



# RAS

## **Rajasthan Administrative Services**

**Rajasthan Public Service Commission**

### **Volume – 5**

**Sociology, Management,  
Accounting, Auditing and  
Administrative Ethics**



# SOCIOLOGY, MANAGEMENT, ACCOUNTING, AUDITING AND ADMINISTRATIVE ETHICS

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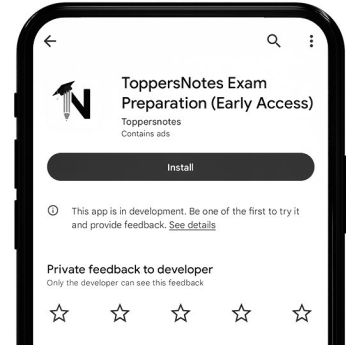
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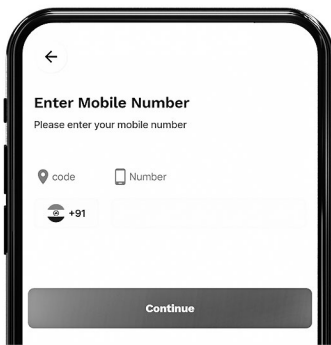
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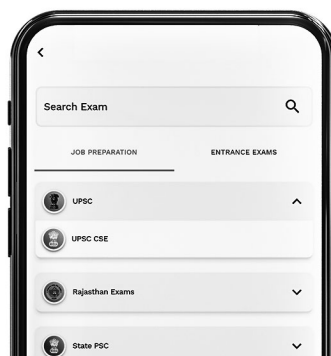
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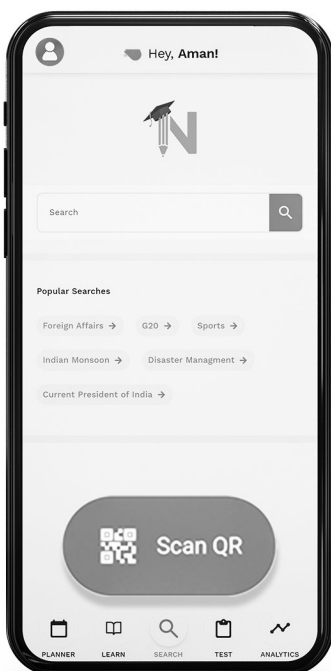
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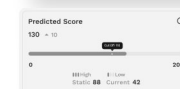
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# 1

## Chapter

# DEVELOPMENT OF SOCIOLOGICAL THOUGHT IN INDIA

- The origin of sociology and social anthropology in India can be traced to the days when the British officials realised the need to understand the native society and its culture in the interest of smooth administration.
  - However, it was only during the twenties of the last century that steps were taken to introduce sociology and social anthropology as academic disciplines in Indian universities.
- The popularity that these subjects enjoy today and their professionalisation is, however, a post-independence phenomenon.
- Attempts have been made by scholars from time to time to outline the historical developments, to highlight the salient trends and to identify the crucial problems of these subjects.
- Sociology and social/cultural anthropology are cognate disciplines and are in fact indissoluble.
  - However, the two disciplines have existed and functioned in a compartmentalised manner in the European continent as well as in the United States.
- This separation bears the indelible impression of western colonialism and Euro-centrism.
  - However, Indian sociologists and anthropologists have made an attempt to integrate sociology and anthropology in research, teaching and recruitment.
- They have made a prominent contribution to the development of indigenous studies of Indian society and have set an enviable example before the Asian and African scholars.

### Synthesis between the text and the context

- Another significant contribution of Indian sociology and social/cultural anthropology lies in their endeavor to synthesize the text and the context.
  - This synthesis between the text and the context has provided valuable insights into the dialectic of continuity and change to contemporary Indian society (Momin, 1997).
- It is difficult to understand the origin and development of sociology in India without reference to its colonial history.
- By the second half of the 19th century, the colonial state in India was about to undergo several major transformations.
- Land, and the revenue and authority that accrued from the relationship between it and the state, had been fundamental to the formation of the early colonial state, eclipsing the formation of Company rule in that combination of formal and private trade that itself marked the formidable state-like functions of the country.

### Social Thought in Pre-British Period

- India is a complex civilisation especially where its literary tradition is concerned.
- The Indian philosophy consists of six schools of thought namely:
  - Yoga
  - Sankhya
  - Nyaya
  - Vaisheshika
  - Vedanta
  - Mimamsa.
- The thirteen principal Upanishads consist of philosophical enquiries into inner life and ultimate destiny of human beings.
- Besides these we have the Buddhist and Jain religions which have many philosophical works.
  - Generally, these schools of thought concern the evolution of mankind towards certain ultimate goals.

- Salvation - freedom from the cycle of births and deaths, is the objective that has all the same been changing and adapting itself to new conditions.
- Indian social thought in pre-modern times was the articulation of a multiethnic society.
- Impact of Islamic tradition gave rise to the Sufi cult and had a wide ranging influence on the lifestyle and values, especially in the North.
- The Sikh religion is a very good example of the mixture of Hindu and Islamic thought.
- All through, the freedom of enquiry prevailed in India and there was hardly any persecution of a group on grounds of belief.
  - Hence, a tolerant attitude towards each other characterised the Indian social groups.
- While Indian religions thrived among the common populace, Indian philosophy was mainly cultivated among the literate, urban-based classes.

