



CASTE SYSTEM IN INDIA

A SELECT ANNOTATED BIBLIOGRAPHY

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Dedicated
To
My Loving Parents

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[**AMEENA**]

SCOPE AND METHODOLOGY

The present study is intended to bring to one place in the form annotations most of the significant materials that is available on caste system in India. Although this bibliography is selective in nature, an attempt has been made to cover all the aspects of caste system in India.

The study includes 216 articles of the subject collected from Maulana Azad Library, Aligarh Muslim University, Aligarh. Library of Department of Geography, History, Sociology, Aligarh Muslim University, Aligarh.

STANDARD FOLLOWED

The Indian standards recommend for bibliographical references. (IS : 2381 - 1963) and classified catalogue code (CCC) of Dr. S.R. Ranganathan have been followed in some cases where ISI did not give any guidance, I have taken appropriate decision.

SUBJECT HEADINGS

Attempt has been made to give co-extensive subject headings as much as possible. An humble effort

has been made to follow postulates and principles as suggested by S.R. Ranganathan in the formulation of subject headings. If more than one entry comes under the same subject heading, these are arranged strictly by the principle of Alphabetical sequence.

ARRANGEMENT

The entries are arranged under subject heading which are arranged alphabetically, following letter by letter method. The entry element of the author is in capitals, Followed by the secondary element in parenthesis using capital and small letters and than the title of the articles, sub-title (if any) than of name of the periodical being underlined followed by the volume number, issue number, the year, month and data giving by using inclusive notation of the pages of the articles. the each entry is than followed by an information abstracts of the articles.

Entries of periodical articles are arranged is as follows :

- (a) Serial Number
- (b) Name of the Author / Authors
- (c) A Full Stop (.)

- (d) Title of the contribution including subtitle and alternative title, if any
- (e) A Full Stop (.)
- (f) A Full Stop (.)
- (g) Title of periodical being underlined
- (h) A Full Stop (.)
- (i) Volume Number
- (j) Comma (,)
- (k) Issue Number
- (l) Semi Colon (;)
- (m) Year
- (n) Comma (,)
- (o) Month
- (p) Date
- (q) Semi Colon (;)
- (r) Inclusive pages of the articles
- (s) A Full Stop (.)

SPECIMEN ENTRY

CHADNEY (James G). Caste and class in India : principles or resources. Man in India 58, 2; 1978, Apr; 171-78.

ABSTRACT

Each entry is followed by an abstract of the article. Abstract given are information in sense not in length.

INDEX

The Indian part contains an author Indian and a title Indian. Each Index guides to the specific entry or entries in the bibliography by the help of entry number (s).

PART ONE
INTRODUCTION

CASTE SYSTEM IN INDIA

1. INTRODUCTION

1.1 Origin of the Word Caste :

The word caste owes its origin to the spanish word 'Casta' which means 'breed, race, strain or a complex of hereditary qualities.' The portuguese applied this term to the classes of people in India known by the name of 'Jati'. The English word 'caste' is an adjustment of the original term.

1.2 Caste System :

A caste system is a form of social's stratification in which castes are hierarchically organized and separated from each other by rules of ritual purity. The lowest strata of the caste system are referred excluded from the performance of rituals. Which confer religious purity in this hierarchical system, each caste is ritually purer than the one below it. The caste system is an illustration of social closure (q.v) in which access to wealth and prestige is closed to social groups which are excluded from the performance of purifying rituals. This ritual segregation is further

reinforced by rules of endogamy (q.v.) In M wher's study of India (19584) caste represented an important illustration of social ranking by prestige and formed part of a wider interest in pariah groups. If caste are maintained by social closure, be they originated in either the segregation of ethnic groups or in occupational specialization; in both cases, easte regulated access to the market and to social prestige in a competitive struggle between social groups.

There is considerable debate as to whether the caste system is specific to Hindu culture, or whether its principal features are more widely found in other societies where hierarchically organized, endogamous strat are present. In the first position, caste cannot be defined inclependently of 'caste system', which is specific to classical Hindu society. While the Hindu caste system is organized in terms of four major custers (Brahmin, Kshatriya, Vaisya and Sudra), there is much diversity at the local, village level, where the major castes are further divided into smaller gouping's of subcastes which are called Jati. In principle, one is born into a caste and social mobility between castes is impossible. In practuce, however, it is possible for a

subcaste as a whole to bring about an improvement in its standing within the hierarchy of prestige. Those special groups which can successfully acquire or imitate the ritual practices of privileged castes can experience upward mobility by a process known as sankritization.

The caste system is of interest because.

1.2 (i) It represents an alternative to class as a principle of social stratification, and

1.2 (ii) It has been regarded as a barrier to economic, specifically capitalist, development, in that caste inhibits labour mobility. Against this latter view it has to be noted that caste does not inevitably or invariably prohibit people of different castes working together.

1.3 Definitions of Caste :

Various definitions have been given by the authorities. However some of them are given as under of the word caste.

Risley - has defined as 'a' collection of families or group of families bearing a common name; claiming a common descent from a mythical ancestor, human or divine; professing to follow the same hereditary calling, and

regarded by those who are competent to give an opinion as forming a single homogeneous community.

(ii) **According to Lundberg**

A caste is merely a rigid social class into which members are born and from which they can withdraw or escape only with extreme difficulty. It is the type of stratification system which is most rigid in matters of mobility and distinctness of status.

(iii) **E.A.H. Blunt Defines Caste as** :

"An endogamous or a collection of endogamous groups, bearing a common name, membership of which is hereditary; imposing on the members certain restrictions in the matter of social intercourse; either following a common traditional occupation or claiming a common origin; and generally regarded as forming a single homogeneous community.

(iv) **H. Cooley Says** :

"When a class is somewhat strictly hereditary, we may call it a caste".

(v) **According to Maclver** :

"When status is wholly predetermined, so that men are born to their lot without any hope of changing it, than class takes the extreme form of caste."

(vi) **According to Henry Maine** :

Caste started as natural division of occupational classes and eventually upon receiving the religious sanction, became solidified into the existing caste system. The caste system comes into being when it becomes an integral part of a religious dogma which divides the people into superior and inferior groups with different responsibilities, functions and standards of living.

(vii) **Ketkar Says** :

A caste is a group having two characteristics.

- (a) Membership is confined to those who are born of members and include all person so born.
- (b) The membership is forbidden by an inexorable social law to men outside the group.

(viii) **Martindale and Monochesi Define** :

Caste as an aggregate of persons whose share of obligations and privileges are fixed by birth sanctioned and supported by religion and usage.

(ix) **According to E.A. Gait** :

"Caste is an endogamous group or collection of such groups bearing a common name, having the same traditional occupation claiming descent from the same source, and commonly regarded as forming a single homogenous community."

(x) **According to Gree** :

Caste is a system of stratification in which mobility, up and down the status ladder, at least ideally may not occur.

(xi) **According to Anderson and Parket** :

"Caste is that extreme form of social class organization in which the position of individuals in the status hierarchy is determined by descent and birth".

(xii) **According to Williams** :

Caste is a system in which an individual's rank

and its accompanying rights and obligations is ascribed on the basis of birth into a particular group".

Thus thinkers have hvariously defined the term caste' But s Ghurye states, "with all the labours of these students, however, we do not possess a real gineral definition of caste. The best way to understand the term caste is to examine the various factors underlying the caste system.

Megasthenes, the Greek traveller in the third century B.C. to India, mentions two of the features characterizing the institution of caste. He say, "It is not permitted to contract marriage with a person of another caste, nor for the more for the same person to undertake more than one, except if he is of the caste of philosophers, when permission is given or account of degnity.

Thus according to Megasthenes two elements of caste system arc.

- (a) There is no intermarriage and
- (b) There can be no change of profession.

2. ORIGIN OF THE CASTE SYSTEM :

The exact origin of caste system cannot be traced. The system is said to have originated in India. The

records of the Indo - Arycon culture contain the first mention and a continuous history of the factors that make up caste. The people, who are known as Indo - aryans belong linguistically to the larger family of peoples designated either as Indo - europeans or as Indo - germans. They comprised the Angle - saxons, the celts, the romans the spanish, the portuguese and Iranian among others. One of the branches of these peoples which reached India about 2,500 BC is called Indo - Aryans.

2.1 (i) Racial Theory :

Caste system took its birth after the arrival of aryans in India. In order to maintain their separate existence the Indo Aryans used for certain groups and orders of people the favourite word 'varna', 'colour'. Thus they spoke of the 'Dasa Varna', or more properly the Dasaa people, rigvedve literature stresses very significantly the differences between the Arya and Dasa, not only in their colour but also in their spech, religious practices, and physical features. The three classes Brahma, Kahatra and Visare frequently mentioned in the Rig Veda. The name of the fourth class, the sudra, occurs only one in the Rig Veda. The first two

classes i.e., Brahma and Kshatra represented broadly the two professions of the post-priest and the warrior - chief vis comprised all the common people. The sudra class represented domestic servants approximating very nearly to the position of slaves. On the relations subsisting between the four classes the Rig. veda has little to say. However, the Brahman is definitely said to be superior to the kshatriya.

2.2 (ii) Political Theory :

According to this theory, caste system is a clever device invented by the Brahmans in order to place themselves on the highest ladder of social hierarchy. Dr. Ghuryo states, caste is a Brahminic child of Indo-aryan culture cradled in the land of the Ganges and thence transferred to other parts of India. The Brahmanic literature of the post-vedic period mentions certain mixed classes (Sankara Jatio) and also a group of outcaste classes (Antyavasayin) Among the four varnas, the old distinction of arya and sudra now appears as Dvija and Sudra. The first three classes are called dvija (twice born) because they have to go through the initiation ceremony which is symbols of

rebirth "The Sudra was called "Ekjatai" (once born). The word "Jati" is henceforward employed to mean the numerous sub division of a "Varna". However, this democraction is not rigidly maintained. The word "Jati" is sometimes used for "Varma" In the Brahman period the position of the Brahmans increased manifold. The three lower classes are orderd to live according to the teaching of the Brahman, who shall declare their duties, while the King also is exhorted to regulate his conduct accordingly. The pre-eminencie of the Brahman had secured him many social privileges sanetioned by the law givers. The statement that God created the sudra to be the slave of all is repeated he is given the name of "padaja.

2.3 Occupational Theory :

The origin of caste system can be found in the nature and quality of social work performed by the various groups of people. 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 newsfieed, "function and function alone is responsible for the origin of

caste structure in India" with functional differentiation there come in occupational differentiation and numerous sub-castes such as Lahor, Sonar, Chamar, Bhangi, Barhai Patwa, Tele, Hai, Dhunia, Tamboli, Kahar, Godaria, Mali etc come into existence.

3. HISTORY OF CASTE SYSTEM

3.1 THE CASTE SYSTEM IN THE ANCIENT PERIOD

A caste is an endogamous group, that is, its members marry within the caste. A man is born in a caste and remains in that for ever. Members of a caste used to have a particular occupation on a hereditary basis. A given caste occupies a particular rank in the hierarchy of caste, hence some are superior to it and some are inferior. At the top are Brahman as and at the bottom are the "untouchable castes" There are certain rules regarding eating drinking and social interaction which are to be followed by all castes. Caste panchayats used to regulate the behaviour of its members by impementing these rules. Caste is a clynamic institution, it has changed a great deal in accordance with changes in the wider society.

3.2 THE VEDIC PERIOD :

The origin of the caste system dates back to the age of the Rig-Veda. There is a reference to the word varma (Colour) in the Rig - Veda. Arya is referred to as fair and Dasa as dark - However there is no reference to Brahmanes of kshatriya People of the two varnas (fair and dark complexioned). They differed not only in their skin colour but also in their worship and speech. Thus, the differences were both racial and cultural. Brahmanas, Rajanyas (Kshatriyas) and vaishyas constituted the Arya Varma the non - aryan made up the Dasa Varma.

The purusha - Sukta, a part of the Rig - Veda, States that the Brahmanas, Rajanyas, Vaishyas and Shudras sprang from the mouth, arms, thighs and feet of the purusa (Goel). Later on, these became castes. However, there is no reference to the classes becoming hereditary. Classes were merely functional. The priest and the warrior occupied positions above the vaishya and the shudra, but they were neither, hereditary positions nor exclusive ones. There was interchange of duties and also inter class marriage. The ban on eating food cooked

by shudras did not exist. There was no trace of untouchability.

3.3 THE CASTE SYSTEM IN THE MEDIEVAL PERIOD

Class or occupational distinctions crystallised in the early phase of the medieval period, artisans, servants, priests and money-lenders were the main groups. The caste panchayats had become very strong instruments for regulating the behaviour of its members. The Turks placed a premium on high lineage in matters of appointment. The nobles and officers were graded into Khans, Malikhs, Amirs, Sipah Salars and Sar Khails, according to their military status. There was a class of slaves.

The Turkish rulers had a preference for luxurious, city life. The lower classes of Muslims mainly consisted of converts from Hinduism. They retained a Hindu identity even after conversion to Islam. They continued to work as artisans, shopkeepers and clerks many worked as workers and slaves in the royal palace and in the households of the nobles and the rich. In social matters they were treated as inferiors by the ruling group.

The Mughal rule did not adversely affect the social - cultural aspects of the caste system. The Brahmanas looked after the temples, directed religious ceremonies, worked as teachers, administered Hindu personal laws and served the Hindu society in various other ways. The kshatriyas were rajas, rais and zamindars, although they lost a large part of their dominion in the north. They were a warlike people. They fought against the foreign invaders to protect their interests, position and prestige. The vaishyas were quite prosperous, as they were engaged in banking, commerce, transport and crafts. They generally served the royal families and the rich. The plight of the shudras was the same as before because they continued to suffer from social disabilities.

Numerous castes, sub castes and sub castes arose, based on occupational and regional differences. The kayasthas came into the limelight as government servants and continued to be so until India became independent. The Khatrias proved to be successful financiers and administrators. The Negars, the Brahmanas and the chettiyars became influential as they performed administrative and financial responsibilities. However

the Bhakti movement by recognising spiritual equality of all persons reduced the rigidity of the caste system in day to day social relations.

The caste system is known for its adaptive capacity. It has adapted to innumerable difficult situations forces and pressures. I have written elsewhere "Because of its (caste) adaptability, caste has evolved simultaneously in several directions and adjusted with ideologically antagonistic system, adjusting its principles whenever necessary. It has never paved the way to the emergence of an alternate system of stratification and social relations, though the contents of its functions and other paraphernalia changed from time to time.

3.4 CASTE SYSTEM IN BRITISH PERIOD

The various views on caste are based either on impressionistic understanding or on the scriptural texts which we referred to earlier. Lines of distinctions between varna and caste and caste and class have not been expressed about the caste system. One is that caste is an undesirable and harmful institution because it serves the interests of the entrenched and dominant

caste groups. contrary to this is the view that caste is functional institution, as it ensures division of labour orderliness and regulation of behaviour of its members through endogamy and caste panchayats. The caste system has been considered as a coercive system. It compels members of a caste to follow certain rules of marriage and inter - personal relations. The freedom of the individual is curtailed by the corporate strength of the caste system. Due to these divergent views it is difficult to arrive at a precise definition of caste.

The whole caste system as it has come down to us, bears unmistakable evidence of Brahmanical origin". The Brahmins, according to Max Mailler have been the strongest advocates of the caste system. They have created the vast divisions in Hindu Society. The Brahmins and cruelly punished those who questioned the caste system and their supremacy. The principle of exclusion / inclusion or seclusion / resulted in diversification of caste groups. Occupational roles and rituals.

However caste has never been a static system. The prevalence of thousands of castes and sub castes and many more clans and sub clans within these castes is a

proof of diversification, differentiation and change in the caste system. Intercaste or mixed marriages, migration, change in occupations. The Buddhist movement, the impact of Islam, the impact of the British, and several other factors have made caste not only an adaptive but also a living system of social relations.

The British Raj encouraged the continuity of the caste system by favouring some caste groups with higher status and by granting them titles and land. The system was basically incgalitarian and the British never discouraged caste based inequalities, injustices and discriminations on the contrary British administrators and ethnographers defined caste in terms of its "functionality" to society and culture in India. They have emphasised inter caste and intra - caste harmony and discipline with the implicit objective keeping people divided into caste and sub - castes so that they did not unite against British colonial rule in India.

