

Dr. B.R. Ambedkar's Vision of Caste

Mr. Manoranjan Bisoi¹, Miss. Rozy Khatun²

¹Assistant Professor, RDWU, BBSR

²PG 2nd Year, PG23-Phil-031, RDWU, BBSR

Abstract: *In the caste system, untouchability is one of the most controversial issues that has been going on in our Society since many years. Every individual has the right to live with dignity and equality. Dr. Ambedkar's vision was a free society, a casteless society in which a society should be free from the chains of casteism. I saw how excellently Dr. B.R. Ambedkar says that "one caste is not fit to rule another caste". As well as John Stuart Mill says that "one country is not fit to rule another country". Ambedkar's had to face untouchability in his entire journey of life, where Dalits and Shudras were discriminated against by the untouchability system. Therefore, he started a public movement against injustice, inequality, and untouchability, which makes a barrier between upper (Brahmins) and lower (Dalits) caste people. Hence in a conference Ambedkar burnt copies of Manusmriti for ideologically justifying caste discrimination and untouchability. The title of this paper is Dr. Ambedkar's Vision of Caste, which analyses how Ambedkar opposed the social evil that is untouchability and the caste discrimination. In this paper I will highlight and analyses the caste system, where I will explain his vision of caste in two parts. The first part is the origin of casteism and the purpose of his Annihilation of caste. The second part is how we can prevent this untouchability of the caste system in present life.*

Keywords: Caste system, Equality, Liberty, Fraternity, Freedom

Research Methodology: Theoretical, Analytical and Qualitative

INTRODUCTION

Ambedkar's Idea is to establish a society based on liberty, equality and fraternity. Babasaheb's believed that the goals of Liberty should be social formation where all people have equal rights to choose their own occupations. In equality, he says all people should be treated equally without considering their caste, religion, or gender. Through Fraternity, he believes to make mutual relations among all people of India. He was determined to fight against the caste system. He gave much more importance to social change over political independence. He was opposed to the orthodoxia social arrangement and fought for the political, Social and economic rights

of the untouchables. Dr Ambedkar publicly declared the caste system as totally unscientific because for him the caste has no scientific origin. Some justify the caste system on eugenics. Eugenics refers to practices that aim to create a genetic equality between humans. So, if caste is eugenic then sub caste must be eugenic. And if sub-caste is eugenic then why are there so many odds in the matter of inter-caste marriage and inter-caste dining? Regarding the forbidden of it, he says that caste is a negative thing. It does not give a positive method of selecting a life partner within a caste. He argued that there were no racial differences between Hindus and the untouchables. Ambedkar himself belong to the community of untouchables. He had to deal with the problem from both historical and social perspectives. Hence Ambedkar demanded for total abolition of untouchability. And it can be possible in social, economic, political and legal ways. As a reform humanist, he does not believe in unfounded faith and religious dogma. It does not mean that Ambedkar did not believe in religion even though he had a very strong belief in religion but he felt very bad when he had to suffer by becoming an untouchable just because he was born into a Mahar family. Even 45% of people at that time, were deprived of human rights including economic, political and social rights etc. He wanted to break down the boundary and difference between upper and lower caste. He tried to give equal rights in political, social and economic to all.

What is Casteism?

Indian society is made up of many diverse groups of people. They belong to numerous castes and various lynchings. The caste system is one of the union features of Indian society. Its root can be phrased back to thousands of years. The word caste derives from the Spanish and Portuguese word "casta"

meaning 'race'¹. If we go through Sanskrit then Varna means colour². The caste stratification of the Indian society had its origin in the Chatur varna system- Brahmins, Kshatriya, Vaishya and Sudra³. Present caste system is a major problem where people are suffering in their day-to-day life. It is a system that separates people based on their caste. It is a kind of division between the people. Caste refers to a person's social role in a society which is based on such as wealth, occupation or race caste system is a rigid social hierarchy system. By the references of Vedas and Upanishad. The caste system is based on a person's birth into a particular family or group.

Origin of caste system

The origin of the caste system is based on some theory.

