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RESEARCH ARTICLE

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## THE CASTE SYSTEM IN INDIA DURING BRITISH RAJ: (1872- 1941)

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### ABSTRACT

For the first time in the history of India caste system came into the limelight due to British rule. Before the British Raj, caste was just an instrument that did not rule the lives of Indians. This study gauges the modification of the caste system brought during the British Raj and explains the process for the caste system receiving exponential importance. It also discusses the course of making the caste system the center of gravity in all the social spheres of Indian society. British manipulation of the caste system has deeply changed the flavor of Indian society, which certainly can not be reversed by any means.

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## INTRODUCTION

Caste as a pillar of society has always been strong, having irregular patterns and variances on one hand while involvement in social economics and politics on the other hand. Caste can influence the masses hence it is accepted on a large scale. The philosophy is much more complex than being just a ritual ranking rather it has been injected into every sphere of society. It is often thought that the concept of the caste system needs revision. Caste has become beyond the theme of values. The conduct of society needs to be monitored closely keeping in view the caste system. The caste system is now used for exegesis rather than manifestation. The problems of Indian society, economy, and polity can be explained using distinct use of caste. Caste is not the only hierarchical system present in society along with that new status groups, changing forms of mobility have also emerged. Individual and family as an institution have become an industry for the generation of equality/inequality. Caste now shapes the thinking of an individual and decides its behavior towards society. Immediate changes have altered the face of caste. The policy of reservation quotas has made the caste system forever green not only this, but the reaction that emerged due to this policy also served the same purpose. In urban areas caste may be difficult to find because of distance from culture and values but in rural areas and small towns, it still holds valid and practically implemented (Sharma, 2012). History has always witnessed the manipulation of caste in politics for gaining power. The lower castes have always not been given the proper opportunity to represent themselves in legislative arenas. The higher class has been dominant over national and domestic politics for a long time. The number of politicians coming from a lower-class bearing

high public officer is very low, but some include Mayavati and Ram Vilas Paswan who have only focused on corruption and malpractices for personal gains (Aryal, 2021).

## LITERATURE REVIEW

The presence of the caste system in the sub-continent has not been much dominant and effective before British Raj, although it was certainly used in various manners to yield benefits in administration and for controlling the Indian society. According to historians, maximum exploitation of the caste system was done during the British Raj. To measure the extent of exploitation examples can be quoted like people belonging to lower castes were so disgusting that individuals belonging to higher castes would take it as humiliation provided physical contact happened. After settling in, colonial masters for the first time spent resources to categorize castes into a ranked system for their imperial empowerment in a formal manner. It is thought that the philosophy of the caste system might be of some putative Brahman, but British rule does not account for any sort of betterment regarding the caste system. The filth and rigidity were drilled deep down into the society and ultimately increasing the scope of the caste system exponentially. Due to stratification, formalizing, and dragging politics in the caste system it only created infinite and never-ending conflicts in Indian society (Risley & Crooke, 1999). According to Bayly (2000), British Raj highlighted everything related to caste and its norms, reproduced, and displayed the languages of the caste, and made the caste look like the only ladder to gain power and influence. Guha (2003) Also declared the caste system's new time's

political philosophy a pure generation of British Raj. British rule nurtured the norms and culture of local people on purpose. Before the British invasion caste system did prevail but it was flexible and mobile, but after the invasion, the British made it firmer and more immobile. British made people channel their behavior according to caste across all boundaries, faiths, religions, and economic statuses. To understand the concept of caste, generally more theories are related to its origin. Caste cannot be explained wholly in terms of purity and impurity which was recently presented by Dumont (1980), because caste was given a whole new definition during the colonial rule in India. Rao (1989) wrote that entrance of Brahmans into British courts turned out to be exceptionally fortunate for them because of their helping hand and cooperation with the British being richly literate about religious knowledge. Consequently, they earned influential posts, profit, and most importantly the trust of the British. All this ultimately led to the clouding of British India with Brahmanical thinking. Waligora (2004) has the same argument that, Brahmans truly had ascendancy over the Englishmen unnecessarily resulting in a self-fulfilling estimation of stratification and recognition of the caste system.

