

SOC473A

INDIAN SOCIETY & CULTURE

Dr. Munmun Jha



Sociology

Narasimha - make a habit of reading it daily. (relay notes)

Stratification

Caste - what caste is?

Religions

Most times news is -ve, +ve news gets filtered out.

4th Aug

What sociology is?

Founders of sociology called it social physics. Study of society, people and their interaction.

Three ways:-

- Historical - thinkers, etc.
- Empirical - study what sociologists are doing.
- Analytical

Sociology of Art, sports, aerospace, ragging, etc.

Stratification, Caste, power, relations, caste, religion, etc.

Economic sociology.

Gift on birthday. Whom to gift? - we get gifts

- Punjab - friends pay.

- some places - chaps pay.

Political Science

science of how governance of country takes place. Background (social) and analyse how governance is taking place.

Controversy of Ashoka university

History study of past events. Sociologists are more interested in contemporary history and the present. * Ramita Thakkar * A.R. Desai * Arantya Sen

Psychology Study of human behaviour, its about mind and mental processes, perception and memory, etc. - Individual.

But sociology deals with the society. Both fused to get social psychology.

Anthropology -> Natural science - physical appearance

Traditionally not your own group, but some other groups. (Native people study)

way to study :- went and live with these people. (Traditional anthropology)

Surveying methods - sociology - social order, social disorder, change, uncover and predict the laws. Now people are more humble and they can't merely predict, understand history and present times.

Dilemma: How sociology and physiology? -> Openheimer vs. Barbie J. Morris

What is the image of sociologist? Image is of studying action.

Story of IIT prof of sociology - past few 10 years - tells people he teaches sociology in IIT - people won't believe. - Then started saying teach Nuclear Science - definitely find.

Criminology - What good and bad is there. Sociologist can recommend what actions can be taken. But do not take actions themselves. He/she don't take any action.

Action Sociology - a very small branch. very few are there. Interested in discovering new things.

7th Aug

Common Sense - What is it? the local knowledge. But sociology is much more generic and abstract. It deals with everyday caste, gender, knowledge, etc. The idea is - much more depth knowledge, international norms, challenge notions.

M. N. SRINIVAS

He proved that caste is not as rigid as it is. Earlier it was believed that caste is rigid. You are born into caste and die into caste.

Jati vs. Varna

Varnas - the 4 varnas {B, K, V, S}

Jati - the subgroup within the 4. It much more talk about.

BETHELLE -> article on sociology and Common Sense

Despite his french name, he is Indian.

Villages are more examples of how the villages were arranged before.

-> But now as time passed by, we know villages are not as much harmonious as they are.

Study in IIT Kanpur on Dowry

1st Year guy - Dowry is very bad. I'll never take dowry and all. . . .

4th year guy - It should have been more adamant (common sense)

-> But he said, no no we want dowry.

That is why we should study sociology and challenge common notions prevalent in the society. Sometimes, common sense may not be the real trend.

Paper - M.N. SRINIVAS / M.N. PANINI

-> Nephew and Uncle from Karnataka

Industrial Revolution

In 18th and 19th century, - Steam Engine, chemicals, dyes, etc } people starting coming from villages to towns

Sociology / Anthropology

In India it is social anthropology.

Lots of countries have colonies. Britishers came to India - why they came? Did they civilized us? Was colonization good?

Enlightenment

IR -> GOD -> MAN
God centric society -> Man centric society

Todas (1906)

Anthropology - study people who are not like you. Method of study - go there and live like them to study them. (Not like sociology).

- 1) 1773-1900
- 2) 1901-1950
- 3) 1951 -

When Britishers came to India, what incident marks their dominance to India? **Battle of Plassey**.

Census - counting of people in every 10 years.

-> case in supreme court - caste census - should it be there or not?

Because of census started by Britishers, the separation became very real among different castes due to census recorded. - Untractability.

Britishers gave reasons to do census -

- Record things otherwise we won't know them later.
- for matter of governance, we need this data

Indological Studies

Indologists - British white people who came to study India and saw it well as a wealth of knowledge there. They became fan of India and they studied Indian texts. - Indian culture and civilization.

9 Aug

During British rule the dominant places where universities could be set up -> Calcutta - Bombay - Madras - Lahore.

Then - sociology - Lucknow school of sociology then in Lucknow.

- Earlier it was important to study abroad, you see

- Gandhi studied

- Ambedkar studied

After 50s, sociology grew by leaps and bounds.

Why many people studied sociology? Mostly because there is no maths and calculations involved.

• 1970s, study of sociology stabilized.

Approaches to study Indian Society

Many Greeks came to India - Marco Polo, Fa Han - lots of travelers came. We were the only country that had caste, they found it interesting. In 18th and 19th century systematic knowledge of Indian society was there.

Three traditional ways to study Indian society

1. Orientalist -> kind of indologists - foreigners that studied Indian society.
2. Missionary They believed ancient texts were the truth about the Indian society and one implement those ancient texts to the current society. -> (Jarrcoastic narcissism)*
3. Admin

Dr. Rajendra Gogoi :- Nothing is sacrosanct. Everything is debatable.
Statement on Indian Constitution.

Studying from ancient texts :-

- Brahmins were at top.
- Static and no regional variation.
- Nothing is right or wrong, it is thinking that makes it so.

Missionary — They thought that foundation of Hindu is the caste system. They came from UK, etc...

Social evils: sati, parda system, caste system, etc.

They said that lets replace these caste system since these caste system have been degraded over the years.

C.F. Andrews — came to India as missionary and then became a fan of Gandhi.

Orientalist and missionary are opposite but they agree on certain rule set.

- Religions are the basis of stratification.
- Brahmins control the knowledge society.
- The 4 varna theory of the caste system.
- Hinduism is not really a good religion to follow because of their indifference.

Orientalist came from upper educated class. They were politically conservative and upper class of the society.

Missionary came from slightly lower class. They were less educated. They wanted rapid social change.

Admin — British officials. They had official view of the caste.

Caste was tangible, concrete, measurable.

It has exact set of rules.

Each caste has a different way of living. They developed their sort of ideas.