### **Impact of the British**

- The coming of the British into India was an event which had far-reaching consequences for Indian society.
- The age-old traditions began to decline due to new social and economic forces.
- The classical languages such as Sanskrit and Persian declined and English became the official language.
- The traditional handicrafts in the Indian countryside fell into decay as they were unable to withstand the competition of machine-made textiles and other goods brought by the British to the Indian markets from Manchester, Lancashire, Sheffield and London.
  - The Indian villages were not able to continue as viable economic units under colonial rule.
- The British brought important changes in India by the introduction of railways, posts and telegraphs which facilitated communication between groups.
- Further, administrative and judicial services were extended to many parts of the subcontinent.
  - Thus, India entered the modern stage.
- The schools, colleges and universities were started by the British rulers.
  - Missionaries and Indian voluntary organisations also took steps to spread modern education in India.

### **Emergence of the Middle Classes**

- The erstwhile feudal classes such as, the Rajas, the Zamindars, the Talukdars, etc. were no longer in the center of the stage.
  - Indeed, the middle classes, which emerged during the British period, are now prominent in nearly all spheres of social life in Indian society.
- The social thinkers discussed in this unit are drawn from the middle class base.
- Although castes are important in ritualistic and domestic spheres, classes have become significant in occupational, professional and public life.
- The term "middle class" is used here not as a pure economic category.
  - It is the product of both economics and culture.
  - Its members not only share a common economic life but also a socio-cultural life.

## **Socio-religious movements for reform**

### **The Reformist Movements**

- Raja Ram Mohan Roy (1772-1833) of Bengal - believed that Indians could become progressive if they shed the superstitions and evil practices such as Sati, infanticide, etc.
  - He advocated a new kind of religion which combined Christian teachings with Vedanta.
  - He founded the Brahmo Samaj which was meant to be a spiritual forum, where a monotheistic, non-idolatrous worship could be conducted by its members who had nothing to do with caste or superstition.
  - His influence was mainly confined to urban, literate groups of Bengal.



- Mahadev Govind Ranade - a jurist of Maharashtra founded the Prarthana Samaj in Bombay.
  - This was broadly modelled on the Brahmo Samaj of Bengal.
- The social reactions raised by the two movements were, however, quite different.
  - The Brahmo Samaj by its insistence on Western-inspired liberalism gave rise to a stormy orthodox reaction.
    - Ram Mohun's reforms were strongly opposed by orthodox Hindus led by Radha Kant Dev.
    - Here was a confrontation between tradition and modernity.
  - By contrast, the liberal trends initiated by Prarthana Samaj did not create a direct conflict between tradition and modernity.
    - Unlike the members of Brahmo Samaj, its members did not lead a distinctive, anti-traditionalist life style.
    - So, there was no sharp reaction from society.

### **The Revivalist Movements**

- Arya Samaj launched by Dayananda Saraswati (1824-1883) was based on an appeal to people to shed the unhealthy features of Hinduism (such as narrowness of caste, superstition, ritualism, etc.) and go back to the pristine purity of Vedas.
  - It sponsored a kind of education which had both traditional and modern components.
  - The D.A.V. or Dayanand Anglo-Vedic Colleges spread education in North India on a wide scale.
- Ramakrishna Mission founded by Vivekananda had a two-fold purpose:
  - To make educated people in India to realise their responsibility to the weaker sections and take steps to remove poverty and social backwardness;
  - To propagate Indian Vedanta to the Westerners.
- Many schools and hostels were founded in urban, rural and tribal areas to improve the education and employment prospects of common people.
- Advaita centres were established in many Western countries to bring about spiritual awakening among Western people.

### **Emergence of Sociology and Social anthropology in India**

- Famous French philosopher Auguste Comte coined the term Sociology in the year 1839.
  - The word "Sociology" has been derived from two words i. e.
    - Latin word "Socius" or "Societus" meaning society, companion or associate
    - Greek word "Logos" meaning "study" or "science"
- Hence, sociology is the science of society or the study of society.
- Society - a web of social relationships i.e. human interactions and interrelations.
- Sociology as a discipline is a product of Western intellectual discourse.
  - However, writings about society can be traced back to the ancient Indian mythological, religious and spiritual texts such as the Veda, Upanishads, Puranas, Smritis, writings of Kautilya.
  - These writings talk volumes about rites, laws, customs, economy, polity, culture, morality, aesthetics and science.
  - All these writings are replete with insights concerning social order and stability, mobility, human interrelationship and social governance.
- Sociology emerged as a separate academic discipline in Indian universities in the 1st half of 20th century.
  - At the beginning it was associated with Anthropology.
- The growth of sociology and anthropology passed through three phases:

### **First Phase (1773-1900)**

- Before 1900, Sociology developed as a tool for British administrators to understand Indian Society and Culture.
- In 1774, William Jones founded the Royal Asiatic Society of Bengal, to study nature & man in India.