1. Traditional theory: -

According to traditional theory, the caste system is divine origin. In Manusmriti, "Manu was the creator of a social order on the division of society into different castes. But such social order was not new even in the Vedas reference is made to the classification of the society into four categories. In Rigveda, the Purusha (The creator) was divided into four categories. Brahmin was made by his mouth, Kshatriya was made by his arms, Vaishya was made by his thighs and Sudra was made by his feet. In the Rigveda period, the distinction between four classes had just begun but Manu introduced a system of rigidity and made it a part of the laws of society. Secondly, he made the Brahmins the most privileged section and superior even to the kings. But sudra were the most deprived group of the social order. Sudra occupies the lowest position in the Manu's codified law. Sudra is to serve the other three castes (Varna) which are privileged. Sudra are deprived so for that they do not have any right to sacred learning"[4][5].

1

<https://www.frontiersin.org/journals/psychology/articles/10.3389/fpsyg.2023.1210577/full>

2

<https://www.learn Sanskrit.cc/translate?search=vArNa&dir=au>

³ D.K. Mohanty; indian political tradition from Manu to Ambedkar; Anmol publication Pvt.Ltd.New Delhi(p.4)

⁴ Ibid. (p. 5-6)

But it only says that there are four classes of people rather assert that four classes of group which is identified on the basis of their birth into specific groups. Accordingly, the society was originally divided into four classes of people.

- The First group of people was known as the Brahmanas, they are responsible for the performance of teaching, reading, and sacrifice and are integral to the lives of the Vedic people.
- The Second class is the Kshatriyas or Warriors.
- The third is the Vaisyas, they are the trading people who took care of agriculture production.
- The last one is Sudras, they serve the other three classes of people. Therefore, they are known as Servant class.

2. Racial caste Theory

In Bhagavad Gita, lord Krishna tells in chapter 4 versus 13 about the four varnas;

"chātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśhaḥ

tasya kartāram api mām viddhyakartāram avyayam"⁶

Brahman based on qualities and action. "Krishna reminds us that our cast is determined by Guna, quality and Karma actions. In Geeta, it is said that your caste depends on the deeds of your past life, which is known as Karma and reincarnation"⁷. So, if you did good deeds in your past life then you would be born as a Brahmin in this life. But if you did not perform good acts in your past life then you would be born as Dalits in this life. According to this theory if a lower caste person wants to be reborn into an upper caste in his next life, then he has to perform his duty within their caste. But some people say that it is not like that, which means the caste can not decide your occupation rather it is the other way round. So, the Brahmins were more knowledgeable they became the teacher of our society. But it is not

⁵ <https://www.worldhistory.org/article/1152/caste-system-in-ancient-india/>

⁶ S. Radhakrishna; The Bhagavadgita; HarperCollins Indian; Delhi, (p. 160)

⁷ <https://www.holy-bhagavad-gita.org/chapter/4/verse/13/>

only Brahmins that can become teachers, other people can also see knowledge and become Brahmins. The Brahmin women could also marry a Kshatriya or a Vaishya man but it was almost impossible for them to marry a Dalit or a Sudra. So according to this theory, our caste system was a little fluid and anyone could become a Brahmin by gaining knowledge. And with time this caste system becomes more rigid and caste rules are everywhere to be seen. What work you do, who you marry, what temples do you go to and whom do you eat with everything dependent on caste. Thus, racial caste system is based on religious approaches like karma which gives a doctrine that a person's present life is determined by his past actions. "In 2016 a news report by the Times of India raised a question once again of whether our caste system is based on racism. Here Hyderabad scholar Rohit Vemula's suicide case occurred just because he belonged to a Dalits family. So, by the frustration of discrimination, he took the step of Suicide. There are also many cases where Downtrodden and oppressed people are victimised by upper-class Hindus"⁸.

3. Rigid caste Theory

After the becoming of British the discrimination became even more so. The reason behind this is simple it is Britisher. The British wanted to make the task of administering India simpler and the only simple way was caste. British popularised the four varna system which before the British four castes was not so widely practised and nor did every Hindu practice it. But after the British came, they forcefully imposed and this is how the British Raj increased the divide between the upper and lower caste⁹.

So, all the above are the origin of casteism and gradually grew up where Ambedkar was also a leader. He also suffered from this discrimination. He suffered his whole life in this Untouchable discrimination. For him "untouchability has no scientific and rational basis rather it is a social

evil"¹⁰, a genetic disease and merely a psychological disease. When we talk about untouchability then before talking about it, there are so many questions arise such as;

- Is it a sin to be born in a lower caste?
- Is there any difference in the blood of upper and lower castes?
- Why Brahmins should live a higher standard of life and why are the Sudras live in a lower standard of life?
- Why Dalits and Shudras can't eat, drink and sit together with Brahmins?
- Did God create them both differently?