Brahmin — exclusive, they won't hang around with others. They were intelligent and conservative.

"A complete passage to India" — By E.M. Foster (Movie)

We have learned what sociology is?

History and background of sociology.

Approaches to study sociology.

6 G S Ghurye Caste and Race in India (1932)

11 Aug

- Caste — an exotic kind of feature of the country — was not well defined.
- 6 features — not mutually exclusive — not only 6.
- stratification — root cause of exploitation in society.
- Ghurye gave 6 features of the caste system.

① segmental division of society

- status depends on birth, very long time, well developed. You are born into a caste and die into a caste. People in caste groups have fixed status.
- caste have councils — caste panchayat — much more power in old times. These caste councils decide several matters pertaining to marriage, criminal offence, etc. These councils have special set of rules and each caste panchayat have a separate set of rules. First loyalty was caste and then society, etc.
- laws and moral standards became different for different caste and thus created a segmental division of society. Caste panchayat impose fines, gave punishment, etc and can also outcaste people.
- cultural gaps developed b/w caste. For example the worship, many castes would have their own gods and goddesses. They were different gods. Many villages have gram devtas/gods. These gram devtas were worshipped by the lower caste normally only. Brahmins worship universal & bigger gods.
- concept of widow remarriage was permitted in certain caste while not in others such as Brahmins.
- special coordination b/w members of a caste like carry the dead.

② Hierarchy

Brahmin
Kshatriya
Vaishya
Shudra

secular govt. hierarchy

1. President 2. Vice President

3. PM, 4. S.P., etc...

hall 4 mess other messes close interesting story.

Clarity in top & bottom, but lot of unsurity in middle castes. — confusion.

③ Restriction on food and social intercourse

5 main groups: —

- twice born caste — upper 3 varnas — sacred thread ceremony.
- People those at whose hand, twice born can take pukka food.
- " " " " " " " " can't take any food but water.
- " " " " " " " " will not take even water.
- people at " " , not take any food/water, but also be treated as someone whose touch, shadow, etc would defile the twice born caste (or any orthodox Hindu)
- pukka food — cooked in ghee/lard — eg: puri
- Kacha food — cooked in water — eg: roti
- Food & water — very imp. ingredients when distinguishing one caste from another.

Social Intercourse — talks about pollution because of touch! a great dividing element. Touch someone and if you're not pure then you'll defile the upper caste person. complicated rules of touch pollution. Untouchables compelled to live outside villages otherwise they'll become cause of pollution. South India was more rigid than North India.

+ Religious disability and privileges

14 Aug

Village was divided into three parts (sections) (EWS) Town planning Govt housing (Lohdy) (houses for EWS (empty)).

• Dominant/Powerful — Brahmins

• Inhabited by Shudras

• Untouchables

Certain parts of village inaccessible to certain castes. Not allowed to enter the village wells and so on.

Eg: Poona City — Mahars and Mangs were not allowed to enter the gates of Poona after 3 PM and before 9 AM because before 9 and after 3 their bodies cast too long a shadow, which may defile/pollute others.

- lower caste — had to travel several kms to get water.
- Mahars has to carry a pot, to store spit.
- If upper caste travelling put foot on spit, he'll get polluted.
- Mahars has to carry a thorny bush, to drag behind and destroy the footsteps.
- lower caste had various disabilities and not allowed to enter schools, etc.
- Women until 1865, the Hindu caste (lower) were not allow to cover the upper part of the body and that has to be bare by law.
- Brahmins always exempted from capital punishment, etc & had privileges.

Why we store water now, running water from tap is good. — Why? civil eng.

Earlier, kitchen — outside from house, now kitchen inside — open kitchen certain people have 4 kitchen — one for self, one for cook, one for chopping, etc. Earlier, toilet away from rooms. Now, in the bedrooms.

⑤ Choice of Occupation

considered something that you inherit from parents (birth right).

You could only take those occupation that your parents had. There were certain occupation that anybody could take up like military, trading. Only restriction that was absolute was in case of becoming a priest where you had to be a Brahmin.

Certain jobs like IIS (in 1990s) were open to all castes. later in 1990s

Any IT job wala will be more religious than other. — risk taking.

In this world, individuality is not there. In the other world individuality is there, for moksha/mirvana attainment. Individualism is there.

⑥ Restriction of Marriage

Endogamy :- marry within caste — marriage outside caste is for-bidden.

• Rule — very imp as many sociologists regard it as essence of caste system. Defying endogamy brings social actions and punishments like outcasting, etc.

These 6 features — Traditional view of the caste system.

7 ORIGIN OF CASTE (By Ahuja)

16 Aug

① Traditional Theory

mythical
metaphysical

This theory believe that caste came about because of divine intervention, because god made it so.

There are two versions of it — mythical and metaphysical.

mythical

4 varnas emerge from different parts of brahama's body. Brahmins from mouth, Kshatriya from the arm, Vaishya from thigh and the shudra from the feet. This theory uses two main ideas of Karma & dharma.

• Karma — actions

• Dharma — duty — you have to perform your duty (your caste duty)

metaphysical

Each caste has a separate and fixed set of functions (tasks) to perform because members of a varna possess some "guna" (quality/skills) that are associated with them.

ordinary functions — need no skills — shudras

extraordinary functions — need skills and special knowledge — (1), (2), (3)

Vaishyas — technoeconomic skills — means oriented — business

Kshatriya — politicolegal aspects of a society or administrative — end oriented.

Brahmin — ultimate meaning of life, cultural, religious, teachers, rituals, rule makers, philosophical.

Shudras — ordinary work.

② Brahmanical Theory

Given by Abbe Dubois — Description of the People of India, 1817.

He argued that the caste system originated & developed in India because of Brahmins. These powerful group of people imposed restrictions on other people like marriage, food, etc. They said we have religious purity. Formed around 5th century, they wrote books, they gave themselves privileges and benefits.

③ Racial Theory

Herbert Risley — clash of culture when contact of different races of people brought about this division and different castes. After any war, conquerors take wives or mistresses from the defeated side and children born out of such union, they would be called half breed and treated as a separate race. So, child from marriage of two different races is treated as a third race. It lead to caste group.