- Subsequently census was used to capture societal & cultural norms before undergoing changes, and help in controlling epidemics, famine etc.

### **Second Phase (1901-1950)**

- Beginning in the 20th century, professional sociologists like Herbert Risley (Tribe caste continuum), Browne (Andaman Islanders), & Rivers (Nilgiri-Todas) started working in India on different aspects of tribe.
- Sociology as a discipline made its appearance in Bombay, Calcutta & Lucknow University, due to contributions of B.N. Seal, G.S. Ghurye, B.K. Sarkar, Radhakamal Mukherjee, D.P. Mukerji and K.P. Chattopadhyay.
  - However, their intellectual interests, methods of data collection, and their interpretations of the Indian social system and social institutions were strongly influenced by the ethnographic works produced by scholar-administrators throughout the colonial period.
- Studies on caste, family, marriage and kinship, social stratification, tribal communities, rural and urban society figured prominently in this period.
- Ghurye introduced the down-to-earth empiricism in Indian Sociology.
  - His diversified interests are also reflected in his works
  - E.g. family, kinship structures, marriage, religious sects, and ethnic groups - castes.
- Seal and Sarkar were products of the Bengali renaissance and were inspired by the Indian National Movement, and had pioneered studies on ethnicity, religion and culture
- Chattopadhyay (social Anthropologist) conducted large scale social surveys which exposed the conditions of the peasantry and the working class as well as of the tribals in Bengal and away.
- The pioneers of Sociology in Lucknow particularly Radhakamal Mukherjee focused on the issues of rural economy and land problems (1926, 1927), deteriorating agrarian relations and conditions of the peasantry in Oudh (1929), population problems (1938), and problems of the Indian working class (1945), being initially trained in economics

### **Third phase: ( 1950 – till date) / Development of Sociology in post independence Indian scholars**

- The phase of expansion of Sociology began in 1952, with several factors accounting for its growth.
  - The policy makers of independent India pursued objectives of economic regeneration and social development.
  - They recognized the role of the social sciences in attaining the objectives of national reconstruction and development.
  - They defined the new task of Sociology as social engineering and social policy science.
    - It meant increased participation by social scientists, particularly economists and sociologists, in research and social and economic development
  - Lucknow school, on the other hand, started the All India Annual Sociological Conference for professional interaction.
- Lakshmana identifies that the research efforts mainly progress on three lines.
  - First, there was large-scale doctoral research in the university.
  - Second, the growing needs of the planners and administrators and the realisation of increasing importance of sociological thinking and research in the planning process opened up opportunities for research projects.
  - Third, during this period, the growing importance of social science research also resulted in the establishment of research institutes.
- The development of research activity also meant the enlargement of employment opportunities at all levels.
- Correspondingly, there was also an increase in the number of universities and college departments.
- This period also noticed considerable vertical and horizontal mobility in the profession.
  - Teaching of sociology got well established in the fifties.

- This period reflected three things as marked by Rao (1982).
  - First, sociology achieved greater academic status.
    - Many more universities and colleges began to teach at the postgraduate and graduate levels & the discipline itself became more focused in theoretical orientation and highly diversified in its specialisation.
  - Secondly, sociology established its identity as a discipline by separating itself from psychology, anthropology, social philosophy and social work.
    - Although, in some universities, still social pathology and social psychology are taught as a part of sociology courses.
    - In many others, a highly diversified curriculum structure in proper sociology exists including such specialisation as rural and urban sociology, sociology of kinship, sociology of religion, sociology of stratification, sociology of education, political sociology, medical sociology, social demography and sociology of economic development.
- Thirdly, diversification followed the lines of extension of sociological approach to different areas of social life.
  - It was related to the growing needs of development in independent India.
  - Colonial legacy became a thing of the past and democratic processes were introduced at all levels.
- Another important change in the teaching of sociology, which came after independence, has been in regard to the external intellectual influences.
  - Before independence the teaching of sociology and social anthropology was mainly, if not wholly, influenced by the then current theoretical concerns in Great Britain.
- We have already mentioned the influence of diffusionism and functionalism (of Malinowski).
- The syllabi also reflected traditions of ethnology, evolutionism and Indology.
- After independence, however, American sociological traditions had a major impact on the teaching of sociology in India.
  - This is evident from such topics in the syllabi as structural-functional theory (Parsons and Merton) and research methodology.
  - Besides the American, the French, German and Marxian intellectual influences also had an impact.
- In the midst of such diverse intellectual stimuli, Indian sociologists began to criticise, modify and develop diverse sociological approaches in the study of Indian society and culture, and these are reflected in the course of study of different universities.

