

UNIT-III

Social Stratification

Attributes:

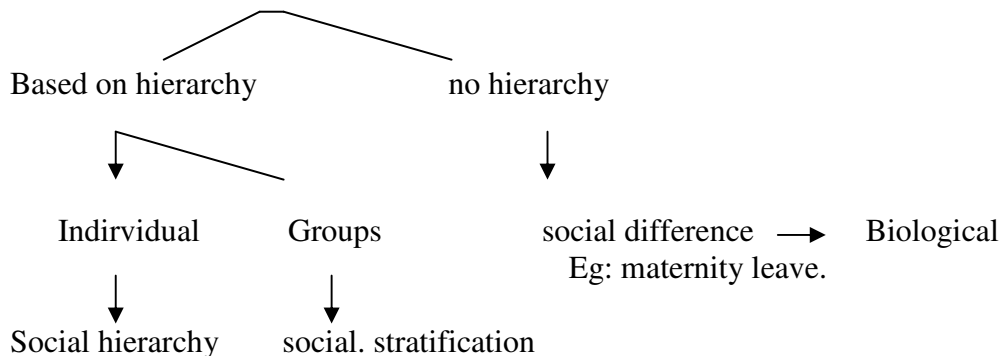
Race, age, gender – difference exists.

1. social attributes – culture / way of life.
2. psychological attributes - attitude
3. Wealth / Economy
4. status
5. Power
6. Biological – Race.

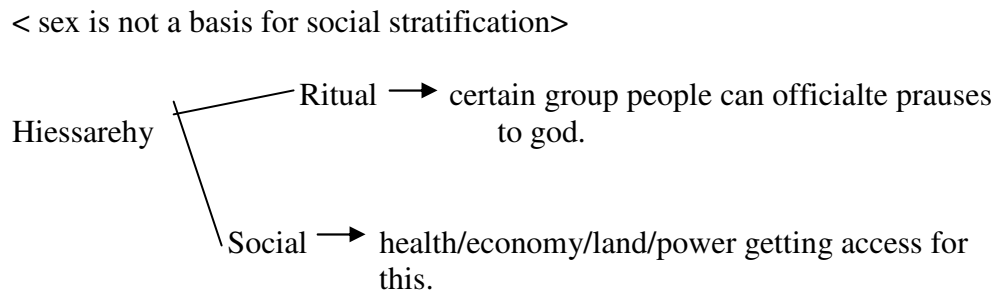
Sex – Bid. res
Gender
↓
social-cultural
reality

When these differences are socially wahrated it wads to social in equality.

- ✓ Division Of Labour, stratification is based on gender.
- ✓ Social inequality → creates society.

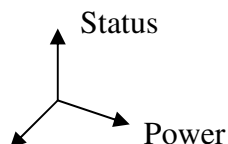


- ✓ Stratification is a bilogiced term which came from “strategraphy” (Geology).
- ✓ Society arranged in terms of layers. Based on ranking.
- ✓ Factors of social. stratification/.
 - Gender – Division Of Labour
 - Color / racial.



Commulative inequality

Eg: South India



dispesed inequity

North India.

Brahmins-High ritual status but no
Social status except
Howik Brahmins as they have

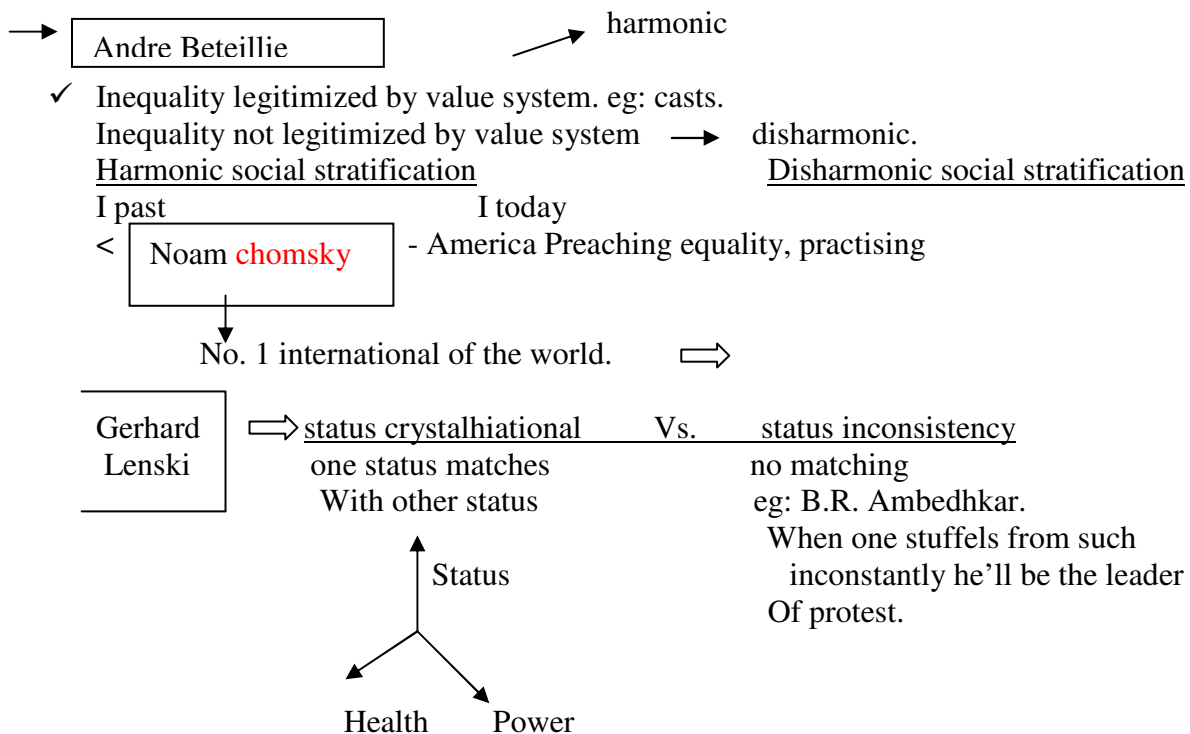
Health
 Bhrahmins → ↑ Social Power
 Eg: Jayalalitha → commulative Equality.
 Poor ppl → commulative Inequality.
 Heme came Anti Brahmin moor.

both high status.

High
 1. Rajputs, Jats
 2. Vaishiyas
 3. Ashraf Mnslims (high class)

↑ Secular
 ritual ↓

Harmonic Social Stratification vs disharmonic Social Stratification

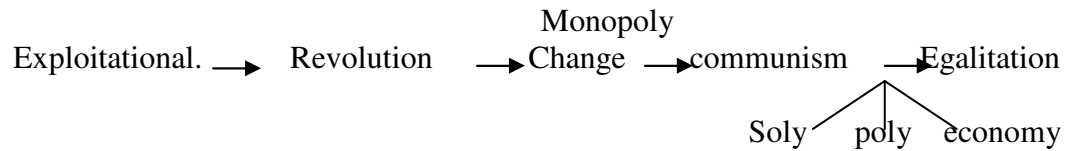
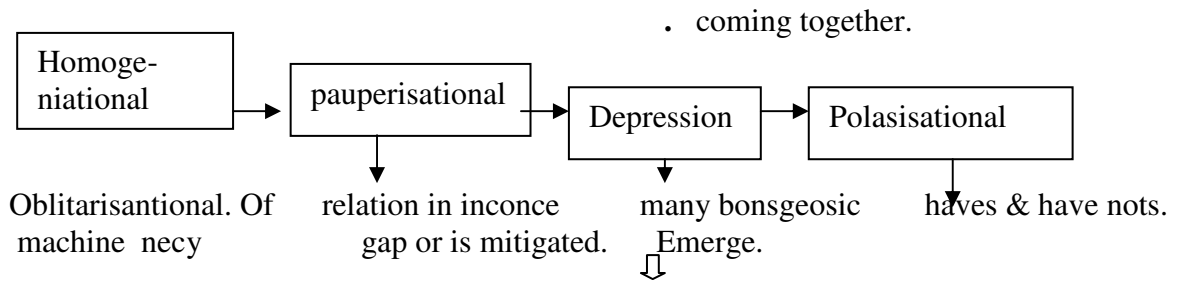


Theories of s.str.: - explanatory generation.