According to Ambedkar, all these questions are nothing but the only problem is a psychological problem. The people who are in social myth perform these kinds of untouchability even till people are performing untouchability discrimination.

So, for destroying this system of caste Ambedkar raised his voice against this system. For him all men are equal and every human has the right to enjoy Liberty, equality and fraternity. Therefore, Ambedkar criticizes the caste system of Hinduism.

Annihilation of caste:

"Annihilation of Caste is the Undelivered speech which was written by Dr Ambedkar in 1936 for the organization of Jat- path- today- Mandal Lahore conference. The annihilation of caste is a very famous speech of Ambedkar. In this speech titled Annihilation of caste, he talked about atrocities faced by Dalits, the untouchable he also criticised the caste system of Hinduism and demanded that caste discrimination should be abolished, should be eliminated and should be annihilated"¹¹. Annihilation of caste means destroying the caste system because this casteism is the cause of discrimination where the untouchables were suffering by untouchability discrimination. Therefore, in this conference, he prepared a speech in which he described how caste and religion

⁸

<https://timesofindia.indiatimes.com/blogs/jugglebandhi/the-indian-caste-system-is-based-on-racism/>

⁹<https://www.theglobeandmail.com/news/world/timeline-a-brief-history-of-indias-caste-system/article4180133/>

¹⁰ D.K. Mohanty; Indian political tradition from Manu to Ambedkar; Anmol publication Pvt.Ltd.New Delhi(p.418)

¹¹ Dr. Babasaheb Ambedkar; writings and speeches.Vol.1;Ambedkar foundation; New Delhi,2024

operate to people socially morally and economically. At the beginning of the speech, Ambedkar mentions the Annihilation of caste of the speech. He wrote it for the annual conference of Jat Path today Mandal of Lahore in 1936. But this conference was cancelled just because content of this speech which is Annihilation of caste. After reviewing the speech controversially conference organisation refused to allow him to give this speech in the original form. It was later published by Ambedkar himself. The organisation requested that Ambedkar remove certain objective sections towards the orthodox Hindu religion. Ambedkar directly denied it and said he would not change even a comma of this text. So, because of this committee organisers cancelled their conference. But Ambedkar published 1500 copies of this speech as a book on 15th May 1936.

Now if we look at the title it speaks about annihilation. So, this is the speech where Ambedkar mentioned the steps to annihilate what is destroyed or to wipe out or eliminate or abolish the caste system. This text has 26 parts but I will go on to mention only the important part which is the need for social reform before political, economic, social and moral reform and it's the purpose of his vision. Let's Discuss each of them as one by one;

Purpose of Vision

Need social reform before Political reform:

Dr Ambedkar is emphasizing the need for social reform before political reform. History bears out that "political revolutions have always been preceded by social and religious revolutions. Ambedkar believes that modernising the polity is not possible without social change"¹². With a strong determination to fight for social justice, Ambedkar started his social reform movement. He was the first social reformer who fought for political and legal rights for the untouchables. For him, in polity, the political power transference from one party to another party but actual social change will occur when revolution redistributes the power among the operating people in the society. "Ambedkar's point at issue was whether social reforms should precede political reform. Under the rule of Peshwa in

Maratha country the untouchable was not allowed to use the public streets. They believed that if a Hindu was coming then the shadow of the untouchable would pollute The Hindu. The untouchable wore a black thread around his neck as a sign or mark to prevent the Hindu from getting polluted by the untouchable touch by mistake. There are so many practices by Hindus upon the untouchable. Ambedkar mentioned one of the facts in his Annihilation of caste book that fact about Balais (an untouchable community in Central India). Here he mentioned that Balais was not allowed to wear gold or silver ornaments. They were not allowed to wear colourful dhotis or fancy borders. In all Hindu marriages, Balais must play music during the marriage. Balai women must attend all cases of confinement (present at childbirth) of Hindu women. Balais must provide service without demanding payment. If any Balai do not agree to follow all these terms then they must clear out him from the villages. In history, there were so many cases where the untouchables were discriminated against by Hindu Brahmins"¹³.