A → B C is inferior to both A and B (from other caste)

Tharkhand — movie based on Mahastates — a film on it.

Risley also tells about various processes that brought about caste formation and some of those are listed down.

6 processes of caste transformation

1. Taking new occupation — generation taking a new occupation.
2. By migration — move from one place to another.
3. Discarding old customs and traditions — adopting new ones.
4. By preserving old traditions — people stick to the old customs.
5. Entry of a tribe or section into Hinduism and takes a new name.
6. By following a religious leader which can become a set and then a caste.
eg: Harijans, Sai Baba, etc.

④ Occupational Theory

Nesfield — The emergence of caste mainly due to functions and occupations. The technical skills were passed on from one generation to another and these people form occupational "guilds" — Guilds later became solidified groups called castes.

The ranking was based on whether the caste belong to an advanced or backward stage of culture. (eg: metal artisan considered higher than wood artisans)
It also explain how brahmins became high status: Once these were formed, occupations became fixed and that's why many think caste as fixed groups.

⑤ KaiKari's Theory

Caste are developed tribes. There was fighting b/w groups and regular conflicts led to rules of endogamy and restriction on social intercourse.

- Psychological explanations for endogamy — (imp reason — endogamy)
1. feeling of sympathy and affection b/w groups
 2. blood purity maintaining notion
 3. social adjustment with the partner is much easier.
- Those who do not followed this became degraded, and got lower status. To save the values of caste groups — "caste panchayats" came up.

⑥ Senart's Theory

Senart — Caste in India, 1930 — seeks the origin of caste to the Aryan sources. Aryan went to different parts of world — India, Greece, Rome, etc and civilization setup at these diff places. Caste system only obtains in India. However, some features can also be found in other societies (Greece, Rome, etc.). So, it was migration of Aryans that lead to caste system.

⑦ Hutton's Theory

Hutton in 1961 emphasized on primitive notion of mana in formation of castes. This distinction because of mana and taboo is the basis of how caste came into being.

- mana — impersonal [mysterious power attached to everyone.
— halo behind great people like Gautam Buddha, etc.
— all of us have some power which is mysterious] impersonal & good for us.
— each tribe has its own mana that is good for it.
— Mana of one tribe can be harmful to other tribe.
- Taboo — the rules that save you from mana of other tribes.
— You can't interact with other tribe, restrictions on food, marriage, contact, etc.

Ram Ahuja — author of this article — tells that he is using a multi-factor approach and suggest you should not just look / emphasise at one view but consider all these theories in someone or the other contribute to the formation of the caste system because caste system is very complex and we really cannot have a scientific theory about it so it is best to depend on multiple factor approach.

Quiz — next Friday — 10 MCQs — 3 choices — multiple correct — 2M each.
Syllabus — upto next Wednesday.

18 Aug

⑧ ROBERT DELIEGE The Myths of the Origin of the Indian Untouchables Untouchables — they legitimized their position.

Myths

- ① two brothers — both poor — pray to God. God tells them to remove dead cow carcass. Elder says that younger will do it. But understood, as the younger is a brahmin. Since that day younger became brahmin and elder became lower. All caste originated from them. Degradation because of misunderstanding.
- ② two brothers go to temple. Find dead cow. Elder says that he will remove it as the younger was weaker. God made him parayar, honourable position. parayar — honourable — strong — can do manual work.
They saw there is a caste system and they accept it but do not accept themselves as lower.
- ② Sri Lanka — two brothers priest. Elder did fasting. Younger looking over the temple. Elder says something. Some misunderstanding. Elder is nice and good, Younger is weak, dull and wicked. With time younger became superior. elder — good virtues
younger — passive sometimes wicked
- ③ Tamil Nadu — two brothers. A cow came from heaven. elder somehow kills the cow. Moved to other village: made a "tapu".
how caste due to bad luck, trickery by high caste and historical events.

- ④ God — Adishiva — 4 children. Elder was cooking, one piece of meat fell down, he was forced to live separately. Elder became of low status.
- ⑤ Kosis of Kanpur — Belive caste was created by men and not god, especially brahmins and upper castes. God only acknowledge men's decision. They believe they are innocent and foolish. But they have positive virtues/values. This creates a feeling that they are actually superior.
- ⑥ Chormas — Dalits
4 brothers, a cow die, younger brother removes the carcass. He was forced to live separately.
- ⑦ Bhangis of North India — Younger brother tricked into lower status.
- ⑧ Chormas and Gons in Punjab. someone tried to help cow. The younger who touched the cow became of lower status.

4 features of the myths:

- Fall is a result of trick
 - Beginning is
 - Degradation they went through is not due to any inherent effect in themselves.
 - This hierarchy that is based on ritual position is legitimized.
- In conclusion, we can say total myths are very less popular especially becoz you've films (much more popular)

- Democratic values led the dalits to challenge their position in hierarchy.
- Survival issues became more important than ritual impurity.
- Dalits in many parts have given up polluting tasks. (menial tasks)
- Idea of privileges given to everyone in India due to the constitution of India. This has a kind of double edged thing, constitution provides everybody equal rights, it also reinforces the caste system in some as it provides extra privileges to certain groups of caste.

Gandhiji gave term "Harijan" to untouchables. (people of god)
According to Charsley, Ambedkar rejected the term "Harijan" and continued to use the term "untouchable".
According to Charsley, the term untouchable does not highlight the positive contributions of the Dalits.
According to Charsley, the term untouchable mark local heterogeneity.

⑨ APPROACHES ABOUT SOCIAL CHANGE IN INDIA

23 Aug

Brahmanization }
Sanskritization } M. N. SRINIVAS
Westernization } caste is not static, it can change.
Dominant caste }

- Brahmanization — people imitate Brahmins' cultural ways.
Brahmins ← imitate Others

It is a subset of sanskritization.

- Sanskritization — people imitate higher caste people's cultural ways.
Upper caste ← imitate Others Sanskrit rituals and vedic habits.

sanskritization is much broader concept than brahmanization.