**Theoretical Framework:** In the past few decades of Indian social history, the disputes, and conflicts due to the caste system have exponentially increased. There are three major theaters for such disputes which include conflicts between higher Hindu caste and scheduled castes, Hindu-Muslim conflicts, and lastly Hindu and Sikh conflicts. All these conflicts are covered under the umbrella of ethnic conflicts. The theory of ethnicity was introduced by Max Weber in 1958. Ethnicity is a supposed label between the actors of the caste system. It does not matter from where race, customs, and beliefs occur, there is one thing which they turn to believe in is ethnicity. The most important thing here to gauge is the effect of the term ethnicity in the social dynamics of society. Since Weber believed that the caste system reflects different closed groups, the important thing here to note is the interaction between status groups and how the domination for status and power continues. (Jackson, 1982) while interpreting weber's theory stated that

“Ethnically isolated groups live in a mode of mutual repulsion and deride. Social discrimination and dishonor of independent groups happen first. Following this, the concept of inferiority is developed in groups to make political and economic exploitation possible.”

It is evident to say that the process of sub-ordination not only performs political and economic exploitation of groups, but it goes along with oppression as well. To be more precise both factors mutually become a catalyst to each other causing damage to masses. The confrontation between higher castes and the scheduled castes has been defined as violence coupled with the struggle to dominate the power positions in society. Indian society has seen some changes in recent times which has enabled social movements of groups in society due to variations occurring in original social rankings. It has contributed to the worsening relationship between ethnic divisions

## RESEARCH METHODOLOGY

The methodology employed for this research is qualitative in nature. Descriptive techniques is used for this research. Descriptive aspect explains the usage of caste system in different spheres of society like political, social, and economic to be precise. Secondary data has been used and collected from existing form of literature which includes books, journals, and articles, etc.

**John Stuart Mill:** People in India strongly believe in superstitions and other awful myths which might sound disturbing and dumb to enlightened and modern nations. According to Bearce, Mill expressed his opinion about Indian society saying that evil superstitions and tyranny are the reasons for backwardness and rotting of the society. The colonial rule to suppress the local culture and traditions was a positive sign for the society he added. There is no justification for the

presence of such evils and senseless practices in any society (Bearce, 1961). The reason for Mill's condemning the Indian society was because of his sole study of the Law code of Mannu, which portrayed and declared the irony to be done on the lower caste as well as giving them better of right to degrade and use them in any inhumane manner as they could. For him, the Law code of Mannu orbited around incomprehension and ruthlessness. According to Mill, the absolute reason for halting the advancement, enlighten and nurturing of Indian society was the caste system. Since Indian society of comprised of many other religions. Mill rated Indian Muslim society to be better off in comparison with Hindu society. Since Hindus were entangled in the caste system. He praised the removal of the caste system from Muslim society and declared it a barrier standing to halt anything against the welfare of humans and their nature and there is no other institution doing better than this. In the Hindu religion, the center of gravity was Brahmans and was given undue powers. Concentration at that time was mere non-beneficial and pathetic ceremonies instead of character building and knowledge. In a civilized society, the institution of the caste system cannot fit into such a society, it did so offset the society to inactivity, acquisitiveness, absence of cleanliness, corruption, and lack of knowledge. Analysis of Mills of Indian society provided the basis for sane British people for being vocal against Sati and child marriages. And they had negligible effects on the policymakers regarding the caste system later (Mill, 1817).