At that time Mr. Banerjee a social reformer, asked some questions to politically minded Hindus. Are you fit for political power even if you don't allow the untouchables to study in public Schools? And also, not allow them to use public walls? Not allow them to use public Streets? Not allow them to wear what they want and lastly are you okay with that political power where you don't allow them to eat any food they like? This was very sorrowful that no man dared to give an affirmative answer. He believed that a country may be independent but its people may not be independent. He argued that India's polity could not called a democratic polity until it does not give social and economic equality. He emphasized that socioeconomic inequality may create imbalances in society. Indian society is still cause-based; therefore, we have a great constitution which preaches Liberty, equality and Fraternity. Thus, Ambedkar's movement for social change has been primarily concerned with egalitarian means a principle in which all people are equal and deserve equal rights and opportunity in social order. That will be the real foundation of a modern Indian democratic quality. Thus, he demanded a separate

¹² D.K. Mohanty; Indian political tradition from Manu to Ambedkar; Anmol publication Pvt.Ltd; New Delhi, (p.421)

¹³ Dr. Babasaheb Ambedkar; writings and speeches.Vol.1; Ambedkar foundation; New Delhi,2024(p. 38)

electorate for the depressed class because he knew the depressed class had no dignity in the Hindu Fold. So, in the “Simon Commission or Round Table conference, he demanded a separate electorate to establish true social democracy in India. Dr Ambedkar made a positive attempt which make a position of untouchable in Indian society”¹⁴.

Need for social reform before economic reform:

Ambedkar points out that we need social reform before economic reform. As we all know the caste system creates untouchability. Therefore, the untouchable cannot enjoy all rights and economic rights are one of them. An untouchable was victimised where economic discrimination plays an important role. The unity of all castes in the society helps towards economic development. But the concept of all castes makes a hierarchy and inequality scenario that works like a virus. As much as this virus spreads then it will be more dangerous and difficult to free certain castes from civil economic and educational rights. It is exclusion/discrimination best on the untouchability caste. This concept of cast and untouchability is based on market and non-market discrimination that can be conceptualised in a particular way. Discrimination in certain categories of jobs and services like still the untouchability or Sc's are known as so-called "unclean" occupations such as sanitary jobs, sweeping, and leather processing. And in these so-called unclean jobs, people have to face untouchability. This is the negative conservation of economic exclusion. Even still presently in many factories, companies, corporate and non-corporate, private and government hospitals, institutes etc, there must be a so-called bottom class of person for the work of unclean. Even if they are capable of maintaining and can work all other jobs except this they are not allowed to do so because still in the psychology of humans the upper and the lower caste boundary concept is present. Thus, it is involuntary unemployment in the case of lower caste and voluntary unemployment in the case of higher caste. These voluntary and involuntary unemployment in the caste system had negative outcomes on economic efficiency. Under the purview of the caste system, the division of occupation occurs which is not best on an individual choice and natural attitude

but rather on the status of the parents. Also, Ambedkar changed his surname from Ambadawekar to Ambedkar just because of admission to school and not discrimination in the school based on his surname. It also promotes homogeneous discrimination. Economic discrimination is not homogeneous rather it increases the social discrimination that would be Homogeneous. By taking an example, it will be better to understand. All sudra are untouchable and they are homogeneous. In this discrimination, they were not allowed to go to school with upper caste children. As a consequence of this, they did not get the proper education. It gives negative results when they enter to compete with others in the later stage but they fail to do it. Here they were bound to be victimised from their economic rights. Thus, we have seen clearly how social discrimination is the cause of political and economic discrimination almost homogeneously.

Here a question may arise how could we remove economic discrimination? So here first to fall, it is necessary to reduce discrimination because it goes against justice and humanity. Abolished caste discrimination creates unity within society that unity will help to reduce poverty and inequality by increasing economic growth, enhancing economic efficiency, and education rights etc. If we think deeply on this matter then another argument must arise that discrimination is still present even in the high growth economic condition. So, the cause of this is certain social groups of untouchables and downtrodden. They are the strongest inequality poor. This group is obtaining low-level education in modern society. Therefore, to overcome this discrimination intervention is necessary where there should be public services such as education, healthcare, housing, food etc. Based on the above discussion, I would like to say that untouchable and depressed classes are the victims of economic development and underdevelopment where the unorganised sector means farmers, depressed class and untouchables suffer because they cannot compete with the organised sector. So, there are many reasons. Lastly, I would like to say that the Indian caste system is the cause of economic inequality among the citizens of India.