- Westernization — specific sense in sociology — influence of british in India till 1887, influence of british was highest at that time. Influence of british on India like clothes, way of thinking, food etc. Is it good or bad? Debatable.

- Dominant Caste — caste group dominant in a given geographical area. The dominant caste has certain characteristics.
 - large population
 - land holding
 - want children to be educated
 - go into employment
 - aspire for higher ritual status.
 - have physical power to enforce their decisions. → +ve or -ve consequences

eg: Both in UP and Bihar, Yadavs are dominant.

Dominant caste in Telangana — Reddy & Kamra
Dominant caste in Karnataka — ... etc. (Modi jacket example everyone wants it.)
In each state some group is dominant.

- If ritual status — brahmins, if dominant status — other dominant caste. Imitation is not of higher caste but the dominant caste. The dominant caste may not be the upper/higher caste in terms of ritual. eg: Islamization.
- Idea of sociological facts — multiple views. We should apply own individual mind. Dismission from Jagman → • Nowadays credit card — 2 to 3% interest rate for students. Loans — 6 to 8% interest rate.
- Mohammad Bin — organisation — given noble prize — change 2 to 3% that time but only to women. Women are more honest for loans etc. Got Nobel prize for that. → Don't you think that is gender discrimination.
- Nalanda, Parbharga, etc — Barber comes home.

JAGMANI SYSTEM

William Wiser

Book by William Wiser on Hindu Jagmani system in 1936.

Jagman - for whom the ritual is being performed. A person who receives the service.

Jagmani - for whom kaam is done.

Kamin - Kaam karne wala - eg: Duroni, Pandit, etc

If worker belongs to lower caste - called Kamin.

If " " " upper " - called by his caste name - Pandit, Bhatt, etc

Jagmani services - The services supplied.

Jagmani relations - relationship b/w of all this exchange

Jagmani payments - payments made in cash or kind

Jagmani system - totality of all this.

Wiser says that:-

This is a two way relationship - creates a community. Ties are not individual but b/w families and been there since a long time.

Permanent ties created - handed on to the next generation b/w of this.

Eg:- two sons inherit and half the jagmani when father dies.

Ensures each caste group has employment.

Payments are standardised (1936) & this is the strength of the system b/w payments are done daily/weekly/monthly/annually in cash or kind.

Sometimes, addition to payments, Concessions like food for family, cowdung, timber, credit facilities with 0% interest rate, etc are given on the basis of good behavior.

Key points of Jagmani system:-

No play for bargaining, Prices are fixed.

No scope of private/individual enterprises. Entry to the service things was only through caste privileges. innovation, individual org, etc - No place

Binding of economic and social system together.

Here the social behavior is important and integrated to quality.

No play for exploitation. Exploiting individuals lead to backlash and that don't happen. serve each other well.

It was ideal and abstract and not how it was at that time. Not exact reality.

There was some disintegration of the system.

Some caste failing to do their duty towards lower caste like dalits, etc leading to falling to this jagmani system in 1960s elements of social duties came down.

Radhakamal Mukherjee

He was professor at Lucknow university. He was accused to anthropologist tradition of that time. He also wrote about village economy and talked about villages.

Mukherjee - nationalist - valorises indian villages - don't pursue british interest in study.

Verrier Elwin - anthropologist, married tribal women, settled, etc. . . .

During that time anthropologists were thought to be anti-national. As a result there are some people called nationalist anthropologist / sociologist.

Radhakamal Mukherjee says that:

Indian villages are utopian ideal (stable organizations).

They promote peace and harmony. They are self contained units in terms of social, economic and political aspects. They were not dependent on outside.

West vs India Comparison

West - only material progress, No spiritual progress.

- Capitalist class, workers treated like slaves.

- Individual alienation - People not happy.

- Breakdown b/w state, individual or governed, governing.

- Unhappy situation.

India - not suit - material progress but no spiritual deprivation either

- Need to be free to develop. - Society is important force.

- India has to develop thro' participation in community.

- We need to become independent - Decentralization, Caste system

- Panchayat / Village republic need to be allowed to their work.

- Best suited for local needs.

Assertion about Jagmani and Caste system

High caste don't have absolute power over lower caste. They have some authority but it is not arbitrary. High caste have certain obligations / duties that they carry out and do according to notion of Dharma to religion for the good of the society. High caste - don't exploit lower caste.

Jagmani as part of village economy must be supported.

Panchayati Raj system - Indian Constitution - 73rd and 74th amendment

Can we call IIT Kanpur a village republic / economy?

Smart city - a patch starting a bit beyond Ganga barrage, that patch called New Ganga City, Kanpur - smart city. Can't say IITK - smart city.

Our thoughts are socialised in the atmosphere and how we trust and believe those things that we sense through our outside world.

background + ideology makes us how we are

Dharma - not just to caste but family, king, marriage, children, etc in general - integrated.

do that for peace and order in society and enjoy our life.

nationalist & marxist - thin line

alienation - you are not at one at what you are producing

eg:- a guy - fitting tyres in cars - car manufacturing factory. } alienation.

can't say manufactured car, can't buy car, etc.

Oscar Lewis

He says Jagmani is the most exploitative system that you've.

Lewis's Background - came to India as consulting anthropologist to India for the Ford Foundation in early 1950s (2nd world war).

They said - we want to help India.

Find the solution to the root cause? - In India - The problem is Poverty. Study poverty and understand it and then after finding problems, find solⁿ!

He was trying to study and identify factors that were hindering the economic and social development of India.

Coercion - A essential finding - Indian villages have coercion (forces). If you take them away India will progress

Disagrees with Wiser on following

Land owner is always a master, never the servant.

If you're rich / have property you only take services & never render any services.

Jagmani system only a means by which land owner ensures a supply of continue labour in their farms, etc. Unlike modern India, this system is pulling India backwards. One way relationship,

Kamin - obliged to supply labour. He has to do himself (and relatives, etc.

- He can't afford that work is not completed - His task.

- Even if he dies, the system still continues since his son, nephews, etc will provide services.

Jagmani system is initial. Services only going in one-way.

Kamin get security and employment for their family and kins (relatives) in return. Also jagman help them when they're in trouble one way or the other.

