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'Indian Caste System: An Overview through Literature and Philosophical Writings'

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* "The saints have never, according to my study, carried on a campaign against caste and untouchability. They were not concerned with the struggle between men. They were concernedwith the relation between man and god. They did not preach that all men were equal. They preached that all men were equal in the eyes of god - a very different and a very innocuous proposition, which nobody can find difficult to preach or dangerous to believe in."
Dr. BR Ambedkar
*"You are free; you are free to go to your temples. You are free to go to your mosques or to anyother places of worship in this State of Pakistan. You may belong to any religion, caste or creed—that has nothing to do with the business of the state."
Muhammad Ali Jinnah

I. INTRODUCTION

Caste framework is one of the important topics for discussing. The discrimination on the basis ofcaste is always trending in India. The parents also taught their children's about the caste in their early ages. There are so many documents and books composed on Caste framework in India. The Indian Caste Framework is one of the main dimensions where people in India are differentiated through class, religion, region, tribe, sex, and language. In Indian Caste Framework, a person's social status is characterized by in which caste they were born into. It is critical to instruct our childrens around this. By talking about Indian Caste Framework in old and present day everyones will effortlessly see the changes that happen amid the section of this. The changeshappened fair since the Individuals are taught and on skilled level everybody do their work without any separation. In future, the caste will be nullified totally. For Illustration in case you need to get it Caste Framework in India, Lyrics makes it as well simple. The Dalit women's talks approximately Caste Framework and they composed celebrated verse on thisissue. Joopika Subhadra is a Dalit woman poet from the state of Telangana who reflects. Dalit battles in her poems. She spoke about the discrimination of Dalit women from Dalit men.Her poems tell us about Dalit women from rural backgrounds.

Another Dalit womanist poet from Telangana is Aruna Gogulamanda. She comes from a middle-class agricultural family. She weaves her poetry around Dalit women who had to face twofold discrimination for being women and Dalits. Her poem "A Dalit woman within the landof goddesses" reveals the hypocrisy of Indian culture that boasts about celebrating women as goddesses.

Sheetal Sathe is an Ambedkarite woman poet as well as vocalist. She composes songs and poemsfor Kabir Kala Manch in Hindi which have been translated into English. Her poetry is anti-caste and pays a tribute to Babasaheb Ambedkar. Her poem, as well as song, "Ek Maitra Raangadya" which was translated into English, brings out the nausea of untouchability that is served to Dalitsin everyday life.

II. WHAT IS INDIAN CASTE SYSTEM?

The Caste Framework in India is a framework of social stratification which has pre modern origins, was transformed by the British Raj and is today the basis of the Reservation in India. Itconsists of two diverse concepts of Varna and Jati.

Varna refers to the four social classes which existed within the Vedic society, namely Brahmins,Kshatriyas, Vaishyas and Shudras. Whereas, Jatis may be translated as Caste and suggested to Birth. The name of Jatis are usually inferred from occupations and considered to be hereditary. In India, people always discriminated on the basis of Caste and lower caste people are treated notin a respected manner.

III. LITERARY REVIEW

It is rather difficult to generalize what is the role and meaning of caste in today's India. The discussion on the literature of caste might also serve as a historical account not only on the change of meaning of caste, but also on the development of knowledge about caste.

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The questionis about "the connection between scholarship and the contemporary situation"– how different caste theorizations are related to the specific historical political circumstances and how different caste conceptualizations find their way into the social and political practice. Recentapproaches to caste are the result of the era on the colonial and post-colonial Indian state's social designing reaching its climax at the Mandal reforms of the1980's -1990's, amid which castes have become profoundly political as hardly ever before. Today nobody can afford lookingto castes as just cultural phenomenon and have to take into account various political forces, i nstitutional state engagements and people's response to it as being constitutive to the present day caste characters. The overview of caste theorization will show how traditional social stratification framework survives in modern democratic neo-liberal India and what forms it takesplace.

For further illustration, we includes, The Dumontian structuralist approach was encouraged expounded by an American anthropologist Michael Moffatt, who in1979 distributed a book called "An untouchable community in South India: structure and agreement".