1. Basis
2. Consequences
3. Desirable/undesirable.
- &
4. Universal / nonuniversal.

→ Marxian theory of social stratification .

- ✓ Economic inequality basis for social stratification
- ✓ Ownership is basis.
- ✓ Middle class is a myth as they suffer from pauperrational.
- ✓ Capitalism has its seeds of its own destruction.
 Because of . exploitaltional.
 . Conflict below social .production vs private + propect
 . it shod be a social act



✓ Class in itself-(earlier) $\xrightarrow[\text{Translated equality}]{\text{now}}$ class for itself. Subjective awareness of objective reality/disposit

↓

People accept ~~the~~

✓ Surplus \rightarrow difference below value of wage & commodity.

└─> Appropriated by profit by owners.
Legitimised in name of profit.

✓ Consequence is – exploitat

✓ Neither universal nor desirable.

↓ ↓

An.society, faudal as it leads to exploitational.
Society, capitalism
 \rightarrow Stratification.

private communism, communism \rightarrow stratification

Weberian theory: - Universal.

✓ Class, status, party/power

✓ Social reality \rightarrow Vast, unorganised & chaotic
 \rightarrow Hence ideal view of inequality.

✓ Class – unequal distributional. of economy

Status – unequal distributional of prestige

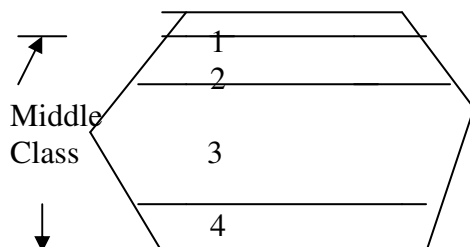
Party – unequal distributional of power

✓ Definition class \rightarrow gp of individual – occupy Similarly position in market economy by

Virtue of it gain equal rigands.

✓ 4 classes :

1. white collar class – propertied upperclass
2. propertyless bonegeosic – white collar.
3. petty bonegeosic
4. skilled workers / manual labours.



- ✓ He replaced the usage of pauperisational as proliferational.
 ⇓
 Expansion of middle class because of Bureaucracy
- ✓ Social change need not be violent but silent change.
- ✓ Social structure Is universal.

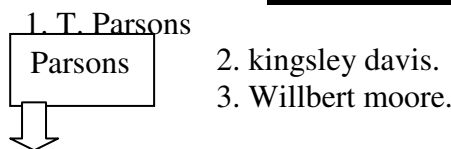
→ Ralf Dahrendorf:

→ **Imperative co-ordinately association**

- ✓ Power centric conflict – global phenomena.
- Economic centric conflict – regional phenomena

- ✓ Power is the basis.

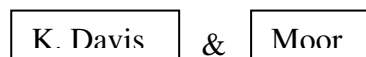
To conflict view \rightarrow **fn/list theory:**



“Social Stratification is Unisessal & Inevitable Because it is Deriving from value from consenus”

- ✓ Fn/l prerequisite require for survival of society
- ✓ Social structure. is possible on value consensus.
Agreement by people of society of what is desirable.
- ✓ Therefore it is final as it saves the society to final.
- ✓ Universal & fn/al.

Integrates the groups of people:



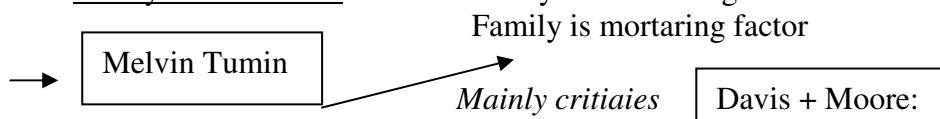
Book “some Principles of strot”

- ✓ Universal – as one or there form exists in any society
- ✓ Pre – regueite → Role allocation & Role Performance.
All roles of the society to be filled with the right
Men by the s/w of Social structure
- ✓ In a society men are not equal based on their talents
- ✓ Based on final ce.

Based on 1. final uniqueness → Specialisation .
2. final dependence → more t.
Mngo>labour.

- ✓ Social str. is motivational

Sed by strlr final list:

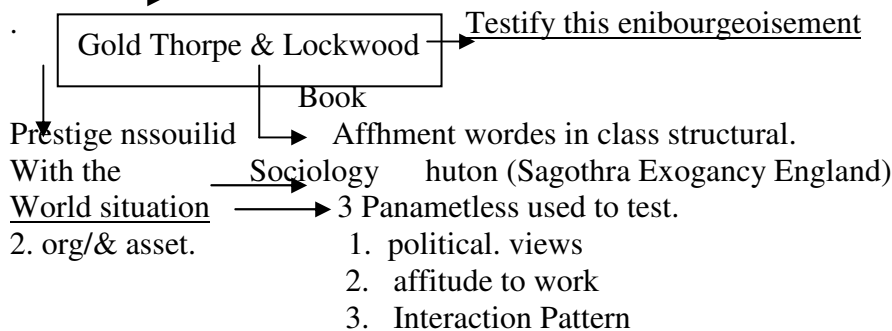


Strtl finalist

- ✓ Final u can't be objectively measurable.
<eg: whether Dr or farmer is final t >
- ✓ Talent pool is not Ltd.
- ✓ Structure. system acts as a barrier to recruitment of talent.
(scarcity is created to earn more)
- ✓ Elite self recruitment
- ✓ Social. structure. system is not integrating talent as it has
Differential rewards → genuine hostility, distrust.
Hence it is disruptive for.

Embourgeoisement: → III to Weberian view of Weberian expansion of middle c/o

- ✓ Middle class labourers having white collar jobs
→ Affluent workers.



- Solidistic collectivism replaced by instrumental
Collectivism. Intrinsic Satisfaction
- Vast difference below White Collar & Blue Collar Workers.
So no embourgeoisement.
- So changes take place & no fully embourgeoisement

Various conceptions Of class:

Marx → Class group of People – share same relation with forces of production.

Weber → Position in Market situation/.

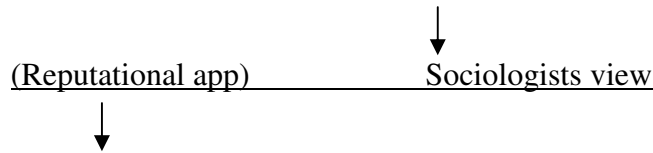
Lyod Warner → Sociology Yunker city (Massachusetts in USA)

→ ? eg the view of objective identification / of class.

→ go for subjective disposition/.



→ Go for Emic approach instead of Etic approach.



- ✓ People view
- ✓ Indicator of s behaviorer of people.

→ 5 factors for identifying class stratification . (yankeelitis)

1. family background.
2. life style
3. university education/.
4. residential locality
5. economy states.

6 types of class.

1. upper –upper class
2. lower-upper class
- 3.up-middle class
4. lower-middle class
5. upper Lower class
- 6.Lower Lower class

Problem :

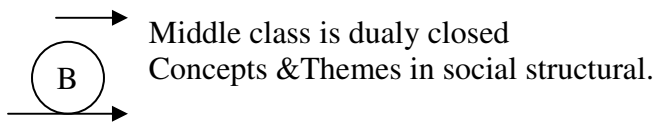
- ✓ suit for a close where everybody knows everybody.
- ✓ He assumes that there is class-out consumer prevailing in the sty regarding class structural.

Eric. Owen. Wright

: Structural / final / list :

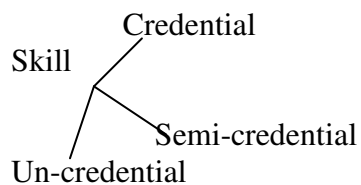
Concept

→ “ Dual closure. “



→ 3 indices of s. structural.

1. ownership
1. skills
3. organizational asset.