Jagmani's position much stronger than Kamin.

By 1950s this system is disintegrating and Lewis list out factors for this.

Factors for Disintegration of Jagmani system in 1950s by Lewis.

Political Factors:- Abolishing of zamindari, village concessions removed from jagmani system. Use of land for grazing, etc - became govt land. Also new laws and regulations by britishers.

Reform Movements:- Arya samaj movement, Congress, etc - Ask lower caste people to give up polluting task and assert independence. Once it happened system of just went away - on the spot payments - long term family relations diminished.

Caste Conflicts:- One caste people began to do work of another caste. Began to disturb the obligation of rendering services. High caste do the work themselves etc - do it yourself! instead of depending other people, they take up tools.

Technological Reasons:- Technology meant some of work done in village could be done outside at much cheaper rate and even better quality. People go out and work and sometimes caste would not be a factor in cities.

eg:- shoes = local - Rs 10 - cheap, lost job - Traditional occupation vanished.

outside - Rs 5

Rapid Population Growth: Land was fragmented b/w of it.

Small holdings - can't employ large no. of people. Sometimes family themselves work in fields - Demand for labour decreased. High caste also started working. eg:- Father 10 acres (4 sons) - 2.5 acre each.

Not enough people & resources

Family was okay before but now poppers as in much reduced income.

popperisation in sociology - a topic!

But he noticed a Paradox:- Caste relations were breaking down but not the caste itself. Caste system was getting strength from political pressure groups and that we see today as well.

Wiser - series of economic exchange that tie caste into a single whole of economic and social relationships.

Oscar Lewis - it is a system of extracting labour. It is an exploitative system.

Louis Dumont (pronun. lui dumon)

30 Aug

French anthropologist who worked extensively on India producing a book "Homo Hierarchicus: The caste system and its implications". He said jagmani system is **ideologic in nature**.

Ideologic - series of ideas put together

For Dumont, jagmani is a **ideological model**. It was not an **empirical** (on ground or real) system. Because in empirical you can define caste in a given territory, you can look at the integrity. But in ideologic castes are alike, there might be variations. But it is a **PAN-india** (Presence across nation) institution and caste for him is a system of ideas and values and that is why it is ideologic.

It was a **Formal and Rational** system. Dumont is using it in the intellectual sense of the word.

He says our task is to understand so this ideologic view of caste is applicable to the jagmani system. Not empirical not substantial but ideologic.

It is a series of ideas linking clients and patrons (i.e. Kamins & jagmani)

He tries to show political and economic institution of jagmani was affected by these ideas ideology.

Mumhars in UP, Kanpur - theory making difficult - sense of things different as compared to other. But when talk of.

Problems in this approach

When you do this you explore ideas from ancient texts and contemporary Indian society.

Necessary to adopt this approach to study Indian society for the following reasons:- (By Dumont)

① You have to study each country civilization/culture on its own terms or ideology not an ideology imported from outside. You have to distinguish what these ideas and values are and to do this you necessarily have to go to ancient texts. Even though they tend to be religious sometimes they indicate the ideologic basis of society, the values people cherish in society. You might say that they are old but they are relevant.

Dumont assumes that basic ideology of the society has not changed.

For example he would say, individualism which is a western concept is of recent origin, 300 years old. But Indian society has values which go back thousands of years and these values still exist (1910s) in some form or the other.

② Old texts reflect idea of only elites - upper caste. Dumont says that might be true but after all India is a hierarchical society and it was the values of elites / upper caste that matters. So it is perfectly justified to look at those ideas as they were dominant and that is what prevailed in the entire society. So Indian society was structural hierarchical which was reflected in the caste system and this entire business of understanding of caste can be reduced to one basic principle - **Principle of Hierarchy**

Do not misunderstand this. There is difference b/w status and power and things like that. Hierarchy does not always mean power.

for ex:- you may not be in top of hierarchy but you could still have some power. Brahmins - higher in hierarchy but often poor.

Hierarchy based on religious merit - that could depend on past life.

It took the form of **"pollution vs purity"**

Dumont on caste groups:-

Dumont says there are different caste groups in hierarchy - distinguished and connected with each other in 3 different ways:-

① gradation of status and hierarchy

② detailed rules to ensure the separation

③ division of labour and interdependence that results due to it

All these 3 and Ghurji's 6 principles can be reduced to one basic principle.

Principle of **"pollution vs purity"**

pure and impure explain many different kinds of hierarchy that exist b/w castes, villages, regions, cities, etc.

Jagmani is a model of economic system that is subordinated to the religious principle of pollution vs purity. This business of pollution vs purity underlies the opposition of division of labour because pure and impure must be kept apart. So not merely economic but fundamental idea of pollution vs purity that also causes division of labour which restricts the service that I can provide. eg:- one caste cannot provide service to another caste bear that would be polluted by touch. Ishrados/jete.

Therefore castes were forced by religious ideologies to obtain necessary services from certain groups/castes and exclude other caste.

The jagmani system integrates the caste as a whole by its ideology that is based on religion, pollution vs purity. The economic exchanges that do take place also reflect these changes especially exchange of gifts which are fixed by custom and ideology. Also it is different from the market economy. (Just like wiser) This involves personal relationships, oriented to satisfy everybody in the community, appears to be cooperative (stakeholders), resources are distributed more or less consciously. External regulation or resource distribution.

Hierarchical collectivity - there is a collectivity but that itself is hierarchical in nature. Now, if it is hierarchical then jagmani does not itself exercise equality. Everyone is guaranteed a living but not an equal living. The purer your service, the more you get. eg:- priest get more than a leather worker bec he is purer.

Now it raises a question about exploitation. **What about exploitation?** Dumont says exploitation happens only in the market economy. When you manipulate the market to obtain services, when economic advantages are short from the other group. This does not happen in Jagmani because rates are fixed according to the ideologic value of the services that you are providing.

Essentially Dumont says that caste system should be treated as **less exploitable than market economy / democratic societies**.

He says if modern man does not see this way then it is because he no longer conceives of justice other than equality. He wants to say that even in hierarchy there is justice.