(p. 422)

¹⁴ D.K. Mohanty; Indian political tradition from Manu to Ambedkar; Anmol publication Pvt.Ltd; New Delhi,

Caste is more than a mere division of labour:

Dr Ambedkar is repressing those who defend caste on the ground of division of labour. "If division of labour is a necessary feature of every civilized society, then it is argued there is nothing wrong with the caste system. It is not nearly a division of labour but it is also a division of labourers. This civilized society does not need a division of labour but no civilized society has a division of labour because no civilised society has an unnatural division of labour. Here caste is not only an unnatural division of labour but also is division of labourers graded one above the other. It creates a hierarchical structure between humans and this hierarchy system is not fit for a democratic country"¹⁵.

There is also a third point of criticism against the view of the caste system. This division of labourers is not spontaneous. It is not based on a natural aptitude of social and individual efficiency which is required to develop the capacity of an individual to the point of competency to choose and to make his career. This principle violates the caste system. It involves an attempt to appoint the tasks for an individual in advance selection which should be based on the original capacity but not on the social status of the parents. So basically, doctor Ambedkar's caste system is not a division of labour by stating 3 points;

- First, it is not just a division of labour but it is also a division of labourers.
- The second point he makes these labourers are graded one above the other.
- Finally, he mentioned that this division of labour has no spontaneous labourers based on their skill or aptitudes. It is predestined based on the families they are born into.

Ambedkar proceeds to prove how positively the caste system has harmful effects. Industry is never static it undergoes rapid change with such changes an individual must be framed free to change his occupation Without such freedom to adjust himself

for the changing circumstances would be impossible for him to gain his livelihood. "Ambedkar makes that as a form of division of labour caste system suffers from a serious defect. Division of labour brought by the caste system where an individual has no choice. Individual sentiment and individual preference have no place in it. It is based on the dogma of Pre destinations"¹⁶. Ambedkar finally concluded that as an economic organisation caste is there for a harmful institute as much as it involves the dependents of men's natural powers and inclination to the exigencies of social rules.

Chances of success:

Here Ambedkar emphasized that what are the chances of success or chances of a casteless society. Ambedkar believed that social reform should to destroy the caste system. He mentioned categories of such social reforms. First, he says the reformer has a secular character, where he does not make himself a difference from any particular religion. Then comes the reformer that related to religious notions within which one would stand to reform for religion and one will reform against religions. This means "one accords with the principles of religion and invites people who want to be in it and follow it while the other contains people who oppose that principle and invite people who are against it. So, this categorization suggests caste is the natural outcome of certain religious beliefs which have the sanction of the Shastra. Shastra are believed to be a supernatural wisdom and those commands in Shastra they can not disobeyed. Thus, the destruction of caste is the third category of reform where a bid career opines"¹⁷ that sacredness which means nothing else but to destroy the authority of Shastra and Vedas. Thus, Ambedkar believes this is the means of destroying caste. If we destroy the sanction there might be a chance of people getting out of the attitude of hostility(unfriendliness/opposition) towards the Dalits.

¹⁵ D.K. Mohanty; Indian political tradition from Manu to Ambedkar; Anmol publication Pvt.Ltd; New Delhi (p.419)

¹⁶ P Ramaiah & K. Sateesh Reedy (Editor); Dr B.R.Ambedkar's economic philosophy; Delta publishing house; New Delhi,1994(p. 142)

¹⁷ Dr. Babasaheb Ambedkar; writings and speeches.Vol.1;Ambedkar foundation; New Delhi,2024(p. 69)

Now after discussing various problems associated with the caste Ambedkar finally provides a solution or way for a casteless society.

Abolishing the sub-caste:

A subcaste is a subdivision of a particular class that means sub caste is a small group of caste within a larger caste. For example, Brahmins are a caste within the Hindu caste system. They are divided into sub caste like the northern Brahmins including the Saraswati, Gauda, Maithili etc. First, he says abolition of the sub-caste but why does he say so? It is because even if we assume the fusion of sub caste is possible there is no guarantee that it will lead to the abolition of caste. If truly want to do away with the caste, then start with abolishing the sub-caste in the first place.

Inter-caste dining:

Inter-caste dining means different people from different castes eat together. It means a dinner between different people from different castes. It is an act of social reform which aims to break down the caste barrier. It also aims to break down the notion of the hierarchy of purity and impurity by sharing food with different people from different castes without any inequality or discrimination. This is another way to start inter-caste dinner but Ambedkar feels this was inadequate. So many castes allow dining however that has not destroyed the spirit of caste and consciousness of the caste then he is convinced that the real remedy is inter-caste marriage.

