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

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

Based on hierarchy no hierarchy

Individual Groups social difference Biological

Eg: maternity leave.

✓ Stratification is a bilogiced term which came from “strateography” (Geology).
✓ Society arranged in terms of layers. Based on ranking.
✓ Factors of social stratification:
  • Gender – Division Of Labour
  • Color / racial.
  < sex is not a basis for social stratification>

Hiessarehy certain group people can officialte prauses to god.

Social health/economy/land/power getting access for this.

Commulative inequality dispeased inequity
Eg: South India North India.
Status Brahmins-High ritual status but no
Power Social status except

Howik Brahmins as they have
Harmonic Social Stratification vs disharmonic Social Stratification

- Andre Beteillie

✓ Inequality legitimized by value system. eg: casts. Inequality not legitimized by value system → disharmonic.

Harmonic social stratification
I past
<

Disharmonic social stratification
I today
-

- Noam Chomsky - America Preaching equality, practising No. 1 international of the world.

Gerhard Lenski

⇒ status crystalhiational Vs. status inconsistency
one status matches With other status
eg: B.R. Ambedhkar. When one stuffels from such inconstantly he’ll be the leader Of protest.

Status
Health Power

Theories of s.str.: - explanatory generation.

1. Basis
2. Consequences
3. Desirable/indesirable.
4. Universal / honuniversal.

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 . exploitational.
  . Conflict below social production vs private + propect
  . it shod be a social act
Coming together.

Oblitaries and relation in inconceivable gap or is mitigated. Many bonegeoisics have and have nots. Emerge.

Exploitational. Revolution Change communism Egalitiation

Monopoly

✓ Class in itself (earlier) now class for itself. Subjective awareness of objective reality/dispositivs

People accept the equality

✓ Surplus difference below value of wage & commodity.

Appropriated by profit by owners. Legitimised in name of profit.

✓ Consequence is — exploitational.

✓ Neither universal nor desirable.

An. Society, feudal as it leads to exploitational. Society, capitalism Stratification.

Weberian theory: Universal.

✓ Class, status, party/power

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

✓ Class — unequal distributional of economy Status — unequal distributional of prestige Party — unequal distributional of power

✓ Definition class 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 bonegeoisic — white collar. 3. petty bonegeoisic 4. skilled workers / manual labours.
He replaced the usage of pauperisantional as prolificational.

Expansion of middle class because of Bureaucracy

Social change need not be violent but silent change.

Social structure Is universal.

\[\textbf{Ralf Dahrendorf:}\]

\[\textbf{Imperative co-ordinately association}\]

\[\checkmark\] Power centric conflict – global phenomena.

Economic centric conflict – regional phenomena

\[\checkmark\] Power is the basis.

To conflict view \[\textbf{fn/list theory:}\]

1. T. Parsons
2. Kingsley Davis.
3. Willbert Moore.

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

\[\checkmark\] Fn/l prerequisite require for survival of society

\[\checkmark\] Social structure. is possible on value consensus.

Agreement by people of society of what is desirable.

\[\checkmark\] Therefore it is final as it saves the society to final.

\[\checkmark\] Universal & fn/al.

Integrates the groups of people:

K. Davis & Moor

Book “some Principles of strot’

\[\checkmark\] Universal – as one or there form exists in any society

\[\checkmark\] Pre – reguete \[\textbf{Role allocation & Role Performance}.\]

All roles of the society to be filled with the right Men by the s/w of Social structure

\[\checkmark\] In a society men are not equal based on their talents

\[\checkmark\] Based on final ce.

Role unique Dr>Nuese

Based on 1. final uniqueness Specialisation.

2. final dependence more t.

Mngo>labour.

\[\checkmark\] Social .strl. is motivational

\[\checkmark\] Money not mortaring factor

Family is mortaring factor

Melvin Tumin

Mainly critiaies

Davis + Moore:
Finalist

- Final u can’t be objectively measurable.
  <eg: whether Dr or farmes is final t>
- Talent pool is not Ltd.
- Structure. system outs as a barsies to rruitment of talent.
  (scarcity is created to earn more)
- Elite self recruitment
- Social. structure. system is not integrating taufor as it have
  Differential reavards → greater hostility, distrust.
  Hence it is disruptive foru.