Summary of Dumont's points:-

Independent of the market.

concept of purity -> show how ideology affects payments made b/w jagman & Kamins.

Relationship is hierarchical.

It is asymmetrical i.e. jagman need services of Kamins but rarely provide any return.

Kamins materially dependent on jagman.

Jagman ideologically dependent on Kamins because he needs him even for some religious duties.

Jonathan Parry

He wrote a book "Caste and Kinship in Kangra" in Kangra, Himachal Pradesh 1979. A part of it - talks of purohits and Kamins - tries to understand about payments in the area he was studying, people make a very sharp distinction b/w patron and client relationship involving jagman Kamins.

jagman - patron - brahman - ritual cook

as a priest brahman becomes a purohit. For brahmins, term Kamins not used.

Kamins - artisans - used for people of lower caste and inferior / subordinate.

One way to understand difference b/w purohit and Kamins - by seeing them to represent religious work / secular work. So brahmins do religious work and someone else do something like working with woods, etc do secular work. But this is not always the case.

Example:- Barber and leather workers - both are Kamins. But they also perform religious tasks like barber cutting hair when people born / die - he has to perform certain religious duties. His duty is to restore the purity of the patrons by removing pollution. When people in family die, barber do work and pollution is removed through rituals.

For payments -

Purohit

- close tie with people who take his service.
- You can't break off service with him easily.
- payments made is not commercial it is in the notion of "daan" i.e. a charitable donation
- If he accepts your daan then you acquire religious merit.
- If you accept a return gift from him then your daan is cancelled. - has to be a one way stream. becuz these gifts not given to purohits as such but to the gods in the form of daan.

Kamins / Artisans

- don't have same kind of rights
- You can terminate their services.
- excepted to provide services throughout the year.
- given grains in return and it is an explicit payment
- rates are fixed but in Kangra some bargaining also do take place - social reality.

purohit-jagman => **Harmonious interdependence**
relationship
↳ harmony

Kamins-jagman => **Coercive Integration**
relationship
↳ element of force

This support Dumont's view that religion can itself be a basis of economic relationship but it would be more true of the purohit-jagman relationship than Kamins-jagman relationship.

Literature of gift -> in Anthropology gifting - very interesting

6 Sept

1953
1980
1990

OBCs | SEBES

Janata Dal govt. in 1990 declared 27% reservation for OBCs (574 castes)
 Done in accordance with Mandal Commission report submitted in 1980.
 Kaka Kaelkar Commission - 1983 -
 Mandal Commission report - multiple factor approach to find who are OBCs.

field surveys, lists prepared by state govt., old census, applied texts / filters of untouchability, etc. - most imp. was field survey.

	indicators	points	total	
social	4	3	12	40 yrs ago
educational	3	2	6	things have
economic	4	1	4	changed now.
			22	

social

- 1) Where your caste considered backward in locality / not.
- 2) Mainly engaged in manual labor.
- 3) Low age of marriage than average
- 4) Female participation in workforce was 25% higher.

educational

- 1) Children do not attend school < 25% by state average
- 2) Children drop out of school < 25% by " "
- 3) Matriculation (class 10) < 25% by state average

economic

- 1) Average value of family assets was 25% below by state average.
- 2) Families living in kuccha houses " " " " " " " "
- 3) Source of drinking water was more than half a km away was 25% " "
- 4) Household consumption loans are higher than 25% below by state avg.

castes which scored more than 50% (i.e. 11 marks) were considered OBCs.

All these indicators don't have anything to do with caste. Also some caste like Kacera in Bihar, Dhobi in Gujarat, etc were also included in this list even though they do not satisfy these indicators.

Supreme Court Intervention on this matter

- In addition to 27% reservation to OBCs, it gave 5-10% reservation on economic basis.
- 25% reservation to SC/STs is okay.
- caste has to be accepted as basis for group identification in India.
- Creamy layer has to be excluded (groups having wealth > a certain cutoff).
- reservation in certain parts not acceptable.

Immolation

burn yourself by fire. *Telangana, MP, Chattisgarh - giving free houses
 *Harshwar Me Nal program - motor tap in every house, earlier it was hand pump, now nat.

Cultural Deprivation

People in low income groups are deprived in certain aspects. Due to this it happens that in education it will be underprivileged.

Example	Rich Kid	Poor Kid
	Lives in 1/2 acre house, gadgets	Lives in Nankari, do not travel
	holidays go abroad in summer	in holidays, never went outside.
	books, music teacher, etc	No gadgets, no resources, etc

In upbringing only there are differences and rich will tend to do better than the poor guy on average. Since poor guy have linguistic, personality deprivation. Solution - give one system of education to all.

village schools, central schools, Navodaya, public schools, etc. → actually private



another philosophy attainment level should be similar.

DNTs (Denotified and Nomadic Tribes)

- endogamic groups
- some status as castes, some as tribes
- Nomadic - move from one place to another

During Britishers, some groups of people whose profession was crime.

- group of central India - e community.
- they were abolished

After 1857, criminal tribes act of 1871, which relied on whole nation. list of criminal tribes was released.

X CTA, 1871

1908 - settlement to live in a given geographical area without police permission you can't go.

PAN India 1923 - PAN India null for this.

HOA 1952 - another act → replaced CTA.

- Habitual Offender Act.
 - ↳ denotified and nomadic tribes
 - ↳ official name came today
 - habitual offenders have to go give hajori, not the whole group.
 - If DNT, and do some crime then police come and ask 10 or more people to dangerous place in Nankari - crime happens, don't go - prostitution, daktari, etc.

FAMILY AND MARRIAGE

8 Sept

Four Basic Aims (Purusharth theory)

- 1 - Dharma - duty
- 2 - Arth - wealth
- 3 - Kama - desire → relates to marriage
- 4 - Moksha - liberation

Hindu tradition (Ch-2)

Four Basic Ashram (Ashram Theory)

- 1 - Brahmacharya
- 2 - Grhastha → relates to marriage ~ stay gharastha & have children
- 3 - Vanprastha
- 4 - Sannyas

If you do your duties well, you will attain moksha.