3.5 MODERN TRENDS OF CASTE SYSTEM IN INDIA

Caste system is a rigid system But it is not possible to maintain an absolute caste system. In India the system was never perfect kind before the Muslims or

the British there were factors in India that worked against the system. In fact, a system which lays emphasis on the ideal of absolute social inequality is inherently contradictory. It is not only internally inconsistent but also incompatible with societal needs. To be practicable, the ideal would require a static social order. But society is never static. The external conditions in which the society lives and to which it must adjust if it is to survive are constantly changing. Social change requires social adaptation. The social system must adjust to be changing conditions, and such adjustment inevitably leads to a certain amount of social mobility and the consequent contravening of the principle of absolute fixity of status.

In ancient India, absolute rigidity was never maintained. Here and there flexibility was visible e.g., Bishvamitra the chaplain of Sudasa, and the famous rival of Vishistha, according to tradition was a Kshatriya. In modern times this rigid element of the caste system has undergone further changes and looking at events one can confidently say that rigid distinctions are watering down. The various factors that have brought about these changes in the caste system may be now described.

3.5.1 REFORMIST MOVEMENT

The first important factor nibbling at the root of the caste system was the spread of western education. The British brought with them to India a casteless culture and literature full of thought on individual liberty. The Indian who studied this literature could not but be impressed with the progressive ideas of English writers. As a result some Indians like Raja Ram Mohan Ray and Devendranath Tagore started movements gaming at the brotherhood wherein man shall not be divided from man on account of caste. Swami Dayanand preached for the substitution of four fold division of the Hindu society in place of the present manifold ramifications and started an association "Arya Samaj" in Punjab. In Poona, Jyotirao Phule, though a mali by caste and of comparatively little education started the association called the Sanyashodhak Samaj in 1873 for asserting the worth of man irrespective of caste. He demanded representation for all classes of the Hindus in all the local bodies. The services and institutions and also established a primary school for the so-called untouchables in Poona, Mahatma Gandhi, Father of the Nation, made the problem of the removal of

untouchability a national one. His name will always be remembered in the history of its abulition.

3.5.2 IMPACT OF INDUSTRIAL REVOLUTION

Industrial revolution has also been a factor responsible for transforming the Hindu social structure caste system in India is to a very large extent related to village industries and handicrafts. The decay of village handicrafts and hereditary occupation, which is the inevitable result of industrialization affect the social structure in a number of ways. The old occupations having disappeared new occupations have appeared wherein the Brahman and the sudra freely meet and min. There is much Freedom of choice of occupation today than under the old regime. At present many members of the Brahman caste are seen engaged in almost any of the occupations excepting of course of sweeper and seavenger. Many members of the various artisan caste are shopkeepers bank clerks and teachers whatever restrictions caste imposed on the choice of occupation have now ceased to exist and guide the individuals. Industrialization leads to unbanisation of population. The village people, are forced to putt a side their

orthodox ideas and have to eat articles of food prepared by non caste fellows which the spread of communications personal contacts have multiplied which have changed the attitudes which separated caste from caste. The place of caste panchayats has been taken over by trade unions, law courts and other such bodies. The trade union includes all the workers to whatever caste they belong as members caste restrictions cannot be enforced in a factory where member from the lower class brush their shoulders with the member of higher class.

3.5.3 ATTACK BY INDIAN CONSTITUTION

The most systematic and severe attack on the caste system to has been recently made by the constitution of India. Its very preamble solemnly asserts that the people of India have constituted themselves into a sovereign democratic republic, which is named. "India, that is Bharat". The aim to secure to all its citizens justic, social economic and political liberty of thought, expression, belief, faith and worship; equality of status and opportunity and to promote among them all fraternity assring the dignity of the individual. Equality, thus guaranteed, is not only of opportunity

but also of status. The citizens of India have avowed that the purpose of their political association is to guarantee every citizen not only equality of opportunity, not only absence of unequal treatment in social and economic matters but also to bring about a state of affairs in which differences, of status for individuals can exist only in a classless society and not even in a casteless one.

In guaranteeing the right of equality of the Indian constitution reads :

(1) The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

(2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them be subject to any disability, liability, restriction or condition with regard to.

(a) Access to shops, public restaurants, hotels and places of public entertainment.

(b) The use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of state funds or dedicated to the use of the general public.

Guarantees equality of appointment to any office under the state irrespective of religion, race, caste, sex descent, place of birth, residence or any of them. Unfouchability and its practice in any form as there by forbidden. The right of freedom guarantees, among other things, that of practice of any lawful calling without restriction.

The constitution may I thus be said to have abolished caste and its lingering coercive practices, it is a solemn promise that the legislature will do everything possible to create a society in which inequality of status does not exist.

4. DIFFERENT CASTES OF INDIA

Caste system the Indian society. It has a stronger hold in the rural areas than the cities. Caste provides rules of social behaviour which cannot be violated. Each caste under caste system tries to maintain it hold over to its members and controls their behavior. The traditions, customs and rules of behaviour differ from caste to caste. Although the different caste are socially segregated, yet their arise several social occasions when one caste has to secure the services of

the other castes. Such dependence among the castes has been called vertical unity by Shri Nivas. It has also been given the name of Jaymani system under which each group within a village is expected to give certain standardised services to the other caste. The more important castes who render services to other castes are the following.

4.1 BRAHAMANS

The primary function of the Brahman caste is to perform various religious and ceremonial rituals. If the birth of a child the Brahman is called to note the time of birth and prepare the horoscope of the child. He also decides the date and time for 'chothi' and Barah'. He also fixes the day and time for 'Mundam' ceremony. At the time of marriage the Brahman performs the marriage rituals and cites Mantras. At the time of death, he is called to perform the last ceremonies. If he finds some ill omens, he also tells the methods to get rid of the evil days in future. In return for his services, the Brahman gets payment both in cash and kind. Generally the landlords do not pay cash but pay a part of the crops during harvest. The Brahman continues to perform

his above traditional services even today for all the castes.

4.2 KUMHARS

The 'Kumhars' or potters make earthen pots. In the villages the people use earthen pots to store the grain and for other domestic purposes. These pots are supplied by the potters. They also supply 'Kumhars' and other earthen pots at the time of birth, Marriage and death. They get either cash or grain in return for the pots supplied by them. They are also given food during marriage period sometimes they get clothes also.

4.3 NAI

The Nai or Barber is an important person for several social and religious functions. At the time of birth, marriage or death he cuts the hair of the family members of his Jajman. He also carries marriage or death message to the relatives. Sometimes, he acts as a mediator for negotiating a marriage. In return for his services he gets clothes and a part of the crops.

4.4 DHOBI

The Dhobi or washerman washes the clothes of his jajman in return for his services he gets a part of the

grains. On special occasions like marriage or birth he also gets clothes or utensives.

4.5 BARHI AND LOHAR

The carpenter and the blacksmith make or repair the traditional agricultural implements of the farmers. They also do other work such as making doors windows etc. They get fixed rates of payments for different services. The services of these classes are needed by all the castes in the village.

4.6 DARJI

The Darji or tailor stitches new clothes or mends the old ones. His services are also required by all the castes in the village generally, the village tailor mends the old clothes and while the changes fixed rates for stitching the new ones from some families he gets a part of the crops during harvest.

4.7 CHAMAR

The 'chamars' generally carry out the work of shoe making and shoe repair. Their services are required on other occasions also. They do the menial work like sweeping the animal shed and looking after the animals. They also remove cow-casses. They also work as

agricultural kaviyrrers . They receive payment in the form of food, grain or cash. For removal of the carcasses they get the skin of the animal as payment.

4.8 GADARIA

The 'Gadaria' or shepherds are the herdsmen who keep sheep, goats, cows and buffaloes. They sell milk and get cash payment. After harvesting they take their animals to the fields. The Gadarias also cultivate the land.

4.9 BHANGI

The 'Bhangi' or sweepers do the sanitary work. In villages there are no flush or even clean latrines. The sweepers remove the night soil from the and houses and throw them away from the village. On ceremonial occasions their services are particularly important for which they get a part of the crops at the time of harvest. They also get old clothes to put on from their jajmans.

4.10 BANIA

The 'Bania' generally sells the things of daily necessities on cash or credit basis to the villages. He also lends money to the farmers and other castes. The rate of interest is generally compound such loans are

usually given to purchase bullocks, agricultural implements or meet marriage expenses. The agriculturists mortgage their land to the money lender.

From the above brief description of Jajman system we may declare the following features :-

4.11.1 JAJMANI

(1) Jajmani relations are permanent. The jajmani rights are permanent. A 'jajman' or patron cannot remove has 'parjan' (servant) at his well. His difficulty will not be in dismissing him, but in finding a substitute.

(2) Jajmani system is hereditary. The Jajmani rights are property rights and hence are inherited according to the law of inheritance.

(3) Barter system. The exchange of services is not based on money system but on barter system. The serving fairly gets things in exchange for the services rendered by it; though in some cases it may nalso get money. As a matter or fact the relationship between the Jajman and Parjan is not one of the employer and servant. The Jajman looks to all the needs of his parjan and helps him whenever it is so required.

The Jajman's system is advantageous as (i) It provides security of occupation the occupation being

hereditary; (ii) It provides economic security as the Jajman looks after all the needs of the serving family (iii) It reinforces the relations between Jajman and his parjan which are more personal than economic.

But the Jajman system once useful in Indian society has gradually been reduced into exploitation of the lower castes. The higher castes exploit the lower caste people. Who find themselves helpless before the money power of their patrons. The Jajmani system suffers from all the evils of caste system. Due to the impact of urbanization and the growth of rapid means of transport the Jajmani system is getting disintegrated; yet it may not be denied that the functional interdependence of caste is a marked feature of the Indian caste system in the villages.

5. PROBLEMS PERTAINING TO CASTE SYSTEM IN INDIA

Caste system in India has created a number of problems in the Indian society. Some of them are discussed as under.

5.1 BACKWARD CLASSES

The term 'backward classes' has been used in terms of weaker sections of society particularly the scheduled

castes the & Schedul Tribes and other backward classes. The term has also been used to designate any other backward classes. In the begining, after Indias Independence, the term 'backward classes' has a less fixed and definite reference. It has a variety of referents. Earlier the term 'depressed classes' was used for the untouchables and other backward groups It was certainly a fact that the backward classes are above the ax-untouchable groups and below the twice born castes. The need special protection and help for their economic and social protection and help for their economic and social upliftment. We find references to this term in 1917 - 18 but the term was more specifically used in 1930 or 1931. In 1937 the state of Travancore used the term 'backward communities' to include all educationally and economically backward communities. But in the Madras presidency the term backward classes' was used to refer to the strata above the untouchables. In 1934 the Madras provincial Backward classes league was founded. The 'backward classes' in madras included more than a hundred communities and 50 percent of the total population of the presidency. Thus, the term backward classes" had no uniform meaning

at the national level. There was no all India organisation of the backward classes.

In 1948, It was visualised that a Backward classes commission be appointed to go through the whole of the country to find out which caste of Hindus, Muslims etc. were really backward according to certain standards educational, social economic etc. The commission was supposed to find out the difficulties under which they worked and to make recommendations as to the steps that should be taken by the union or any state to remove such difficulties and, improve their condition. The commission was actually appointed in 1953.

The university education commission (1948-49) also mentioned the reservation of a certain proportion of seats for students belonging to the backward communities. In 1947, the Bihar Government made provisions for other backward classes in past or matriculation studies. In 1951 the Government of Bihar announced a list of backward classes the list contained the name various castes which constituted 60 percent of the states population.

Backwardness is considered an attribute of a group and not of an individual membership to these "backward

classes is determined by birth, like for all other caste groups. In theory Backward classes may included individuals who are educationally and economically well off since some caste have been designated as 'backward' by the Government, they are entitled to get certain benefits and facilities. The backward classes are thus large and complex constellation of groups and individuals.

Since we are here concerned with the backward classes who are in effect intermediate castes in between the Harijans and the supper castes, we do not refer to the term backward classes, in a broad perspective. The 'backward classes' are backward because they have been lagging behind in education, of government services professions, business etc., However in the recent years they have advanced in economic and political field. They are small landowners, depending mainly on agriculture for their livelihood. Numerically they are preponderant, but they are not a menolittic group social socially, culturally and economically according to the Mandal Commission, the other backward classes constitute nearly 52 percent of India's population.

5.2. CASTE SYSTEM AND SCHEDULED CASTES PROBLEM

The position of the Scheduled Castes has a bearing on the social structure of the "caste society", that is, division of Hindu Society into caste groups. At the top of the caste hierarchy are Brahmanas. The "Untouchables" come at the bottom. There are several caste groups in between. Ritual pollution and purity based on birth in particular caste group is considered the basis of high and low caste ranks. The value of pollution-purity pervades all aspects of social life including food, cloth, metals, occupations, etc. Thus, not only are persons and castes pure and impure or less pure or more impure, but everything in Hindu society is seen in terms of the value of purity-pollution. Gold is pure and silver is less pure; silk is pure and cotton is impure, etc. These are some of the notions we find even today among the Hindus.

The notions of Dharma and Karma are associated with caste-assigned roles and obligations. The dharma of a chamar, for example, is to remain at the bottom end of the caste hierarchy, to carry out his traditional occupation and to follow the norms associated with his caste in relation to other caste groups. This applies

to all caste groups; but those who are at higher levels of the caste ranking are certainly less subjected to suppression and exploitation.

The theory of Karma leads a person to the belief that his low or high caste position is because of his past bad or good deeds, and therefore, he cannot do anything about his position. He can improve his future by performing his duties in accordance with what he has been assigned to perform under the caste system. These twin notions of Dharma and Karma made the caste system stagnant and regimented. Since Brahmans were at the top of caste hierarchy, they were the rule-makers and prescribes of norms. They are even today considered the models for social and cultural mobility.

In chapters two and eight, we discussed the evolution of the division of labour and the caste system. Those who occupied the lowest positions pursued defiling occupations. They were at the bottom of the caste hierarchy, and were known as Chandais (exterior castes). They lived on the outskirts of towns and villages. These castes remained low and suppressed for ages. They have been listed as 'Scheduled Castes'.

5.2. SOCIAL & ECONOMIC PROBLEMS OF THE SCHEDULED CASTES

With a view to elevate their position the 'untouchables', who are now known as 'Scheduled Castes' launched several anti Brahmana and anit-twice-born' movements in the past. They also began several reforming and status-emulative movements, which particularly aimed at the imitation of the life, styles of the upper castes and rejection of their traditional practices and defiling occupations. The inhuman and exploitative conditions in which these scheduled castes were forced of live for centuries made them conscigus of deplorable condition in Hindu society their own realisation, factors external to the caste system also contributed to as the loosening of the rigidities of the caste system.

The Constitution of India has listed the "untouchable" castes as the "Scheduled Castes" with a view to provide them protection against discrimination, exploitation and degradation. It provides for their social, economic, political, cultural and educational upliftment. A policy of reservation of jobs, positions, educational facilities and of reserved constituencies for State Assemblies and the Lok Sabha and of nomination

to local bodies has been adopted by the government of independent India.

Dr. Babasaheb Ambedkar was a leader who fought for a place of honour and dignity for the scheduled castes during the freedom struggle. The British conceded political representation to the "untouchables" by the Communal Award. Gandhi did not agree to this because the Muslims had already made such a demand with a view to quicken the growth of separatism and communalisation of social relations. Gandhi undertook a fast unto death against the Communal Award. The Award was withdrawn under the Poona Pact, and Gandhi broke his fast. It was stated that Harijans were part of the Hindu social order, and, therefore, their condition had to be ameliorated within the framework of the system. Ambedkar became a Buddhist at the fag end of his life. However, he did his best as Chairman of the Constitution Drafting Committee to make constitutional provisions for the upliftment of the millions of downtrdden Harijans. The name harijans was given to the "untouchable" by Gandhi. The word means "children of God" and implies that they needed special treatment. Gandhi started a periodical

entitled Harijan to highlight the plight of the children of God.

