and welfare. The differential treatment given to the politically weaker and sometimes to the non-preponderant groups within the Scheduled Castes is a major reason for these continuing inequalities.
7. Aloysius Irudayam et.al (2011), in their study on violence against Dalit women describe that in a study of 500 dalit women, 234 women were sexually harassed or assaulted, 116 survived rape or gang rape, 44 were sexually exploited and 24 were forcibly prostituted. They viewed that the sexual violence forms a common incident in the daily lives of so many dalit women and girls.
8. Dharma Kumar noted that the erstwhile district of South Arcot, which includes Chidambaram in Tamil Nadu, has long been known for the intensity of its caste oppression. She in her book Land and Caste in South India, provides considerable information about the district. The dalits, she writes, were treated like bonded agricultural laborers, noting how they were forced into lifetime slavery to repaymeager debts. The practice of selling the 'collies along with the land was prevalent in nine districts in Tamil Nadu.
9. Jain (1981) in his study found that the Scheduled Castes have little access to education which is the poor's most potent weapon for self-advancement. High rate of illiteracy is existing among the Scheduled Castes women, which is one of the biggest obstacles in the race against poverty. Again, only a small proportion of those who are literate have had access to higher education and the drop-out rate for economic reasons was high. He further found that though there is an improvement in the ratio of the enrolment of the children of the scheduled castes in the schools, they are still significantly below the enrolment ratio of the general population.

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RESEARCH METHODOLOGY

This is a empirical study. This paper depends on both primary and secondary data. The primary data for the present study is collected using sampling technique. Random sampling is used to collect the primary information from the respondents. A random of 1583 samples selected from the study area to analyze about the articles of association and forms of altering it. The primary data which has been analyzed using Frequencies, Chi-Square test and Cross-tab method.The secondary data is collected from books, journals, articles and e-sources. The researcher has also utilized commentaries, books, treatises, articles, notes, comments and other writings to incorporate the various views of the multitude of jurists, with the intention of presenting a holistic view. A survey was conducted through questionnaire method in the VR MALL,Chennai.

FREQUENCY TABLE

FREQUENCY TABLE

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	17 and below	37	2.5	2.5	2.5
	18-23	688	45.8	45.8	48.2
	24-31	521	34.7	34.7	82.9
	31-60	209	13.9	13.9	96.8
	Senior Citizens	48	3.2	3.2	100.0
	Total	1503	100.0	100.0	

With respect to the current survey results, the frequency table age is created out of the survey responses got from several people. The present frequency table is based on educational qualification of persons. Among the persons with 15-30 degree, there were 669 sample responses taken and among those who have 31-50 , there were about 716 sample responses taken. Among those who have 50 above there were 142 sample . The response taken from others were 69 Thus, on the whole there were about 1503 samples taken for the present survey.

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Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	794	52.8	52.8	52.8
	Female	696	46.3	46.3	99.1
	Transgender	13	.9	.9	100.0
	Total	1503	100.0	100.0	

With respect to the current survey results, the frequency table is created out of the survey responses got from several people. And he present frequency table is based on gender of persons who were taken as samples. Among the samples, the number of male responses are comparatively less when compared to the number of responses by female samples. Where the sample response from Males is 581 and the response from female is 938 in number. Thus, on the whole there were about 1503 samples taken for the present survey.

Job Profile

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Employed	687	45.7	45.7	45.7
	Unemployed	333	22.2	22.2	67.9
	Transgender	483	32.1	32.1	100.0
	Total	1503	100.0	100.0	

With respect to the current survey results, the frequency table is created out of the survey responses got from several people. The present frequency table is based on educational qualification of persons. Among the persons

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with high school degree, there were 172 sample responses taken and among those who have higher secondary degree, there were about 556 sample responses taken. Among those who have undergraduate degree there were 452 sample responses taken and among those who have post graduate degree, there were 334 sample responses for this survey. The response taken from others were 69 Thus, on the whole there were about 1503 samples taken for the present survey.

ANALYSIS

Age * Caste system is nothing to do with the Hindu system

Crosstab

Count

		Caste system is 2thing to do with the Hindu system		Total
		Yes	No	
Age	17 and below	30	7	37
	18-23	259	429	688
	24-31	160	361	521
	31-60	103	106	209
	Senior Citizens	8	40	48
Total		560	943	1503

Chi-Square Tests

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	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	61.629[a]	4	.000
Likelihood Ratio	62.086	4	.000
Linear-by-Linear Association	3.440	1	.064
N of Valid Cases	1503		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 13.79.

HYPOTHESIS
NULL HYPOTHESIS
There is no significant association between age Caste system is nothing to do with the Hindu system
POSITIVE HYPOTHESIS
There is significant association between age Caste system is nothing to do with the Hindu system

Age * Is there a positive impact of caste system on Indian society

Crosstab

Count

	Is there a positive impact of caste system on Indian society		Total
	Yes	No	

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Age	17 and below	34	3	37
	18-23	293	395	688
	24-31	260	261	521
	31-60	89	120	209
	Senior Citizens	36	12	48
Total		712	791	1503

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	53.691[a]	4	.000
Likelihood Ratio	58.668	4	.000
Linear-by-Linear Association	.993	1	.319
N of Valid Cases	1503		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 17.53.