**Importance of Caste System in State Affairs:** State operations were run keeping the caste system as the center of gravity. This enhanced the presence and value of the caste system in the life of a common individual because it was backed by institutions and authenticated by authorities. The caste system did not see the limelight this much before being recognized by the British in legitimate form. Estimation of British in local traditional laws gradually began to prove wrong and then its accuracy was challenged. By 1853, governing channels were being criticized that dependency of British on Law code of Mannu merely orbited about the creation of caste system in India (Campbell, 1853). History and heterogeneity have played an important role in the creation of the caste system. There had been no hard and fast rule and uniformity found about caste in society. In rural areas of Punjab, caste characters had been absent among people. Caste and its values had been in practice in different places of India. Caste was not rigid and static rather displayed fluidity and dynamism. Factors affecting the concept of Jati and Varna were political and materialistic in nature in different regions. In the 19<sup>th</sup> century, the region of Punjab was comprised of agriculturists, and most of the population was directly or indirectly linked to agriculture. The factor determining the social status were land control and influence in general. Society and differences among people were not rigid at all (Ibbetson, 1916).

**Census Under British Raj:** There has always been a relationship between the caste system and the Indian state. The caste system has always been a tool used by the ruler especially during the time of the British Raj. During the census of 1881 people were categorized under the title of “agricultural, artisans, menials, professionals, and vagrants”. These groups were ranked according to priority and weightage is given by the local population. In the same census, more than four hundred tribes and races were projected. Census reported traits and characteristics of people and 119 volumes of imperial gazetteers narrate the same story. The context of the castes was given in terms of civilized/uncivilized. The characteristics of the Indian population were described as violent, morally ungroomed, dumb, and lack of rationality. Census of 1901 emerged conflicts because it categorized caste in terms of specific varna context. In the whole of India, the determination of caste rank was done upon ritually keeping political aspects at the backend. Apart from this some other categories found in the documents of the 1901 census were casteless tribes, landed, trading, military, and priestly castes (Risely, 1969). It has been under debate that Britishers have been the pioneers of what the caste system looks like today and it was used as a state instrument to secure British control over the society using the philosophy of divide and rule. Britishers were the ones in hierarchically molding the caste system by making characteristics other than cast into an inflexible and

ritual phenomenon. It was done during the census of 1901 by Risley, he developed a measure a scale for assigning lower and higher ranks to castes based on ritual differences between castes and sub-castes. The process of making caste more politicized was done during the census of 1931 by Hutton, he falsely projected the advantages of the caste system for a common man, family system, and on large scale overall for Indian society (Kroeber, 1947). Customs, habits, mutual differences, and physical features of the body to identify different races residing in India turned out to be more schismatic and disputed. It all happened after the census of 1891. The census concluded that caste was comprised of racial and occupational elements. In disagreement with the above-stated argument, Risley developed a new theory about caste on merits of race reflecting those lower castes were developed by marrying Aryan with women not belonging strictly to any race at that time. His theory concluded that Varna's stratification of caste was just a distorted idea of social development. He gauged that Indian society was comprised of three major castes which included Aryan, Dravidian, and Mongoloid. Britishers based on occupational traits palpable the concept of division of people based on caste and institution of the caste.

Secondly, after 1909 separate electorate was granted to lower classes in Morley Minto reforms to protect the self-respect of people belonging to lower castes. After 1917, this ignited different formations of people of lower castes in different areas of India to claim their rights. After the 1880's Britishers did show some focus on untouchables and other lower classes, and it projected in their administrative policies as well. Priority was given to education primarily so the lower class could transform themselves from ignorant human beings to civilized ones. All the problems needed a plan of action at that time. After 1883, castes who needed to be taken care of socially started to increase. Since untouchables were also merged with the backward class, in 1917, Madras saw a movement to exclude untouchables from being given special attention (Radhakrishnan, 1990).

Thirdly, lots of amendments were made during the British era to decrease the burden of untouchability which backward classes had to suffer from. For example, in 1938, the state of Madras, approved the removal of disabilities act.