Provisions have been made against social discrimination and untouchability, with a view to attain equality of the SCs with the caste Hindus. However, ascriptive status cannot be changed simply by constitutional provisions. The processes of social change and modernisation of traditional values alone can bring about a change in course of time. The Constitution of India makes provisions for the upliftment of the scheduled castes in economic, political and educational fields. Since these provisions have made a tangible impact and have generated a certain level of consciousness among the scheduled caste, the upper and intermediate castes have begun to feel uncomfortable. Clashes between the caste Hindus and the scheduled castes have been frequently reported from different states. The scheduled castes are emerging as a force to reckon with; representing secular values, egalitarianism and the quest for equality. However, some sections of the scheduled castes who have derived considerable benefits from the constitutional provisions have attained an elite status among the scheduled

castes. These sections continue to enjoy the special provisions despite enormous improvement in their socio-economic condition.

In some areas the scheduled castes are still not allowed access to temples; tea stalls and public wells or water taps. However, today demands are rarely of a religious and ritual nature. What the Harijans demand today is to be treated as persons. They should not be driven from their land. They should no longer be bonded labourers, and should be given fair wages. Their children should be educated and considered equal to children of other communities. They should be allowed to have their say in all democratic institutions. However, the fact remains that the scheduled castes continue to be inferior to the caste Hindus in all secular or mundance matters. Scheduled caste leaders are subordinate to the caste leaders. The scheduled caste votes have been controlled by different political groups and parties. The leaders of these castes do not wish to be identified with the scheduled castes. They, in fact, desire to be identified with the upper caste leadership.

Nearly 90 per cent of the scheduled castes live in villages, and they continue to suffer because they work

under the command of the dominant castes and landlords. They continue to be economically dependent on the upper caste and class groups. Constitutional provisions have been availed of by the poor Harijans in a very marginal way. Since they continue to be poor, they are objects of exploitation.

5.4 Untouchability

The rigidity regarding pollution-purity has been weakening for last several decades the institution of untouchability is not functioning in a rigid way. Its pollutional aspects have receded. The caste Hindus do not seriously observe untouchability while dealing with the Harijans. The Harijans, have also changed along with changes in wider society. The caste Hindus observe untouchability on very few occasions like birth, marriage and community feasts and festivals. In day-to-day life untouchability is not a consideration in relations between an upper caste man and a Harijan. Since caste has become resilient and adaptive, a corresponding change has occurred in the institution of untouchability as well.

It is not that caste has withered away with all

its class-like character, and untouchability has been continuing and vice-versa. Since caste remains a pivotal force (in the grab of class, untouchability refers to a situation of exploitation, suppression and powerlessness of the wretched of the earth. Naturally, the exploiters are the well-off caste Hindus, landlords and big peasants. Harijans may not be doing today what they were forced to do a couple of decade ago, but they remain under the economic and social hegemony of the upper castes and the landed interests.

5.5 THE CONSTITUTIONAL PROVISIONS

Article 46 of the Constitution of India provides: "The State shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation." In view of this constitutional obligation, several provisions have been provided; such as the reservation of seats for the Scheduled Castes in the State Assemblies and Panchayati Raj institutions, Parliament, and reservation of jobs at various levels.

Article 17 declares: "Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law." In pursuance of these constitutional provisions, several programmes have been undertaken for the welfare of the scheduled castes.

The question is: How close to equality are scheduled castes? Compared to caste Hindus, the Scheduled Castes are still far behind in regard to landholding, and in economic and social mobility. Urbanisation and education are much less among them. Their per capita income is also low. Only a few of the posts in the administration reserved for the scheduled castes are actually filled. The same is true in regard to completion of education even up to secondary level.

5.6 SCHEDULED TRIBES

Scheduled Tribes are neither called the "Aborigines, nor the Adviasis", nor are they treated as a category by themselves. By and large they are treated together with the scheduled caste and further envisaged as one group of the backward classes" This is the

quintessence of the constitutional viewpoint about Scheduled Tribes. Obviously, Ghurye would like the tribes of India to be treated as distinct social and cultural entities. To club them with the scheduled castes or other backward classes or to change them so that they become part of the wider Hindu or Indian society would do a lot of harm; as this precludes their point of view or their need for assimilation.

The Constitution of India, under Article 342, would do a lot of harm; as this precludes their point of view or their need for assimilation.

The Constitution of India, under Article 342, states that the President may "by public notification specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purposes of this constitution be deemed to be Scheduled Tribes ..." The tribes of India prior to Independence were considered animistic by the census authorities. Distinction was made between those who were Hinduised and those who followed their own religion. However, some scholars have opined that no sharp line of demarcation can be drawn between Hinduism and animism. There is no uniform pattern of religion among the tribal

people of India. The word 'animism' was wrongly given a communal connotation while distinguishing it from Hinduism. One view is that Hinduism itself is an amalgam of the pre-Aryan beliefs and the religion of the Rig-Veda.

Variations among the tribes can be seen in terms of the areas they live in, such as the Aravali Hills, the Vindhyas, the Satpuras, the Mahadev hills, the Chhotanagpur plateau and several other areas. Numerically, the most preponderate tribes are: Gond, Santhal, Bhail, Oraon, Kond, Munda, Bhuiya, Ho, Savara, Kol, Korku, Maler, Baiga and Meena. Some of these tribal people share Hinduism along with Hindus, and speak the languages spoken by Hindus. They are not exclusive groups in spatial terms. Some scholars consider the tribals as autochthons, the earliest and the aboriginal inhabitants of the country, who were pushed to forests and hills by the invaders. Whatever may be the fact regarding tribal exclusivity, it is accepted that the tribes such as Baiga, Bhil, Gond, Kol, Korku, Meena, Santhal, Bhumia, Binjhar, Mahato, Korwa, Maria, Kamar, Bharia and Maler have not only adopted Hindu pantheon and rituals, but have taken up various versions of Hindu, Marathi, Bengali and other languages. Some of

these tribes do not accept meals from lower and "untouchable" Hindu castes.

Thus, a large number of tribes have a Hinduised section, which is evidence of their contact with the Hindu, at least in regard to religion, language and occupation. These Hinduised tribal people look upon themselves as Hindus. V. Elwin is of the view that, with the exception of the North-East, all the aboriginal tribes should be classed as Hindus by religion, but be separated in terms of race. Several ethnographers have distinguished tribes from castes in terms of physical traits. These include Sir Herbert Risley, G.S. Ghurye, J.H. Hutton and B.S. Guhu. Ghurye is, however, of the view that the proper description of tribal people must refer itself to their place in or near Hindu society and not to their supposed autochthonism. Some are properly integrated into the Hindu society some are loosely integrated; while some tribes are living isolated in hills and forests. Ghurye prefers to call the Scheduled Tribes as "Backward Hindus". Those who refer to a "tribe-caste continuum" hold the view that a sharp line between tribes and castes cannot be drawn. To call a

group a tribe is, therefore, only a legal status granted under the law.

5.7 THE PROBLEMS OF THE TRIBAL PEOPLE

The tribes were alienated from their own lands. The landlords or moneylenders of the plains gradually replaced the tribal landlords. There were a number of movements against the British Raj and the Hindu moneylenders and landlords. The tribes were given protection, in view of such an oppressive situation. Ghurye lists a number of sociocultural and economic problems of the tribes of India in view of their distinctions. Some tribes represent aristocracy, landlords and noblemen; others consist of the Hinduised sections of tribesmen; and, thirdly, there are tribes and some sections from among them who are still largely isolated from the tribal population.

Ghurye mentions three views on the solution of the problems of the tribal people: (1) no change and revivalism, (2) isolationism and preservation, and (3) assimilation. No change and revivalism has been supported by Elwin, whereas isolationism has been advocated by Hutton. The famous anthropologist, S.C.

Roy, was an assimilationist. One finds a sort of problem in the present-day situation. Protective discrimination isolates the tribal people from the non-tribesmen, but in course of time this very policy would bring the tribals at par with the non-tribals. The dominant thinking today is in favour of assimilation of the tribal people into the national mainstream without any disruption.

Since tribal people are at different social, political, economic and ecological levels, their problems also differ in degree from each other. These differences can be seen in terms of hill tribes and plainsmen; and those engaged in forest-based economic pursuits and the ones who are employed as settled agriculturists; or those who are Hinduised or converted to Christianity and those who are adhering to an unadulterated tribal way of life. Despite these distinctions, some common problems of the tribal people are : (1) poverty and exploitation, (2) economic and technological backwardness, (3) socio-cultural handicaps, and (4) problems related to their assimilation with the non-tribal population.

S.C. Dube's five-fold classification of the Indian

tribes provides a clear picture of the problem of tribes in India: (1) aboriginals living in seclusion; (2) tribal groups having an association with the neighbouring non-tribal society and also maintaining their distinctiveness; (3) tribals living in village along with caste groups, sects and religious groups and maintaining their identity; (4) tribals who have been degraded to the status of untouchables, and (5) tribals who enjoy high social, economic and political status. Such a classification is basically based on the nature of cultural contact of the tribals with non-tribals. The U.N. Dhebar Commission recommended that an area be declared 'tribal' where more than 50 percent of the people were tribals. Economic criteria have also been suggested such as dependence upon forests for food, primitive agriculture, agriculture and forests both as sources of livelihood, and modern occupations, particularly employment in industries.

The tribal people had a strong sense of community life before the British rulers and Hindu zamindars and money lenders intruded into their lives. Exchange of goods and transactions at weekly markets and fairs were the basic mode of economic relations. However, the

British took over the forests on which they depended for their livelihood. The money lenders brought them under their control by extending loans, at exorbitant interest rates and then by mortgaging their lands, alienating them from land they cultivated. Indebtedness led to exploitation and pauperisation of the tribal people. Hinduisation has also contributed to indebtedness and exploitation; as the tribals adopted Hindu ways of life and rituals which forced them to spend as the Hindus did. Tribals occupied a very low rank in Hindu society after they copied Hinduism.

At some places the tribals have been made to serve as bonded labourers. The doms and Koltas in Uttar Pradesh, serve the upper caste families even today. In Rajasthan, the Sagri system, in Andhra, the Vetti system, in Orissa the Gothi, in Karnataka the Jetha and in Madhya Pradesh the Naukrinama are the examples of the bondedness of the tribals. They have borrowed money from the moneylenders, but have not been able to pay it back and are bound to work till they return the loan. A situation of emancipation does not arise, as a tribal is not able to repay the loan completely and quickly.

K.S. Singh points out that agrarian issues are

basic to tribal development in India. The tribal agrarian problem cannot be treated in isolation. Tribal people have to be treated along with other weaker sections of Indian society. Keeping the situation of Bihar in view. Singh observes that the concept of aliens (dikku) is crucial to the understanding of an agrarian situation where non-tribals outnumber tribals. The class of moneylenders has arisen due to several factors including the agrarian legislation. Alienation of land has resulted from tribal backwardness and indebtedness. Integrated Tribal Development Blocks have not produced the desired results in the tribal areas. Famine and drought have become a recurrent feature. The tribal sub-plan has been introduced to combat problems of famine, drought, illiteracy, indebtedness, exploitation, etc., by taking up special schemes for the development of tribal areas.

A study of the impact of the decentralisation of Minor Forest Produce (MFP) trade on the tribals of Bihar shows that the dominant causality is economic (MFP trade takeover) rather than political and ideological. The study refers to the control of forest produce like bamboo, kendu leaves, Mahua, Kusum, Karanj and Sal

seeds, being taken over by the government of Bihar. the MFP contributes about 35 percent of the state's revenue from forests. The takeover has adversely affected the institution of haat (weekly market), where the tribals carried out economic transactions and also performed several social and cultural activities. Forests provided a collective life to the tribals, and this was being denied to them as a result of the MFP trade takeover. The tribals have been agitated over this step taken by the government of Bihar.

Per capital landholding has decreased among the tribals due to the three reasons: (1) alienation of land due to indebtedness and socio-economic backwardness; (2) increase in tribal population; and (3) takeover of tribal land by the government for establishing industries. Land was alienated much before legislations were passed by the state governments. Today even after passing such legislations, the tribal elite are alienating the tribals from their lands. The tribals have been displaced in parts of Bihar, Orissa and some other states by the taking over of their lands for establishing industries. However, the tribals have not been provided with alternative avenues of

employment. The compensation paid to them for their land was quickly spent by them without making any investment in productive and remunerative enterprises.

Some tribals even today are engaged in jhum (shifting) cultivation which is not only uneconomical, but also causes deforestation and soil erosion. Since the tribals have no alternative source of livelihood, they continue to use shifting cultivation and cutting of forests for their livelihood. In protest against the government's policy of MFP takeover in Bihar, the tribals cut forests on a large scale in the Singhbhum and other districts. Forest cooperatives can do a lot to ameliorate the pitiable plight of the tribals; but unfortunately the benefits from these societies have reached largely the well off sections of the Bhils, Meenas, Oragons, etc.

The dilemma for the tribal people in India is the choice between isolation and contact. Isolation keeps the tribals away from forces of change and development; and contact with the wider society creates problems of adjustment, cultural shock and disintegration of tribal social organisation and community living. The intrusion of outsiders into tribal life, for example, has

adversely affected the institutions of weekly markets, dormitory and reciprocal relationships. The institutions of untouchability - pollution purity and high and low status have made inroads into tribals life. The tribals to a large extent become a 'caste' or 'pseudo-caste' by this process of cultural contact. Ignorance, illiteracy, superstition and poverty are the major problems of the tribal people in the Indian subcontinent.

5.8 OCCUPATIONAL PROBLEM

The hereditary association of a caste with an occupation has been so striking that it has occasionally been argued that caste is nothing more than the systematization or occupational differentiation. Even though a caste is not only associated with an occupation but has a limited kind of monopoly over it, it is not true to say that every member of the caste practises that occupation exclusively. This kind of association is suggested when, for instance the term Kumhar is translated as Potter, and Dhobi as washerman. But, generally speaking, most castes also practise agriculture in addition to their traditional occupation.

A Kumhar may be an agriculturist in the monsoon months, and a trader for a brief period after the harvest, often, the artisan and servicing do not have an adequate income from their traditional occupations and they therefore work on land, either as tenants or as casual labourers. It could be argued that, in the context of a growing population, the occupational aspect of the caste system would have broken down completely if the surplus in the artisan, trading and servicing castes had not been either absorbed in agriculture or able to migrate to other areas.

Traditionally, agriculture (used broadly to include even mere landownership) was common occupation for all castes. The profession of arms was also practised occasionally by the non-Ksatriya castes, including Brahmins and the locally dominant peasant groups.

To associate a caste invariably with a single occupation is an oversimplification. Even "agriculture" can mean a variety of things : landownership, tenancy and labour. Each may be practised exclusively or in combination with the others. Sometimes cultivation includes processing the grown crop into a sale able

grown for a factory, includes the processing of cane into jaggery and its sale to a middleman. Again, different members of a family may have different occupations. All women cook and they may also take some part in agriculture. Women of the artisan castes may in addition participate in the caste craft.

Occupations are also classified into high and low, those practiced by the high castes being regarded as high. Manual labour is looked upon as low, and certain occupations like swineherding and butchery are considered to be polluting. †

Among Muslims, only artisan castes such as the left, Darzi, and Julaha are associated with traditional occupations. Priests tend to come more from the Syed and Shaikh castes than from the others. Among the Sikhs, the traditional occupation is often practised along with agriculture. Jats are generally landowners, while the Mazhabis are agricultural labourers. Sikh Tarkhans are carpenters. An occupation which is indispensable everywhere except among the Sikhs is hair-cutting. By, the Sikh Nai renders other services : he clips the nails of his patrons; he carries news of birth, marriage and death. He is also a masseur.

An individual in a caste society lives in a hierarchical world. It is not only the people who are divided into higher and lower groups, but also the food they eat, the dress and ornaments they wear, and the customs and manners they practise. In India's dietetic hierarchy the highest castes are usually vegetarians and teetotallers. Even in meat there is a hierarchy. The highest non-vegetarian castes eschew chicken, pork and beef. Wild port is superior to domestic pork, since the village pig is a scavenger. Eating beef in rural India means eating carrion and it comes accordingly under a double ban. Liquor is prohibited to the high castes.