### Developments in the Seventies

- There have been a few reviews of developments in sociology and social anthropology since earlier times till 1970s and onwards
  - For example, the collection of essays in Unnithan, Singh et al., 1965; ICSSR, 1971, 1974, 1985; Rao, 1974; Mukherjee, 1977; Mukherjee, 1979; Singh, 1986; UGC, 1978, 1979, 1982; Lele, 1981; Oommen and Mukherjee, 1986; Dhanagare, 1993; Singhi, 1996).
    - Of these, Ram Krishan Mukherjee's review has been more exhaustive and substantial for the discipline as a whole.
- The ICSSR trend reports covered the developments in each of specializations.
- Rao (1982: 16-23) reviewed the developments in the seventies under three heads:
  - Areas of the interests and specialization which got crystallized;
  - Areas of interest which has developed but not got crystallized; and
  - Emergence of new approaches in the established areas.
- The seventies of the last century saw a further continued diversification of interests and specialisation in substantive areas of research and teaching in the sixties.

- While, earlier, village community studies dominated research, the interests in the areas of agrarian relations, land reforms, peasants, agricultural labourers, and scheduled castes and tribes began to attract greater attention of sociologists and social anthropologists in the seventies.
- The problems of rural society were formulated in the Marxian framework of analysis emphasising conflicts and contradictions.
- The other areas of interests that were crystallised in the seventies were:
  - Industrial sociology
  - Urban sociology
  - Social stratification.
- There were six areas of interest that started getting some attention in the seventies but have not really got off the mark.
  - Sociology of profession
  - Sociology of organization
  - Medical sociology
  - Social demography
  - Studies on women
  - Muslims and Hindu-Muslim relations.
- The seventies saw new approaches and foci in the large areas of research and teaching such as caste, kinship, religion, politics and tribal studies.

### **Perspectives in the Eighties**

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- Many of the areas of specialisation mentioned in the foregoing account, no doubt, gained strength in the eighties of the last century.
- Some areas of enquiry, such as social demography and medical sociology, were crystallized.
- A few other areas of investigation opened up and more research in the established areas was undertaken on new lines.
- Some of the new areas have been introduced:
  - Sociology of deviance
  - Sociology of knowledge
  - Sociology of science and technology
  - Historical sociology.
- Rao (1982) anticipated these areas for research in the eighties.
- There was an indication that interest in sociology of science and technology might get more widespread (Uberoi, 1978; Vishwanathan, 1977).
- The growing interest in historical sociology was reflected in Fox (1977).
- Damle (1982: 57-58) anticipated the task of sociology for the eighties in India, which was to analyse:
  - The transformation of Indian society
  - The limits of such transformation
  - The impact of these limits to such transformation, which was reflected either in the frustrations of the efforts to surmount the obstacles.
- In this context, new ideologies and protest movements acquired a special significance.
- In many of the newly developing branches of sociology, scholars have made notable but isolated contributions.
- There has been thinking that research should be promoted in the nineties in the areas of sociology of planning and development, sociology of professions, sociology of organisations, social dimensions of poverty, law and social change, sociology of national integration etc.

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## Imperatives in the Nineties

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- The country during the nineties of the last century was passing through radical political, economical and socio-cultural changes as a result of which the scope and focus of Indian sociology has expanded.
  - Under its influence, the Indian government proceeded to allow the market-oriented policy to prevail.
- To achieve this goal, the government adopted a new policy of economic reforms in the year 1991 with a view to globalise its economy (Singh, 1997).
- Globalisation is a move prompted by the leaders of the developed world.
- Liberalisation policy, including the freedom accorded to the foreign companies and capital to enter into Indian market, are the two major steps of the government in this direction.
- A few courses have been introduced recently on global themes in some of the universities.
- They are as follows
  - Ecology and society
  - Issues of human rights
  - Sociology of management
  - Human resource development
  - Media and society
  - Action sociology
- There is also need to start some more new courses like:
  - Sociology of public order
  - Peace, security and development
  - Security management and information technology
  - These courses are not only important for teaching but also for research in the construction of society and useful for the modern occupation and profession.