Census	Caste & Categories	Observations
1872	Caste & Class	<ul style="list-style-type: none"> <li>Hindu Castes were recorded.</li> <li>Ethnic groups of Muslims were declared castes for example Pathan, Mughals, Sheikh, etc.</li> </ul>
1881	Caste if Hindu & Sect if belonging from other religion	<ul style="list-style-type: none"> <li>Hindu castes and subcastes were recorded with accuracy. For Muslims subject was a sect, which was Shia, Sunni, Wahabi, etc.</li> <li>The division of Christians was done as Catholic, Baptists, etc.</li> </ul>
1891	Caste or Race	<ul style="list-style-type: none"> <li>The subject was castes and sub-castes of Hindus.</li> <li>Races that included Burman, Korean, etc. were asked.</li> </ul>
1901	Caste of Hindus and Jains Tribes/Races of others	<ul style="list-style-type: none"> <li>The subject was a caste of Hindus and Jains.</li> <li>In the case of Christians, castes and races were recorded as told by them.</li> </ul>
1921	Caste, Tribe/Race	<ul style="list-style-type: none"> <li>Caste or Tribe of Hindus, Muslims, and Jains were in question.</li> <li>Christians, Buddhists, and Parsi, their races were also questioned.</li> </ul>
1931	Caste, Tribe, or Race	<ul style="list-style-type: none"> <li>Every individual's caste/sub-caste was recorded.</li> <li>Individuals other than locals were recorded as Anglo-Indian, Canadian, etc.</li> </ul>
1941	Caste, Tribe, or Race	<ul style="list-style-type: none"> <li>Each person was asked about caste, subcaste, and tribe.</li> <li>Scheduled/ Backward classes were also recorded</li> <li>Other than Indians, nationality was recorded</li> </ul>

Note. "Risley, H. H., & Gait, E. A. (1903). Census of India, 1901. Vol. IA: India".

This scientific classification enabled the Raj officials as the mastermind in placing which caste at rank in their master hierarchy of social ranking. The muddled mayhem of the caste system in Indian society made Britishers the pioneer of making an unreal ranking of caste correlating with their agenda. The inclusion of a new chapter in the census of 1901 about the history of Hindu rulers made Britishers concerned explaining the colonial rule following the tithi footstep (Riser-Kositsky, 2009). Nude display of caste system by Britishers and results of census highlighted the lower castes/untouchable. Before 1936, lower classes were called depressed classes, and after that their status changed to scheduled castes. In 1853, Campbell described people as unaccepted by society rather untouchables and did not bother much about their classification. In 1910, officials decided to discrete people of such caste from Hindus in the upcoming census, which was rejected by Indian nationalists as a motive of breaking the Indian society. This policy was reviewed to be later as a move to separate such outcastes from declared Hindus to favor the Muslim League in allotting seats according to the revised legislative council scheme (Campbell. 1853).

**Major Amendments of Caste System During British Raj:** British amended the caste system in three different manners. First, they gave importance to Brahmins and took their assistance in understanding the local culture, and such significance and upper hand over other local inhabitants in many areas especially south of India had not been enjoyed by Brahmins before. The growing influence of Brahmins over the local population fueled up conflicts and an anti-brahman mindset since others were being ignored by the authorities. This all started in the 19<sup>th</sup> century in regions of Maharashtra and other south Indian cities. But the anti-Brahmins movement was nullified in Maharashtra but still hyped up in Tamil Nadu (Dirks, 2001).

It was followed by the Mysore state in 1943 and other various states to liberate the lower classes from ignorance and to give them equal privileges enjoyed by all the other classes (Jaffreot, 2003). Waligora (2004), discussing such policies puts his statement saying that the idea of classifying the society was based upon dividing people which will make it easier for the British to rule since different groups will keep on quarreling with each other based on caste. The reason shown for this was the Britisher's attempt to enlighten and bring civilization to areas of the world where superstition was deeply embedded into society. This theory needed the support of the presence of such evils to be present in Indian society. Britishers just want to hold onto the sub-continent and to extend their imperialism with bare minimum efforts and cost. The key feature of the British Raj was managing a society of more than 300 million at that time shrouded with ignorance effectively and efficiently. The intentions of colonial masters were never to eradicate ignorance and darkness from Indian society and push it towards civilization, but they rather thought of looting the sub-continent to as much extent they could. They generated high figures of revenues. The caste system was used to make local people fragile ultimately never being able to confront the imperialists Bandyopadhyay (1990).

