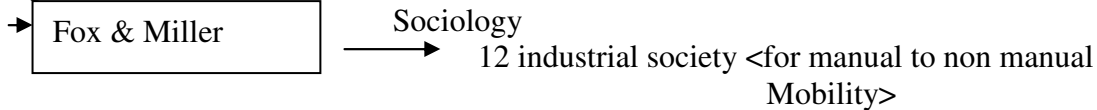


(use elaborate linguistics)

3. political decentralisation.



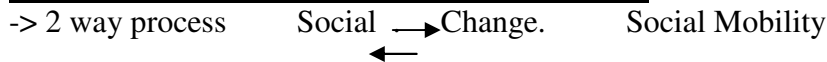
1. expansion of education.
2. political Stability
3. urbanisational
4. increase in GOP (economic growth)

→ 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



- > factors by means of
- . 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 → Chasismatic quality determines caste - J.H. Huttou

6. caste are earlier tribes - Ketkar

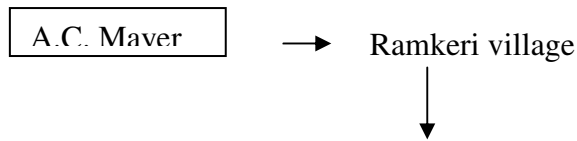
✓ Social Change Bose → Hindu method of obsorbition. – Tribes after getting Absorbtion into Hm they also followed child mggl.

Change & persistence of caste system:

Change

— hiessasehy – secular than ritad.

< Urban char, protect against discriminational ⇒ 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 blused 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.

Lauie Dumont — Caste is unique to Hm.

↓
Get's adaptle it all
adapls

→ Caste and class:

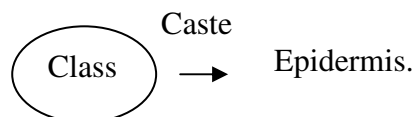
✓ Weber, G. s. ghusye — I can be used as a caste system.

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.



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 carte 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 prineiple 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 / Asseaebliies
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 approach:

Markine Marnict : Commensality & occupation are not the criteria. Brahmins of Kashmir, Bengal, & Konkan are non-veg.

F.G. Bailey — 21 non-veg castes are ranked differently

Interaction Appl:

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

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

1. Food
2. Honourific gestures Practices.

Concepts & Authors:

1. Sanskritisation & kshetrization – M.N. Srinivas
2. Kshatriyisation – Pocock & K.M. Pannikar
3. Elite Emulation – Owan Luch
4. Tribalisation (to Sanskritisation) – S.L. Kalita
5. Desanskritisation – D.N.M. Azumdar & Srivastava
6. Rajputisation – Surjit Sinha
7. Tribe-Caste-Peasant continuum – Surjit Sinha

Sanskritisation - M.N. Srinivas

Iyappan → Brahminisation

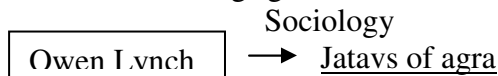
- Process where by low Hindu caste go by higher Hindu caste.
- To Louis Dumont as he said a society is closed.
- difference book view & field view
- pioneer of village study.
- Ultimate aim of Sanskritisation → ritual Hierarchy

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

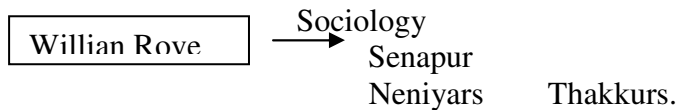


- 2 groups – Ganjams & Boands .
Manufacture alcohol

- Therefore Mobility is possible. Hence open society.
<thru, kings grace, warface>



- din't change their leather business hence no mobility.

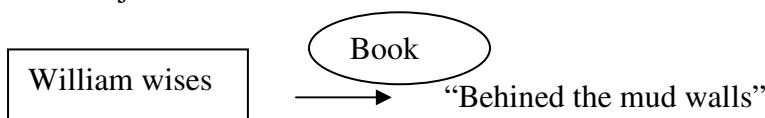
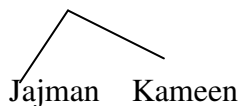


- Sanskritian is achievable only if social distance below the 2 is minimum.