Frank Parkin

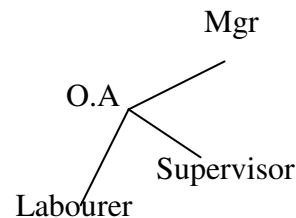
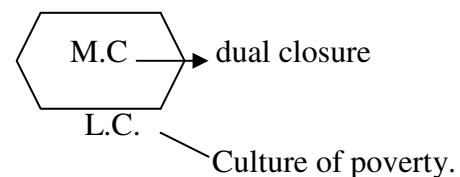
:

→ classification/. Based on occupational structure.

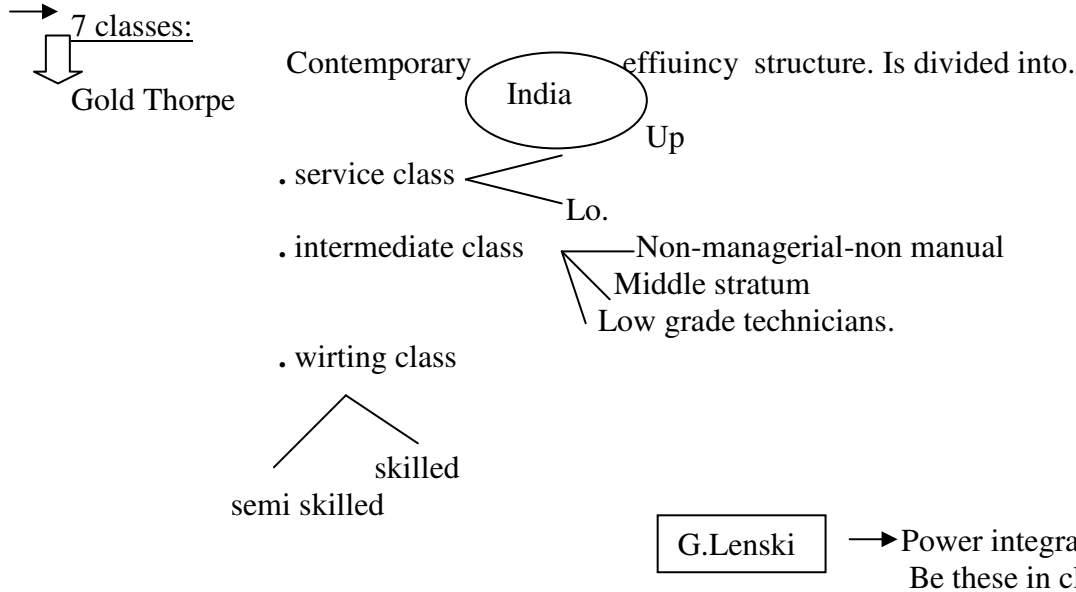
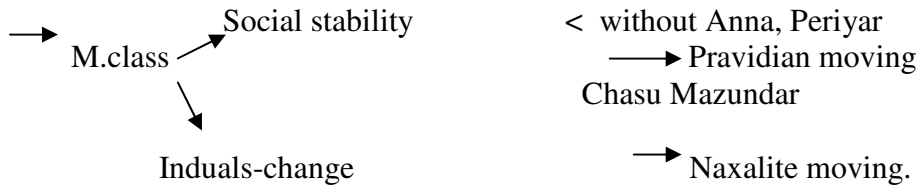
→ Marketable expertise – single determinant of more reward
Occuple Prestige

suffering from

U.P-poverty of Culture

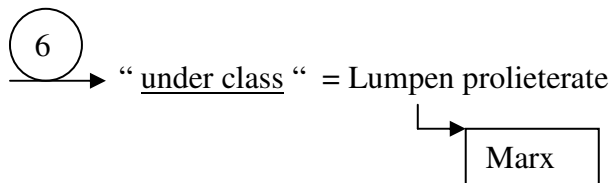


→ borrowed concept of Dual closure.



Runciman :

✓ Class is a set of roles whose common location/. In & space is a sanskritisation. of economic power.



Pritaim Sasokia → Knowledge based inequality will be these in communism

Daniel Bell → Book → Coming of post Industrial structural

→ Universities will be the power house rather than factories.

Raymond Aron → Classes are political

G. Lenski conflict → Makes recomillation below finalist approach to social .structural & Approach.

Final aspect of social structural.

Days final of social structural

Social mobility:

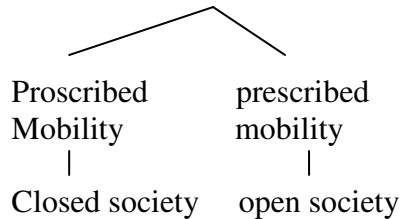
- ✓ Movement across social structure or within the structure

Horizontal → Positional change
 Vertical → change in the rank/hierarchy

- ✓ Theorist I society – closed society
 Western society – open society

But closeness & openness is in degree than in kind

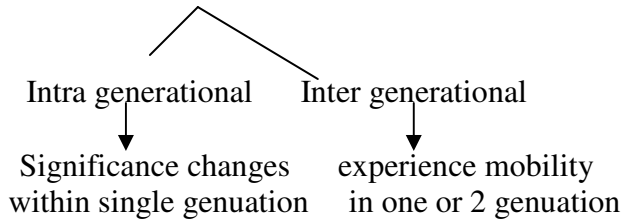
- ✓ Based on norms



<In Rig vedic Hinu, Whosoever hymns to propitiate super natural force → Brahmins.
 excel in warfare → Rajanyas
 commoner → UPS.>

- ✓ 1000 Bc → closedness started.
- ✓ early Gupta period → Trade↑the → openness.
 Late Gupta period → Trade↓ → closed.

- Based on Time.



- ✓ In Mughal rule kayastar → Dwiya;s caste (twice born)
- ✓ Kunbis (Maharashtra) → powerful in shiraji rule → Marathas.
- ✓ Rajputs (Huns) → economic power

Consequence of social mobility:

+have

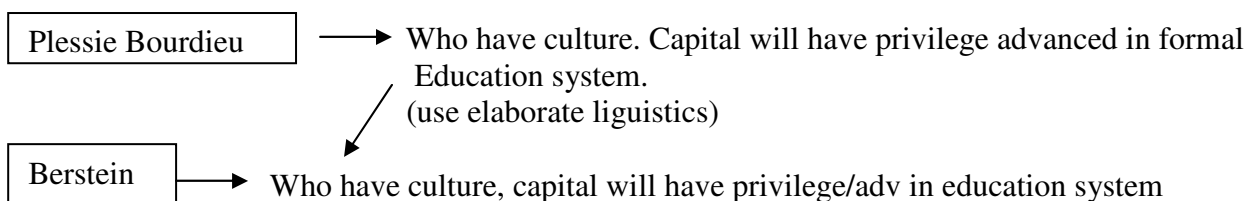
1. acts as a safety value - R. Dahrendr
 ↓
 No possibility of revolutionary change
2. n↑, productivity ↑ secularistic, scientific outlook↑ Hence rationalisation of s.life takes place.
3. Intristic Satisfication.
4. Homegenisational of culture.

-have:

1. Anomic of united aspirations.
 Lead to robbery, crime, unethical/
 Criminalial of politics
2. Social bonds will weaken.
 <young upwardly mobile section
 (yuppies in America) go for divorce
 book
 Reisman → "Lonely crowd"

→ Factors of Social mobility

1. Individual talent, attitude, skills,
2. educational.



(use elaborate linguistics)

3. political decentralisational.

→ Fox & Miller → Sociology → 12 industrial society <for manual to non manual Mobility>

1. expansion of education.
2. political Stability
3. urbanisational
4. increase in GOP (economic growth)

➔ Glasgow & oxford university studies

-> most mobilities are short range mobilities.

➔ Gold Thorpe

- about 10% of workers father are workers only
Elite self recruitment takes place.

Social change & social mobility

-> 2 way process Social \rightleftarrows Change. Social Mobility

- Industrial
- urbanisational
- educational
- Democratic politics.

-> Russia followed a policy of Glassnost (Open ness) to be a opensociety like a US (earlier closed).

Caste system:

portugese.