Along with intellects declaring caste to be an evil in society, there were many considering it to be an important fabric of the society. In 1881, Gandhi's view of the caste was later acknowledged by Cust which said, caste must be condemned provided it creates a difference of rank among people in society in face of God and if it asserts the dominance of higher classes over the weak ones. Subconsciously local people did not consider them better off or worse off on basis of the caste system rather simple being different. Estimation of Cust regarding the caste system and intent of imperialism was from reality.

Cust's opinion purely exaggerated imperialism concerning the caste system, while on the other hand it deeply affected the lives of more than 300 million people Cust (1999). Contradicting Cust's opinion, Campbell wrote that British rule rather brought rigidity into a hierarchy of the caste system reason being occupational division for a long period. According to Campbell many of the castes didn't show their caste publicly since there was no fixed ranking of caste and it just about opinion. He projected no dominance of higher castes over lower castes in terms of materialistic approach. The matter of caste even if it existed was merely political. He also experienced seeing people belonging to different castes not marrying each other as well as not eating together. The administrative approach of the British led to the removal of the difference between caste and politics, meaning it could intersect (Campbell, 1852).

**Backward Classes During British Raj:** In 1920, Dalits of India were declared depressed class, exterior castes, or scheduled castes to provide them with some relief in their political struggle. In 1906, Muslims won the claim for their separate electorate with the reason that their repugnance matched with the bulk of Hindus, which offset them from getting advantages. With the dispersal of power by the British, as a result, many other communities came forward with such claims and it increased exponentially. According to Montford reforms, the depressed class was allocated seats in the legislature on humanitarian grounds. When more reforms were considered in the pipeline, it projected the feeling of giving a bit of a comfort zone to the lower classes. For all such purposes, arrangements were made to estimate the population of the depressed class and then to allocate the resources efficiently and fairly in Indian society (Dushkin, 1967).

History explains that the British made significant steps to measure the population of backward classes. There are two important years which are 1916 and 1920, when the central government directed the local government to inquire about the status and conditions of the depressed class, in addition to that also gave a plan of action to alleviate the depressed class from backwardness. The evidence can be confirmed from documents of the home department government of India, which are 130-131 July 1916 and 329-341 August 1920 depicting the truth behind British rule. To measure the population of the depressed class, the following tests were conducted during the census of 1931.

1. If the type of caste or class can be made useful to serve by pure/clean Brahmins?
2. If barbers, water carriers, tailors, etc. who serve Hindus can also provide services to the caste in question?
3. Is caste in consideration that makes higher castes feel polluted when physically contacted?
4. Is caste in question is restricted from using public facilities, unlike other higher castes?
5. If a Hindu can take water from his hand?
6. If caste is not allowed to enter Hindu worship places?
7. If a member of caste in question provided highly qualified is treated equally by a member of high class having same education qualification in casual social interaction?
8. If the class has willing kept itself backward/depressed?
9. It is backward due to adaptation of some occupation and whether but for that occupation it would be given any social restriction?

It is important to understand the concept of highlighting the depressed class to read the British politics of identity. British deliberately declared Dalits and exterior class and gave them reservations just to project the idea of, strengthening the independence movement, which ultimately would validate their hold on the sub-continent. For this purpose, the British officials gathered all backward classes who faced barbaric attitudes of a higher class in society (Muthaiah, 2004).

**Some Major Policies for Depressed Castes:** After the above-mentioned event, drastic steps were taken to improve the conditions of depressed castes. It brought policies like reservation across all grounds. Following the pattern, untouchables were also given the