Westernatisational – urban phomomeha.

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 if 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 explairntl 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

Prerequinites 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 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. 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 & 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 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. Prodominaty 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 localy 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 (daskness)

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

C.J. Fuller Says that caste as a very rigid.

Book "caste today"

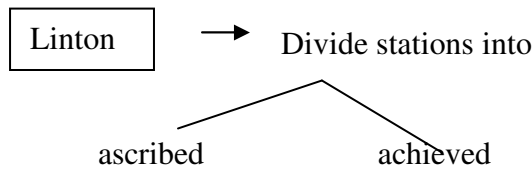
Closed s/w – is a brahmins day phenomena.

M.N. Srini

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

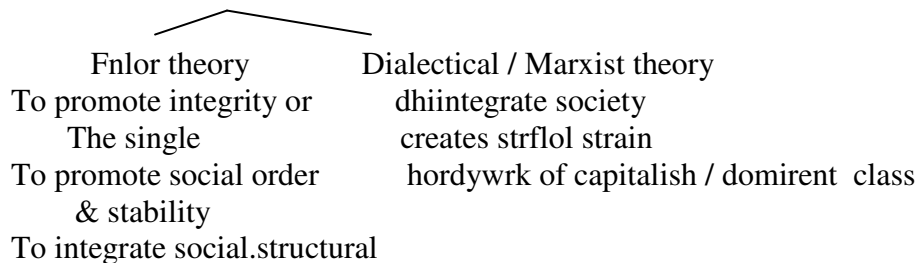
Social stratification:

- Relacely Pewrorert rarking of stahcs & roles in a social s/w. In term of differenticl prireleges, prestige, infhcenu & power
- Superordinate, subordinate relnshp.
- Involves ineqrality
- Fnlar differentiation
- Power & anethority



Theories of Social stratification

T.B. Bottomoe



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 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 whereas.
- ✓ 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; ensure that the most important positions are continuously filled by most qualified persons.

Concept

Malvina Tumin

(functionalists)

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

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

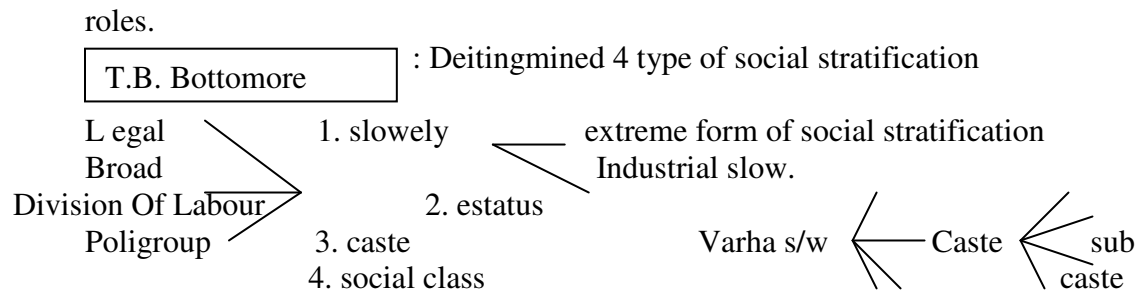
Unskilled

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 relationship.
- ✓ 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.

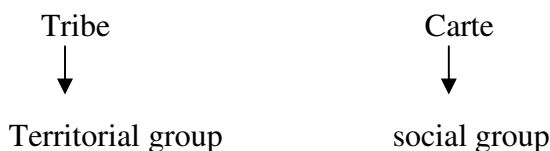
Kingslev Davis : caste system in India ——— extreme form of social stratification in the world.