**Embourgcoisement:**
III to webesion view of webesion expansi on of middle c/o

- Middle class laboursers having where collar jobs
  Affhunt worturs.

**Gold Thorpe & Lockwood**
Testy this em bourgeoisemment

- Prestige nssouild → Affhment wordes in class structural.
- With the Sociology hution (Sagotha Exogancy England)
- World situation → 3 Panametless used to test.
  1. political. views
  2. affitude to work
  3. Interaction Pattern

- Solidasistic collectivism replaced by instrumental
  Collectivism. Intrinsic Satisfaction
  Vast diffu below White Collar & Blue Collar Workers.
  So no em bourgeoisemgement.

- So changes takes place & no fully em bourgeoisemgement

**Various conceptions Of class:**

- Marx → Class group of People – share same relation with forces of production.
- Weber → Position in Market situation/
- Lyod Warner → Sociology Yanker city (Masaahasets in USA)
  → ?
  → eg the view of objective identification / of class.
  → go for subjective disposition/.
  → Go for Emic approach insteer of Etic approach.
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:

- “Dual closure, “
- Middle class is dualy closed
- Concepts & Themes in social structural.

3 indices of s. structural.
1. ownership
2. skills
3. organizational asset.

Frank Parkin:
- classification/. Based on occupational structure.
- Marketable expertise – single determinant of more reward
- Occuple Prestige

U.P-poverty of Culture

M.C

L.C.

dual closure

deficiency from

Culture of poverty.

Mgr

O.A

Supervisor

Labourer

Skill

Credential

Semi-credential

Un-credential
borrowed concept of Dual closure.

Social stability < without Anna, Periyar
Pravidian moving
Chasu Mazundar

Naxalite moving.

7 classes:
Contemporary
Gold Thorpe
India
Up
Lo.
Non-managerial-non manual
Middle stratum
Low grade technicians.

service class
.intermediate class
.writing class
.skilled
.semi skilled

G.Lenski → Power integrity will be these in class

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

“under class” = Lumpen prolisterate

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.

Classes are political

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
- Based on Time.

<table>
<thead>
<tr>
<th>Proscribed Mobility</th>
<th>prescribed Mobility</th>
<th>Intra generational Mobility</th>
<th>Inter generational Mobility</th>
</tr>
</thead>
<tbody>
<tr>
<td>Closed society</td>
<td>open society</td>
<td>within single generation</td>
<td>experience mobility</td>
</tr>
</tbody>
</table>

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

- 1000 BC closedness started.
- early Gupta period Trade openness.
- Latu Gupta period Trade closed.

- In Mughal rule kayastar Dvija;s caste (twice born)
- Kunbics (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. productivity secularistic, scientific outlook Hence rationalisational of s.life takes place.
3. Intrinsic Satisfcation.
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
   - “Lonely crowd”

Factors of Social mobility

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

Plessie Bourdieu Who have culture. Capital will have privilege advanced in formal Education system.
   (use elaborate linguistics)

Berstein Who have culture, capital will have privilege/adv in education system
3. Political decentralisation.

- Fox & Miller
- Sociology
- Glasgow & Oxford University studies
- Most mobility is short-range mobility.
- About 10% of workers' fathers are workers only. Elite self-recruitment takes place.

Social change & social mobility

- A two-way process: Social Change, Social Mobility
- Factors by means of:
  - Industrial
  - Urbanisational
  - Educational
  - Democratic politics

Russa followed a policy of Glassnost (Openness) to become an open society like the US (earlier closed).

Caste system:

- Came from casta (color)
- 1. Divine theory of origin of caste → Purushuktha hymn.
- 2. Occupational theory
- 3. Racial theory
- 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

- Chasismatic quality determines caste → J.H. Huttou

6. Caste are earlier tribes

- Hindu method of absorption. – Tribes after getting absorbed into Hm, they also followed child mggl.
-> **Caste as a system:**

<table>
<thead>
<tr>
<th>Name</th>
<th>Sociology</th>
<th>Villages of UP.</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.S. Nehru</td>
<td></td>
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</table>

- No single village have all castes (< interdependence will result)
- No single village have single castes

1. **Caste as a system of hierarchy having specific occupational specialisation.**
   - **Ritual hierarchy** – caste emerge from goel
     - sacred text (varuna system)
     - priest
   - **Secular hierarchy** – economy, power, land, numeric strength
     These may/may not be overlapping
     Eg. Okaligars of Mysore Jats, Rajputs of North India

- No ritual but secular.