Dumont's work inferred from a blended strategy – anthropological and printed, Moffatt reveled in ethnographic work. He conducted his hands on work among an untouchable community within the village of Endeavor, found within the South Indian Tamil Nadu state. Hismajor inquire about discoveries were planning to negate the pundits of Dumont (Berreman, 1971; Gough, 1981; Mencher, 1974), who focused that the untouchables due to their social avoidance shape sub-cultures or "little traditions" of sorts, which are checked by unmistakable values and life-styles. Instep Moffatt claims that:

They don't have an isolated subculture. They are not segregated or estranged from the'rationalizations' of the system. The 'view from the bottom' is based on the same standards and assessments as 'the see from the middle' or 'the see from the top.'

The social framework of Indian Untouchables does not unmistakably address or revalue the overwhelming social arrange. Or maybe, it persistently reproduces among Untouchables amicrocosm of the bigger framework.

IV. LITERATURE ON INDIAN CASTE SYSTEM:

M.N.Srinivas (1962) in his book Caste in Modern India and Other Essays highlights the "part played by caste in democratic processes of modern India in administration and education". In hiswork he tries to explain the concepts of two social processes namely 'Sanskritization' and Westernization. Sankritization is 'the part of social mobility as well as the idiom in which mobility expresses itself'. Whereas, Westernization happens outside the framework of caste.

Taya.Zinkin (1962) in her book Caste Today describes the caste framework in India. She considers its origin, the way it works, what democracy is doing to caste and vice versa. In her work she states that caste is not class and that each caste has educated and uneducated, rich andpoor, well born and ordinary born.

Marc Galanter (1963.pp 544-559) in his article Law and Caste in Modern India focuses on casteand laws pertaining to it amid the British runs the show in India. He describes the way in whichthe legal rules and regulations affect the caste as an institution. The legal see of caste is explained beneath three headings namely personal law, caste autonomy and precedence and disabilities.

Dr.Santosh Singh Anant (1972) in his work The Changing Concept of Caste in India enumeratesthe psychological aspects of caste, associate- caste relations and of untouchability.

Theories on Indian Caste System in India:

Many western and non-Indian scholars have described the origin of castes in their own ways. Whereas Herbert Risley has attributed the racial differences to have been the cause, Nesfield andIbbeston explained its origin through occupational factors. Abbe Dubois pushed on the role of the Brahmins within the creation of caste framework. J.H. Hutton alluded to the conviction in 'Mana'as the origin of caste. In addition, various theories of the origin of caste framework have been formulated.

Some important theories are given below:

A. Traditional Theory

This theory owes its origin to the ancient literature. It accepts that caste has a divine origin. According to the 'Purushasukta' Hymn of Rig Veda, the Brahman is supposed to have been born from the mouth of the Supreme Being, the Kshatriya from the arms, the Vaishya from thethighs and the Sudra from the feet of the creator. The supporters of the traditional theory of caste cite instances from the Manusmriti, Puranas, Ramayana and Mahabharata in support of their argument of four-fold division of society. As regards the origin of a number of castes, it is accepted that those have been formed as a result ofthe hypergamous or hypogamous marriages between the four original 'Varnas'.

B. Theory of Cultural Integration:

This theory has been propounded by Sarat Chandra Roy. Roy is of the opinion that caste is an outcome of the interaction between the Indo-Aryans. Varna framework on the one hand and thetribal framework of the Dravidian on the other. Hence S.C. Roy holds that caste framework evolved as a result of integration and assimilation of distinctive cultures justlike the Aryan's. 'Karma' based Varna framework and the tribal framework of the Dravidianoccupational division of society etc.

C. Occupational Theory

Nesfield regarded Caste framework as the natural product of the occupational division of Hindu Society. In his own words "Function and function alone is responsible for the origin of caste system". He holds the see that within the starting when there was no inflexibility, each individual was free to have occupation of his choice. But gradually with the unbending nature within the framework, occupational changes came to a halt. In support of his theory, Nesfield cited the example that the occupation of artisans working in metals is ranked higher than basket makers or some other primitive occupations which do not involve the utilize of metals.

D. Political Theory

Some scholar's are of the opinion that not race but political convenience and manipulation bythose wanting to retain authority brought about within the origin of caste framework. The

Brahmins were solely responsible for creating and maintaining this framework so as to retain authority. Within the words of Dr. Ghurye, "Caste is the Brahminic child of Indo-Aryans culturecradled within the land of Ganges and hence transferred to other parts of India by Brahminic prospectors."Abbe Dubois thought that the caste framework is an ingenious device made by the Brahmins for Brahmins.

