

Society Class 03

12th August, 2024 at 1:00 PM

BRIEF ABOUT THE LAST CLASS (01:05 PM)

CASTE SYSTEM (01:09 PM) (In exam we will only write - Caste system is the system of social stratification.)

- The caste system is defined as a system of social **stratification** that consists of hierarchically arranged **closed endogamy** strata where membership is ascriptive, **contact is restricted** and mobility is **theoretically restricted**.

Concept of the caste system

to maintain that closeness any kind of contact is restricted.

impossible.
(in real life some kind of mobility happens that is why we used theoretically like mobility happens w.r.t secular hierarchy after reservation but not w.r.t ritual hierarchy.)

1. Varna

- Book View** (Varna is defined as book view i.e. something which is found in scriptures it may not have any contextual relevance or practical empirical validation but found in text.)
- Theories/Version - D.N.Majumdar
- Divine origin theory**
- It finds its mention in Purushok thyme in Rigveda where caste was created by lord Bramha for the harmonious performance of various social functions for the maintenance of society. (Brahmin came from mouth, Khsatriya from arm, veshya from thighs, shudra from feet.)
- It was only a symbolic description but is indicative of the work performed by each of them.
- Karma and transmigration of the soul:
- it specifies that a man is born in a particular caste based on the actions of a previous incarnation. (that is why lower caste did not raise voice against discrimination for long time.)
- A person who accepts the caste system and performs its obligation is considered to be living according to dharma.
- Occupational Theory** (Nesfield) (given by Nesfield)
- The sole reason for the development of the caste system was occupation.
- Racial Theory** (Risley)
- According to Risley racial differences along with endogamic alliances led to the emergence of the Varna system.
- According to him, Indo-Aryans who came from Persia had a fourfold classification- Priest, warriors, cultivators, artists, and Aryans wanted to maintain their ideas and purity.
- Color Theory:** (color means varna)
- Varna is divided into Arya and Dasa.
- Social organization by means of economic cooperation.

Broken Theory (by Dr. BR Ambedkar)

2. Jati (today almost 3000 jati exist)

- **Field view / Contextual view** (It is a field view i.e. it has empirical validation.)
- **Jati's model has empirical validation.**
- **Localized/ regional concept** where within varna and has multiple jatis.
- **According to this, caste is based on the principle of purity and pollution.**
- **- Hierarchy, separation of contact, and occupational division of labor.**
- **For example: Swatch Bharat Mission's abolition of manual scavenging and discrimination based on caste will not be addressed until and unless the attitude toward respective purity and pollution is changed.**

Features of caste system (01:53 PM)

- **Innate nature** (it means you born in your caste you die in your caste)
- **Hierarchy**
- **Commensality** (rules for inter-dinning i.e. people of different caste do not dine together.)
- **Occupation division of labor**
- **Endogamy**
- **Disability and privileges** (it is matter of privilege someone who born in so called upper caste and it is matter of disability for someone who born in lower caste.)
- **Caste councils** (for ex: khap panchayat)

HEC IDOC

Transformation of the caste system (02:00 PM) (from now onwards Q will be asked)

1. Traditional:

- **Based on Pollution and purity**
- **a. Hierarchy**
- **b. Separation of contact**
- **c. Occupational division of labor**

2. Forces of change

- **Industrialization**
- **Urbanization**
- **Modern value system**
- **Role of State**
 - > Reservation
 - > Land Reforms
 - > Mandal Commission

write only these 3 if Q comes.

3. Contemporary Reality:

- Emergence of caste neutrality jobs.
- Urbanism- Heterogeneity and anonymity lead to a secular pattern of living that is challenging separation of contact.
- Modern values systems promote rationality challenging the notion of purity and pollution.

Role of state:

(now sociologists thought how we can provide good ritual status to lower caste so they say that first provide upward mobility w.r.t secular hierarchy then follow blind imitation of culture of upper caste or we can say they are saying for giving up of so called pollution and accept purity for upward mobility of ritual hierarchy.)

A. Reservation-

- Opportunities for people belonging to lower castes with respect to higher education, govt jobs, and political representation.
- Upward mobility however with respect to **Secular hierarchy**.
- Blind imitation of the culture of the upper caste in order to improve your status in ritual hierarchy is called **Sanskritisation**.
- Class within caste: Since the benefit of reservation is not equally reaped by all it was emergent into **elitism**. (that is why supreme court is saying for Creamy and Non-Creamy layer in SC and ST also.)

B. Land reforms (02:24 PM)

- Due to land reforms there emerged a section that became dominant due to **land ownership numerical strength, political power**, etc.
- They were known as the **dominant caste**.
- **Features of dominant Caste:**
- The concept exists at the regional level.
- Ex. Thakurs in eastern UP, Pattidars in Gujarat, Marathas in Maharashtra, etc. Jats in Haryana and Rajasthan
- They act as a watchdog and protector of culture in the region.
- They act as an agent of justice by resolving inter and intra-caste conflicts.
- They also serve as a **model** for Sanskritization. (where Brahmins are not present there these people serve as model.)
- They also play the role of ↑ Pressure group to draw attention of govt towards the neglected issues.
- However, currently, they are facing crises in labor ~~about~~ market and hence, demanding reservations under OBC status,

• Why dominant caste demanding reservation(02:30 PM)

- Please refer to the diagram from the class.
- Traditional
- Agriculture community
- Emerged due to land reforms

- Consolidated their position post-green revolution.
- Did not reap many benefits and education opportunities.
- **Contemporary reality**
- Agriculture is in distress.
- Lack of alternative employment opportunities
- Closing down of major industries
- Outsourcing of jobs
- Shrinking of govt jobs
- Obsession with city life
- Skewed sex ratio.
- With respect to the labor market problem, reservation is not the solution due to the following reasons:
 - There is a decline in govt jobs due to maximum governance and minimum govt.
 - There exists informalisation in the labour market.
 - According to the **Indian Staffing Federation**, 45% of total govt jobs are outsourced.
 - According to **Justice Rohini's panel**, 1% of OBC has cornered 50% of OBC ^{reservation} benefits and 20% of OBC have not received any benefits.
 - Hence, Reservation might be a necessary condition but it is not sufficient to resolve the labor market problem.

C. Mandal commission: (it introduce reservation for OBC community)

- Post the Mandal commission there was an alteration in the caste system where instead of vertical arrangement with an element of **stigma** there exists horizontal competition for backwardness without any stigma.
- It was referred to as the modern avatar of caste.

TOPIC FOR NEXT CLASS: CASTE SYSTEM CONTINUE

Stigma refers to a negative perception, mark, or label attached to a person, group, or thing that results in shame, disapproval, or discrimination. It is often based on social, cultural, or personal biases and can lead to exclusion or marginalization.

-> This provision of reservation was incorporated for 10 years only but now it became integral part of the politics that is why it is known as Mandalisation of Indian politics which completely transformed political scenario of Indian society.