<table>
<thead>
<tr>
<th>Name</th>
<th>Sociology</th>
<th>Mysore village</th>
</tr>
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<tbody>
<tr>
<td>M.N. Srinivas</td>
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</table>

- “dominant caste” - okaligas are dominant caste.
  - Economic strength, Numerical strength, Political power.

<table>
<thead>
<tr>
<th>Name</th>
<th>Sociology</th>
<th>Caste system in India</th>
</tr>
</thead>
<tbody>
<tr>
<td>Louis Dumont</td>
<td></td>
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</tbody>
</table>

- Caste ranked Similarly in hierarchy – jati cluster
  - ritual hierarchy is more predominant than secular hierarchy.
- Below statues & power – status have predominance over power

- Brahmins
- Rajputs.

**2 Caste as an economic system:**

Members of caste group in eco sphere.

**3 Caste as a political system:**

- Member of dominated caste take past 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
- Caste ranked Similarly in hierarchy – jati cluster
- Caste act as connubium

<table>
<thead>
<tr>
<th>Name</th>
<th>Sociology</th>
<th>\textit{Iravata Kasve}</th>
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</table>

- Mendes Baur
- Caste endogamy.
Change & persistence of caste system:

**Change**
- hiessasehy – secular than ritad.
- secular hierly

< Urban char, protect against discriminational

secular hierly

A.C. Maver \(\rightarrow\) Ramkeri village

Ramkeri village

When in villages ritual hierrallhy is losing than secular hierrarchy

1. economy system
   - class doing the final. Of eco s/w than caste.
   - Being 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 Institutut it adopt to demended of the sts
4. caste needs politics as much
   - Politics needs caste.
   - Caste is unique to Hm.

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

✓ Marxist - A. R. Desai

Caste & class are co-relality’s
- I as a class s/w as, land owners are howing political Power.

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

Get’s adaple it all adapls

Caste and class:
3 fold classifying of class.

1. Malik – Land lord
2. Kisan – Peasant

<Caste – like ascriptive, no nobility>

[Society]  

Western Society  

- Class based
- open society
- mobility
- Social. stratification.

[Society]  

- Caste based
- no mobility
- henu closed

Books

- “HOMO Heirralchical.

Caste - heirrachy – no mobile

Class - social stratification. – mobile

I both class & caste society

Within caste class present.
Class difference in same caste
Many people from caste  one cast
Many people from class  one cast

I – not caste society
- can’t say no mobly.

(eg: Andra Beteilie)
- Poor Bhmn lady not companed to rich Bhmn lady.)

Therefore – caste & class are not mutually exchesive & it is inclusive.

Caste Or Class

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

Cultural & Structure View of Caste:

Differentiatd culture &

ARR Brown  

- Ideatimal pattern
- Norms, values
- Believes interae
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 Webes, 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: untonehables.
Sudra.

Called as attributional approach
Hierarchy is core of caste system.

Celestiane Bangle

< His teacher >

Caste system is followed by the features of
1. heirrachy – ritual
2. Mutual repulsion Pursity + polhi are Mutually exclusive.
3. Division Of Labour + interdependence.

Judgment system – ritual system or religious system

Social Univ.

Marxist & final list
We see the pattern of interaction.

Marxist final list
Kingslay Davis

It is universal
<see the feudal system in caste is an organic Division Of Labour

universal
Emope. & Caste in India
Irovaty Karve, Markim Marriot, Y. Sirgh

- Co-option & conflict present in caste System & hence stardy intesaet pattern
- M. Marriot — Interaction approach.