Elaborate rules govern the acceptance of cooked food and water from another caste. Food cooked with ghee, milk or butter is called pakka food and may be accepted from inferior castes. (Higher castes buy sweets from the Halwai because he is supposed to be cooking them with ghee). Kacca food, on the other hand, is food cooked with water and it may be accepted normally only from one's own or equivalent or superior castes. When two castes are contending for superiority, they stop accepting cooked food and water from each other. Sometimes, a very low caste refuses cooked food

or water from a high caste. We have already mentioned the instance of the Kannada Holeyā. The explanation of these usages lies in the history of inter-caste relations in the area in question, and in particular, in the attempts of individual castes to raise themselves up.

There are exceptions to the general restrictions on the acceptance of food and water. Food or drink which has been sanctified by being offered to a deity in a temple may not be refused even though the cook is from a low caste. (The cooks in the famous Jagannath temple at Puri are Barbers by caste) Significant social also occur. Further, women tend to observe test actions more strictly than men, and the old more strictly than the young. Among the highly Westernized sections in the big cities, such restrictions are minimal.

In North India, hukka smoking offers an index of castestatus. Castes which may share, on occasions, a single hukka are equals. Thus Jats and Ahirs may smoke from the same hukka. Sometimes the Lohar (Blacksmith) and Khati (Carpenter) are allowed to smoke from the same hukka as the Jat and Ahir. The Nais (Barber), like many other castes, have their own hukka.

drink as obtained among Muslims are common to them all. As for the Sikhs, Sardars have reservations about kacca food cooked by Mazhabis, but accept liquor brewed by them.

Each caste has a culture which is to some extent autonomous: there are differences in dress, speech, manners, ritual and ways of life. The higher castes wear fine clothes and gold ornaments while the lower castes wear coarse material and silver ornaments. The speech of the higher castes is refined while that of the lower castes is rugged. Traditionally, the lower castes were prohibited from taking on the dress, ornaments and customs of the higher, and the offenders were punished by the village panchayat.

The concept of pollution plays a crucial part in maintaining the required distance between different castes. A high caste man may not touch a low caste man, let alone accept cooked food and water from him. Where the two castes involved belong to either extreme of the hierarchy, the lower caste man may be required to keep a minimum distance between himself and the high caste man.

In Kerala, a Nayadi had to keep 22 m. away from a Nambutri and 13 m. from a Tiyan, who himself had to keep 10 m. away from a Nambutri. A few decades ago, in most areas of South India, there were rules which said down what parts of a high caste man's house the others could enter. The rules of pollution, at least so as inter-caste relations were concerned, were more clearly elaborated in South than in North India.

There is a broad line between Caste Hindus and Harijans in the matter of pollution. The village barber and washerman will not serve Harijans, and the latter have to provide for these from a lower end of a river or canal than the high castes and they may not use the Caste Hindu well.

The breaking of pollution rules results in the higher castes becoming "impure", and the latter have to perform certain purificatory rites to regain their normal status. Where the breach of the rule is serious, as when a high caste person eats food cooked by a Harijan or a high caste woman has sex relations with a Harijan, the offender may be thrown out of caste irrevocably.

The idea of pollution is present among the Sikhs.

The Mazhabis have a well of their own everywhere, and in rural areas they may not be allowed to enter the houses of Sikh high castes beyond the cattle-yard.

The culture of each is to some extent peculiar to itself, and this is related to the fact that the lower castes are barred, at least in theory, from taking over the customs and rituals of the higher castes. Only the "twice-born" castes are entitled to study the Vedas and perform rituals in which Vedic mantras are chanted. Traditionally, the Brahmin was exempt from capital punishment and his land was assessed at a lower rate. These restrictions and disabilities operate fully against the Harijans - they may not use Caste Hindu wells or enter temples and teashops. In some parts of the country they were prohibited from entering the high caste streets. The high castes also kept away from the Harijan ward of the village.

Among the Sikhs, Mazhabi wedding parties are not accommodated in gardwaras as they are regarded as impure. Among Muslims however lower caste groups are not subjected to disabilities. The Christians on the west coast of India observe caste restriction : there are separate pews from the Brahmins and Harijans some

churches, and very rarely, even a separate surch for the Harijans.

Villagers are subject to the two-fold control of caste and village panchayats, (Caste panchayats, however, are not will developed among Brahmins). When the disputes concern law and order in the village - for example, setting fire to some - one's hayrick, grazing cattle on another's land, stealing fuel or vegetable - it is reported to village elders who may levy a fine on the offender or subjec him to corporal punishment or declare a boycott against him. In a martial dispute the council of the concerned caste is the proper body to adjudicate. But the village council may take a hand in the dispute. Where a man is accused of having sex or commensal relations with a member of a lower caste, his own caste or the council of the locally dominant caste, or the village council might be called upon to adjudicate. Punishment may include a fine, temporary outcasting and fine, or permanent outcasting. Re-admission to caste requires that the offender undergo purificatory ritual, express his regret to the caste assembly, and give a dinner to the caste. Occasionally an offender may be re-admitted to caste after having

been outcasted for a decade or two.

Many Muslim castes, excepting the Ashraf and Shaikh, have councils like Hindu castes. Generally, a caste council deals with all questions concerning trade, morals and religion. Sometimes a caste may not permit its members to take up an occupation considered less honourable than its traditional one.

5.9 RESERVATION OF SCHEDULED CASTE AND SCHEDULED TRIBES PROBLEM

The total population caste (SC) in India was 135 million. this population was 105 million in 1981. Similarly the population of Scheduled Tribes (STs) which was 53.8 million went up to 67.4 million in 1991. For upliftment of SC and ST population : the Government has taken several measures under the existing constitutional provision. For protecting and promoting the interest of these categories various provisions exist and in pursuance of these provisions a variety of programmes were launched with a view to improve the socio economic condition of SCs and STs. But a Broad look at the socio-economic condition of these categories reveals a wide gap between the policies and their actual implementation.

To ensure proper implementation of the constitutional provisions several programmes have been introduced. The concept of Tribal sub plans and special component plan for SCs were introduced for close monitoring of expenditure on the welfare of these categories. During the seventh five year plan, special emphasis were laid on educational development of SCs and STs. About 190 lakh students from these categories were given the stipends and scholarship for pursuing pre-matric studies. In 1991-92 post matric scholarship were given to 15 lakhs such students. During the seventh plan itself two new organisations were set up for rapid economic development of these categories. These are tribal Cooperative Marketing Development Federation and National Scheduled caste and Scheduled Tribes Finance and development corporation. These are aimed at employment generation and financing pilot projects in pursuance of government policy of upliftment of SCs and STs. Even under the IRDP, 30 percent of the total number of beneficiaries were required to be SC/ST. In addition with view to enhance the competitive ability of scheduled caste and scheduled tribes candidates about 8000 seats were created in 101 pre-examination centres

where coaching is provided to SC/ST candidates to compete in the examination for recruitment in various public services. For eradicating scavenging efforts have been made to convert the traditional laterines requiring scavenging into pour flush laterines and out of the scavengers released by such conversion 14,529 were rehabilitated during the seventh plan and the practice of scavenging was eliminated from 40 towns during the same period on top of all these measures suitable reservation in public services and educational institutions has been introduced for SCs and STs.

But despite tall claims by the Government, the English plan to documents reveals serious gaps in execution of most of these programmes. The total percentage of SCs in central Government services in 1971 in class I posts was just 2-50 percent. It rose to 9.09 percent in 1991. The percentage for STs rose from 0.41 percent to 2.53 percent during the same period. In class IV category the position was better. Even in public sector enterprises the percentage of SCs on all posts was 0.17 percent which rose to 20.76 percent in 1984. The percentage of ST employees also rose from 2.24 percent to 9.68 percent during the same period. As

against all India poverty percentage of 33.4 percent at the end of seventh plan the percentage for SCs was 44.7 and for STs it was 52.6 percent.

5.10 CASTE SYSTEM AND MARRIAGE PROBLEM

Marriage is an institutionalised social relationship of crucial significance. It is generally associated with a number of other important social relationships. There are different types of marital union. These have implications for population composition property relations, inheritance etc. Further, there are various regulations and prohibitions associated with marriage and sexual relations in various cultures.

Marriage is more than simply a legalised sexual union between a man and woman it is socially acknowledged and approved. In India, people generally believe that marriage is not between two individuals, but it is between two families in terms of bonds it creates between them. Certainly marriage provides recognition of legitimacy to children; it confers acknowledged, social status on the offsprings, and this is important in terms of inheritance and succession.

In caste system in India it is not permitted to contract marriage with a person of another caste, nor for the same person to undertake more than one. Caste system in India, there is no permission given intermarriage.

5.11 CASTE SYSTEM AND RELIGION PROBLEM

Religion which will satisfy everyone. The principal difficulty is that many people take the word to mean their one religion, regarding all other forms as non-religion irreligion superstition or anti religion.

Indian population under ten religions groups. They are Hindus, Sikhs, Jains, Buddhists, Zoroastrains, Muslims, Christians, Jews and other Regions (Tribal), and other Religion (Non Tribal). The designation of tribal religion as separate from Hinduism (except where a tribe had been converted to christianity or Islam) was unsatisfactory. A study of the religion of the different castes and tribes will show the presence of elements from different layers of Hinduism from the Sanskritic to the tribal mixed in different proportions; and it is arbitrary to draw a sharp line between Hinduism and tribal religion. It is difficult separate

the religion of castes at the bottom rang of the hierachy from the religion of the tribes. The former contains many tribal elements just as the latter contains many "Hindu" elements. Thus santals observe several high caste festivals; Bhagwan is the supreme deity of the Bhnls; the solagas of Mysore worship Ranganatha in the Biligiri hills; and the Todas and Budagas of the Hilgiris worship Siva in Nanjangud. Different tribes are sanskritized in different degree, and different sections of the same tribe may not be uniformly so sanskritized. Thus the Khonds of Khondmals are less; Sanskritized than Khonds in Prui who resemble an oriya caste in their religious life.

Religion has played an important part in Indian society from the carlness time. It has assumed numerous forms and momenclatures in relation to different groups of people associated with it India has been a paly relogious society. Transformations and changes in different religions have occured from time to time vis-avis changes in intellectual climate and social structure. Religion in India has never been state. today it has made inroads into the arenas of polities and economic life.

5.12 CASTE SYSTEM AND ECONOMIC PROBLEM

Economic organisation are of the subsistence type; that is they fall into the broad category of production consumption economics; with the accumulation of an economic surplus, human attention is increasingly devoted not only to various material needs other than food; sen and shelter, but also the the refinement of the manner in which these three primary, and other derived and secondary, need are satisfied. These latter types of economics are called the production consumption distribution types.

The organisation of economic life underwent radical changes the consequences of which are generally summed up as urban economics. Contemporary primitive economics are very similar to those of prehistoric times. Thus will be clear the various types of economic life.

1. Homogeneous communities of men as hunters, trappers and agriculturists. The kamar the Baiga and the Birhor are examples of this type front tribal India.
2. Homogeneous communities of men as humters and

trappers, women as collections. The kadam, the chenchu, the kharia, the korwa are some of the Indian tribes falling into this category.

3. Graded society of hunters, trappers, agriculturists and artisans most of the tribes in India fall under this category the then and the Agaria; among so many others are famous as artisans.
4. The herdsmen - The Toda and some sections of the great Bhil tribe furnish classic examples in India.
5. Homogeneous hunters and herdsmen this category is not represented among Indian tribes. The Toda do not hunt nor do they catch fish or birds.
6. Socially graded herdsmen with hunting agricultural and artisan population.

It must be pointed out here that the purpose behind the reference to prehistoric time and the types listed by Thurnwald is not to suggest an evolutionary scheme of economic development.

6. CASTE AND POLITICS

Caste influences the political life to a greater

extent in the rural area than in the urban centres. This is because caste consciousness is stronger among the rural people than among the urban people choice or rejection of candidates as well as the determined by caste considerations more in villages than in towns and cities. Caste egd is stronger among the rural people and hence exerts a powerful influence in shaping the political life of the rural aggregate. In contrast to this extra caste considerations considerably influence political prejudices and predilections of the urban population.

The election in India are contested very much on the basis of casteism. The voters are asked to vote for their caste condidates and thus casteism is main tained by the elected leaders after the lections are over. Political parties also sponsor only that candidate from a particular constituency whose caste is the mask numerous in that area. Casteism still persists in government ser services and political elections seats are reserved for backward and scheduled castes in government services as well as in the legislatures. They are given special schalarships for education caste journals have made their appearance. Thus the Indian

democracy has in practice encouraged rather than discouraged the caste system.

CONCLUSIONS

Caste in India is unique mainly because it is a composite institution, having a complex origin in the combination of geographical, historical, ethnic, social, economic, religious and political factors which has been operative only. In India caste system in ancient, Medieval, British and Modern India in the beginning it was a system for division of labour devised for the smooth functioning of society; but later on it became a rigid system based on birth and hereditary occupation social regulated by certain norms. At this stage varnas got transformed into caste groups varnashrama with further distinction attained sort of religious character class or occupational distinctions crystallised in the early Medieval period. In fact the ritual aspect of caste became rigid in this period in the face of foreign invasions.

The British rule in India brought about further diversification differentiation and change in the caste system. In pursuance of their policy of "divide and rule" the British encouraged continuity of the caste system. Though caste could not remain an 'organic' system, yet it continued to remain 'segmentary' In

nature Today with the decline of the Jajmani system and other changes, a given caste is a segregated unit. At time it is interest group a source of mobilisation at the time of elections and other occasions.

Caste provided rules of social behaviour which cannot be violated. Each caste under caste system tries to maintain its hold over its numbers and controls their behaviour. The traditions, customs and rules of behaviour differ from caste. Although the different caste are socially segregated, yet there arise several social occasions when one caste has to secure the services of the other castes. Such dependence among the castes has been called vertical unity.

Caste system played an important role at a certain stage of Indian History by supplying the social foundation to the village community system, it has lost its utility in modern India. A caste system, makes for a lethargic and stable society where status is determined at birth and cannot be either lost or improved by the actions of the individual, there is little encouragement of exceptional endeavor. Few will do more than is demanded of them and some will even do less. Whether he worked or played, the aristocrat

remained an aristocrat. No matter how hard a Harijan worked, he could not escape Serfdom. It is on account of closed character of Indian caste system that the people of India are so lowly motivated and the society as a whole is inert and apathetic caste distinctions grounded on race or on occupation there are groups for mutual distrust and animosity which make it hard for them to act together or for each section to recognize equal rights in the other. "Until" the caste barriers are fractured and it becomes possible for a man of low status profit by individual effort, such effort will not forthcoming and the society will ultimately suffer.

Future of Caste System in India

From the above brief discussion of the various measures that have been taken in India. It may be said that though the influence of caste system is slowly decreasing, yet continues as before and there very little change in the attitude mentality of the people. The village, the heart of social organisation, is the seat of caste at its stongest. The endogamous nature of caste has remained almost the same with this difference, that whereas formerly marriage out side the caste was

not even though of, today many young men and women are prepared to break through the caste if love marriage demands it in such marriages the female partner belong to a caste lower than that of the male partner. The older generation however, still thinks in old caste terms one has still to depend very largely on one's caste for help at critically periods of one's life, like marriage and death. Many leaders in civic life are associated with the movement of amelioration of their respective castes. The elections in India are contested very much on the basis of casteism. The voters are asked to vote for their caste candidates and thus casteism is maintained by the elected leader after the elections are over. Political parties also sponsor only that candidate from a particular constituency whose caste is the most numerous in that area. Casteism still persists in government services and political elections. Seats are reserved for backward and scheduled castes in government services as well as in the legislatures. They are given special scholarship for education. Caste Journals have made their appearance. Thus the Indian democracy has in practice encouraged rather than discouraged the caste system.

The recent atrocities on Harijans by lended aristocracy point to our failure to solve the problem of casteism. No amount of mere legislation can cradicate a social institution which is 5,000 years old. What is needed is to educated public opinion and denounce caste - patriotism is unequivoeal terms. The age long untouchability has been legally abolished still the stratification system is strongly embedded in Indian life. The enthusiasm of youth will surely transeend the artificial barriers of caste. With the spread of education and the consequent com amelioration of economic position it is hoped the Indian people will rise to the occasion and throw of the caste system.