E. Racial Theory of Caste

Herbert Risley is the most ardent exponent of racial theory of the origin of caste framework. Other supporters of this theory are the scholars like Ghurye, Mazumdar, Westermarck and others. According to this theory, caste framework came into existence due to clash of culturesand the contact of races. The Aryans came to India as conquerers, because of their way better complexion, physical appearance and built up of the body, in comparison with the non-Aryans, the Aryans placed themselves as a superior race over the non-Aryans.

F. Developmental Theory

Denzil Ibbeston has presented this evolutionary theory of origin of caste framework. The theoryimplies that the caste framework did not come into existence all of a sudden. It is the consequence of a long process of social evolution. The caste framework raises slowly and gradually. The factors which contributed to it, included want for purity of blood, devotion to a particular profession, theory of Karma, conquests of one army by the other, geographical location and isolation.

V. DIALECTICS AND CASTE

Caste has raise as one of contemporary India's most explosive issues, with the advent of majoritarian nationalism along with neoliberal globalization. Whereas Indian

English composing with its focus on the middle-class, upper-caste citizen-subject has gained attention within the global literary market, Dalit literature, especially within the vernacular languages has remained within the shadows. The representation of "personhood" in Dalit "life- writing" offers an effective representation to dominant postcolonial cultural production. Caste has been among the most explosive issue within the contemporary india .With the Mandal reforms within the late 1980's and the representation of lower castes and tribes , schedule castesand other backward classes within the parliamentary framework assumed key political significance. The consolidation of neo liberal globalization and Hindu majoritarian nationalism,Hindutva at the same time creates social inequality and starts dominating lower caste and other backward classes.

VI. DALIT LITERATURE

The term 'dalit' literally means "oppressed" and is utilized to allude to the "untouchable" casteless sects of India. There are many diverse names proposed for characterizing this group of people like 'Ashprosh' (Untouchable), 'Harijans' (Children of God) 'Dalits, (Broken People) etc.

Dalit literature is a modern phenomenon within the modern era of literature where the tormentingexperiences of Dalit, Untouchable scholars are exposed to present the contemporary social, mental condition before Dalit and non- dalit readers. Mulk Raj Anand was the primary to insulate Dalit literature through his novels like 'Untouchable', 'Coolie' in English and there are simultaneously translated in English and distinctive languages. The fashion of Dalit literature covers a wide range of literary classes. This Dalit literature is made popular in Marathi by Maharashtra Dalit poets, journalists. It solely aims at generating awareness of dalits about their social situation within the society, to all conscious readers. There's a plenty of Dalit poetry expressing the violent lashing experiences of poet's life effectively. Narayan survey was one of the prominent poets within the early Dalit literature. His famous poem was 'vidhyapith'. The other poets like keshav Meshram- "Utkhanan" (Excavation), Daya pawar- 'Kondwada' (suffocating Enclosure), Namedeo Dhasal - 'Golpitha' (The Ruddy Light zone), Triyambak sapkal - 'Surung' (dynamite) and so on. The modern generation of Dalit poetry developed withinthe contemporary period as a revolt or protest against the oppressive traditional shackles.

VII. HINDU LITERATURE

There are five primary sacred texts of Hinduism. They are:

1) The Verdic Verses, written in Sanskrit between 1500 to 900 B.C.;
2) The Upanishads, written 800 and 600 B.C.;
3) The Laws of Manu, written around 250 B.C.; and
4) Ramayana
5) The Mahabharata, written sometime between 200 B.C. and A.D. 200

Hindu cosmology was explained within the Vedas. The Upanishads provided a theoretical basisfor this cosmology. The Brahmanas, a supplement to the Vedas, offers detailed instructions for rituals and explanations of the obligations of priests. It gave form to abstract principals offered up within the earlier writings. Sutras are additional supplements that explain laws and ceremonies. Although the Ramayana and Mahabharata were composed millennia ago they remain exceptionally much alive today. When a serial drama version of the Ramayana was shown on television within the late 1980s and early 1990s the whole country was calm on Sunday morning as people tuned within. The sale of television sets soared. Those that could not afford unused sets gathered around windows to watch episodes. In some places the buses stopped running so the drivers could tune within. The shows was also exceptionally popular in Pakistan. One of the most devastating bombing attacks in Karachi took place outside a television shop where people had gathered to watch the series. In Hindu literature, there are so many valuable documents that are not in favor of caste discrimination. For example, The Krishanji and Sudhama's friendship within the literature.