POLYANDRY

(Ch-4)

- one woman having more than one husband.
- sometimes all the husbands are brothers - called Adelphic / Fraternal

Example: Khasas, Iravans, Coorgs / Todas / Kotas } 1850 to 1870s it was practised, not now.
 Nairs of Kerala - sambandam - practised relation with high caste nambodari - many husbands. (combine)

- Levirate: a couple - husband dies - wife is widow - widow married to husband's brother
- Hindu mythology example - Draupadi in mahabharata - swambar wife of 5 brothers (pandavas). → many questions / debate some theories like former life she asked for good husband 5 times and shiva said okay.
- Significance for Sociologist: - some communities claim to be descendent of pandavas and follow this and say nobody can stop no.
- Nivoga: husband die - widow - can have relation with someone only for purpose of having child - after that end relationship. - leads to restriction of widow remarriage - has long trajectory.

Today - if woman is widow - only 7% women remarry. }
 But - if man is widower - about 70% men remarry. }

- Khasas - uttarakhand beyond dehradun. - Elder got married to some girl, that girl considered wife of all his brothers.

TEKWA

If husband dies, husband's brother give permission to someone else that now you can have a live-in relationship with the widow. But that man can be turned down anytime by the husband's brother. If child born out of such relationship then that child's father would be considered the dead husband of the widow.

- **Travata** - malabar hills - all the brothers considered husband. They said they descended from the pandavas. - Similarly with Coorgs.

- **Todas** - milgiri hills in Tamil Nadu - all the brothers considered husband. Even the brother born after marriage also. so it was loosely defined brothers are considered husband.

↳ problem of fixing paternity. There was a bow and arrow ceremony. First elder do ceremony, have 2 to 3 kids. then younger do ceremony, have 2 to 3 kids and so on...

If father died before having 2 to 3 kids then the next 2 to 3 kids will still be considered kids of that died husband.

This aspect of social recognition of who was your father was more important than the biological aspect of it.

- **Kotas** - myths - polyandrous in some sense.

Why polyandry?

- 1) sex ratio disparity - less women more men - make sense then.
- 2) high bride price - too much. earlier bride's father was given some goods (price by the groom).
- 3) environment was inhospitable - do not sit together. There was fragmentation of land - sensible from economic pt. of view.
- 4) widow remarriage was not accepted then - so by this there was no widow.
- 5) larger number of father mean more social prestige.

Think of it from today's world.

POLYGAMY

- man has more than one wife.
- sometimes all his wives are sisters — called **sororal**.
- Vedic time — 4 wives — different names and social functions to perform. Even Manu had 10 wives.
- writers said not good to have many wives.
- Having many wives was not required if two things
 - wife — ardhagini — if wife can do ritual and they have a male child. This kind of principle was laid with some exceptions: —
 - By Manu — can marry if — 1. No male child till 8 years of marriage
 - 2. Male child born but passed away then marry in 11th year of marriage.
 - By Kautilya / Chanakya — same — 12 years no male child — remarry. some fines were also there — by Kautilya 24 panna's fine + return shridhan to wife + gratuity
- bride brings with her from her father when married to someone. sum of money based on marriage yrs or status.
- man could leave wife only if — 1. drinking
2. deceased illness
3. "adultery" was not a reason then → it became important later. if on that basis then fine — confinement to home + pennies fine

Inter Caste marriage → solution to these problems now-a-days. Earlier also intercaste marriage was okay.

- Anuloma (Hypergamy)** — high caste boy marry low caste girl. — socially approved! — OKAY
- Pratiloma (Hypogamy)** — low caste boy marry high caste girl. — Not socially approved! — NOT OKAY
- Problem → Dalit boy and Brahmin girl. — worst of them and biggest inheritance rules were there. Whom traditions and to what much are inherited to the child. Religious duties were there — high caste girl or equal. Shudra girl — no inheritance in such cases. (Savarna rules)

Kulin Brahmins — Absolute top at purity — considered purest of pure
 — practised polygamy (endogamy) — several wives — enormous numbers 50, 60, 70 wives. Usually they were poor, keep a diary to write names. Go village by village and marry to girls — if somehow came to a village they had visited earlier — people say 'damaad ji aa gye' and they realise it that they have already married a girl here. Father of bride — get sacred points by marrying their daughter to these Kulin Brahmins.

MONOGAMY — It became ideal.

Marathas — in Maharashtra, Rajasthan — principle of marrying up. — either economic / religiously. — By doing so family gets higher status.

Lots of social problems

- Rise in dowry
 - Woman not seen equal / considered objects
 - Marriage age of women got very low — widow remarriage if husband got aged / very old / passed soon.
- Now much better — divorce — banned

Hindu Marriage Act 1950

Basic law on which today's marriage system is standing on.

11 Sept

SELECTION IN MARRIAGE

A system of preferences and restrictions. — restriction on age, gender, caste, etc — your marriage — romantic love for marriage — 19th century — courtly love — poetry, etc.

- Endogamy** — marry within same caste / community
- Exogamy** — Gotra — prohibited marriage b/w same gotra — earlier 8, not 1000s
- Sabinda — partides of some body — prohibit marriage of father or mother's side.
- Removed endogamy restriction by law in The Special Marriage Act of 1872. → 3/5 generations can't marry
- If local custom is there then okay. 5/7 in Bihar, etc

Cousins

- FBD — FC (Father's Brother's Daughter) (चचेरी बहन)
- MBD — CC (Mother's " " (ममेरी बहन)
- FSD — FC (Father's Sister's " (फफेरी बहन)
- FSD — CC (Mother's " " (ममेरी बहन)
- MSD — PC (Parallel Cousin)
- CC — Cross Cousin

Amongst the hindus
 1. CC marriage more popular than PC.
 2. MBD is most popular
 Amongst the muslims
 1. FBD is most popular

based on popularity, property distribution, etc and are followed in several places.