PART TWO
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CASTE SYSTEM

1. BETEILLE (Andre). Caste and family in representations of Indian Society. Anthropology Today. 8.1; 1992, Feb; 13-8.

The caste & family institutions of modern India are examined. Though the caste system traditionally dominated explanations of Indian society, viewing India today in terms of caste normative bases is misleading. There is no question that caste membership was the source of inequality in India in the past, but since 1880, the importance of caste membership has steadily diminished, & caste no longer plays an active role in the social & cultural reproduction of inequality. It has been replaced at least in the middle & upper middle - class segment of Indian society with the importance of the family. Demographic changes have modified the traditional Indian family institution to accommodate a smaller family size & older age at marriage, particularly for a woman, but the family is emerging as a primary institution of modern India.

-----,

2. CASTE FACTOR. Competition Master. 55, 11; 1994,

June; 878-9.

The grip of caste on our polity is strong. No political party has had the courage to take a stand against caste based reservations. In government job. the reaction of various parties is reflective of the extent to which they are steeped in our dated concepts and out of tune with the new India that is struggling to emerge. At a time when the entire thrust. Particularly in the entire thrust, particularly in the economic field, is towards individual enterprise and effort no policy of reservations, however comprehensive and inclusive it seeks to be can have legitimacy in the eyes of large sections of the education class. Reservation for scheduled castes and tribes are possibly an exception though there has been considerable debate on how effective they have redlly been in serving the needs of the deserving classes.

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3. CLASSES IN CASTE IDIOM. Economic and Political Weekly. 14,7-8, 1979, Feb; 223.

As the economic crisis has deepened in the

countryside and in the cities, and as various section of the people who bear the brunt of the crisis, in terms of lack of a means of adequate livelihood and worsening living conditions have been organising themselves against this situation, the forces of law and order have performed their appointed task of putting down any unrest that accompanies such organisation. However, more disturbing has been the tendency among the people themselves towards mutual violence, often a long communal but far more often along caste lines.

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4. SAHA (Arunoday). Caste system in India and its consequences. International Journal of Sociology and Social Policy. 13, 3-4; 1993; 1-76.

The caste system in India is examined, focusing on its origins, its stratification system, & its influence on economic activity & modernization. Characteristics of primary castes - the brahmans, kshatriyas, vaishyas, shudra, & untouchables - are discussed, & the jajmani economic system which is exploitative & dominated by the landowning classes - is explored. The Jajmani system has changed in response to

modernization & the caste system has profoundly shaped the course of industrialization & development.

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5. SURI (Surindar Singh). Towards theory of Indian society. Journal of Sociological Studies, 1, 1; 1983; Jan; 65-80.

The complexities of Indian society are such as to make an understanding of it almost unattainable, particularly to Indians. Among foreign writers who have contributed to such an understanding is Louis Dumont, who emphasized the need for an understanding of the ideology of caste. The development of this ideology of purity & pollution has shaped Indian history since ancient times. Brahmins are properly understood as the only true caste. Kshatriyas, vaishyas, & Sudras are properly classes rather than castes. The area of primary tension exists between Brahmins & kshatriya as, but the two orientations are at the same time mutually dependent.

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6. VARMA (SC). Whither Caste Studies; Eastern Anthropologist. 24, 2; 1971, May-Aug; 207-210.

The deperable state of caste studies is discussed. Among the reasons. Must Indian student are high caste Hindus "which marks them blind to upper caste terrorism" Training of most caste analysis, both Indian & western, takes place in bourge is social, soc anthrop & psychol. This prvents analysts from touching On the vital but emotion - laden problem of caste exploitation, oppession & injustic, under reference to the so-called value neutrality of soc. sci which is an essential ingredient of "bourgeois methodological ascerticism." The result is that soc scits condone exploitation & injustic by ignoring them. thus most caste suties are arid academic execises soc'ly indequate & without perspective.

-----, **AGRARIAN, DEVELOPMENT**

7. DASGUPTA (Satadal). Caste dominance and agricultural development in village India. Human Organization, 34, 4; 1975, Dec; 400-403.

An attempt is made to develop a th'eoretical scheme relating caste structure to agricultural development in Indian Villages using the concept of caste dominance in interpreting the process of

sanskritization in Ru India. The basic argument is that it is the dominance of an agricultural caste which is positively related to agricultural in Indian villages. an agricultural caste is defined as a caste to members of which agriculture is a caste &/or traditional occupation. Cultivators belonging to an agricultural case who are taught the skills of thier own caste &/or traditional occupational to whom cultivation is a primary occupation would attach more important to agriculture in terms of skill input, interest & time spent in it than the cultivators caste, not as non agricultural castes.

-----, **ANCIENT INDIA**

8. SHAH (AM). Towards a socialological understanding of Ancient India. Contributions to Indian Sociology , 20, 1; 1986, Jan - June; 177-133.

Caste, Kinship, Rural and Urban Communities & the overall structure of society - are also delineated. The varna or caste scheme is regarded as a theoritical const construct that integrated diverse social subsystem. Two major historical phaces are identified: The vedic phases in the western Ganga Valley & the post vedic

period in the middle Ganga vally The thesis that vedia society was stateless & characterized by the lineage system is convincingly, supported by the historical evidence.

-----, **ANTI CASTE MOVEMENTS HISTORY**

9. PARVTHAMMA (C). Role of Protest movements in social transformation. Guru Nanak Journal of Sociology, 7, 1; 1986, apr; 1-22.

Some of the important protest movements in India, including anti caste movements initiated by mahavire, Buddha, & the Bhakti movement initiated by. Basava in the form of veerasaivism, are examined in historical prospective some of these movements were anit Brahminical, but not anit. Hindu, & were assimilated in the mainstream of caste ridden hinduism.

-----, **ASSOCIATIONS, URBAN INDIA**

10. PUNEKAR (VB) and HARIBABU (E). Caste associations in Urban India. Man in India, 60, 1-2; 1980, June; 72-89.

Four types of caste associations based on two variables - status of the caste in traditional

hierarchy, and spatial location of the caste association (within its region or outside the region) are identified. Activities of these associations reveal a certain distinctive pattern of social mobility.

-----, **BATTLE, BIHAR**

11. CASTE BATTLES in Bihar. Radiance, 20, 32; 1984, Dec., 16-22; 8-10.

The backward - forward class cleavage, which has been the bane of Bihar since the reservation quota policy was introduced during the Janata rule, will further accentuated by the Lok Sabha elections powerful lower caste candidates are pitted against influential upper caste contestants in as many as 14 out of 54 constituencies in the state. Similar contests were only witnessed in six constituencies in the 1980 election.

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12. FARZAND AHMED. Caste Battle. India today, 9, 4; 1984, Feb, 29; 52, 7.

The survivors of the piparia massacre are making sure that their tragedy is not forgotten in a hurry. Last fortnight the three children who lived to tell the tale of horror, set out with a group of Janata Party

workes on a 150 Km. Padyatra piparia to patna. They could not have chosen a better way to gather sympathetic crowds. The battle against injustice will start from piparia, But as the different castes flex their muscles It seems only too likely that the backward caste will get the worst of the battle.

-----, **BIHAR**

13. DAS (Arvind N). Bihar society In perspective :
 Roots of regional Imbalance. Times of India,
 168, 296; 1985, Oct; 24,8.

For all the talk of Bihar being the geographical heart of India - located in the upper half and slightly to the left and being the fountainhead of its history precious little is known about the state remote part. Indeed the satapatha Brahman tells us that the pastoral 'Aryans too on their eastward migration got stuck when they reached the sadanira river (The modern Dandak on the north western boundary of Bihar) as the forests beyond it were very dense and the fire god Agni had not blessed those lands - or, in other words those forests, on account of their thickness, could not be cleared by burning.

-----, **BILINGUALISM, TRIBE, CHOTANANAGPUR**

14. PRASAD (Nandan Krishna). Incidence of Bilingualism among the Ho- tribes of chotanangpur. Man in India, 70, 2; 1990, June; 155-68.

The paper tries to analyse the incidence of bilingulism among the Ho-tribes and therefore to account for the conditions in which it occurs and what possible impact it may have on the future of the net so-developolped mother language of the tribble groups. the study indicates the incidence of bilingualism among the Ho-tribes is fairly high However there are age and sex differentials and that it also tends to very in terms of distance from an urban centre.

-----, **BRAHMAN, ENDOGAMY, WEST BENGAL**

15. CORWIN (Lauren Anita). Caste, Class and ethnicity in rural West Bengal. Man in India. 63, 2; 1983, June, 141-50.

The factores of social class and ethnicity as they operate in the process,of Jati-formation in rural west bengal. A portion of the Hindustani kanauj Brhaman

Jati is in the process of becoming a separate Bengal Kanauj Brahman caste and a separate endogamous unit. The factors operating to divide the Kanauj Brahmins in West Bengal are basically those of social class, and the difference in marriage arrangements and resultant marriage and kinship networks of families at different social class levels.

-----, **BUREAUCRACY**

16. ROSEN (Michael) Breakfast at Spiro's : Dramaturgy and Lomiance. Journal of Management. 11, 2; 1985, Jan; 31-48.

An approach is presented for analyzing the relationship between cultural & social action in bureaucracy symbols & power are shown as the primary variables of sociocultural study, where symbolic forms & techniques are manipulated by asymmetrical groups in the articulation of basic interests through their interrelationship, the organizational conditions of production are reproduced or transformed. Social drama is the processual unit through which power relations, symbolic action, & their interaction are played out, & through which social structure is made evidence. This

perspective is applied to data from an ethrographic study of an advertising agency.

-----, **CASTE, AND OCCUPATIONS, VILLAGE**

17. BOPEGAMAGE (A) and KULAHLLI (RN). Caste and occupation in rural India : A regional study in urbanization and social change, Rural Sociology, 37, 3; 1972, Sep; 352-88.

An attempt is made to throw light on the effect of Urization on rural areas through a comparative study of some selected castes & their traditional occup's in Ur'ized & non Ur'ized. village in India. In the market village nonmarket village framework, the openness of occup's the extent of deviation from the traditional caste occup, & occup'al heterogeneity are examined utilizing the data from village & Un-rural community surveys carried all out by the Gokhale Instit between 1954 & 1960. Conclusion are that Urbanization have very empact on different caste & occupations that, to explain this variation factors such as the ritual prestige of an occupation the skill involved, that demand & supply for Its services & modernization must be employee.

-----, **CASTE AND POLITICS, U.P.**

18. HASAN (Amir). Analytical study of Influence on voters in the election of the Kohetra samiti in Utter Pradesh. Eastern Anthropologist, 29, 4; 1976 Oct - Dec; 419-27.

The panchayat Raj system in Utter Pradesh has three levels of councils : Zila Parishad at the district level, Kshetra samiti at he block level, & Goan panchayat at the gaon Sabha level. Elections in the barzpur development block for panchayats in 1972 & for in kshetra samiti in 1973 are analyzed to determine factors influencing voting decisions. The Sikh immigrant population gained substantial representation over that which they held in 1961; the muslims gained slightly; the Punjabi immigrants held in even; the Buxas desis, & Bengali immigrants lost.

-----, **CASTE, CONSCIOUSNESS, ANDHRA PRADESH**

19. RAMACHANDRAN (P), AMROISE (RAYMOND) and AMBROISE (YVON). Caste and Consciousness : An Inverted Pyramid? Indian Journal of Social Work, 47, 3; 1986, Oct; 243-53.

In an investigation of differences in the social

consciousness levels of member of 3 groups - scheduled caste & tribes backward castes, & forward caste - in rural Andhra Pradesh, India, a secondary analysis is conducted of data drawn from a sample of 1-145 adults participants in an earlier Adult Education Program Study.

-----, **CASTE DOMINANCE, AND POLITICS**

20. JAIN (MEENAKSHI). Coping with dominant castes : Ignored aspect of Mrs. Gandhi's Policies. Times of India, 148, 167; 1985, June, 17; 8.

Mr. Gandhi's premiership has generally been viewed in moral constitutional terms and, Judged by that yardstick, found wanting. Not much attention has been paid to the nature of the challenge to the congress during this period the . Mrs. Gandhi's response to it. Except for some scholars, hardly anyone is aware that following the split in 1969. Mrs. Gandhi made a deliberate attempt to restructure the congress. She tried to reduce dominant middle caste representation and raise that of the lower caste in order to supplement the traditional congress support base among minorities, scheduled castes and Tribes. Populism in the form of

bank nationalisation abalition of privy purses the garibi natao slogan and the 20 point programme served as means of grater mobilisation of the lower castes. .RR

-----, **CATHOLIC, CHURCH, TAMIL NADU, VILLAGES**

21. WIEBE (Paul D) and JOHN PETTER. Catholic church and caste in rural Tamil Nadu. Eastern Anthropologist, 25, 1; 1972, Jan-Apr; 1-12.

Caste or caste - link differiations characterize the recruitment of non Hindu religious system in India basing the analyses on participant observation materials. Qehurch recruitment & membership statistics, It is shown how this also is true for the eathalic church in a particular parish in Tamil Nadu South India.

-----, **CEREMONIAL FRIENDSHIP, TRIBAL**

22. RAO (Mohan K). Ceremonial friendship among the tribal people of Andhra Pradesh. Man in India, 68, 1; 1988, Mar; 93-102.

Ceremonial friendship among tribes of andhra pradesh and its various social implications in changing tribal seenario ceremonial frendship among simple hill

tribes is one of the most significant and superb social institutions which transeend the kinship and blood ties. This dimunitive association unites two unrelated individuals irrespective of social hierarchy of tribe caste or sex with a peronial bond of affection. The rsalient features of this social bond is based. On mutual help and reciprocal obligation beyond all materialistic and social barriers but most unfortunate aspect of this sacred institution is that the unscrupulous non tribals are an entering into this social fold and exploiting the gullible tribals.

-----, **CHRISTIANITY, KERALA**

23. ALEXANDER (KC) Caste and Christianity in kerala. Social Compass, 18, 4; 1971; 551-60.

Caste in the christion communities of Kerala. If in the total soc structure of India, the christians have difficulty in integrating, for those who belong to the inferior caste. This difficulty is even greater. The conversions have been numerous with in these caste & have represented a concrete means of soc promotion, however, even within the ecclesial system a segregation subsists, places for separate cults, diff.

ecclesiastical cults according to the castes, etc.

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24. JOSEPH (MI). Class, Caste, Church and the left. Economic and Political Weekly, 23, 49; 1988, Dec, 3; 2573-74.

The disturbances in kottayam on the occasion of the birthday celebrations of the bishop of a church in central kerala have brought into the open the wider and more sensitive aspects of the institution of the church, specifically its class / caste character.

-----, **CLASS CONFLICT**

25. DAS (Man Singh). Cross - national study of Intercaste conflict in India and the United States. International Journal of Contemporary Sociology, 13, 3; 1976, July & Oct; 261-77.

The Indian caste system can be distinguished from the black - white relations of the US in having originated in a nonconflictual way. Where conflict has existed between blacks & whites since the growing political acceptance of democratic ideas incompatible with the caste norms of the Hindu faith. Both

untouchables & blacks have gained increasing opportunities recently. The traditional system of occupational specialization of castes in India, like the occupational of blacks & whites and under slavery, had reduced the basis for conflict.

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26. DOLLU (Venkafeswarlu). Psychological conflict between harijans and Upper Class / Middles Class Caste Hindus : A study in Andhra Pradesh (India). Sociological Bulletin, 36, 1; 1987, Mar; 77-90.

An examination of the conflict between the harijans the upper class & middles class categories of caste hindus. Historic - social background factors to this conflict are discussed along with the psychological olimension, forusing on social, economic, political, & ritual tensions. Analysis is based on field work conducted in villages in the state of Andhra Pradesh in 1977, including questionnaires administered to village residents.

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27. DUTT (Prabha) and FARZAND AHMED Vicious Vendetta : Caste Fuel. India Today, 9, 2; 1984, Jan, 31;

86-90.