- Came from casta (color)

1 Divine theory of origin of caste → purushuktha hymn.

2. Occupational theory → Nesfield

3. Racial theory → Rislay

- Due to the intermixing of race & Aryan conquest caste system develops.

Hence

- Aryavarna
- Dasyus.

< Varna s/w → mythical emergence of caste >

4. Theory of Brahminical supremacy →	Abbe Dubois
--------------------------------------	-------------

5. Mana theory \longrightarrow Chasismatic quality determines caste - J.H. Huttou

6. caste are earlier tribes -	Ketkar
-------------------------------	--------

✓ Social Change Bose → Hindu method of absorbtion. – Tribes after getting Absorbtion into Hm they also followed child mngl.

-> **Caste as a system:**

S.S. Nehru	→ Sociology Villages of UP.
------------	-----------------------------

- ✓ No single village have all castes < interdependence will result)
 - ✓ No single village have single castes
- 1 Caste as a s/w of hierarchy having specific accupational specialisational.
1. ritual hierrarchy – caste emerge from goel
 - sacred text (varuna system)
 - priest
 2. secular hierarchy – economy power land , numeric strength
- These may/maynot be overlaping
- Eg. Okaligar of mysore Jats, } No ritual but secular.
 Rajputs of North India }

M.N. Srinivas	Sociology → Mysore village
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“dominant caste” - okaligas are dominant caste.

Economic strength. Numerical strength
Political power.

```

graph TD
    A[Louis Dumont  
differentiated  
Below statues & power] -- Sociology --> B[Caste system in India  
- ritual hierarchy is more predom. That secular hierarchy.  
- status have predominance over power]
    B --> C[Brahmins]
    B --> D[Rajputs.]

```

2 Caste as a economic system:

Members of caste group in eco sphere.

3 Caste as a political system:

- ✓ member of dominated caste take part in politics.
- ✓ They themselves solve the problems in the village. Thus discourages other caste to go for individual coast.

4 Caste as a kinship:

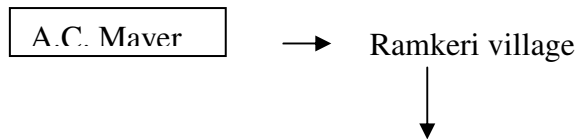
- ✓ Caste is an extended kin group → Travata Kasve
- ✓ Caste ranked Similarly in hierarchy __ jati cluster → scale
- ✓ Caste act as → connusbiium → Mendes Baur
- ↓
Caste endogamy.

Change & persistence of caste system:

Change

— hiessasehy – secular than ritad.

< Urban char, protect against discrimination > ⇒ secular hierly
Than ritual hirely>



When in villages ritual hierrallhy is losing than secular hierrarchy

1. economy system
 - class doing the final. Of eco s/w than caste.
2. kinship system.
 - Inyrtvsdyr mirage.
 - Hence caste as a kinship system loses.
 - Des hirk between nuclear family & extended-family
3. political system.
 - Caste is not political System.
 - Parties replaced caste.

Persistence of caste:

1. caste ran'g hotels, colleges, institutions hence becoming secular.
Instead of getting blusred it is consolidated/crystalised
2. no persistence.
3. sub-caste endogamy is dilhited & compromised but not caste.
- ✓ Still exist'g (as a organie Institutal it adopt to demended of the sts)

4. Raiini Kothari → caste needs politics as much
Politics needs caste.

It susvives here.

Launie Dumont — Caste is unique to Hm.

↓
Get's adaptle it all
adapls

→ **Caste and class:**

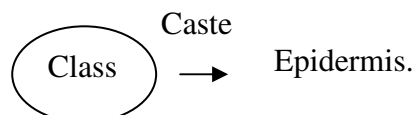
- ✓ Weber, G. s. ghusye — I can be used as a caste system.

Webes → In trad / < no market economy if the its original caste came
— “caste is status par excellence

✓ Marxist - A. R. Desai

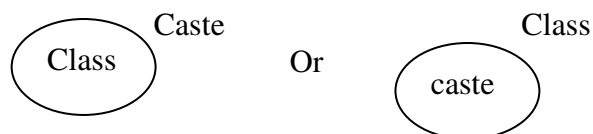
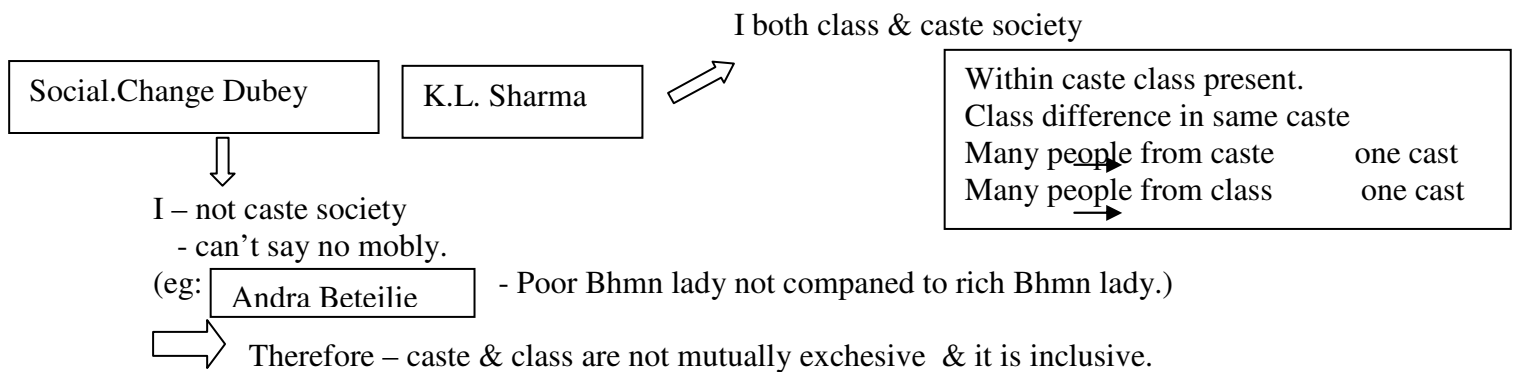
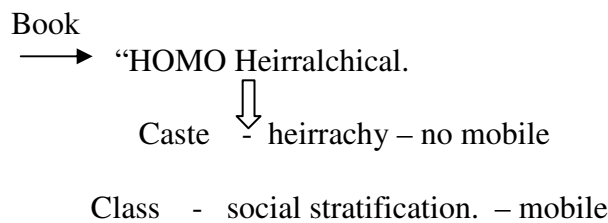
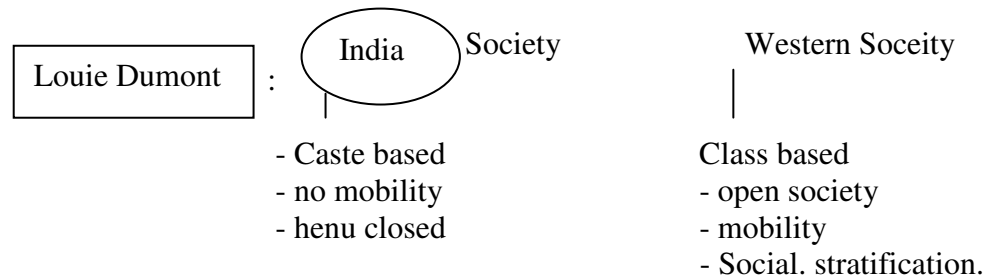
— Caste & class are co-relality's

— I as a class s/w as, land owners are howing political Power.



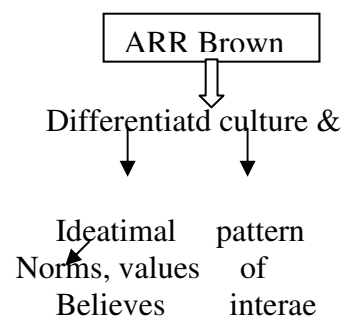
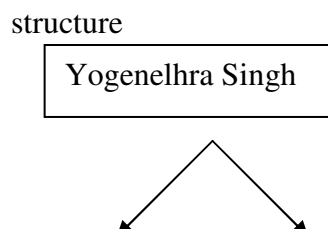


<Caste – like ascriptive, no nobility>



- Caste can act across class.
- Class can act across caste.