status of the separate electorate in the 1932 communal decision, which allocated the right of a separate electorate to a depressed class for almost 20 years. This decision brought a serious political crunch and a hyped independence movement in India. Gandhi already in prison at that compelled him to fast until this decision was reversed. He forethought that it will create a permanent dent in society leading to division. He also viewed it as making untouchables a taboo in society and shall stand as a barrier in mixing untouchables in the Hindu community. Ambedkar was forced by the fear of Gandhi's death to give up the right of a separate electorate and agreed upon few seats to be allotted to untouchables in the legislative body in Poona Pact 1932. Though both parties continued to have reservations. This event led to permanent quota reservation of lower classes for elevation and betterment (Rajagopalachari, 1946). Rajagopalachari condemned the allocation of special seats to untouchables by saying that the real beneficiary of it would be the elite of the lower class giving them an unorthodox advantage. Ghurye, explaining the aftermath of this policy as promotion of the caste system and increasing difference of lower-class against better skilled and educated high class (Ghurye, 2019). The hidden agenda of Britishers concentrating on making special arrangements on depressed class due to protest of the nationalist wing was yet to be exposed. It only solidified the class differences and arrangements granted a little breathing air to outcastes. Britishers changed the context of independence from ritual to secularism. The agreement of Gandhi and Ambedkar fired up contention between the colonialist and political parties. The idea of independence at that time sharpened the blades of the caste system, people of all sorts unwanted partition because of fear of Britishers transferring power to people of high caste only eventually making other castes forever slaves of the high class (Hypes, 1937). Another angle of caste-based problems was that how could such problems be resolved with the help of caste data. Groups of society would ask for the change of rank on one hand, while they would ask for advantages of ranks on the other and along with that, the reservation and quota system would also be challenged. There has been some sort of confusion for Britishers since first they portrayed the ideology of dividing and ruling, and they were bothered after the census of 1901 when people challenged their designated ranks which led to grants of favors to some caste (Chandra, 2010).

**Ambedkar and Gandhi View:** The real strive for the betterment of Dalits started due to the inspirational and true leadership skills of Ambedkar. Due to Ambedkar's efforts, they managed to get an identity in Indian society. He represented Dalits during round table conferences and successfully convinced the Britishers in providing a separate electorate for Dalits. However, Gandhi opposed this step of the British. Both Gandhi and Ambedkar were like opposite poles, Ambedkar believed that there was no welfare for Dalits without the change in social and political structures of India. While Gandhi thought of Dalit's problem as an internal matter of the society and there should be internal changes to deal with the problem, any foreign solution was not encouraged. The major differences of thinking of both these notable leaders are engraved in their will, commitment, and priorities. According to Dalit scholar, Gandhi did everything to maintain his dominance, unconditional obedience from congress and forced everyone to agree with his school of thought (Gudavorthy, 2008). Gandhi was never in the favor of discrimination faced by the lower castes but was rigid in his views to deal with the problem and that was solution must come from within the existing structure while on the other hand, Ambedkar was convinced that no solution from within the system was the cure to the problem, but he believed in thinking outside the box. Ambedkar desired for organized evolution of society without the intervention of any communistic elements. Gandhi had hoped from the higher class that a solution would come after the realization of the problem by them (Judge, 2012). In starting three decades of the 20<sup>th</sup> century, many notorious groups with the title of untouchables and including religious groups entered politics to increase their numbers. After 1901, the tension of decreasing weightage of the Hindu population and the idea of representation of untouchables dragged them into politics from social conscience since the debate about untouchables hyped up and political demands were put forward for them (Marc, 1984). In between the 1920s and 1930s,

many social and religious groups started asking for special favor just like depressed castes were receiving. In Madras, the local government designated an officer with the task of encouraging the depressed class to get an education as well as to take care the economic interest of them. Many organizations were established for the development of the depressed class which included *Christian Missionaries, Depressed Classes Union, Poor School Society, Social Services League, and Andhera Deena Sangam*. Soon after, many states realized the need for upliftment of the depressed class which included *Baroda, Cochin, and Travancore*. For the betterment of Hindus as well as other depressed classes, the British instigate the Liberal Democratic Ideology of Social Justices, both these groups decided to merge which would give increase their numbers bulkiness was required to showcase your importance in political matters. The step of giving title to the depressed class supported them to organize themselves under one identity to achieve their political objective.

M.K. Gandhi renamed untouchables as Harijans, but it was rejected by Dalits, rejection came from following the footsteps of Dr. Ambedkar by Dalits. Many reasons are quoted for the rejection of this identity, which is given below:

1. Harijans were no other but older untouchables.
2. Untouchables prefer to be called untouchables because any name would not really change the facts and secondly, a new name will be a sort of fraud for untouchables and it would also wrong sense of forgiveness to higher classes of Hindus, who have been inhumane to untouchables.