Strt 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 & religiuour ideology (Brahminical ideoly)
3. celestian Bongle — Attributes of caste are
   1. social division
   (cultural view)   2. Hereditary
   3. Social desitance
   4. Endogamy
   5. Restriction 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. Srinicas — 5 attributes:
   1. Hierarchy & edogenry
   2. Oceupationl
   3. Commensalitry 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
“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 taboos in food.

Criticism of Att/l approach:

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

F.G. Bailey: 21 non-veg caste 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 concede 2 interactions at local context. 1. Food 2. Honourific gestures Practices.

Concepts & Authors:

1. Sanskritisation & klesternational – M.N. Srinivas
2. Kchatriyaisition - Pocok & K.M. Pannikar
3. Elite Emulation - Owan Lunch
4. Tribalisation (to sanskritisats) - S.L. Kaliya
5. Desanskritisational - D.N.M. azimuth & 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 sanskritisation.  

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

F.G. Bailey  Sociology  Bisipara village of orissa  

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

Owen Lynch  Sociology  Jatavs of agra  
- didn’t change their leather business hence no mobility.  

William Rove  Sociology  Senapur  
Neniyars  Thakkurs.  
- Sanskritisation is achievable only if social distance below the 2 is minimum.  

**Westernisation** – urban phonomeha.  

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

**Jaimani system:**  

Jajman  Kameen  

William wise  Book  “Behined the mud walls”  

- 1st studied Jaimani system.  
  Integrative system  

1. Edmund heach  – Jaimani system refer to structure division of caste society/. Characterized by  
  Assymetrical r/n in terms of occupation/. States, power, idenlity.  
2. Oriestein  – Unequal control of means of modifyin_ justified by caste & culture.  
3. Bidelman  – Jaimani 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 Jaimani relation.  
5. Deepankar Gupta  - Giles e/o. & social direction to Jaimani 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, assymetrical relation that substantiates class inequalities in India.

Fravati Karve

< 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**

Comides that when W n increases samk effiuice also ser, In sans n the The 1° foues is on the analysis of cultural change and no scope for systematic explaintrl of the changes in Social structure. >

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**Jajmani system in India**

Bara Balud - Maharashtra
Mirasi - TN.
Adade – Karnataka.

Jajmani system refers to exchange of goods & services.

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**Books:**

- Wester Gard - Withing away of class – a contemporay myth
- Gold Thorne - social stratification/ in Industrial structure.
- 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.

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**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.
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

Prerequunites for sn:

1. Improvement in semular status is., gain inland, power, educational. M. N. Srini Thought Brahmins & Dwija are emulated but census data show that most commonly preferred 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 failure of mobility by Sanskritisation.

4. Western: An al temate process develop in British rule which is called As why by M. N. Srini - 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 & ritual hierarchy is declining even in rural areas.
   ✓ Sanskritisation is losing its appeal as secular rewards are more it than higher situalt 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 sociality. 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 mysoe 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 centarity to hindu ideology. P & isup. Is not a matter of practice but a body of ideas. Mindead is driven by p & inp. Sudras 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 bhmn 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. Predominaty 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 that 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 mans & Wbue placed above the other 2 but there is no precise answer as to how sathvik & Rajas are evaluated in relationships 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. Insidence of mobility valued 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. Sriniv

- 1st to systematically explore the process of mobile in caste system. one of

The press involved was described by him is Sanskritisation.

Social stratification:

- Reluctantly Peers ranking of staahcs & roles in a social s/w.
- In term of differentiel priveleges, prestige, influence & power
- Superordinate, subordinate relnshp.
- Involves inequality
- Fnlar differentiation
- Power & anehority

Linton

Divide stations into

- ascribed
- achieved

Theories of Social stratification

T.B.Bottomoe

- Dialectical / Marxist theory
- To promote integrity or diintegrate society
- The single creates strflol strain
- To promote social order & stability
- hordywrk of capitalish / domirent class
- To integrate social. structural

Weber Theory

- Class – as a group of indivles who share a III position in market economy & by
- Virtue of that fact receiver III economic rewards
- Bored on position
  1. propertied upper class
  2. property less white colour workers
3. Petty bourgome
4. Marual working class

 coined

“Status group”
- Status group → caste.
- States: unequal distribution of social honour
- Class: Common market situation may prorid a basic for collectire action
- Weber rejects the marxian view that political
- Power recersarity deriver from economic power
- Class: unequal distribution of economic rewards.