Cultural & Structure View of Caste:



Universalistic	particularist
Orientation	orientation
Present all where.	Unique to
	India Society
Therefore culture unique (L.V)	structural unique (Structure View)
Culture power cultural (C.P)	Structural power cultural. (S.P)

C.U

Max Weber

G.S. Ghurye

→ Caste system is any other system of Social Stratification

C.P

Lowie Dumont

— Caste system is the difference of purity & pollution.

Impurity < Temporary – Visit all caste.

Permanent – Visit few caste

Eg: untouchables.

Sudra.

— Called as attributional approach

— Hierarchy is core of caste system.

< His teacher

Celestiane Bangle

>



Caste system is followed by the features of

1. hierarchy – ritual

2. Mutual repulsion → Purity + pollution are mutually exclusive.

3. Division Of Labour + interdependence.

— Judgment system – ritual system or religious system

Social Univ.

↘ Marxist & functionalist

→ We see the pattern of interaction.

Marxist

It is universal

< see the feudal system in

functionalist

universal

caste is an organic Division Of Labour

Kingsley Davis



Emope. & Caste in India>

Irovaty Karve, Markim Marriot, Y. sirgh

- Co-optionl & conflict present in caste System & hence stardy intesaetl patteru

- M. Marriot ——— Interaction approach.

Strtl finalist:

1. M.N. srinivas
2. Antre Betiellie
3. F.G. Bailey
4. Mellwin Tuwin
5. Eric owan Right

Attributional apprch to Caste System:

1. Marx
2. Weber - Caste as a states group.
 - Heirarchy is bared on ideological principle of pure Vs impure
 - culture & rehigiour ideology (Brahminical ideoly)
3. celestian Bongle - Attributrs of caste are
 - (cultural view)
 1. social division
 2. Hereditary
 3. Social desitance
 4. Endogamy
 5. Restrictionl on comarsality
 6. Purity Vs Polliction
 - Hie/y is due to occupationl, Social. Interactionl and restrictionl.
4. G.S. Ghurye - 6 attributes of caste.
 1. Segmental dirision
 2. hierarchy
 3. restrictionl
 4. polliction
 5. Heriditary occupan/.
 6. Erdogamy
5. M.N. Sriniras - 5 attributes:
 1. Hierarchy & edogenry
 2. Oceupationl
 3. Commensality restrictionl
 4. Polliction
 5. Parehayats / Asseaeblies
6. Louci Dumont - 3 attribulis
 1. Hierarchy
 2. Seperationl
 3. Division Of Labour

→ uses the term Encompassing & Encompassed to explain the inequality & relations blow the caste

→ He seperater staties & power

7. J.H. Hutton → “Caste in India” says that caste is a complex Core is endogamy and it is characterized by Fission & fusion The key stone of caste system is Tabos In food .

Criticism of Att/I appraoh:

Markine Marriect : Commeniality & ocupatl are not the criteria. Brahmirs of Kashmir, Bergal, & Konkan are non-veg.

F.G. Bailey — 21 non-veg caster are ranked difference

Interaction Appl:

1. Mayer A.C.
2. F.G. Bailey
3. Mackim marriot

→ ritual hierarchy may emerged out of non-ritual hierarchy (secular hierarchy) we must concidee 2 interactions at local context.

1. Food
2. Honourific gestures Practices.

Concepts & Authors:

- | | |
|--|------------------------------|
| 1. Sanskritisational & klesternational | – M.N. srinivas |
| 2. Kchatriyaision | – Pocok & K.M. Pannikar |
| 3. Elite Emulation | – Owan Lunch |
| 4. Tribalisational (to sanskritisats) | – S.L. Kaliya |
| 5. Desanskritisational | – D.N.M.azumdar & srivastava |
| 6. Rajputisational | – Surjit Sinha |
| 7. Tribe-Caste-Peasant continuum | – Surjit Sinha |

Sanskritisation - M.N. Srinivas

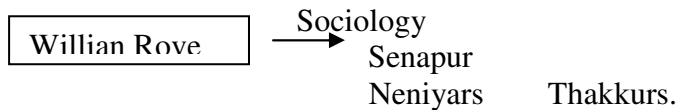
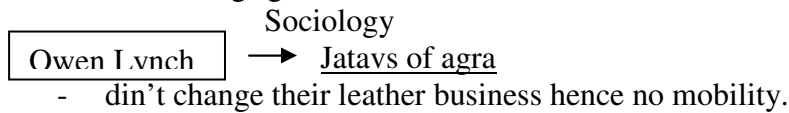
Iyappan → Brahminisation

- Process where by low hindu caste go by higher hindu caste.
- To Louis Dumont as he said I society is closed.
- difference book view & field view
- pionue of village study.
- Ultimate aim of sanskn → ritual Hierarchy

- Acceptance of the ascriptive group is the success of sansn.



- 2 groups – Ganjams & Boands .
Manufacture alcohol
- Therefore Mobility is possible. Hence open society.
<thru, kings grace, warface>

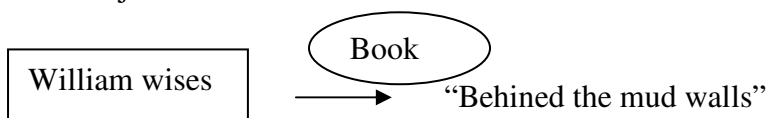
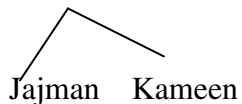


- Sanskritian is achievable only if social distance below the 2 is minimum.

Westernatisational – urban phomemeha.

1. Secular / Rational Outlook
2. Western language.
3. Western life style
4. Occupational hierarchy is legitimiedl. Sanskritisation hierarchy is ? med mp religions want Western Secular status.

Jaimani system:



- 1st studied Jajmani system . Integrative system

1. Edmund heach – Jajmani .system refer to structure division of caste society/.
Characterized by
Assymetrical r/n in terms of occupation/. States, power, idenlity.
2. Oriestein – Unequal contorl of means of modfyin. justified by caste & culture.
3. Bidelman – Jajmani .system is an institution . created by the higher caste to glority
their Superiority and perpeteeall their domaniratr.
4. M.N.Srinisas – there are a 9 roles of Jajmani relation.
5. Deepankar Gupta – Giles e/o. & social direction to Jajmani system

6. Oscar Levis

- say that Jajmani system refers to the exploitatnl. based on oppression & repression under cultural prescriptnl. It is not Division Of Labour but

Divine of Power

7. Harold Gold

- Jajmani system benefits the upper, contractual, assymmetrical relation that subitantiates class inequalities in India .

Fravati Karve

→ trc & -re, conflict & co-operation

< Sanrk – refers only to positional changes (horizontal mobility) 2 not structure charges it they can't super seed the Lighter caste but only are superior to those members who don't charge.

M.N. Srinivas

Comidees that when W n increases samk effiuncy also ser, In sans n the The 1^o foues is on the analysis of cultural change and no scope for system

matic explaintnl of the changes in Social structure. >

Jajmani system in India

Bara Balud - Maharashtra

Mirasi - TN.

Adade – Karnataka.

Jajmani system refers to exchange of goods & services.

Books:

- . Wester Gard - Withing away of class – a conterperary myth
- . Gold Thorne - social stratification/ in Industrial structure.
- . J.H.Hutton - caste in India - Nature, frv, & origin.
- . Andre Berteilie - Social inequality
 - Equality & inequality
 - Caste, class & power.
- . Geshard Lenski – power & Privillage
- . G.S. Ghusye – caste & Race in India .
- . Richard urtress - equality of social class.
- . Lipset & Benties - class, stalius & power.

Sanskritisation

It is process by which a low Hindu caste Hribal or any hindu caste changes its customs, rituals, ideology /way of life in the direction of high or frequently twqice born caste. Very Often culture is changed in favour of sanskritic Hence.