Char: by **G. S. Garye**

- | | |
|---|--|
| 1. Hereditary membership. | 6. Lack of whrestricted choice of Occupactional. |
| 2. Hiessarehy. | 7. Civil & religious disabilities. |
| 3. endogarny. | |
| 4. <u>segmentary.</u> | |
| 5. restrictions on feed’s social intercouses. | |

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



- ✓ 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 converted into caste.

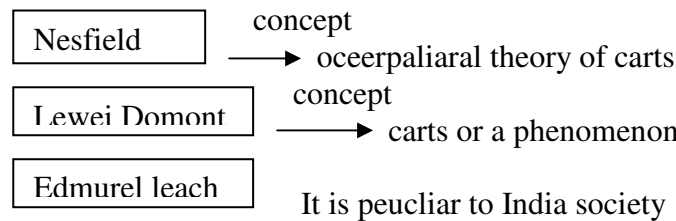
Tribe have segmentary egarchical System

- ✓ Restraint of marriage
- ✓ Restraint of commensal relationship
- ✓ Regulation of behaviour in society

Reiley & Ghurye

concept

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



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 marriage / occupational and have developed a well established system 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) ⇨ converted into caste.

Membs of Junior ⇨ access to hand & other resou of common
 Segmentary egalitarian system ↓ are mutually interdependant like caste.

equality =/ in ≠ 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.

Henry 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. 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, Westermarck “endogamy is d 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 preperanderance
- 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 promtes caste M.N.S.

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

Dominant caste – jurisdictn on all caste living in a village

Leaders settle disputer between members of diff caste but & also approached by non DC foir 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 & sysian 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 confluence economic & population

Abdrei Betaille

Caste – exploited un voting

Rajni Kothari:

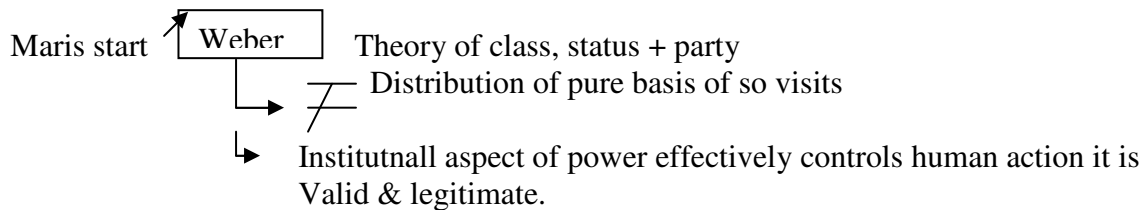
“Caste asset for their identities & contest for power”

Rodunhl:

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

Mvsor vweiner:

Atomistic tendencies uriden political Pastries in India 1950’s.



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: vellige 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 ourputational oblrational 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 jajmani 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

(religious saneted)
(Transformation)

Orenstein 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”

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) Industrial efficiency
- 2) Occupational mobility
- 3) Deved common
- 4) Spread of literacy + w. technology

Rolemodel : D.C.

Kshatriyan efficiency ?

Political Listn of Party democracy has also contributed to increased sanskritisation

Sanskritisation ↔ 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 deparial, challenge attack on demenant class. (so, economy, political deprival)

De Sanskn – By Majumblar Concept

Jribaisaln - Kalia Concept

Brother → Jribal

Diff tribes & sanskritised un different degress + 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 , instiln
- 4) Change 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 Sanskrit.

↳ Associated with English 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 Vishwakarma 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) Communitas 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)
 - 2) Ancient Society : Masters & Slaves (Divisions Of Labour divided) classes.
 - 3) Feudal society : Lords & Serfs
 - 4) Capitalist society: haves + have nots
- But hunting & gathering Division Of Labour

Access to **KM** mutual dependence & conflict is inheritable.

Alienation – Bureaucracy - **Weber**



MW India is where 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: Haralambas refers

Process of lower class identifying with middle class.

Jati – relative term.

“stratification up value aspect is a ranking of units in a social 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.