The fact that all the but one of the yadav caste is no co-incidence: It sums up the entire blood - stained esisode as one more act in an old and wearily - tragedy. The dead are sarel to have been the victims of a long - drawn - out inter - caste wear between the yadavand Dhanuk castes in a village - actually two settlements, Naya Tola piparia and Dih piparia - A war that had its roots in the struggle for, less and less of which is available as the river cats into in every.

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28. NAMBOODIRIPAD (EMS). Caste conflicts Vs growing unitty of popular democratic forces. Economic and Political Weekly, 14, 7-8; 1979, Feb; 329-36.

Unlike in Europe where slave society succeeded barbarism, in India the ruin and disrupon of prehistoric tribal society led to the creation of a society consisting of a large number of social groups or caste, each with its own sense of solidarity. In other words, the factor of class was covered by caste society, which in theory existed in 'age old' idyllic and self -

sufficient village communities.

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29. PATIL (Sharad). Dialectics of caste and class conflicts. Economic and Political Weekly, 14, 7-8, 1979, Feb; 287-96.

The transition from the non-hereditary varma to the hereditary Jati marks the transition from the early tribal slave societies to the feudal societies before India was colonised. Jati or caste did then represent class defined in terms of relation to land, expropriation of its surplus, and military and bureaucratic sharing of wealth and power. With colonial society new class relations come into being. In the basically mercantile economy the urban bourgeoisie, big and small, merged with the rural class of rentier landlords as the creditor become de facto landlord and the debtor a permanent serf. Naturally, the rentier was a vehement protagonist of the Varma Jati Dharma or ideology, ever to underpin the changing economic and political base.

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30. REDDY (Krishna B). Conflict between Harijans and

caste Hindus in Andhra Pradesh. Eastern anthropologist, 37, 2; 1984, Apr-June; 165-169.

A case study is presented of conflict between harijans in a village of Andhra Pradesh State, India. The conflict arose out of the harijan, increasing political activity in view of caste Hindus expert liet are noted.

-----, **CLASS CONSCIOUSNESS, RAJASTHAN**

31. SHARMA (KL). Caste and class consciousness in rural Rajasthan : Some social and pychological expressions Man in India, 53, 3; 1970, Apr; 378-87.

An analysis of data from a field study in 6 Indian villages (N = 356), which originates from an unpublished PHU dissertation on "changing rural stratification system : A comparative study of six villages in Rajasthan, India, " 1965 - 1966. Caste consciousness was examined on the basis of att's toward caste superiority & inferiority, caste solidarity & castcism. It is found that caste solidarity is higher among the lower castes than among the upper, & that the

lower castes are still 'dominant' & powerful. Caste conscious operates at different levels, such as caste & subcaste, & within these on factional & kinship bases.

-----, COLONIALISM, 1665 - 1830, BOMBAY

32. CONLON (Frank F). Caste, community, and colonialism : the elements of population recruitment and urban rule in British Bombay 1665-1830. Journal of Urban History, 11, 2; 1985, Feb; 181-208.

British colonial policy was often marked by official recognition of separate ethnic identities through which the colonial population was perceived & governed. It would be an exaggeration, however, to argue that in India, for example, the British "invented" caste & community examining the early history of the colonial port city of Bombay, the root of colonial preoccupation ethnicity is discovered in the practical concerns of the East India Co to build up a productive population to enhance Bombay's commercial potential by recruiting members of caste & communities believed predisposed toward economic activity.

-----, COLOUR VISION, DEFIEICNCY, COASTAL, ANDHRA
 PRADESH

33. NAIDU (JM). Red green colour vision deficiency in caste population of coastal Andhra Pradesh. Man in India, 57, 4; 1977, Oct-Dec; 351-56.

807 males belonging to eight endogameus caste populations of coastal Andhra Pradesh are examined for the linked defective red green colour vision. The incidence of colour blindness renges between 1.12% to 5.50% among the 8 different caste groups namely Brahman, Kshatriya, Kamma Reddi, Kapu, Yadava Baligi and Mala Brahmans record the highest incidence (5.5%) and males exhibit the lowest (1.12%) of the trait. The results of the present data fall well within the range of published data from Andhra Pradesh.

-----, COMMUNALISM

34. PANDYA (dinkar). Caste backlash fuelled by communalists. Link, 27, 36; 1985, Apr, 21; 4-6.

Though the opposition parties were not openly in the picture, the students and parents, with affiliations in the BJP and the Janata, were the main foces behind the action programmes. The Gujarat high court has said

that agitators should call off the movement as the state Government has post poned the enhanced quota for review. But this has not had any calming effect.

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35. ROY (Santimay). Challenge of communalism and our task. Link; 34, 44; 1992; June, 14; 17-19.

Taking advantage of an alarming overall decline of the Indian polity, economy and society, of lote organized communalism has raised its venomous head. The crush it well be a hereulean taks which needs the .pa endeavour of each and every Indian, not least the politicians.

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36. RUSTAMJI (KF). Communalism and the police. Radical Humanist; 46, 11; 1983, Feb; 15-6.

The biggest danger that faces the country is the revival of communalism by several religious group and the consequent upsurge that is likly in the Hindu community to protect its majority interest. It would be beneficial if the Hindu went to his temple the Muslim to his mosque the Christian to his church all of us to over

houses of worship and all prayed for relief from the difficulties of life. That is unlikely to happen on the other hands there will be orations, incitements to violence religions used in politics by the most irreligious of men several of them with suspicions of men several of them with suspicions of serious crime.

-----, -----, **KERALA**

37. OOMMEN (John). Politics of communalism in Kerala. Economic and Political Weekly, 30, 11; 1995; Mar, 18; 544-47.

Kerala has always been affected by political instability right from its formation in 1956. It has seen no less than 10 elections and 15 ministries between 1956 1994. Except twice, no ministry could complete its normal tenure of five years in power. One of the reasons that contributed to political instability was communalism. This paper examines the growth of communalism and how it was used by the major political parties for furthering their own interests. Defining communalism is a difficult task because it expresses itself in different forms and manifestations. But as George Mathew says. Two subtle distinctions of communalism can be drawn up (a) communalism as a

political doctrine; and (b) communalism as a behaviour based on community sentiments.

-----, -----, **PANJAB**

38. KHASLA (Dal). Communal virus spreads. Link, 24, 39; 1982, May, 9; 8-10.

From Amritsar to Patiala, to Chandigarh, to Nabha, to ... the communal virus spread in a fury, unprecedented and maddening, breeding suspicion, contempt and hatred among the gullible in the two major communities in Punjab communal carnage, acts of sacrilege, arson and loot, even murders, and the common man is scared beyond description, And it all began in a Holy city.

-----, -----, **UP.**

39. LIETEN (GK). On casteism and communalism in Uttar Pradesh. Economic and Political Weekly, 29, 14; 1994, ap, 2; 777-79.

Recent political development in Uttar Pradesh have been characterised by two denunciatory concepts: casteism and communalism preliminary results of an attitudinal survey in Jaunpur district show that class -

conscious voting in itself may politically result in caste polarisation. The simple characterisation of this polarization as casteist may function as a shorthand for the condemnation and denunciation of a social stirring by the exploitative classes.

-----, CONSCIOUSNESS, NEO BUDDHIST MOVEMENT

40. SINGH (Ram Sagar). Caste consciousness Identity and protest : A sociological Analysis of neo - Buddhist movement in India. Journal of Sociological Studies, 5; 1986, Jan; 161-80.
Neo-Buddhist movement among the scheduled castes

in India are analyzed from both a sociological & a historical perspective, The background of the problem consists of the failure of legislative & constitutional measures to alleviate the SE disabilities of the untouchables . The neo buddhist movement in Maharashtra & Eastern Uttar Pradesh.

-----, CONSTITUTION, RELIGION

41. CASTE, RELIGION & Constitution. Competition Master. 35, 11; 1994, June; 876-77.

Secularism is an unexceptionable principle, except for those who have a prejudiced mind or ill

feelings to wards other communities. Equal opportunity and equal rights are granted to all citizens by the constitution. It must be remembered - however, that caste and religion are strong binding factors in Indian society and intimately affect the peoples conduct.

-----, **CONVERSION**

42. RSS, FOREIGN. Money and caste issue. Link. 24, 3; 1981, Aug, 30; 11-12.

India's communal press, particularly the RRS controlled papers like "organiser" are trying to interpret the entire question of conversions as "Muslims have come out with massive money offer to convert intelligent Hindu youths of any caste to Islam. It is told, quoting reports from dubious sources, that right now Muslim priests and traders are working to convert one lak lakh Harijans living in 500 villages spread over three of to Tamilnadu". Which we are told is only a part of the global conspiracy to subvert India". The RRS is carrying on a systematic campaign to create communal Frenzy both through it media and its disciplined" cadres who are expert in rumour mongering, among sections of the majority community.

-----, **CULTURAL & SOCIAL CHANGE, UP, RAIGAR**

43. SRIVASTAVA (Sahab Lal). Cultural and social change among the raigars. Main in India, 53, 1; 1973, Jan-Mar; 46-58.

Social change among the raigar residents of Kundanpura village, Utter Pradesh, are reviewed village population is 187 M'S, 186 F's in 59 households. Traditionally, the raigars were tanners & Shoe makers, & had also taken up skinning & hauling away dead animals. More recently, in an effort to gain a higher purity level, they have given up this occupation, & many have taken to labour for other work. while 79% are illiterate, they have begun to send their sons, but not their daughters, to primary schools leaders seeking higher caste ranking have convinced them to abandon bride - price, on the grounds that it constitutes selling their daughters, & marriage rites now follow higher caste patterns. These changes have led to their being more accepted by higher castes.

-----, **DALITS**

44. SENGUPTA (Kamalini). Dalit is not a dirty word.

Times of India, 4, 69; 1995, Jan, 24; 16.

Dalit literature is of a haunting quality but there is an underlying streak of negativism and breastbeating. Here national doilies are referred to as brahman - bania notional toilet paper, Utter castes as wolves and leftists as exploiters.

-----, **DIALECTICAL DIFFERENCE, KON KANI**

45. MIRNDA (Rocky V). Caste, religion and dialect differentiation in the Kankani area. International Journal of the Sociology of Language. 16; 1978; 77-91.

When the issue of whether goa, an area with many Christians, should be merged with maharashtra or remain a separate territory emerged, the question of whether Konkani, the lang of goa, was or was not a dialect of marathi became important. The various dialects of Konkani are sharply differentiated regionally with a major division between North & South. The brahmin & Gaudde castes stand out sharply in dialect. Hindus & christians also speak different dialects.

-----, **DIKSHITS, OCCUPATIONAL MOBILITY, MYSORE**

46. GOSWAMI (BB) and MORAB (SG). Occupational changes in a priestly caste of Mysore. Man in India, 50, 1; 1970, Jan-Mar; 98-102.

The nature of change in the occup's of the priestly caste of diksits of south India is described on the basis of a survey of 184 individuals spread over 4 generations. The diksits are a Tamil - speaking Smartha Brahmin Caste engaged in priestly services in sakta & saiva temples in the southern part of mysore. Data were collected during 1967. Generation wise distribution of occup's is analyzed & the pattern of change is traced little change in the traditional pattern is found with the exception of a raise in status stacing the diksits in a commanding position over the former priests, the Tammadi This also brought a change from the earlier modes of worship to an increase in Sanskritic rituals.

-----, **DISTRIBUTION, NEPAL**

47. GELLNER (David) and HUMPHREY (caroline). Gurkha swords into ploughshares. New Society. 47, 828; 1978; Aug 17; 346-48.

A description is presented of the distribution of caste & tribe in the Seti Khala Valley of Nepal &

discussed are the relationship between them (& with in the Gurung tribe between Charjat & Sorajat), against the background to the general social changes. That are taking place in the middle hills of Nepal; population growth an increasingly dependent economy, Hinduization, & Westernization. It is difficult to define the effect of pensions on Charjat - Sorajat relations. Other studies suggest that It may vary from area to area caste, tribe & jat conflict over land will intensify as a result.

-----, **ECONOMIC, EXCHANGES, ORISSA**

48. BABOO (Balgovind). Economic exchanges in an Oriya village. Eastern Anthropologist, 38, 2; 1985, Apr-June; 117-150.

An analysis of the economic organization of a peasant village in Orissa, India, the distribution of resources, economic exchange in relation for formal organization a economic exchanges with in the village are examined, based on field work data; exploitive & cooperative dimension of exchanges in the areas of land, labor, credit, & market are identified. Results show land is concentrated in the hands of the Gountia &

Jhankar castes. In economic relation with formal agencies the richer sector has used influence & bribery to manipulate affairs to their advantage, the poor have not benefited as they should. Cooperative exchanges within the village are declining, & labours have been migrating to escape exploitation by the Gountia in situations of Sharecropping, lease in cash, & lease in kind.

-----, **EDUCATION**

49. MEHRA (Savita), SHARMA (ML) and DAK (TM).
Educational advancement and emerging trends in status attainment. Journal of Sociological Studies, 4, 1985, Jan; 61-71.

In a caste - structured Hindu society, where an individual's status is ascribed & rigid, education is a powerful instrument for status improvement. In Haryana state India, the influence of educational advancement on the status attainment process is examined using selected indices of advancement, one well developed district (Karnal) & one less developed district (Bhiwani) were selected analysis of modility in caste occupations indicated greater upward occupational mobility

corresponding with increased educational achievement due to a lack of skills & training needed for new caste free occupations, people remain in traditional occupations; education expansion is needed.

-----, **ENDOGAMY**

50. GULATI (RK). Biological and cultural affinities: an Interpretation. Eastern Anthropologist. 23, 3; 1970, Sep - Dec; 235 - 42.

In the classification of human groups the caste system is an interesting source of anthrop'al studies some of these groups have remained society isolated for a hundred generation or more castes are primarily smaller or bigger endogamous groups they share with other groups a given region or a given type of profession or SS. but none of these things means that one such group is derived from the other, or has physical affinity with the other. The enormous number of endogamous caste & an equally nonfusion rather than to fission. If various endogamous caste bearing a common name are of different origins. They must reveal a range in the variety of physical characteristics. On the other hand, If they are the product of fission, they should show among

themselves a closeness of reasonable once greater than that shown by caste clusters.

-----, **FERTILITY, RIWA, HARYANA**

51. ARORA (G). Caste, socio-economic status and fertility A study of proximate determinants of fertility in village riwa sa. Guru Nanak Journal of Sociology. 6, 2; 1985, Oct; 81-96.

The relationship between caste, SES fertility is investigated via the use of intermediary variables, i.e., caste consciousness, modernization family ethical code conformity & spousal communication. Data are provided through observation of and interviews with married women from 140 households randomly selected from the 17 caste in riwasa village district Bhiwani, Haryana, India with low fertility rates among the upper castes associated with low caste consciousness & conformity to family ethical codes, & high levels of modernity & husband-wifecommunication.

-----, **FERTILITY, WEST BENGAL**

- 52 TALUKDAR (Susmita). Patterns of fertility and mortality in four caste groups in West Bengal. Man in India. 63, 3; 1983, Sep; 151-63.

The problem of fertility and its variation have been examined in the present paper through two set of variables, biological and arche, marriage first birth and last birth and total reproductive span have been taken into consideration. The other set of social variables are caste status economic status - occupation-education and awareness and extent of the use of family planning measures, the said biological and social variables and their relative roles in determining the fertility and mortality patterns are being examined through four populations : Varendra Brahman, Varendra Kayastha, Tali and jele of Nabadwip town in Nadia district, West Bengal.

-----, **FUTURE**

- 53 NADEEM (NARESH). On future of the caste system. Philosophy and Social Action. 4, 1-2; 1978, Jan-June; 27-34.

Caste is generally regarded as a clearly defined concept; while class is much less well defined. A Marxian perspective on class is used to analyze the relation between the two. In current Indian society, caste identity is increasingly being weakened by

economic, class-based conflicts.

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54. SRINIVAS (MN). Future of Indian Caste. Economic & Political Weekly. 14, 7-8; 1979, Feb; 237-42.