Gandhi reckoned untouchables to be renamed as Harijans because he thought of separate electoral for Harijans just like Dalits, as it was evident that it made sure separate politics for Dalits through communal Awards. In 1932, communal awards were announced, enabling them to elect their candidates from legislative bodies by British Prime minister Ramsay M.C. Donald. It gave the advantage to untouchables that they were given fixed seats in legislative assembly other than that representative would also be elected from the untouchable community through separate electoral (Muthaiah, 2004).

**British Economic Reforms:** British disturbed the occupational structure in India badly after its arrival. There has been a lot of debate going on about the judgment of Marx regarding villages of India to remain unshakeable and undisturbed. Marx stated that the increase of population in rural settings did not affect the division of labor. While rapid population growth resulted in the creation of new villages which would be a copy of original settlements. The British economic system followed liberalized and capitalistic principles. British introduced methods of production used in the west and other economic philosophies. Englishmen groomed Indians to understand English and help them in administrative matters. The reaction to the British methodologies opened the gate for a new school of thought regarding the economy. From the beginning of the 19<sup>th</sup> century till the partition of India, the renaissance and intellectuals remained confused about reforms brought by the British (Chandra, 1992). The economic sector of India was badly affected by the policies of the British, since the British followed the capitalistic model accompanied by many reverting policies, it only brought good to the British while had many long terms negative impacts upon the locals. India saw a hike in economic development with the initiation of trade activities and the establishment of industry. This led to the development of a couple of trends that both did not suit the lower class and had negative impacts in the long run. First being the craftsmanship saw a technological revolution and as a result, it turned into firm enterprises. And secondly, due to industrialization, job creation started but it was not linked up with the caste system. Apart from social discrimination both consequences negatively affected the lower class (Briggs, 1975).

The reforms brought by Britishers in the market system assisted in breaking the stereotype of linkage between caste and occupation. This helped in the mobility of people in the aspect of intra-cast. Although it did not degrade the caste system in society. Generally, the high class took benefit of this new policy and proved to be unfruitful for

the depressed class. It allowed people to move up rank by using the ladder of occupation to lower class in terms of groups and not individually (Risley & Crooke, 1999).

## CONCLUSION

The caste system in India before the British invasion was not defined by absolute inflexible social or economic status, Britishers tried to alter the society following the social system existing back at their parent land since in the UK society was stratified according to a class system. For their ease officials made the caste system formalized and included it into rules of business, thus making it firmer and more unshakeable. Despite the negative connotation of the caste system, intellects have also agreed upon the fact that it served some positive aspects in society as well. Taking into consideration such aspects include caste being used as an instrument to bring discipline in society nurturing mutual agreements rather than a rivalry between people. It also allowed making use of people efficiently economically because every different group of people had some specialty rendering high efficiency. The relevance of the caste system for society was altered by the British because their intentions were just to divide people on basis of caste, therefore, making rule easier. Inflexible division of people in India only yielded in the strengthening of caste identities (Tiwari, 2010). The outlook created by the British for the sub-continent was of two types. The first type of outlook that was on the wish of rulers and was created the second type of outlook remained hidden from the public and it consisted of dirt and filth. The second type of look can be more relevantly explains in the terms of lower classes when they would refuse to offer services to the higher classes. This was the method of getting justice. This concept was brilliantly explained by John (1999) stated that after a conflict between the high class and lower class, a high class would ultimately give a ruling in the favor of the lower class because of the absence of the lower class in making their lives easier. In the caste system, there has always been a sense of competition among different castes because there is a concept of contestation in the way, a caste system is ordered. These postulates of competition direct towards different characteristics related to each caste and sometimes contradict with Brahmanical hierarchy. Multiple ranking exists in the social setup of India, the status is not always concerned about being pure and impure, but it also concerns power and wealth as well. Such behavior is seen in the classes related to trade and business (Cort, 2004).

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