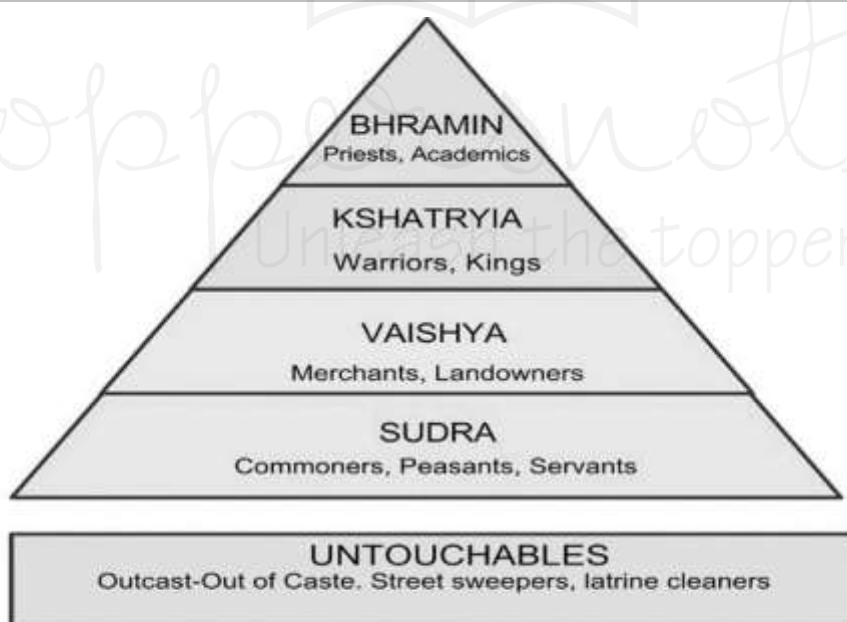
## 2 Chapter

# CASTE AND CLASS IN INDIAN SOCIETY

Characteristics	Class pattern	Caste pattern
Value-definition of inferiority-superiority	Applied to any characteristics	Usually applied to biological aspect
Relevancy in norm-role definitions	Less than in caste system	More than in class system
Self-definitions	Labels and awareness may be vague.	Rigid labels and awareness
Change and mobility	provided for and expected	Neither provided for not expected.
Material objects	Possession of valued objects increases as class position increases.	Possession of valued objects increases as caste position increases.

Justification of system (value definition)	Pragmatic "this worldly" justifications	Strong Religious endorsement
	Status achieved	Status ascribed.

### Caste system



## Caste System And Dalit

- It is a social category whose members are assigned a permanent status within a given social hierarchy and whose contacts are restricted accordingly.
- It is the most rigid and clearly graded type of social stratification.
- It has also often been referred to as the extreme form of closed class system.



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## Different definitions of Caste

- Mazumdar & Madan - 'Caste is a closed class' i.e. class refers to people based on property, business, occupation i.e. one can't change his own caste system but can change the class system & can be a member of many classes at the same time.
  - You belong to a caste by birth & can't change it later & one has to follow the set rules & regulations & gets punishment on their violation & one can even be thrown out of his caste. i.e. If one dares to go out of his caste he can never return.
  - Caste is hereditary in nature & once born in a caste one can't change it.
  - The development of 4 castes took place from Varnas
    - Varna was not strictly based on birth & one could change his Varna.
    - It was based on "Karma theory"
    - Parashurama became kshatriya by karma from a Brahmin
    - Vishwamitra was a Kshatriya & became Brahmin.
    - This is not allowed in caste system.
- Herbert Kistler - "Class is a collection of families or group of families bearing a common name which usually denotes or is associated with specific occupation, claiming descent from a mythical ancestor, human or divine, professing to follow the same hereditary callings & regarded by those who are competent to give an opinion as forming a single homogenous communities."
- Charles Coole - "When a class is somewhat strictly hereditary, we may call it a caste."
- Ketekar - Book "History of caste in India" - 'Caste is a social group having two characteristics
  - Membership is confined to those who are born of members & includes all persons not born
  - The members are forbidden by an inexorable social law to marry outside the group."
- E. Blunt - "Caste is an endogamous group bearing a common name, membership of which is hereditary, imposing on its members certain restrictions in the matter of social intercourse, either following a common traditional occupation or claiming a common origin & generally regarded as forming a single homogenous community."

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## Nature of Caste system in India

### 1. Segmental division

- So far as caste system is concerned, each caste is an autonomous group independent of the other.
- Membership in a caste is based on birth.
  - Hence it is unchangeable.
- For this reason mobility from one caste to another is impossible.

### 2. Hierarchy

- The caste system is hierarchical in nature.
- It comprises four varnas or castes:
  - Brahmins
  - Kshatriyas
  - Vaishyas
  - Shudras
- There are many castes between the two extremes-the Brahmins and the Shudras.
  - Their social status depends upon their distance from the Brahmins.
- The untouchables exist outside the Varna scheme.
- This five-fold categorization is essentially a religious one, making distinctions on the basis of relative ritual purity.
- D.C. Bhattacharya rightly observes that "not only do the various castes form a hierarchy but the occupation practised by them, the various items of their diet and the customs they observe all form separate hierarchies."

### 3. Endogamy

- Westermarck regards endogamy as the essence of the caste system.
- Endogamy refers to marriage within the caste.
  - It forbids its members to marry outside the caste.
- The violation of the rule of endogamy would mean ostracism and loss of caste.
- Marriage within the Gotra or clan is prohibited.
- This rule of exogamy is observed strictly in the rural setting.
- However, there are a few exceptions to the rule of endogamy in the form of anuloma and pratiloma marriage.

### 4. Fixity of occupation

- Caste system is characterised by fixity of occupation.
- Occupations are hereditary and the members of a caste are expected to follow their traditional occupation without fail.
- Brahmins are engaged in performing religious ceremonies.
- Washermen regard it their duty to wash clothes of other caste people.
- Some occupations like trade, agriculture, military service are, however, regarded as anybody's callings.

### 5. Commensality

- It refers to the beliefs, practices, rules and regulations that determine inter-caste relationships and are observed with regard to the kind of food and water taken.
- The members of a caste accept 'kachcha food' only from either their own caste or castes ritually higher than their own.
  - They are also required to observe certain restrictions while accepting water from members of other castes.
- The Brahmins do not eat onions, garlic, cabbage, carrot, beetroot etc.
  - Eating beef is not permissible except for the untouchables.
- The members of a caste also observe certain restrictions pertaining to social intercourse.
  - There are certain castes whose touch is considered to be a pollution and hence they are regarded as 'untouchables'.
    - For example, in Kerala, a Nayar can approach a Nambudri Brahmin but would not touch him.