Owen Lynch

Calls this process as elite calculation.

The elites are local elites. Because since is a localised Process. Most often these elites are Dwija caste.

Yoginder singh

→ not only Dwija but locally dominant caste one emulated. egs. Volcaligas of Mysore. He says. It mayn't be Hindus always, it may be muslims & syrian Christians // sometimes emulation may involve rejection of some sanskritic practices & this is called Desanskritisation by

Srivastava

Prerequnites for sn:

1. Improvement in semular status is., gain inland, power, educational.

M. N. Srimi

Thought Brahmins & Dwija are emulated

but census data show that most commonly prefered status was that of kshafriyas. Brahmins were 2nd most popular & vyshyas were 3rd most popular reference group. (1st increase in semular status & than ask for ritual status)

2. When the difficult aspired status & the ct./ statue's low then in is keep easy to succeed. When the gap is very significated it is difficult to succeed in the process of sanskritisation that is why Dalif has not been successful Acceptance by the ascribed group is the final process success of sanskritisation. Sanskritisation is a slow process spanning oru a no. of generation. Sanskritisation is an avechue of mobility which is relevant only in the ritual hierarchy of the caste.
3. Political roat is taken due to failuce of mobility by Sanskritision.

4. Western:

An alkternate process develop in British rule which is called

As why by

M. N. Srimi

- It involves adopting

1. Why life style.
2. Why language
3. Secular humanistic attitude
4. Adopting new professions.

- ✓ Thru education, conversion to Christianity sizable Dalits gained Wh.
- ✓ Ritual hierarchy in Urban is totally out & ritnal hierarchy is declinig even in rural areas.
- ✓ Sanskritisation is losing its appeal as secular rewards are more it than higher situal status. Inferior ritual status is an asset to get state concession (reservation), protective discrimination is based on historic deprivation common deprivation is focused & oppressed identity is more coucial for cementing intra group soliciality. Education as a means of mobility rad to rewarding occupations.

Satish Sabarwal

Sociology

Ramgndi in Punjab says

that the artisans artisans owned large factories who were low ranking occupational caste who benefited due to rapid industrialization there are new avenues becoming more popular for mobility Vis – a – Vis – Sanskritisation.

Class mobility – individual phenomena (acceptance – individual)

Caste mobility – group phenomena (acceptance – ascribed group).

Vedas, simits in mysore → out casted De-Sanskritisational.

Democracy of caste – hiesauhy → secular based.

L. Dumont

View of caste:

Hegel

Says that ideas define the social world.

L.Dumont → purity pollution is centrality to hindu ideology. P & incp. Is not a matter of practice but a body of ideas. Mindead is driven by p & incp. Sudhras accepted their incpu. As bhms accepted their purity caste s/w is thus a product of ideology centeig around p & incp. The ?n of p & incp can be studied from hierarchical gradet lot occupat (idea from collection bough) L.D. says jadjmani s/w is driven not by economic logic. But by cultural logic. Ritual hierarchy is static while secular hierarchy may vary. Caste give rise to closed ↑

society. & hierarchy whereas class se to open society & stratification modernity can't kill caste but only substantialise caste.

Andre . Ben

in his rejoinder to L.Dumont. 'social book' homohis...." says L.Dumont ignores the role of interest. A.B Studied Tanjore bhm there are is difficult sections among brahmins. He says that brahmins in north experience a lifestyle which is difficult from brahmins of south because N india ei subjected to dispersed inequality where as Social India is subjected to cumulatre inequality A.B says when ideology predominaty interest caste predominates class. When interest. Prodorminaty ideology (class predominaty caste) vice versa therefore non of non-Bu ms in south went for Brahmins way of life.

Consequences of caste mobly.

1. intracaste variational.
2. intracaste variational
3. intracaste conflict
4. inter caste conflict

caste mob/y is not the same as class mobile because consequence of class mobile is only one as it brings difficult strata closer respecting to meritocracy. But caste mob/y is a group mobile, bocalised phenoncona,, ref group may bea locally dominant group.

- ✓ Caste as a closed organic stratification – F.G. Bailey
- ✓ Caste as an extreme from of absolutely - gunnar mydral rigid class
- ✓ Tribe – caste – prasant connium – surjit singh sinha

Mobly in caste:

If Ne go by normative s/w of caste, the way it crystalised by manusmriti time caste is a closed system because.

1. membership of caste is based on birth.
2. endogamous – to prevent mount of individual from one caste to another caste. Mount is permissible only to women is, thru hypergamy whereas hypogamy is proscribed.
3. later on the nation of rebirth is linked with the caste. Rigveda & Aryans did not believe in the cycle of birth & rebirth but in Upanishads we find this cycle of rebirth karma theory says that hierarchy is based on karma of last birth, hierarchy can't be altered.
4. Notion of jati dharma which says that it is better to follow ones one caste. Dharma rather than Initiating other caste therefore follow the dharma assigned by Karma
5. Guna theory says that thus are 3 gutas.
 1. sathrik (parity)

2. Rajas (valour)
3. Thomas (darkness)

While Sathvik is associated with 13th mns & Wbue placed above the other 2 but there is no precise answer as to how sathvik & Rajas are evaluated in relationship to are no there. Therefore ranking is linked with guna & it can't change. However no s/w is ever really open or really closed. Incidence of mopy varied from time to time.

C.J. Fuller

Says that caste as a very rigid.

Book "caste today"

Closed s/w – is a brahmins day phenomena.

M.N. Srin

- 1st to systematically explore the process of mobility in caste system. one of the process involved was described by him is Sanskritisation.

Social stratification:

- Relatively permanent ranking of status & roles in a social s/w.
- In term of differential privileges, prestige, influence & power
- Superordinate, subordinate relationship.
- Involves inequality
- Functional differentiation
- Power & authority

Linton

→ Divide status into

ascribed

achieved

Theories of Social stratification

T.B. Bottomore

- | | |
|-------------------------------|--|
| Functional theory | Dialectical / Marxist theory |
| To promote integrity or | disintegrate society |
| The single | creates structural strain |
| To promote social order | hard work of capitalist / dominant class |
| & stability | |
| To integrate social structure | |

Weber Theory

- Class – as a group of individuals who share a similar position in market economy & by virtue of that fact receive similar economic rewards
- Based on position
 1. propertied upper class
 2. property less white collar workers

3. Petty bourgeoisie
4. Manual working class

coined

- “Status group”
- Status group → caste.
 - States: unequal distribution of social honour
 - Class: Common market situation may provide a basis for collective action
 - Weber rejects the Marxian view that political
 - Power necessarily derives from economic power
 - Class: unequal distribution of economic rewards.

T. Parsons

- ✓ Social stratification is mainly based in value wherein.
- ✓ Social stratification integrates society.
- ✓ without social inequality Parsons finds it is difficult to see how members of society could effectively co-operate & work together.
- ✓ Integrative appliance to social stratification.

Davis & Moore :

Book → “some principles of social stratification”

- ✓ Social Stratification is a device by which society ensures that the most important positions are continuously filled by most qualified persons.

Concept

Malvin Tumin

(functionalists)

- ✓ What is the measurement to identify the significance of the financial ceiling.