Dharma

- (father's approval)
- ① **Brahma** — done by purohit, given as a gift to boy by bride's family same caste, normal poja and rituals, etc.
- ② **Daiya** — daughter given as a gift to purhit and by doing so the father gains spirituality.
- ③ **Astha** — father gifts daughter as a bride after receiving cattle, cow, etc as a ceremonial gift by law
- ④ **Prajapatya** — consent of parents taken or swambar with prior approval. bride's father search for a groom.

Adharma

- (choice of girl)
- ① **Asura** — groom pays price to bride's family as much as he can afford — no limits economic contract — selling a girl
- ② **Gandharva** — love marriage where bride and groom choose each other. no dowry, no rituals / formalities consent is missing from parents.
- ③ **Rakshasa** — groom forcibly capture / abduct the bride against her will parents approval not there. *panchayat legalise, Uttaranchal still.*
- ④ **Paishacha** — groom seduce / rape / deceive the bride when asleep thro' drug / deception, etc. — most unethical

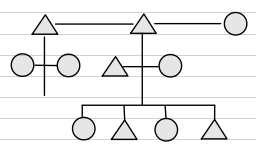
Pakadwa Vivaah in Bihar → bride's family capture a man well educated and all to forcibly marry the girl.

AGE AT MARRIAGE

- In ancient India — girl has to be married before hitting puberty.
- Chaturthikarma** — rite on 4th day of marriage after that the girl goes to her husband's house. some places say 6th day.
- Manusmriti** — M/F 30/12 Mahabharata — M/F 30/10 24/8 21/7
- Valkhanasutra** — girl should have age 8-12 (nagnika) " " " " 10-12 (gauri)
- Lougakshi Gnyasutra** — brahmacharya for girls last till 10th or 12th year.
- If girl not married till 12 → father / guardian would incur sin she could marry by her wish after 3 years or so. It would be considered as a disgrace to her family as they have not done their duty.
- For boys, school going age — Brahmacharya
 - B 8-12
 - K 10-14
 - V 12-16
 - S — they were not allowed to go to school

- Virginity** was regarded as a badge of respectability. Dharmashastra did not demand this but writers / commentators added the virginity requirement to dharma and girl need to be virgin to marry. sign of elite and high caste index — privilege / mark of pride / goodness extolling of virginity — conductive factor Princess Diana's virginity was debated before her marriage. At that time there was a need for bride to be virgin.
- Theory of sanskar** → stages, rituals Every stage of men's life surrounded by some sort of ritual / sanskar. In ancient times, women considered unworthy of sanskar. Vivaah was the only sanskar for them. That's why marriage was so important. If girl dies unmarried when she has reached puberty should be united in a sort of marriage with some male of same caste before she is cremated otherwise problem.
- Theory of Dependence** — Earlier it was believed women is not fit to be independent. Women always need to kept under the dominion of a man. First father → husband → son Idea of marriage — transference of dominion to her husband. This had to be done before she could question it.
- Rise of Tantricism**: philosophical branch of hinduism — 2000 years back Tantricism offered (bhukti + mukti) to all irrespective of caste / race / sex. enjoyment / salvation / final liberation

KINSHIP



Kinship Terms
 Avoidance
 Joking Relationship

Avoidance

- Daughter-in-law and father-in-law → uncomfortable
- Son-in-law and mother-in-law (less rigorous)
- Tylor related son-in-law and mother-in-law avoidance casually to matrilocal residence.
- Sigmund Freud — he said it would be taboo in certain society his psycho-analytical explanation was based on sexual intimacy between various kinds of relatives.
- Turney High — says avoidance is a mechanism to preserve peace in the family. To prevent social strains or conflicting situation because of different backgrounds, avoidance is practised.

Joking Relationships

- Sister-in-law and brother-in-law
- man — wife's younger sister
- woman — husband's younger brother
- May amount to exchange of abuse and banter, obscene and vulgar references to sex, damage of each other's property, ridicule and so on.
- Indicative of equality and mutual reciprocity.
- Indicative of potential sexual relationship.
- In some primitive — b/w grandparents and grandchildren — Baiga & Oraon
- Radcliffe Brown — joking relationship has a symbolic meaning. Kind of friendliness expressed by a show of hostility.

Teknonymy

- person is regarded as the father/mother of his/her child i.e. teknonymously.
- secondary relationship
- $\alpha\mu\tau\epsilon\ \delta\epsilon\ \epsilon\gamma\iota\alpha\ \text{or}\ \alpha\mu\tau\epsilon\ \delta\epsilon\ \mu\alpha\tau\epsilon\epsilon\alpha$ → shows relationship through child.

Karunagri — 4 wives — children

↳ some journalist — asked who is this child and woman? said this lady is this guy's mother who is my son and neglected calling directly.
 mother — imp. ✓
 father — who is he? — just a matter of fate. } old texts
 mother — compulsory
 father — optional

Encouraged people to enjoy life — erotic arts, sculptures, books, etc.
 To check this side of tantricism, some brahmins writers started preaching about the futility of tantricism.
 Stripad Shankaracharya — Preached the temporariness of this world. Conservatism.

⑤ **Hypergamy and Endogamy** narrows down the choices available.
 ↳ see from notes.

⑥ **Monogamy** — ideal — early marriage prestige to get the daughter married.

• Among lowest castes (Shudras)
 Enthus for imitating upper caste → sometimes marriage even before the birth of child. Also in lower castes, widows could remarry. In higher caste, widows couldn't remarry easily.

A man → sued parents in Bombay high court.
 about parents must take child's consent before marriage.
 ↳ movement started by this chap — search for his name...

Avunculate

- If maternal uncle (अमम)
- comes first among all male relatives.
- Mama — imp. to take decisions, even more than father.
- Mama has more power.

Amitate

- Father's sister (अमम)
- She takes the decisions and bosses around.
- She has all the power.

Couvade

practice where husband lead the life of an ^{→ sick person} invalid along with his wife whenever she gives birth to a child.

- Husband refrains from active life, goes on sick diet, etc and mimic the wife who is pregnant.
- Two explanations:—
 1. It cements the marriage life to suffering.
 2. Husband want to escape from doing household work, that's why he pretends to be sick.

15 Questions — 30 Marks average ~ usually 11 to 13
 45 minutes duration — 45 statements ✓ — straightforward.