### 6. Purity and Pollution

- The concepts of purity and pollution provide one of the main criteria for determining the position of a caste or subcaste in the hierarchical order.
- The Brahmin is said to be the purest group.
  - He is placed at the zenith of the caste hierarchy.
- Harijans not included in the Varna scheme are considered as the most polluting and rank the lowest

### 7. Unique culture

- Every caste has a distinct culture, customs and traditions which distinguish it from those of the other castes.
- The food habits, occupational specialisation, behavioural patterns etc. of a caste are handed down from one generation to another through the process of socialisation.

### 8. Caste Panchayat

- The Caste Panchayat is concerned with all matters belonging to the code and discipline of the caste.
- Matters such as breaking the marriage promise, adultery by the wife, having illicit sex relations with people of another caste, killing cows, insulting Brahmins, non-payment of debt etc. are dealt with by the Caste Council.
- The Caste Panchayat inflicts punishment on the erring members of the caste.
  - The punishment varies from arranging dinner party for fellow caste-men or giving fines to going through purification ceremonies, doing pilgrimage or suffering segregation.



## 9. Closed group

- Endogamy, fixity of occupation, heredity and unique culture combined together make caste a closed group.
- According to Max Weber, “Caste is doubtlessly a closed status group.”
- The reason why caste is a closed status group is that all the obligations and barriers that membership in a status group entails also exist in a caste where they are intensified to the higher degree.

## 10. A particular name

- Every caste has a particular name.
- Generally the occupation of a caste is known with the help of the name of the caste.

## 11. Civil and religious disabilities

- The people belonging to lower castes suffer from a set of civil, social and religious disabilities.
- Generally, the impure castes are made to live in the outskirts of villages.
  - They are forbidden to make use of places of worship, cremation grounds, schools, public roads, hotels etc.
- The very touch and sometimes even the shadows of the members of the lower caste are enough to defile an individual of a high caste.
  - Eg. In Kerala a Nambudiri Brahmin is defiled by the touch of a Nayar, but in the case of a member of Thiya caste a distance of thirty-six feet must be kept to avoid being defiled and in the case of member of the Pulyan caste the distance must be ninety six feet.

## 12. Rooted in the divine plan:

- The caste system is believed to have been ordained by God and is supported by religion.
- The system rests on the doctrine of Karma, the theory of rebirth etc.

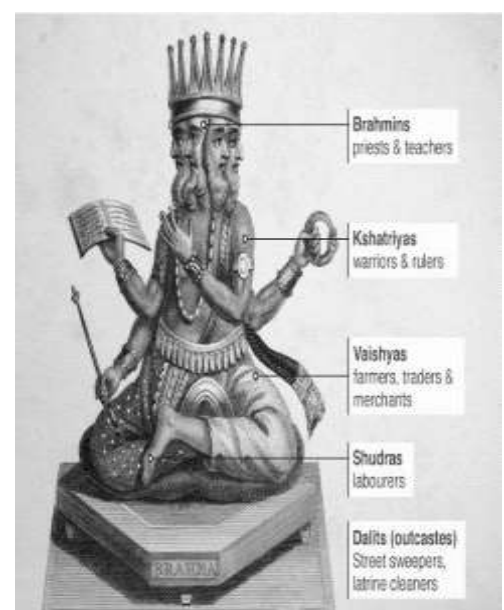
## 13. Intra-village and inter- village mechanisms

- castes have intra-village and inter- village mechanisms of social control and conflict resolution.
- These are the traditional characteristics of the Indian caste system.
  - However, these traditional characteristics have been severely affected in recent times as a result of various processes of social change like industrialization, urbanisation, modernization etc.