Anthony Giddens

Class in advanced capitalist society

Upper class based on
Ownership of property
Income

Middle class based on
profession of educational
/ technical qualification

lower or
working class
based on
Possession of
Manual
Labour

Ralf Dahrendorf

: Working class in capitalist society

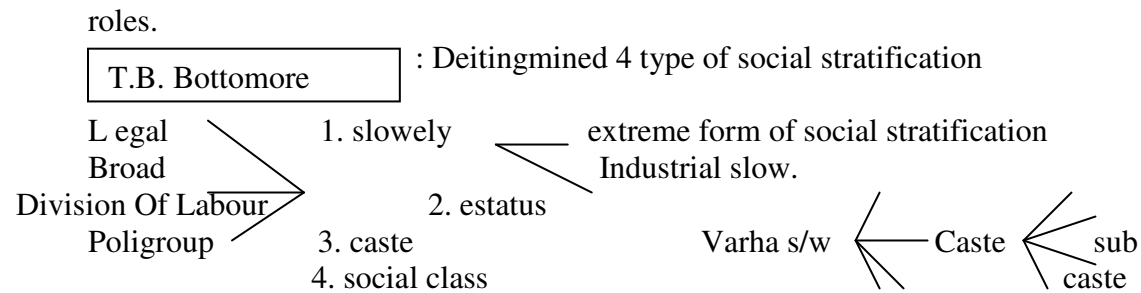
Unskilled

Skilled

semi skilled

Zydenki

— Developed the concept of social circle in the context of social



Caste system:

- ✓ Religionsly initutionaliseineportant system of social stratification
- ✓ Closed social strathuna based on heriditany. That determines its members prestige, occupational place of residene & social relanship.
- ✓ Hierarchy of supls suborcilati institied by religion, law & magic.
- ✓ Caste may be dwelapped by vaina system
- ✓ Varna s/w which has startical as a class in early I and gradually come to have religious santhions.

Kingslev Davis : caste system in India ——— extreme form of social stratification in the world.

Char:

by

G. S. Garye

- | | |
|--|------------------------------------|
| 1. Hereditary membership. | 6. Lack of whrestricted choice of |
| 2. Hiessarehy. | Occuppactional. |
| 3. endoganry. | 7. Civil & religious disabilities. |
| 4. <u>segmentary.</u> | |
| 5. restrictions on feed's social intercouuses. | |

Fealieres of tribe:

- ✓ Common name
- ✓ Common territory
- ✓ Common lorgrage
- ✓ Erdoganey
- ✓ Political orgamoation (council of elders)
- ✓ Subsistetenre encomy
- ✓ (simple hunt'g & gotheir'g ogri)
- ✓ Simple religion (ratorr,totem animism)
- ✓ Common derurt
- ✓ Food habits - meat eaters
- ✓ Kinship - Social organisation

Tribe



Territorial group

Carte



social group

- ✓ According to Weber when tribe has no territory, we call it caste.
- ✓ Relatively less developed & less integrated than caste
- ✓ Usually each tribe has its own language but it is not in the care of Caste
- ✓ Tribe never imposes restriction of its members regarding the choice of occupation but Caste usually promotes hereditary occupations.

Phumies - tribe converted into caste.

Tribe has segmentary egalitarian System

- ✓ Restochi's mggl
- ✓ Restochi's commensal relationship
- ✓ Regulating behaviour in society

Reiley & Ghurye

concept

→ Racial & religious theory of culture, clash & contact with races crystallized caste in India
Caste as a universal phenomena.

Nesfield

concept

→ occupational theory of caste

Lewi Domont

concept

→ caste as a phenomenon

Edmund Leach

It is peculiar to India society

Caste & Tribe:

Tribe:

D.N. Majumdar



“A tribe is a collection of families or group of families wearing a common name, members of which occupy the same territory speak the same language & observe certain taboos regarding mggl profession / occupational and have developed a well established s/w of reciprocity & mutuality of obligations.

6. Subsistence eco (simple hunting + gathering, again)
7. Simple religion (nature, totem, animism)
8. Common descent.
9. Food habits (meat eating)
10. (Kinship) social Organization.

Tribe – Territorial group (Land)

Caste – social group.

M.N

: “When a tribe loses territorial character

⇒ Caste.”

less



11. Relatively less developed & integrated than caste

12. Own lang (not so in caste)

13. Junior – no restrictn in choice of occupation but caste promotes Hereditary occupation.

Bhumis (Junior) \Rightarrow converted into caste.

Membs of Junior \Rightarrow access to hand & other resou of common
 Segmentary egalitarian system \downarrow are mutually underdependant like caste.

equality \neq in \neq equality
 varies in degree from tribe to tribe

G.S Yhueiye

book

Class + Caste in India

Romesh Jhapas

book

Junior Caste + religion

L.T. Hobhouse

book

Morals on evot

Prexnne

book

Miritional acties

E. Senaxt

book

Cate in India

H. Wilson

book

Hindu Jajmani Sys

H.H. Mutton

book

Caste On India

Caste & d economic frontier book

F. G. Bailev.

Hindu society a crossroad book

K.M. Pannikar.

Ref. & social among coorgs in Social. India book

M.N. Sriniva

Indian Village book

Social Change Dube

Caste in Indian Politics book

Raini kothari

Caste in India book

Sweajit Sintgra

Caste, Class & politics book

Anil Butt

Caste adoption in modernizing Indian society

book

A. Herald Gold

Asiatic mode of production is related to caste system in India ;

K.M.

Henxy Maine ; Caste eg of a non-contractual Status society.

Status → Contract
Class.

Bougle;

Caste sys. in terms of hereditary spln hierarchy & society district.

Louis Dumont

Study – piramalaikallar, Madurai district
Based on – Hierarchy in caste sys.

Book “Homohierarchies” explains doc in India society
Purity & poll. – ideological basis of industry society

Davis & Moore

Society starting – functional necessity/significance

Meritocracy (based on) -

Michael Young

Dr. Majumdar

- Aryans arrival made caste to be born to India.

T.B.B

: Caste class sys

1. U.C
2. M.C
3. L.C
4. Peasantry.

Study orissa Bissipara Village;
how extending boundary economic & political dominates changes in caste sts.

C.H. Cooley

; “when a class is strictly hereditary

⇒ Caste” (can be called so)

K.M. Panikar

Caste sys has no base on Hindu

Religion rather product of Hindu traditional Law & weak political authority is history.
still existent – endogamy.

Endogamy is strict,

Westermarck

“endogamy is the essence of caste system.”

F.G. Bailey

book

Jibe, Caste, Natn

M. W.

CSP – Caste, status, Party b

↓ Desciple

CCP – Caste, class, power b

Andrie Beteille

Applied Weberian
Approach in society stratification

(study : Junior dt)

→ “Caste & Politics.”

Nexus below ↓ in T.N during 1970's
(DMK)

He conducted power shift from 1 dominant caste to another.
Locus of power shifts from caste sys to Difference. structure of power like political parties, Panchayat, caste councils etc.

“Dominant Caste” (Praishu castes):

→ M.N. Srinivas (Rompura, Mysore dt Social)

Book social change & Modern India.

- 1) Numerical preponderance
- 2) Ownership of Land
- 3) Economic powers
- 4) Local caste Hierarchy (status)
- 5) High Ritual posit?
- 6) Profit Power authority
- 7) Western education.
- 8) Urban sources of income.

City promotes caste M.N.S.

Caste councils & caste panchayats - jurisdiction over only members of single caste.

Dominant caste – jurisdiction on all caste living in a village

Leaders settle disputes between members of diff caste but & also approached by non DC for settling inter caste disputes.

Elders of DC – guardians of so & ethical code of entire village.

Rompura mysore – okaliga, Lengayards

A.P. – Kamma & Reddy

T.N. – vellalass & Kaundass

Kerala Naries & syrian Christians, exharas (Dalit)

Mah. – Mahars & Marathas

N. India Gujjar, Rajput, Jats, Ahirs.

Bengal – sadgop

Guj – paltidars

Modern Education + so independence – Dalits rising

Max. Dominancy determined by – Ownership

“Entrenched caste” – Rajini Kothari

→ Jraditnally considered superior in ritual status

↳ Exercise preponderant influence economic & population

Abdrei Betaille

Caste – exploited un voting

Rajni Kothari:

“Caste asset for their identities & contest for power”

Rodunhl:

Democracy has enabled caste to play an political role in India.

Mvsor vweiner:

Atomistic tendencies uriden political Pastries in India 1950's.

Maris start ↳ Weber Theory of class, status + party
 ↳ Distribution of pure basis of so visits
 ↳ Institutnall aspect of power effectively controls human action it is Valid & legitimate.