T. Parsons

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

Davis & Moore

: Book “some principles of social stratification”
✓ Social Stratification is a device by which society’s ensure that the most t positions one
  conniously filled by most qualified persons.

Concept

Malvine Tumin (finallists)

✓ What is the measuremeat to identity te significate the financial ce.

Antony Giddens

Class in advance captial Society

- Upper class based on Ownership of property
  - In mop
- Middle class based on profession of educational
  - / teeth qualification
- lower or working class based on Possession of
  - Manmal Laborspore

Ralf Datrendorf

: Working class in capital society

- Unskilled
- Stilled
- sentry skilled

Zenienki — Developed the concept of social circle in the context of social
roles.

T.B. Bottomore: Deitngminded 4 type of social stratification

Legal Broad
Division Of Labour
Poligroup

1. slowly
2. estatus
3. caste
4. social class

extreme form of social stratification

Industrial slow.

Caste system:

✓ Religionsly intitutionaliseineportant system of social stratification
✓ Closed social strathuna based on heriditany. That determines its members prestige, occupational place of resisdene & social relanship.
✓ Hierarchy of supls suborclilati instititied 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.

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

Char: by G. S. Garye

1. Heriditary membership. 6. Lack of whrestricted choice of
3. endogarny. 7. Civil & religious disabilities.
4. segmentary.
5. restrictions on feed’s social intercouses.

Fealieres of tribe:

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

T.B. Bottomore

Kingsley Davis

Char: by G. S. Garye

Fealieres of tribe:
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.

**Phumis** - tribe conrctd into caste.

- Tribe hare segnertary egahitaric System
- Restrochi’g mggl
- Restrochi’g commensal relniship
- Regrlat’g behaunion in society

Reiley & Ghurye

concept

Rarial & religiour theory of culture, clarh & contuct with races crystallled caste in India Caste as a universal phenomena.

Nesfield

concept

ocerpaliaral theory of carts

Lewei Domont

carts or a phenomenon

Edmurel leach

It is puecliar to India society

**Caste & Tribe:**

Tribe: D.N. Majumdar

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

6. Subsistance eco (simple hunting + gathering, again)
7. Simple ret (nature, totem, animiaaassm)
9. Food habits (meat cates)
10. (Kinship) social Organization.
   - Tribe – Jerritorial group (Land)
   - Caste – social group.

M.N : “Wen a tribe loes territorial character Caste.”

less

11. Relatively deved & integrated dan caste
12. Own lang (not so in caste)

Segmentary egalitarian system are mutually unterdependant like caste.

Membs of Junior conterted into caste.

Bhumis (Junior) conted into caste.

equality 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 Morational acties
E. Senaxt book Cate in India
H. Wilson book Hindu Jajmani Sys
H.H. Mutton book Caste On India

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; 

Henxy Maine; Castle eg of a non-contagtractual 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 bassis of industry society

Daris & Moore

Society starting – functional necessity/significance

Meritocracy (based on) - Michaul Young

Dr. Majirmdar - 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; “wen a class is strictly hereditary

Caste” (can b 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, Westmerack “endogamy is d essence of caste system.”

F.G. Bailey Jibe, Caste, Natn

M. W.
CSP – Caste, status, Party b

CCP – Caste, class, power b

Andrie Beteille

Applied Weberian Approach in society stratification

(study : Junior dt)

“Caste & Polities.”

Nexus below in T.N during 1970’s

(Study: Junior dt)

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 dispute 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.

Rampura 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. Dominacy determined by – Ownership

“Entrenched caste” – Rajini Kothari

Jraditnally considered superior in ritual status
Exercise preponderant confluence 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.