VIII. REPRESENTATION OF CASTE ISSUE IN MAINSTREAM LITERATURE AND REGIONAL LITERATURE

Representation of Caste issue in standard Writing and Territorial Literature: G.N Devy is the primary person to classify Indian literature into two traditions. In his book After Amnesia: Tradition and Change in Indian Literary History proposes how Indian Literature can be categorized beneath two distinctive schools. They are Mainstream Literature and Marginal Literature or Regional Literature. In earlier days Britishers found English as the bridge to 'enlighten the natives' so, English in education acted as means of social climbing. Over the years, Indian scholars utilized the English language for the purpose of creative expression. Rightfrom Raja Ram Mohan Ray, Mulkraj Anand, R.K. Narayan, Torru Dutt, Rabindranath Tagore, Sri Aurbindo, Sarojini Naidu, Nissim Ezekiel, A.K. Ramanuja, Anita Desai, Kushwant Singh, Shobha de, Kamala Das, Shashi Despande etc., are the journalists with distinct quality of Indianess about them. As a regional author, Omprakash Valmiki's autobiographical account proves to be the stuff of regional composing. Valmiki's composing gives voice for his community, battling against the gross and injustice that has been their heritage for centuries. Theanalysis of the two compositions comes to the conclusion that the regional composing is direct and genuine in telling the fact of real life. It represents the issue of caste more elaborately than the mainstream composing. Valmiki wants to discover a solution through his composing which is based on his real life. His composing proves to be a way better medium to create awareness within the society. By the conclusion of 19th century, there was a major move within the Indian compositions. Earlier the composing dealt with the topics of freedom battle, personality, partition, exploitation, social issues and nationality. Now, they tookstep forward to look into post – colonial, woman's rights, sexual orientation and most intricate and complex of all problems is the caste framework in India. The discoveries highlight the difference in approach in presenting a national issue "caste" in David's and valmiki's novel. My intrigued in caste ponder drove me to work on the issues of caste as a subject in mainstreamand marginal composing.

IX. CASTE IN TODAY

Although, The God of Small Things takes place in 1969, the caste framework is still present in India, especially in rural areas. Today there are about 250 million untouchables. Caste discrimination has been against the law since 1950, but prejudice continues. The Joined together Nations estimates that there are 115 million child laborers and 300 million starving people in India, most of which are untouchables. Government programs and quotas
have attempted to raise the living standards of untouchables by saving places within the legislature, government jobs, and and schools. These government actions often result in an increase of violence by caste individuals. Urbanization, economic development, and industrialization advantage untouchables by breaking down caste barriers. In a recent meet with Emily Guntheinz, Arundhati Roy was asked to comment on the caste framework. Her reply follows: "It's the characterizing consideration in all Indian politics, in all Indian marriages....
India exists in several centuries simultaneously. So there are those of us like me, or people that Iknow for instance, to whom it means nothing... It's a exceptionally strange situation where there's sort of a gap between... sometimes it's urban and rural, but its really a time warp".
Indian Influence on Western Literature:

X. HOW INDIAN PHILOSOPHY IS REPRESENTED IN WESTERN LITERATURE?

Some of our cultural concepts to make meaning of theirs, when actually those concepts maynot indeed exist within the original context. For example, Indian philosophy has no word for
"miracle" in Sanskrit or any of the Indian languages. Miracles cannot happen because nothing inthis world of matter and karma operates outside the orbit of matter and karma. Hindu gods have notoriously clay feet and are subject to the laws of cause and effect as are we poor mortals. The gods we worship are the gods we create; we cannot worship the God who creates us. Hindus have no word for "heaven" within the sense of eternal reward. Our heaven is a temporary abode,after the enjoyment of which one is born again and given another chance to do way better than gaining heaven.
Finally, in none of the Indian languages is there a word for "tragedy."
Pain, hopelessness, enduring, loss, harmed, despair, downfall, indeed anguish, but not tragedy. Heaven is a disproportionate "reward" for good deeds and hell a disproportionate punishment forbad deeds—or so the Indian sensibility feels. To the Western intellect, tragedy is acceptable
as extraordinary punishment of the hubris-ridden hero. Excessive punishment or reward fair doesn't work in a culture fine-tuned to the workings of karma. The German
poet/philosopher Johann Wolfgang von Goethe (1749–1832) clarified this idea by saying, "Nature is always correct; man makes right and wrong." An Indian would have enjoyed to add: and good and fiendish; and venial sin and mortal sin; and permanent heaven and permanent hell;and forgiveness and absolution.