Power: 3 types

- i. Eco (class) – xetn to goods for market.
 - ii. Social (status ie caste) – represented by IIIlar
 - iii. Political (party) – power structure.
- ↳ Stratified basis of income. These elements express a class situation. Related to a effective claim concourning so prestige (education, occution, mode of livelihood)
- ↳ pwr – capacity to resist & enfluence. So refn between units, groups & collection of endir.

Raini Kothari

- caste & politics xcl'x as a reln for specific purpose of orging

Pub activity.

3 aspects of caste systems.

- (i) Secutar Funcs / aspeers:
- (ii) Integrative aspects:
- (iii) Ideological aspects:

Fxavati Kaxre

book

NES

Hindu society & rinterpretation

Sociology related to kinship

four clan/ Exogomars Rule: N. India, Hindu Bxahmins gothxa

Man cont marry a girl fim

- (i) Father's gothra / clan
- (ii) Mother's gothra / clan
- (iii) Father's Mother's gothra
- (iv) Mother's Mother's gothra

In all castes in N. zone Acc to edneient Hindu text:

Iravati Karve

marriage between cousen's is prohibited

- 1) Dharma
- 2) Praja

3) Rati
Fraternal potyondry: Ixava

C.M. Abraham

Kaniyan
vellan
darari

Preferred marriage / Cress cousen: Social India

North India: veltage oxogomy

Muslim: Both x to Ild cousin

Congiegal rectny : Hours + wife

→ Family: Nuclear family

Filial: Father + Son

Mitakshaza: Grandfather's property to grandson only

Diabage: Fathers is d absolute owner (Bengal + Assam)

Jajmani system: Vertical ret'y

Traditional ourputational oblrgational The sys in which duratle relational b/w a Land
owing + Landless family dot supply dem wid goods + services

- 1) Economic Reference
- 2) Society Reference (hereditary)
- 3) Religion aspects

It is on inter(caste + familiar) reference sub ordinate + super ordinate rel blow
patrons & suppliers of service

Reciever - Jajman
Prorder - Camin

Dr. Yogendra singh

, "it is a sys goredned by reth religion based on reciproaty in iotercaste
reference in rillages"

Fleratd gold:

"The laver caste made their jojmani arrangement: ether by direct erhange
labour or by paying in cash / kind sociology Sherpres village, Farikabad U.P.

Edmund leach

It mainkainr & regulates Division Of Labour & economic interdependence
of caste.

Beiddle Man:

Explicitly = jajmani wid expoteder impliuit → komin cited explored &
char sys of ferrdal

Book

→ A.R. Desai → "So bg of Indian National
(exptortation in modern

surples value alination class in itself Intellectional exploitar (cs), class for itself.

Beiddle man

? if rajmani would scesource is coming yss 6 cox of tech cal

doubt, reduens of powers of village elders, about of jagirdar, zamindar, feasibility of modern
transfern due to comm..

In alloc of power shared b/w jajmani & Kamani ritreal peercity & poll not signification

“Jaimani sys is an orginal “ ⇨

Pocock

↳ Distribution whereby high caste land owning family & provided serv & provducts by various power caste like caspentees, barbers, portess etc.

“Jaiman” originally refered to client frm whom a brahmio proest performed rekreal but takes on come to b refered to recipient of speed service

(religiousl saneted)

(Transformation)

Orenstein

Famiilies of villag officials/ village servant eg: watchman maintains of

Jajmani rel valid whole village father dan particular families.

Jajmani links family rather dan caste.

Jajmani sheed be paternalistic towards kamins (mutual conflict + consent)



Mutual resentment

Kamens sheed behare like a son to dis father.

Caste councils punishes jajmans + kamens

Sacred Hindu literature justifies d jajman + kamin rectn

Jajmans”

I.vnch

Cases of tre & reset grp beh. In d Jatavas (effort to sanskritise) + found – reref grp in arthodox Brahmin caste Agra. + elite emulation c ?

Daniel Thorner

Agrarian class

- 1) Malik
- 2) Kisan
- 3) Mardoor

Andrei Betteite

“Harmonic ⇩ Disharmonic paradigms of so stration

Mokim Marriot:

1st to make ref. to interactionist + attributional approach to study of caste system in India.

I.P. Desai

Untouchability in rural gujrat family sel kinship Concept

Sanskritisation: M.N. Srinivas (brahminisation)

“process by which a lower caste/tribe other group changes its customs I ideology + ritual + away of life towards a twice born (divya caste)” not only Brahmins vaishyas + kshatriyas also.

So system of a mysore village ~~book~~

Tominante.

So church in modern andra ~~book~~

Sanskritisaln : 2 way process

- 1) Upward cultural mobility
- 2) Positional changes in cast system
- 3) Not structural.

Factors :

- 1) Industrialisation efficiency
- 2) Occupational mobility
- 3) Devoted common
- 4) Spread of literacy + w. technology

Role model : D.C.

Kshatriyanisation efficiency ?

Political List of Party democracy has also contributed to increased Sanskritisation

Sanskritisation \longleftrightarrow Traditionalisation

Vertical changes.

- ✓ Positional change Possible
- ✓ Structural change Possible
- ✓ Court Change changes
- ✓ Social Structural does not change
- ✓

Sanskritisation - Historical + contextual Sociology



Dr. Yogendra Sengh

Theory deparal, challenge attack on dominant class. (so, economy, political deprivation)

De Sanskritisation - By Majumdar Concept

Jribaisation - Kalia Concept

Brother \longrightarrow Jribal

Diff tribes & Sanskritised on different degrees + different second of tribes need not be equally uniformly Sanskritised .

Westernisation : M.N.S.

Process of change in Ind. Society from d 150 yrs rule of British

- 1) Humanitarianism
- 2) Rationalisation
- 3) Change in techy, instil
- 4) Change in ideology, values, in non w. society (Like End)
- 5) Process of cultural contact
- 6) Keeping up Progress

To mention

Ideology

PT + Manis

- 5) Gradual change in Ind. Culture towards w. society .

Westernisation helps to promote sanitation.

↳ Associated modern education, urbanisation & industrialisation.

Social classes: economy.

- 1) Hierarchy of states group
- 2) Related to economy. States
- 3) Based on achieved

Smiths of social India call themselves Vishva Karma Brahmins. + wear the sacred thread.

Racism: An ideology that links a group's physical characteristics with their psychological superiority / inferiority.

Weber

: Caste (characteristics)

- (i) Commensality (ii) Commensality Account to him: unlike classes, members of status groups almost invariably aware of their common status situation

Social stratification: - Integration principle – Talcott Parsons

- w.society based {
- 1) Primitive communism: no class. (K.M)
 - But hunting & gathering Division Of Labour
 - 2) Ancient Society: Masters & Slaves (Divisions Of Labour divided) classes.
 - 3) Feudal society: Lords & Serfs
 - 4) Capitalist society: haves + have nots

According to K.M mutual dependence & conflict is inheritable.

Alienation – Bureaucracy - Weber



MW

India is who involved in compulsory conformity to norms.

Social mobility:

Pitrim A. Sorokin

“means any reality? Of an individual social objective value anything that has been reacted/modified by human activity from, social position to another.

Embourgeoisement: Haralambos

Process of lower class identifying with middle class.

Jati – relative term.

“Stratification up value aspect is a ranking of units in a so system with common value system.”

Talcott Parsons

Caste system of India System based on chaturvarna doctrine.

Marx

Theory of social class:


Class is determined by people's religion? To Means of production eg: owner T. w.w overthrown The interest of both is mutually opposed When they become aware of less condition conflict starts.

False

Class consciousness ↔ class in itself

Class consciousness ↔ class for itself (subjective understanding of objective reality)



Rerolutn  dietatership by iabeuss (communism)

Functional approach to social stratification

1)/Talcot Persons

2)/Kinsley Daves + Moore/

3)/ HLoyd Warner/

Proletoriahisatn: maxlx.

Process by which parts of middle class become effectively observed into working class.

Davis + Moore

Social stratification is needed to effective role allocation & performance.

Social stratification is necessary; every soy must select individual members to trdd a wide variety of social position to attract most talented to each position. Soy must set up a sys of different rewards do social stratification is ineyilable.