Mysor 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

Instittutnall 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, occlusion, 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:

1) Dharma
2) Praja

Iravati Karve marriage between cousen’s is prohibited
3) Rati
Fraternal potyondry: Ixava

| C.M. Abraham | Kaniyan vellan darari |

Preferred marriage / Cress cousin: Social India
North India: vellage oxogomy
Muslim: Both x to IId cousin
Congiegal retny: 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 occupational obligational The sys in which duratle reliational b/w a Land owning + 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

Receiver - Jajman
Prorder - Camin

Dr. Yogendra Singh, “it is a sys gorened by reth religion based on reciproaty in iotercaste reference in rillages”

Fleratd gold: “The laver caste made their jojmani arrangement: ether by direct erchange 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

A.R. Desai “So bg of Indian National (exportonation in modern surples value alination class in itself Intellectual exploitar (cs), class for itself.

? 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 transfen due to comm..
In alloc of power shared b/w jajmani & Kamani ritreal peercity & poll not signification
“Jaimani sys is an orignal “
Distribution whereby high caste land owning family & provided serv & provducts
by various power caste like caspentes, barbers, portess etc.
“Jaiman” originally refered to client frm whom a brahmio proest performed rekreals but takes on
come to be refered to recipient of speed service
(religisul saneted)
(Transformation)
Families 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”
Cases of tre & reset grp beh. In d Jatavas (effort to sanskritise) + found – reref grp
in arthodox Brahmin caste Agra. + elite emulation c ?
Agrarian class
1) Malik
2) Kisan
3) Mardoor

“Harmonic Diskarmonic paradigms of so stration
Mokim Marriot: 1st to make ref. to interactionist + attributional approach to study of
 caste system in India.

Untouchability in rural gujrat family sel kinship Concept
Sanskritisaln : 2 way process
“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
So church in modern andra book
Sanskritisanln : 2 way process
1) Upwaed cultural mobility
2) Positional charges in cut sys
3) Not structural.

Factors:
1) Industrialisal effiuincy
2) Occupational mobility
3) Deved common
4) Spread of literacy + w.technogoly

Rolemodel: D.C.
Kshatriyanisal effiuincy?
Political Listn of Party democracy has also contributed to increased sanskritisation
Sanskritisaln ↔ Traditionalisaln

Vertical changes.
✓ Positional church Possible
✓ Structural church Possible
✓ Court Church changes
✓ Social Structural does not change
✓

Sanskritisation - Historical + contextual Sociology

Dr. Yogendra Sengh

Theory depairal, challenge attack on demenant class. (so, economy, political deprival)

De Sanskn – By Majumblar Concept

Jribaisaln - Kalia Concept

Brother → Jriba
Diff tribes & sanskritised un different degree + different second of tribes need not be equally uniformly sanskritised.

Westernisaln:
M.N.S.

Process of church in Jnd. Society from d 150 yrs rute of Brother
1) Humanitarinism
2) Rationalisaln
3) Church In techy, instiln
4) Church In ideology, values, in non w.society (Like End)
5) Process of cultural contact
6) Keeping up Progress

To ment Ideology
PT + Manis
5) Gradual ch in Ind. Cultural towards w. society.
Westernisation helps to promote sanksn.
Association mid eng edun, urbanisation & industrialisation.

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

Smiths of social India call themsetres vishura karma Brahmins. + wear the sacred thread.

Racism: An ideology dat links a groups physical chas. Wled their psychological superiority / inferwritry.

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**Weber**: Caste (characteristics)

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

Social stratification:- Integralation principle – Talcot Persons

1) Primitire communism: no class.
2) Ancient Society: Masters & States (Divisions Of Labur dewed ) classes.
3) Feudal society: Lords & Serfs
4) Capitalist society: hares + have nots

ACE to KM: mutual elependance & conflict is ineritable.

Alienaln – Bureaucracy - Weber

---

**MW**: India is who involved in compulsory conformity to norms.

Social mobility: Pitrim A. Sorokin

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

Embougeoisement: harlambasrefcs

Process of couer class identifying wid middle class.

Jati – relative term.

“strln up valualnal aspect is a ranking of units in a so sys wid common value sys.” Talcot Persons

Caste sys of India System based on chadhuvada doctrine.

**Marx**: Theory of social class:

Junior is determined by peoples religion? To Means of producs” eg: owner T. w.w overown The interest of both is mutually opposed When they become aware of less condition conflict starte.
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/

**Proletorialisatn: maxlx.**

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

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.