HYPOTHESIS
NULL HYPOTHESIS
There is no significant association between age Is there a positive impact of caste system on Indian society.

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POSITIVE HYPOTHESIS
There is significant association between age Is there a positive impact of caste system on Indian society.

Gender * Caste system is nothing to do with the Hindu system

Crosstab

Count

		Caste system is 2thing to do with the Hindu system		Total
		Yes	No	
Gender	Male	396	398	794
	Female	162	534	696
	Transgender	2	11	13
Total		560	943	1503

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Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	114.929[a]	2	.000
Likelihood Ratio	117.760	2	.000
Linear-by-Linear Association	113.070	1	.000
N of Valid Cases	1503		

a. 1 cells (16.7%) have expected count less than 5. The minimum expected count is 4.84.

HYPOTHESIS
NULL HYPOTHESIS
There is no significant association between gender Caste system is nothing to do with the Hindu system
POSITIVE HYPOTHESIS
There is significant association between gender Caste system is nothing to do with the Hindu system

Gender * Is there a positive impact of caste system on Indian society

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Crosstab

Count

		Is there a positive impact of caste system on Indian society		Total
		Yes	No	
Gender	Male	410	384	794
	Female	292	404	696
	Transgender	10	3	13
Total		712	791	1503

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	18.542[a]	2	.000
Likelihood Ratio	18.775	2	.000
Linear-by-Linear Association	9.008	1	.003
N of Valid Cases	1503		

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a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.16.

HYPOTHESIS
NULL HYPOTHESIS
There is no significant association between gender Is there a positive impact of caste system on Indian society
POSITIVE HYPOTHESIS
There is significant association between gender Is there a positive impact of caste system on Indian society

DISCUSSION :
From the table, the 1503 is analysed. respondents are male and it forms 50 of the total respondents. respondents are female and it forms nearly of the total respondents and 39 respondents are transgender in the survey taken they form of the total population. From the above table, the results are analysed. 396 people responded that they are married from the responses taken and it forms 25.7of the total respondents taken from the survey. 1145 people responded that they are married from the responses taken and it forms 74.3 of the total respondents taken from the surveys.From the table road construction causes more damage to the public yes in frequency 664 consist of percent 43.1 valid percent 43.1 cumulative 43.1.No consist of frequency 877 percent 56.9 valid percent 56.9 cumulative percent 100.0.totally frequency 1541 percent 100.0 valid percent 100.0.From the table gender inequality plays a major role in feminist workers below the poverty line based on the yes 0.8no7.9 total 39.4 yesis 35.4 no 16.6 totally 100.0.yes 2.6 agree 12.7 Total 43.9 yes is 35.4 no 17.9totally 100.0%.transgender yes 5.1 agree 2.6neutral 17.9 no is 20.5yes. 53.8totally 100.0totally yes 1.8agree 10.0no 31.1yes is 39.0 no 18.2totally 100.0.

SUGGESTION AND CONCLUSION:
The birthplace of the Indian station framework has numerous hypotheses behind it. Some of them are religious, while others are organic.(De Roover) The religious speculations disclose that as indicated by the Rig Veda, which is the antiquated Hindu book, the base man, Purush, obliterated himself to make a human culture and the distinctive parts of his body made the four unique varnas. (Nanda)The Brahmins were from his head, the Kshatriyas from his hands, the Vaishyas from his thighs, and the Shudras from his feet. (Noirot)The Varna chain of command is dictated by the slipping request of the distinctive organs from which the Varnas were made (Daniel). For instance, Brahmans, who were gotten from the head of Purush, are considered the shrewd and most dominant varna in light of their intelligence and instruction and are a portrayal of the cerebrum. Similarly, Kshatriyas, thought about the warrior position, were made by arms, which speak to quality. Another religious hypothesis asserts that the Varnas were made from the body organs of Brahma, who is the maker of the world in Hinduism.The natural hypothesis guarantees that every single existing thing acquire three one of three classes of characteristics. Generally, in any case, it is trusted that the standing framework started with the entry of the Aryans in India around 1500 BC.(Ibraev et al.; Kolge; De Roover) Of the numerous societies that prospered in India, the artistic records of the Indo-Aryan culture are not the most punctual.(Ibraev et al.; Kolge; De Roover) They do, in any case, contain the primary notice and a consistent history of the components that make up the position framework . (Ibraev et al.; Kolge)The Aryans originated from outhern Europe and northern Asia with reasonable skin that stood out from the indigenous locals in India[3]. When they arrived, their principle contact was with the Dravidians(Ibraev et al.). The main other culture whose records are trustworthy about the inceptions of the rank framework are the Dravidians, however when that culture's reports were put advances, it had just been to a great extent impacted by the Indo-Aryan convention . Sadly, the Aryans totally slighted their neighborhood societies and started overcoming areas all over north India. In the meantime, the neighborhood individuals were pushed south towards wildernesses of mountains in north India.

Reference

[3] (Mechenro et al. 2018)(Mechenro et al. 2018)

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