## Origin of caste system in India

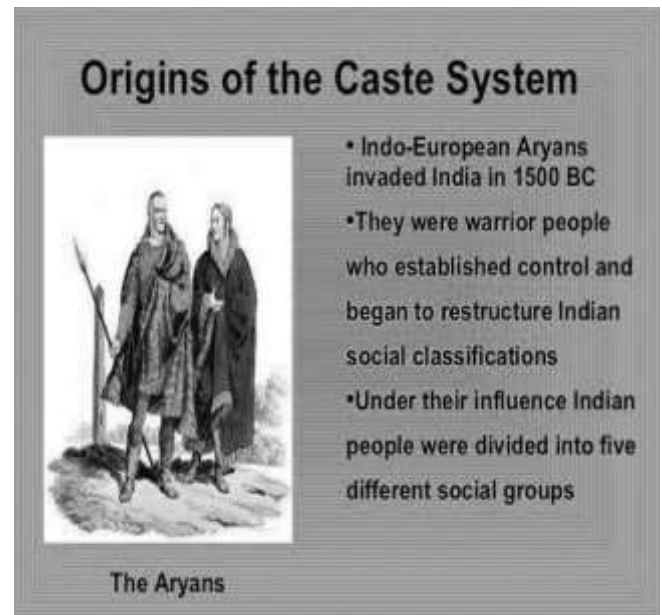
### 1. Traditional Theory

- According to it, caste system is of divine origin.
  - It says the caste system is an extension of the varna system, where the 4 varnas originated from the body of Brahma.
- At the top of the hierarchy were the Brahmins who were mainly teachers and intellectuals and came from Brahma’s head.
- Kshatriyas, or the warriors and rulers, came from his arms.
- Vaishyas, or the traders, were created from his thighs.
- At the bottom were the Shudras, who came from Brahma’s feet.
- The mouth signifies its use for preaching, learning etc, the arms – protections, thighs – to cultivate or business, feet – helps the whole body, so the duty of the Shudras is to serve all the others.
- The sub-castes emerged later due to intermarriages between the 4 varnas.
- The proponents of this theory cite Purushasukta of Rigveda, Manusmriti etc to support their stand.



## 2. Racial Theory

- The Sanskrit word for caste is varna which means colour.
- The caste stratification of the Indian society had its origin in the chaturvarna system – Brahmins, Kashtriyas, Vaishyas and Shudras.
- Indian sociologist D.N. Majumdar writes in his book, “Races and Culture in India”, the caste system took its birth after the arrival of Aryans in India.
- Rig Vedic literature stresses very significantly the differences between the Arya and non-Aryans (Dasa), not only in their complexion but also in their speech, religious practices, and physical features.
- The Varna system prevalent during the Vedic period was mainly based on division of labour and occupation.
- The three classes, Brahma, Kshatriya and Vis are frequently mentioned in the Rig Veda.
  - Brahma and Kshatriya represented the poet-priest and the warrior-chief.
  - Vis comprised all the common people.
- The name of the fourth class, the ‘Sudra’, occurs only once in the Rig Veda.
- The Sudra class represented domestic servants.



## 3. Political Theory

- According to it, caste system is a clever device invented by the Brahmins in order to place themselves on the highest ladder of social hierarchy.
- Dr. Ghurye states, “Caste is a Brahminic child of Indo-Aryan culture cradled in the land of the Ganges and then transferred to other parts of India.”
- The Brahmins even added the concept of spiritual merit of the king, through the priest or purohit in order to get the support of the ruler of the land.

## 4. Occupational Theory

- Caste hierarchy is according to the occupation.
- Those professions which were regarded as better and respectable made the persons who performed them superior to those who were engaged in dirty professions.
- According to Newfield, “Function and function alone is responsible for the origin of caste structure in India.”
- With functional differentiation there came occupational differentiation and numerous sub-castes such as Lohar(blacksmith), Chamar(tanner), Teli(oil-pressers).

## 5. Evolution Theory

- According to this theory, the caste system did not come into existence all of a sudden or at a particular date.
- It is the result of a long process of social evolution.
  - Hereditary occupations;
  - The desire of the Brahmins to keep themselves pure;
  - The lack of rigid unitary control of the state;
  - The unwillingness of rulers to enforce a uniform standard of law and custom
  - The ‘Karma’ and ‘Dharma’ doctrines also explain the origin of caste system.

- Whereas the Karma doctrine holds the view that a man is born in a particular caste because of the result of his action in the previous incarnation, the doctrine of Dharma explains that a man who accepts the caste system and the principles of the caste to which he belongs, is living according to Dharma.
- Confirmation to one's own dharma also remits on one's birth in the rich high caste and violation gives a birth in a lower and poor caste.
- Ideas of exclusive family, ancestor worship, and the sacramental meal;
- Clash of antagonistic cultures particularly of the patriarchal and the matriarchal systems;
- Clash of races, colour prejudices and conquest;
- Deliberate economic and administrative policies followed by various conquerors
- Geographical isolation of the Indian peninsula;
- Foreign invasions;
- Rural social structure.

### Functions of the caste system

- It continued the traditional social organisation of India.
- It has accommodated multiple communities by ensuring each of them a monopoly of a specific means of livelihood.
- Provided social security and social recognition to individuals.
  - It is the individual's caste that canalizes his choice in marriage, plays the roles of the state-club, the orphanage and the benefits society.
  - Besides, it also provides him with health insurance benefits. It even provides for his funeral.
- It has handed over the knowledge and skills of the hereditary occupation of a caste from one generation to another, which has helped the preservation of culture and ensured productivity.
- Caste plays a crucial role in the process of socialization by teaching individuals the culture and traditions, values and norms of their society.
- It has also led to interdependent interaction between different castes, through jajmani relationships.
  - Caste acted as a trade union and protected its members from the exploitation.
- Promoted political stability, as Kshatriyas were generally protected from political competition, conflict and violence by the caste system.
- Maintained racial purity through endogamy.
- Specialization led to quality production of goods and thus promoted economic development.
  - For eg: Many handicraft items of India gained international recognition due to this.