The caste groups which are emerging in urban areas and which are in competition with each other for obtaining access to power and resources bear very little resemblance to traditional caste in rural India. As against this, even today agricultural production requires the co-operation of several castes, and even traditionally competition between different castes did occur though it was not very common. The use of the caste action is widespread, though the idea of hierarchy is being increasingly rejected by those groups traditionally confined to the bottom. There are continuities and discontinuities, and social anthropologists have to reconcile to work in Fuzzy areas where not only are boundaries not clear.

-----, **GANDHI, SCHEDULED CASTE**

55. VENKATESWARLU (D). Gandhi and the scheduled castes. Mainstream. 32, 50; 1994, Oct, 29; 30-35.

There is a misconception among many that was Gandhi who first coined the term 'Harijan' for ex-untouchables. By his own admission, he was not as he was repeatedly using the words - asprishya; untouchable. In his speeches and writing, several of these community people complained. Consequently, when he invited suggestions, one educated ex-untouchable suggested the name 'Harijan' as had been earlier used by the first poetsaint of Gujarat. Harijan means man of God. Gandhi started using and popularised the term with good intention that the change of name might of least spare the use of a reproachful term although. It might not bring about any change of status of the ex-untouchables and many educated scheduled castes later objected to the use of the term Harijan as they believed. It had derogatory implications.

-----, **GAYAWAL COMMUNITY**

56. VIDYARTHI (LP). G. Cultural personality of the gayawal. Journal of Social Research. 13, 2; 1970, Sep; 1-19.

The Gayawal community under study is a priestly group of the brahman caste & in general, one

that still maintains the traditional brahmanic way of life. The Gayawal live in the religious city of goya in Bihar, India, & maintain exclusiveness from the rest of the Ur. population by practicing strict local endogamy traditional presently profession, & a ritualistic way of the Bayawal of life. It is attempted to study the ethos & value - att system of the gayawal, with a view to understanding their cultural personality.

-----, **HARIJAN, ATROCITIES**

57. NARAYAN (Hemendra). Killing of a harijan. Mainstream. 16, 35; 1978, Ap, 29; 10.

Mauji paswan, a harijan, was speared to death by a gang of big Bhmihar farmer of Bikku village under Hisue police station in Nawada district. He had to die because he protested against the destruction of his improvised hut on the outskirts of his village, orro. The gang wanted his jhopra to be burnt in the Agja - The fire ceremony on the holic eve. The gang was drunk and armed with lethal weapons. The protest by the poor harijan was too much of an affront to the landlords. How dore a harijan talk back of Bhumhars ! Mauji was attacked twic with a spear. He died on the spot for

others who spoke in favour of Mauji were also injured.

-----, **HARIJAN, MOBILITY, INDIA**

58. LAPOINT (Elwyn C) and LAPOINT (Deborach Nelson).
Socioeconomic mobility, among village harijans.
Eastern Anthropologist. 38, 1, 1985, Jan-Mar; 1-
18.

An examination of upward mobility strategies adopted by harijan of the Jatav caste in India. Caste ranking data derived from fieldwork conducted in 1990 place the group near the bottom of the caste hierarchy in the community studied - Garupur, Meerut District, Utter Pradesh. Recently, however, the local Jatavs (N = 551, or 16% of the population) have attempted to better their SE position by taking advantage of new education & employment opportunities. For some this has meant a residential shift to nearby or centers where nontraditional vocations can be pursued.

-----, **HIERARCHY**

59. RAHEJA (gloria Goodwin). India : Caste, Kingship, and dominances reconsidered. Applied Psycholinguistics. 17; 1988; 497-522.

The relationship between a hierarchical order of castes, with a superior position afforded to the brahman, & conception of sovereignty focused on a Hindu king of on the subject of much debate in south Asian Anthropology.

-----, -----, **ASSAM**

60. CHAUHAN (SK). Caste hierarchy in three village of upper Assam. Man in India. 52, 1; 1972, Jan-Mar; 39-45.

Data gathered in the sibsagar and Lakhimpur districts of Assam in 3 Multi - caste villages are used to rank castes in a hierarchical order with the use of the E.S. Bogardus. SD scale (immigration and race attitudes), Boston, Mass, health 1928). It was assumed that the Brahman caste occupies the 1st place in this continuum and that the other castes can be placed in relation to their SD from the Brahman's caste from these villages were ranked in different types of hierarchies and the coefficient of concordance was computed between the hierarchies.

-----, -----, **BIHAR**

61. JAISWAL (NK) and JHA (VC). Caste hierarchy - A

conflicting receipt local perception. Journal of Social Research. 13, 1; 1970, Mar; 83-9.

The perception of members of different castes, living in an east Bihar village, about their place in the caste country under the leadership of the bourgeoisie. At the same time, there was another current which held that India was unfit for freedom till the people first overcome the inequalities of the caste system. This current was represented by certain social reforms coming from upper caste whose bourgeois democratic consciousness was applied by the monstrous iniquities of the caste system and other doctrines of Hinduism.

-----, -----, **HINDUS & MUSLIMS, WEST UTTAR PRADESH**

62. JAIN (SP). Religion and caste ranking in a North Indian town. Sociological Bulletin. 20, 2; 1971, Sep; 134-44.

The present study seeks to identify the hierarchical position of different castes of Hindu & Muslim in a middle - sized town community of western Uttar Pradesh. In doing so it has been examined how far people do in fact assign position of different castes of Hindu & Muslims. In a multi religious society like India

it is necessary not only to understand the social structure of the majority religious group but also of the minority group so far, soc, sci'ts have generally confined to their descriptions and studies the Hindu caste system and only a few scholars have gone deep into the Muslim caste structure. In order to delineate the caste structure of the Hindu Muslims, 36 selected R's were contacted and asked to grade 30 caste of Hindu and Muslims according to their prestige in the community.

-----, -----, **INTER CASTE RELATIONS**

63. MALHOTRA (SP) & TRIVEDI (HS) Caste hierarchy and Inter caste relations in an arid zone village. Indian Journal of Social Work. 38, 4; 1978, Jan; 387-98.

Indian castes in an arid zone village were found to be hierarchically order & the SS of an individual largely determined by caste membership rather than by education, character, occupation, age, or wealth upper caste people still do not share the same water compartment (Kundis) dining and smoking facilities and common floors with the lower-caste people. However, the

distinctions within the higher caste are much less and stringent than within the lower or scheduled caste category.

-----, **HYPERGAMY AND PROGENY, NORTH INDIA**

64. KHARE (RS). On hypergamy and progeny rank determination in Northern India. Man in India. 50, 4; 1970, Oct-Dec; 350-78.

The relative signif of paretn;s caste ranks in determinging those of their children in the strongly patrilineal society of Northern India is explored. Data on the hypergamy among the Kunya Kubja Brahmans is utilized. Traditional Hindu customary law sees the man as the seed carried and the woman nerely as the soil Hence father's rank determines that of the children. The higher the caste rank the greater is the indirect control of caste hierearchy by women, however. High caste women may only mate with men of the same caste.

-----, **IDENTITY, MITHILA, BIHAR**

65. JHA (Hetukar). Understanding caste through its souces of identity : An account of the shrotriyas of mithila. Sociological Bulletin. 23, 1; 1974,

Mar; 93-8.

All the aspects of caste (attributes, status, practices, etc) except its identity are subject to variation. This identity aspect has been studied in terms of (1) Its sources, and (2) the way it was acquired. The study is based on historical records, chief of which is panji and shortriyas are, thus a community of some families among the Brahmans as of mithila. This community is a caste since its identification is a Jati. The sources identity of this caste are lying in some distinguished moolas and loukitas. The source of identity of Mithila Brahmanas which are lying chiefly in "Gotra" and the few branches of the yajur veda.

-----, **INEQUALITIES**

66. RANADIVE (BT) Caste, class and property relationsh. Economic and Political Weekly. 14, 7-8; 1979, Feb; 337-48.

Nationalist tradition in India looked upon the struggle of the lower castes against the domination of the upper caste as a division from the general anti - imperialist struggle. The caste question was considered

to be an internal affair of the Indians who, in spite of all at the difference and inequalities among them, were excepted to first fight for the freedom of the country under the leadership of the bourgeois. At the same time, there was another current which held that Indian was unfit for freedom till the people first overcome the inequalities of the caste system. This current was represented by certain social reforms coming from upper caste whose bourgeois democratic consciousness was applied by the monstrous iniquities of the caste system and other obscenities of Hinduism.

-----, **INTER CASTE RELATIONS, NORTH INDIA**

67. RAHEJA (Gloria Goodwin). Centrality, Mutuality and hierachy : Shiffting aspects of Inter caste relationship in North India. Contribution to Indian Sociology. 23, 1; 1989, Jan-June; 79-101.

The dominant western perspective on Indian Hindu society regards hierachy as the sole ideology defining caste relations. Here, an laternative view is offered that emphasizes. The ritual aspects of the role of the dominant caste particularly on perstation patterns and jajmani relationships. Data from the norther village of

Pahnsu. Suggest that both the ritual centrality of the dominant caste Gujar Jamans and the mutuality among village castes are more significant in social relations than is the hierarchical preminence of the Brahmins.

-----, -----, -----, **PUNJAB**

68. SABERWAL (Satish). Receding pollution : Intercaste relation in Urban Punjab. Sociological Bulletin. 22, 2; 1973, Sep; 234-59.

Of the sorts of differentiation inherent in the traditional village caste systems, continuing endogamy occupational specialization are easy to establish. However, hierarchical placement, stereotypes, approved interaction, & civil rights are harder to analyze, and are viewed first through quantitative data and then through a search for the processes of change through the case material.

-----, **JAMANI, KINNAURA TRIBES**

69. NEGI (DB). Jajmani relations in tribal world : A study of Kinnaura tribes. Man in India. 70, 2; 1990, June; 131-43.

Jajmani relations that have development among the

Kinndura tribes. The author discusses here how caste oriented socio economic behaviour pattern has influenced the tribal groups and definite pattern of Jajmani relation what is called Binanany system has been associated with the life of these tribal groups concerned.

-----, -----, **SOUTH INDIA**

70. BENSON (Janet). South Indian Jajmani system. Ethnology. 15, 3; 1976, July; 239-50.

The Jajmani system of ritual and economic relations has been studied extensively in north India. But not in south India intensive study of a village in medak district in the Telangana region of Andhra Pradesh, having 732 residents in twenty four caste groups provides comparative data. The Jajmani system involves hereditary dyadic services and relations between households different caste, services being provided by prests or artisand.

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71. BRONGER (Dirk). Jajmani system in Southern India. Journal of the Indian Anthropological. 19, 1;

1975, Apr; 1-38.

The Jajmani system typical of northern India consists of a tightly interdependent traditional network of landowners and castes in a village or group or land owner family and the rigidly defined services given to it by the various caste under its auspices contrary to earlier statements by other researchers, it has been observed in studies of a village in Andhra Pradesh during 1969-1971. That there are substantial differences between intergroup interactions in South India the pattern described above. The typical fixed and hereditary caste based patron elient relationship are often temporary & very from village to village and from caste to caste.

-----, **JEWS, INDIA**

72. NEWMAN (Robert S). Caste and the Indian Jews. Indian Journal of Sociology. 3, 1-2; 1972, Mar - Sep. 35-54.

Caste theories one based on qualities ("Purity" "Pollution") attributed to the different caste member, the other on the interaction between different caste members (deference, honor). Taken separately either is

rejected, since aspects of both are required to understand the caste phenomenon among the Indian Jews. In Indian, as a whole, caste is based on a variety of criteria! Kinship history, and privilege / Shame or knowledge of ritual.

-----, **KAMINS, OCCUPATIONAL MOBILITY, ANDHRA PRADESH**

73. KUMARI (U Swarna) and RANGA RAO (K). Development and occupational mobility : A study of Kamins. Journal of Sociological Studies. 9; 1990, jan; 72-83.

Caste and class are organically linked in the Indian social system, as exemplified by Jajman - Kamin relations in the village. The nature of occupational mobility among the Kamin castes in two villages one developed the other less developed in the state of Andhra Pradesh is analyzed occupational mobility in each village is explored, and a processual analysis of nature, pattern and extent of kamin occupational mobility presented. It is concluded that Kamins are not averse to occupational changes that enhance their living conditions and that the extent of occupational mobility is linked to development level opportunity

structures.

-----, **KARNATAKA**

74. SHETTY. (VT Rajshekar). Caste wave reaches Karnataka. Mainstream. 16, 35; 1978, Apr; 29; 13-14.

Caste feelings are runnings high in Karnataka, and the recent elections had shown the clean division of high castes against the law. The Brahmins (5 percent), Lingayats (15 percent) and the vokkaligas (12 percent) en bloc sided with the Janata, and the backward classes (33 percent), scheduled caste and tribes (18 percent) and the muslims (12 percent) stood by the congress (I). Since in Hindu India, caste is a class, the high castes being more affuent, naturally sided with the reactionary forces, and the low castes being the wretched of the earth, voted for the congress (I).

-----, **KINSHIP**

75. CHATTERJEE (Mary). Kingship in an urban low caste locality. Eastern Anthropologist. 27, 4; 1974, Oct-Dec; 337-49.

Kinship is shown to be very important though

pattern differ from those often assumed to be general in North India use of kin terms permeates social life. The locality is viewed as a family but is not exogamous. Residence as well as acquisition of Jobs is closely associated with kinship. 50% of householders and their wives have 1 close kinsman living in another householders in the locality 17 heads each have kin links with over 20 houses. No one is completely unconnected. However, heads have 3 times as many uterine as agnati like though links with men are more important than links with women. The locality was founded by 5 men related congenitally.

-----, **KISAN MOVEMENT, THANJAPUR**

76. MENON (Saraswathi). Historical development of thanjavour Kisan movement: In terplay of class and caste factors. economic and Political weekly. 14,7-8; 1979, Feb; 403-8.

Thanjavur district has been the area of the most advanced Peasant movement in Tamal Nadu. In its struggle the peasantry faced a historically developed landlord class, powerful not merely by its land monopoly but further strengthened by caste a structure of social

relation which was closely adapted to the class structure and yet retained its own dimensions of oppression. The manner in which the Thanjavur peasants and bonded labourers were historically bound by these structures and the experience of their struggle against them is significant for the development of the democratic movement in India.

-----, **KUMBARS, OCCUPATIONAL MOBILITY, MYSORE**

77. SARKAR (Jayanta). Occupational mobility among the kumbars of Mysore city. Man in India. 53, 9; 1973, Jan-mar; 7-12.

During the last 25-30 years, several Kumbhar family heads living in Mysore have taken up other occupation; traditionally, contacted & interviewed about occupation of the last 3 generations. In all 3 areas, substantially large number were in father's (100%57%) or grandfathers (none). New occupations are not traditional higher-caste ones, but employment in business, government, or education. These occupations carry a higher SS in their own communities; more over, higher traditional occupational status is hard to gain due to scarcity of

-----, **LAND OWNERSHIP, BIHAR**

78. CHAUDHARY (SM), Dynamics of land ownership and social structure; case study of a Bihar village. Journal of social and & economic Studies. 4,3 1987, July. Sept. 263-77.

A case study of the process of the process of interrelationship set between land ownership & caste system in a village in Bihar, India, during 1961-6 1981. How the disproportionate distribution of land among castes led to the emergence of various codes of conduct for the subservient castes is examined & the process of transfer of land & its social implications are analyzed.

-----, **MAHISHYAS, HOWRAH, WEST BENGAL**

79. BHARATI (Premananda). Economic condition and demography among the mahishyas of Chakpota village, Howrah district, West Bengal. Journal of Biosocial Science. 13,3; 1981, July; 345-356.

West Bengal to examine the possible effects of economic differences on fertility & mortality, & their potential genetic consequences. The age structure of the

low, medium & high economic groups suggests decreasing growth potentials from the former to the latter, with a recent decline of fertility in all three groups. analogously a trend of fertility & mortality decline from the low to high economic groups seems to exist, although with some exceptions.

-----, **MANDAL COMMISSION, REPORT**

80. SHARMA (SK) and CHAUHAN (Ravinder). Anti-mandal commission report agitation: Some Issues. Guru Nanak Journal of Sociology. 11,2; 1990, Oct, 61-70.