Encourage inter-caste marriage:

Inter-caste marriages mean a marriage between a couple from two different castes. It breaks down the traditional path that a person only can marry within their caste but not from outside the caste. It violated human freedom because here humans cannot make their own decisions and choice. So, Ambedkar says this rigid caste hierarchy should be abolished. Therefore, he gave way to abolishing caste-based discrimination by "mixing blood" means inter-caste marriage. In inter-caste marriage, he believes that the fusion of blood can alone be created by the feeling of kith and kin (friends and relatives). Unless this is achieved the feeling of being aliens created by caste will not vanish and apart from this nothing else will be a remedy or a solution to do away with the caste. Now the question is willing the caste go away quickly after this? Ambedkar observes that it

may take ages before a bridge in casteism is made but whether it takes time or it is done quickly. You must not forget that if you wish to bring a break in the caste system then you have to do away with the Vedas and Shashtra. Therefore, you must destroy the religion of this Shruti. Ambedkar knows the effectiveness of inter-caste marriage in abolishing caste. Thus, he was promoted, popularised and encouraged at all individual social and national levels by all castes and communities. Even the government provide initiative for such marriages. Also, the Government of India has provided many schemes to encourage this inter-caste marriage like the Doctor Ambedkar scheme initiative for inter-caste marriage couples scheme etc. In the end, Ambedkar wishes each one of us who are in the race of abolishing caste together strength in the long run. He wishes for success and gives his text as an example of the suffering of himself and many others like him. Lastly, he says even if he is not today among us, he will be somewhere and observe us as a fulfilled observer of the casteless society.

CONCLUSION

Ambedkar said that an ideal society or new society should be based on Liberty, equality and fraternity. Ambedkar said that equality in the true sense is not possible but trying to give equal treatment to all men equally is possible. Since it negates such ideas. Therefore, Ambedkar demanded that caste and untouchability should be abolished in any form. For Him, an ideal society should be free for entry and exit which means an ideal society should be full of channels where change takes place from one part to the other. There should be varied and free points of contact where many interests are communicated and shared. Ambedkar argued, that a society must be based on Fraternity which helps to make a Democracy. He said Democracy does not mean a form of Government; it is primarily a mode of living in which we conjoint communicated experience. In democracy there should be freedom to choose one's profession and not to allow this freedom as a slavery. Babasaheb's treatment of the whole problem was pragmatic. His pragmatic approach to the socio-economic and political problems of the country is still relevant today. He tried to create a secular India instead of a communal India. Present recognise Ambedkar as the symbol of social justice and idol of the downtrodden just because by him millions of Dalits, tribes and women in India now enjoy equal rights with others in the polity,

economic and social also. But the real tribute will be paid when our leaders work with a heart and honesty for the development of them and the oppressed.

REFERENCES

- [1] Sharma Ram Sharan, Sudras in Ancient India; Delhi: Motilal and Banarsidass Pvt.Ltd, 2002
- [2] Radhakrishnan S. Indian philosophy. Vol. 1; Delhi: Oxford University Press,1999
- [3] Radhakrishnan. S. The Bhagavadgita; Delhi; Harper Collins India
- [4] Mohanty. DK. Indian Political traditional from Manu to Ambedkar
- [5] (P. 2-6,414-422)
- [6] Dr. Ambedkar. Babasaheb, writings and speeches.Vol.1; Ambedkar foundation; New Delhi,2014(P. 67-70)
- [7] Ramaiah.P. & Sateesh Reedy K. (Editor); Dr B.R. Ambedkar's economic philosophy
- [8] Dr. B.R. Ambedkar; Annihilation of caste ,1936
- [9] <https://www.bbc.com/news/world-asia-india-35650616>
- [10] <https://www.worldhistory.org/article/1152/caste-system-in-ancient-india/>
- [11] <https://www.theglobeandmail.com/news/world/timeline-a-brief-history-of-indias-caste-system/article4180133/>
- [12] https://www.researchgate.net/publication/321299546_The_Origins_of_the_Caste_System_A_New_Perspective
- [13] <https://timesofindia.indiatimes.com/blogs/juglebandhi/the-indian-caste-system-is-based-on-racism/>
- [14] <https://www.ndtv.com/india-news/get-rs-2-5-lakhs-for-inter-caste-marriage-with-dalit-modi-government-tweaks-rule-br-ambedkar-foundat-1784456>
- [15] <https://www.learnsanskrit.cc/translate?search=vArNa&dir=au>
- [16] <https://www.frontiersin.org/journals/psychology/articles/10.3389/fpsyg.2023.1210577/full>