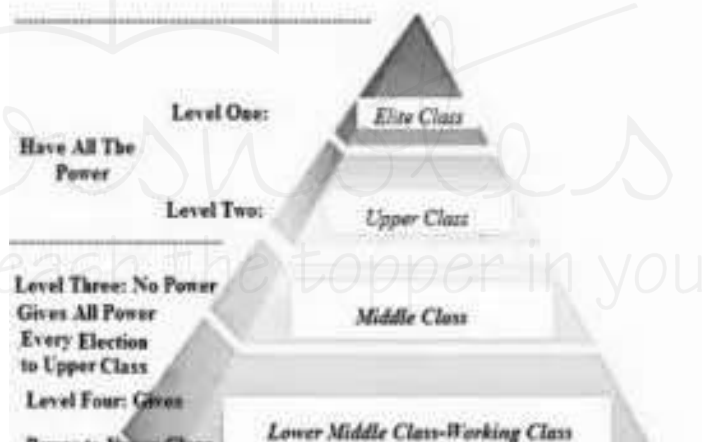
### Challenges posed by caste system in India

- The caste system obstructs economic and intellectual advancement and a great stumbling block in the way of social reforms.
  - It is because it keeps economic and intellectual opportunities confined to a certain section of the population only.

- It undermines the efficiency of labour and prevents perfect mobility of labour, capital and productive effort
- It perpetuates the exploitation of the economically weaker and socially inferior castes, especially the untouchables.
- It has inflicted untold hardships on women through its insistence on practices like child-marriage, prohibition of widow-remarriage, seclusion of women etc.
- It opposes real democracy by giving a political monopoly to Kshatriyas in the past and acting as a vote bank in the present political scenario.
  - There are political parties which solely represent a caste.
    - Eg: BSP was formed by Kanshi Ram mainly to represent SC, ST and OBC.
- It has stood in the way of national and collective consciousness and proved to be a disintegrating rather than an integrating factor.
  - Caste conflicts are widely prevalent in politics, reservation in jobs and education, inter-caste marriages etc.
    - Eg: Demand for Jat reservation, agitation by Patidar community.
- It has given scope for religious conversion.
  - The lower caste people are getting converted into Islam and Christianity due to the tyranny of the upper castes.
- The caste system by compelling an individual to act strictly in accordance with caste norms stands in the way of modernization, by opposing change.

## Class system

- It is a system of stratification of society on the basis of education, property, business/work etc.
- Sociology as a subject deals with the Class System and provides definitions and understanding of the subject of class in society.
- Karl Max - 'Man is a class animal' i.e. his status age, education etc are not same in the society.



## Common Basis For Division Of Class

- Property – capitalist & the poor – the haves & the have nots.
- Education - Illiterate & literate
- Business or Occupation - farmers, clerk officers, industrialists etc.

## Necessities in the class system

- In general, class consciousness is a must in the class system.
  - There must be a “we” feeling.
  - The charade of the group given by Sumner is found in the class system – I belong?
- Identifying oneself in a particular group or family is the key.
- The behaviour of a person is fixed due to their class consciousness.
- Trade union is a result of class consciousness.
- This is a feeling of superiority & inferiority in class system.
  - The higher class has the feeling of superiority & the lower class feels inferior.

- In these classes too there are sub classes as Upper Open class, middle upper class, lower upper class; lower middle class, middle class; upper lower class, middle lower class, to lower2 class.
- Class system is open in character.
  - Because it is based on a variety of things like age, sex etc.
- The people of lower class may enter the upper class & those of the upper class may become members of the lower class.

### Definition of Class System

- P. Gisbert - A social class is a category or group of persons having a definite status in society which permanently determines their relation to other group – feeling of superiority & inferiorities.
  - The relative position of the class in the social scale arises from the degree of prestige attached to the status.
- Mac Iver & Page - A social class is any portion of community marked off the from the rest by social status 'Ongburn & Nimk off.
  - A social class is the aggregate of persons having essentially the same social status in a given society." i.e. a class consciousness.
- Max weber – held that "classes are aggregate of individuals who have the same opportunities of acquiring goods.
  - The same exhibited standard of living.
- Hoebal defines "A social class is a group within a society, whose members hold a no. of distinctive status in common & who through the operation of roles associated with these status, develop awareness of the life interest as against the unlike trait & interest of other groups."

### Nature of Social Class

#### 1. Class is an economic group

- Although a social class is mostly determined on the basis of the location of the production and distribution of social wealth, they are not mere economic groups or divisions.
- It also includes both the subjective and objective criteria such as:
  - Class consciousness
  - Class solidarity and wealth
  - Property
  - Income
  - Education
  - Occupation.
- Marx considered class on the economic basis.

#### 2. Class is also a status group:

- Class is also related to status dimension.
- The consideration of the class as a status group is applied to a society which has many strata.
- Status groups are composed of persons having the same life style and receiving about the same social honour from others.
  - Therefore, the status consciousness separates the individuals both physically and psychologically.

#### 3. An achieved pattern

- Status is achieved in a class system and not ascribed.
- As such, birth is not the basis of acquisition of one's status and one's status is not fixed throughout his life.
- One may improve his status if he acquires capability and talent necessary for that.
  - On the other hand, one may also lose his status, if he fails to maintain his ability and talent.