XI. DUMONT ON CASTE

Louis Dumont was a French scholar and the author of the famous book on caste, Homo Hierarchic us, originally published in French in 1966 and translated into English in 1970. The book constructed a textually informed image of caste, portraying two opposing conceptual categories of purity and pollution as the organizing principle of caste structure and hierarchy (Dumont, 1980). For Dumont, however, social supremacy within the caste framework is closelyassociated with status, and status is exceedingly related with ritual purity, although he never claimed these are the only important aspects. The notions of social status and purity are in fact obvious within the rules of "bread and daughter": many castes deny to eat with certain other communities because they consider the others as ritually impure. So far, indeed many of Dumont's critics would likely agree with him that in this regard the rules of purity and religious rituals are important in creating social bonds and divisions. For Dumont, the dominant principle of Hindu caste framework was hierarchy – hierarchy, of course, of a religious, rather than of a political, sort. Other key principles were purity and impurity, also being religious, and interdependence by which parts is interrelated, and related to the whole. Hence, Dumont said that"the Indian caste framework is not individualistic; it emphasizes its totality, not its individual members" (Dumont 1980; Kolenda 1981). This religiously based conception of hierarchy is distinctive from its meaning in other parts of the world.
For Dumont's purpose, the most important feature of the Varna compositions was the superior status of the Brahman over the Kshatriya on the basis of the Brahaman's monopoly of the offering of sacrifices. Brahman and Kshatriya are interdependent and superior to the other two Varna's. It is a matter of an absolute distinction between priesthood and royalty. The Brahman performs sacrifices and never rules; the Kshatriya rules, but never performs sacrifices.

But the Kshatriya is dependent upon, and inferior to the Brahman. Dumont indicated that the disjunction, within the dominant Indian tradition, between priest and ruler is distinctive from those societies in which the lord is also a tall priest (ancient Egypt, for example), as well as frommodern Western societies where the political is both completely secularized and absolutely autonomous from religion. Dumont exceptionally well explains the framework of caste in India in his own sees and what he observed.

XII. LITERARY CRITICISM AS A CRITIQUE OF CASTE

The literary criticism of Ayothee Thass (1845–1914) does so by locating the origins of untouchability within the vanquishing of Buddhism by Brahminical forces. To argue that Thass offered literary criticism as a means of destabilizing widely-accepted justifications of caste and as a basis of political action. Thass primarily draws upon Tamil literature to document the life ofthe Buddha, his teachings and the practice of Buddhism within the region. Thass's version of

Buddhism is therefore world-embracing whereas also rooted in Tamil country, an instance of a "local cosmopolitanism" Since the suruti or the spoken knowledge that is passed on by one speaking and another tuning in can be distorted, Buddha gave the northern language to Panini and the southern language to Agastya to set the teachings into composed alphabets, Thass argues, subsequently making Buddhism the fountainhead of composed language. Therefore, in his see, Tamil and Sanskrit are sister languages. This claim is not borne out by philology, thoughthe two languages have been shown to produce "cross-cultural fertilization" within the medievalperiod. Thass advises unused societies that it would be way better to nominate a head who was Christian, Muslim, or a "casteless poor man without love for the Buddha Dharma", rather than the fakes that The Journal of Commonwealth Literature wander around with the arrogance that "Itoo am a Hindu". Though established to support and connect these societies, like other journals of this Time, the Tamil an also focused on literature and culture, carrying contributions from others sympathetic to its sees, with a significant portion of the composing produced by Thass.

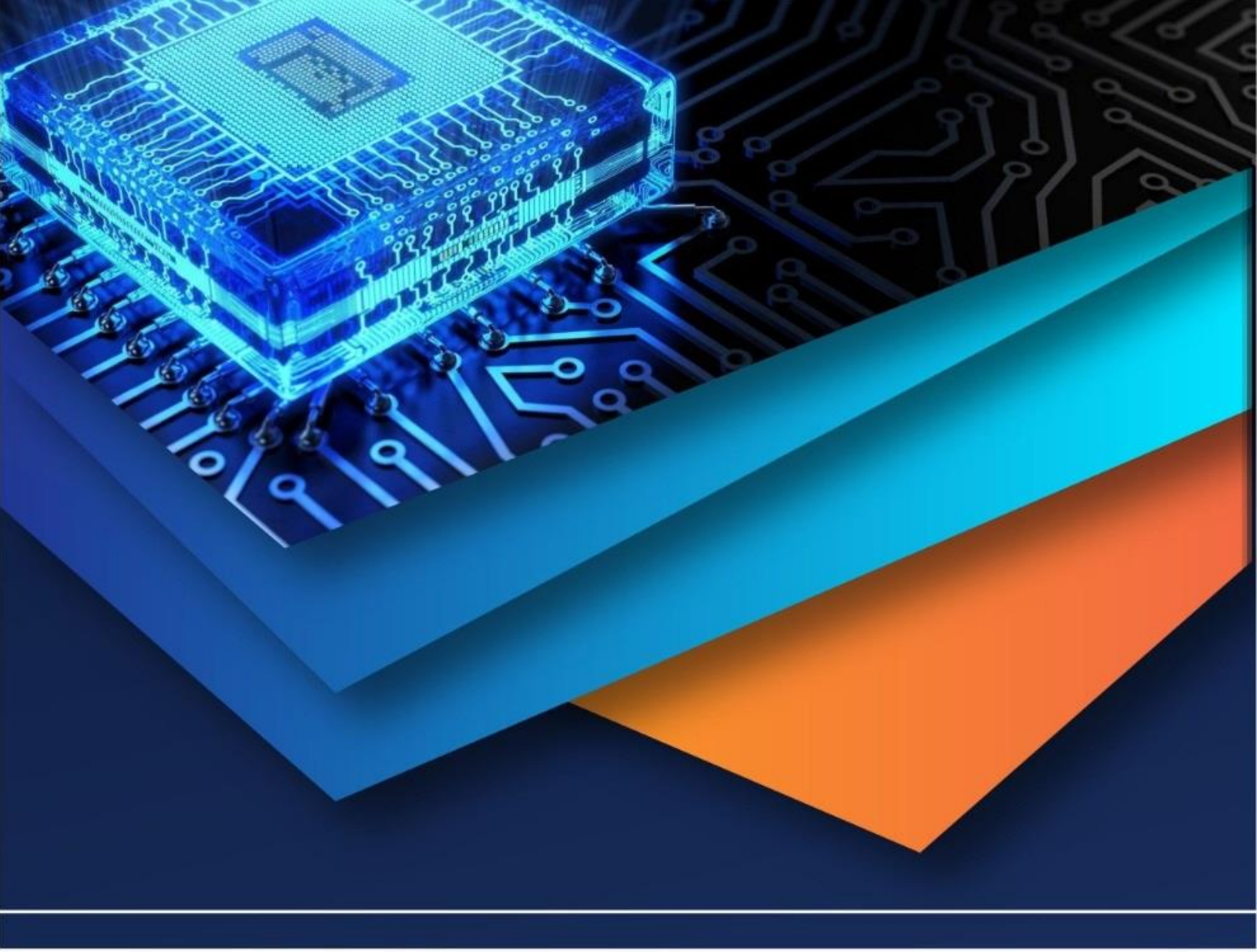
XIII. CONCLUSION

Regardless of the changes within the caste frameworks laws, India's economic and political exchanges still stay the same. Although the caste provides order to the people, there are still social inequalities that have to do with the lowest class. In 1955 a constitution in India was made up to legally abolish "Untouchability". This act was started by a man who developed up as an untouchable himself. What class Indian people have or what. It takes a lot to be a lead this man isnow known as Supreme Court, K Ramaswamy. He got the courage to speak up foe the ones who couldn't. Genuine leaders endeavor to make a difference, and are not in it for the fame and fortune. Ramaswamy is a man who was in it for justice. He spoke for those who didn't have a sayin much, due to the class they were born in. Not only was he a gray leader, but he cleared

out a genuine legacy for his hard work for the rights he earned for these unknown untouchables.

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