In 1990. India's prime minister, V.P. Singh, announced implementation of the mandal commission recommendations, thereby reserving 27% of parliamentary seats for the scheduled castes, scheduled tribes & other Backward classes. Here, based on interviews with 60 activists from high class families. An attempt is made to understand issues arising out of the subsequent anti-mandal agitation. The analysis reveals that students are motivated to agitate due to feeling of injustice and discrimination against merit, efficiency, and secularism. They allege that in a secular - democratic society, the proposed policy of preferential treatment will result in propagation of anti achievement values.

-----, **MARXIST**

81. GUPTA (Uipankar). Caste, Infrastructure and speperstructure : A critique. Economic and Political Weekly. 15, 51; 1981, Dec, 19; 2093-2103.

The question whether it is 'caste' or 'class' that constitutes the primary level of reality in Indian society has been one of the constending approaches are the 'culturological' approach which argues that caste is a primordical reality of Indian society and everything else springs from it; and various 'Marrist" approaches which, while recongnising the importance of caste, question the theoretical and historical assumptions underlining the 'culturological' approach.

-----, **MIGRATION, MADHOPUR, UP.**

82. SHARMA (Ursula M). Migration from an Indian village; An Anthropological approach Sociologic Rurialis. 17, 4; 1977, ; 282-304.

Migration from Indian village is discussed from three points of view : (1) The causes of migration among particular castes. (2) tñe length continuity of absence

of migrants with, or without their families, and (3), the effects of migration on village economy and social structure, contrasting example of migrants (e.g. young brahmans in ghanjari in Himachal, chamars in Madhopur, Utter pradesh, Brahman landlords in Tanjore and cobblers in a Nepalese Village), were used to illustrate the different types of economic necessity which prompts migration.

-----, **MINORITY GROUPS, INDIA**

83. SINGH (Amar Kumar). Psychology of minority groups in India. Journal of Social and Economic Studies. 3, 2; 1986, Apr. - June; 191-215.

Findings of the accumulated research on the psychology of various Indian minority groups are briefly summarized. Attention is given to ethnic identity and self-image and to demography and psychology. Since independence India has drifted away from its original goal of a classless and casteless society, and has indeed moved in the opposite direction, with prejudice becoming an increasingly important psychological reality.

-----, CASTE SYSTEM , MOBILITY

84. PANDEY (SV). Status attainment through cultural adaptation : A study in reference group behaviour. Journal of Sociological Studies. 2; 1983, Jan; 142-47.

In Indian society, membership in various castes is associated with adherence to distinctive lifestyles. A widespread tendency to seek upward caste mobility is evident. The incidence of several customs associated with upward caste mobility is described social rather than religious motives appear to be of primary importance in upward caste mobility.

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85. SHARMA (KL). Levels of mobility in caste structure : A hypothetical refinement. Indian Journal of Social work. 32, 4; 1972, Jan; 413-22.

Caste mobility, namely 'groups' individual regional and reference group' are singularistic and provide only part analysis. It is proposed that mobility in caste structure could be understood better if the concept of levels is applied to analyze mobility. 3 levels at which mobility takes place in caste structure

are outlined : (1) mobility of one fam or minority of fam's within a caste to a higher caste (2) mobility of a group of a large number of fam's within a caste to a higher or lower position; (3) mobility of individual members within a fam belonging to a certain of individual caste to a higher position. These levels show that mobility takes place at individual fame group levels.

-----, -----, **BIHAR**

86. BENJAMIN (Josoph). Social mobility among the scheduled castes in Bihar : A case study of Barh block. Social Action. 41, 4; 1991; Oct-Dec; 442-53.

The scheduled caste (SC) of barh block of Patna district in Bihar, India are used to examine at upward social mobility amongh this population. It is hypothesized that the SC seek upward social mobility to escape Barh's backwardness and the atrocities committed by member of higher - status castes. A primary concern is whether increased social mobility among the SCs leads to conflict between them and higher castes. Findings reveal that most members of SCs attain only bo

horizontal mobility, which is enough to engender conflict with other members of barh society. It is concluded that upward social mobility by members of scheduled castes is viewed by non SCs encroachment on their own share of privileges - an encrachment that threatens the traditional normative structure of society.

-----, -----, KUMAUN HILLS KUMAUN HILLS

87. UNIYAL (MD) and SHAH (Beena). Caste and vocational mobility among graduates of Kumaun hills. Indian Journal of Social Research. 23, 3; 1982, Dec; 269-76.

Vocational mobility among Ugraduate in India belonging to different castes in compared, utilizing data from a proportionately stratified random sample of 1,05 graduate level students in the arts, science and commerce facalities of Kumaun University. The highest change orientation are found in members of castes other than Brahmins, Kshatriyas and vishyas, higher learning breaks down the concept of vocational ties based on caste lines; students are this able to decide their occupations more on the basis of studies than of

traditional caste occupation.

-----, **MUNDA TRIBE, RELIGIOUS MOVEMENT**

88. DERNE (Steve). Religious movement as rite of passage : An analysis of the birsa movement. Contribution to Indian Sociology, New Series. 19, 2; 1985, July - Dec; 251-68.

Religious movement of tribal Munda peasants in India rites of expulsion that general religious violence are distinguished from similar rituas of status reversal, which by contrast, reinforce the social structure in stable societies. it is argued that a liminal period in history, characterized by rapid changes in religious, economic, and political system precedes religious movements. That religious movement resemble rites of passage in stable societies is assesied by comparing this liminal period in history with the liminal period in rituals and by comparing the role of seniors or religious specialists in rites of passage with the role of leaders in religious movements.

-----, **MULSIMS**

89. LOKHANDWALLA (ST) and SABERWAL (Satish) Caste among the Muslims. Eastern Anthropologist. 27, 3;

1974, Jul-Sep; 251-61.

According to the Islamic tradition, the schools of Mecca, Medina, Kufa, Basra, and Damascus developed separately. Economic, social political and cultural ideas caused their difference. The social arrangements differed in each school because of local customs and conventions. Muslim communities in India include (1) The religious seats (2) the immigrant communities, (3) the HS converts, and (4) the LS converts. The religious groupings are exclusive; the immigrant communities are associated artisans, traders and occupational specialists, the LS converts include barbers washermen, butchers etc.

-----, **NOMADIC GROUPS**

90. FISHER (RJ). Nomadic groups in the caste system.
Man in India. 61, 1; 1981, mar; 55-65.

While individual groups of itinerants appear to have a low status within the caste system, the relationship between nomadism and caste status has not been systematically studied. It is tentatively concluded that it is not nomadism its self which is a

cause of low status. Rather economic peripherality is the factor which determines whether groups have low status.

-----, **NON BRAHMIN MOVEMENT, MAHARASHTRA AND TAMIL NADU**

91. GURU (Gopal). Casteism in the south : Non Brahmin movement and depressed classes. Mainstream. 23, 45; 1985, July, 6; 20-22.

The non Brahmin movement in Maharashtra and Tamilnadu had come up in two contexts first, it had come up as a result of the changing socio-economic first, it had come up as a result of the changing socio-economic relationship affected by the British colonial policies mainly in the agricultural field. Secondly British constitutional, educational and administrative policies led to Brahminical domination in all three fields. And ultimately this Brahminical domination resulted in the formation of the non Brahmin movements in Maharashtra and Madras.

-----, **OCCUPATIONAL MOBILITY, ANDHRA PRADESH, TIRUPATI**

92. KASSEBAUM (Gene) and SAGAR (Vidya NEC). Survey of caste and occupational mobility in a small city in India. Man in India. 54, 4; 1974, Oct-Dec;

253-69.

Closed and open models of occupational recruitment have been described data from Tirupati a pre industrial city in Andhra Pradesh, is presented to show how far occupational mobility and the social characteristics involved. The problem in ranking of caste are reported. Attempt is made to show how for castes tend to follow distinctive occupations relation between occupational and caste via education the inter generational occupational mobility relation of occupational mobility and education and relation between migration and mobility in a pre industrial city in tirupati.

-----, -----, -----, **BIHAR**

93. AMBASTHA (CK) and JAISWAL (NK). Caste and occupational Mobility in case Bihar Village. Indian Journal of Social Research. 13, 3; 1972, Dec; 202-207.

East Bihar villages were studied to discover occupational mobility among the families of different castes during the last 4 generation. 100 heads of

households, with a maximum of 5 from each cast were selected from 17 different castes by random sampling technique. Descriptions of occupational mobility among Brahmins, Kayoustha Koeri, Gwala and Garerimarkandaya, chunihara, Dusadila Beniya and Teli, Nai and Dhobi; Kumbhakar, Tanti, Badhai and Nadafi; and chamar castes are given during the last 4 generations, there has been considerable reduction in the percent of the families depending exclusively on their caste occupations.

-----, -----, -----, **DELHI, HARIPUR**

94. SHARMA (Hari Prakash). Caste and occupational mobility in a Delhi Village. Eastern Anthropologist.24, 2; 1991, May-Aug; 159-79.

An a village of Haripur, located about 13 miles north of the city of Delhi, the occupations followed by all the adult males in all the caste groups living there are traced over 3 generations (father of the present heads of household, heads themselves, and their adult sons). A caste by caste longitudinal analysis reveals significant occupational shifts in recent years. Only until a generation ago the occupational shifts in recent years. Only until a generation ago the occupational structure was totally on the

traditional pattern.

-----, -----, **STRUCTURE, INDORE**

95. GOYAL (Ravindra Kumar). Social grading of occupations with reference to the city of Indore. Eastern Anthropologist. 30, 1; 1977, jan-Mar; 23-32.

Industrialization, modernization, and the modern political structure have resulted in occupations being no longer related to caste position in India. Occupation is now becoming the new means of social stratification in Ur. areas. Both categories of traditional caste occupations and occupations based on education personal knowledge, and professional expertise exist. Investigated here was the prestige associated with thirty manual and nonmanual jobs.

-----, **PEASANT**

96. CHAUDHARY (Anil K). Peasant castes in changing political context. Mainstream. 18, 46; 1980, July, 12; 23-7.

In Indian society, Pre-capitalist social division of labour was subsumed in the caste system. The division

of society into intellectuals (Brahman), Soldier (Kshatriya), businessman (Vaishya) and manual labourer who depended for work on the first three categories (Sudra), was in essence a class division : "unlike in Europe where Primitive communism was replaced by a system which division society into two classes- Masters and slaves the primitive communist society of India was replaced by a system which divided society into castes".

-----, **POLITICS**

97 CASTE VOTE Banks. Competition Master. 35, 11;
1994 June; 899-80.

Casteism in politics is no more and no less than caste cuts across religiously invoked symbolism. Thus : the backwards" include not just castes in the Hindu fold; they include Muslim, Sikh and Christian entities for. Caste indeed is the great seculariser in a society being pulled apart by convatuted religions bent upon tearing apart the social fabric.

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98. HEBSUR (RK). Caste and politics. Economic and Political Weekly. 11; 19; 1978, May, 8; 691-92.

Indian intellectuals often complain that there is too much of casteism in Indian politics. Some of them even believe that it can and should be eliminated from politics. Among the political sociologists too; there has been in recent years, of perceptible decline in the interest they were showing earlier in the study of the role of caste in politics. At most it appears as one of the indices of socio-economic status in proforma studies of Indian voting and Indian elites. This is surprising because the dynamics provided by the symbiotic relationships between castes and politics is far from spent.

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99. LIETEN (Georges Kristoffel). Caste in class politics. Economic and Political Weekly. 14, 7-8; 1979, Feb; 313-27.

Despite progressive intentions and legal provisions, fortified by the socialistic the ruling class parties. Indian political, social and economic life by and large has not become more egalitarian or less fragmented. As elsewhere in the world, there is no dearth of contradictions. A correct evaluation of the

nature of these contradictions. is of utmost importance in the assessment of the political issue the country is confronted with. It is necessary to separate real contradictions from false contradictions, and to reduce various kinds of contradictions to the basic one.

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100. MITRA (Chandan). Moulded caste : Asgar versus the lesser OBC : Times of India. 152, 234; 1989, Aug, 25; 6.

NA Joat par/Na Paat par/ In diraji Ki baat par/ Mohar Laggi haath par" (Not on caste or creed/But on Indira's call voters will stamp/on the hand symbol) ran the congress's 1990 comeback trail slogan Implicity suggesting that the opponenets on the basis of caste Indira Gandhi Successfully projected herself above it all interestingly. In a very some election, the congress in Bihar surreptitiously raised on the slogan : Brahmin - Harijan Bhai Bhai/ya pichhdi jati kahan. Se aayee? "brothers/where did these backward/castes come from?

-----, -----,

101. NARAYANAN (Edatata). Casteing net for vote.

Patriot. 32, 178; 1994, Sep, 23; 4.

Overlooked in the enthusiasm for casteism masquerading as a crusade for equity is that entrenched inequality is being made to wear the garb of social equality and there is the rub- a nakedly aggressive casteism is propagated in the name of promoting a so-called socially-just reverse preference in jobs for "the backward classes" who, especially in the south, have had the benefit of reservation for decades. Besides the larger fear of fragmentation, there is the very real danger of preferences permanent tenancy rights in all spheres of education and professional life. The mistake of overplaying the quota card should be clear to all who want to see. Indian become a more egalitarian, just and cohesiveness.

-----,-----, **ANDHRA PRADESH**

102. Rao (Krishna V). Decline of Communism in Andhra Pradesh. Radical Humanist. 48, 2; 1984, May, 19-21.

Despite the claims of the Communists (C.P.I. and the C.P.M.). Communists are still regional parties only.

Today they thrive only a few pockets - west Bengal Karala and Tripura. In Andhra Pradesh which was once considered citadel for the communist movement, particularly in early 50's, communism is the wane, slowly facing a natural death. In 50's it had played a leading role partly because of the Telangane peasant struggle and partly because of its championing the cause of visalandhra movement - fromation of Andhra Pradesh.

-----,-----, **RAJASTHAN**

103. SHARMA (KL). Power structure and its changing patterns in rural Rajasthan. Journal of Social Research. 12, 2; 1964, Sep; 26-36.

Caste as a group is not a basis of power & dominance, because caste as a group is not a homogeneous group. It contains a wide range of differentials within it, which are of classlike character. The fam's which are at the top of the power hierarchy are generally economically well off, culturally superior & belong to upper & upper middle caste compared to the fam's which wield less power ascription of high - caste rank does not determined power position. It is only help in achievement of power. The aspirants of power have to

achieve a certain live economic standing, education & a styl of life to acquire positions of prestige & power.

-----,-----, **RELIGIONS**

104. MATHUR (Girish). Are we still a prote - nation ?

Link. 34, 1; 1991, Aug, 18; 9 - 11.

Secessionism has become a hydra - headed monster in the strategic border states of Kashmir, Punjab, Assam and other North - East regions. The BJP policy of mixing politics with rreligion has further complicated the problem. One wonders whether nation - making processes in the country are still at the stage of proto - nationalism. when the BJP talks of Hindutva it is only seeking the answer to today's miseries of life in terms of the miseries of the primitive humans, and takes us back to the days when the Brhamanical order was built on rampage and ruin of the earlier buddhist and Jain societies.

-----, **POPULATION, DEVELOPMENT, ECONOMIC**

105. D'SOUZA (Victor S). Does economic development necessarilly lead to a decline in population :

Some contrary evidence. Journal of Sociological Studies. 5; 1986, Jan; 77-94.

The economic decision - making model positing a negative research between economic development & population growth is reexamined in a study of several large village in India undergoing economic development indicated by the transformation of the occupational structure. Information on caste status, occupation, & fertility was gathered in a survey of a random sample of households. (N = 70s) in each village.

-----, **POVERTY**

106. BOPEGAMAGE (A). Caste and poverty. Sociology and Social Research. 57, 1; 1972, Oct; 62-68.

The poverty studies in Indian discuss the demographic and physical casuse of poverty and very casually make observations on the social'al causes of poverty. Therefore an attempt is made to emphasize one aspect of the Indian social organize, i.e. the caste system which as been a contributing social factor for the growth of poverty.

-----, **PROBLEM**

107. CASTE In a mould. Times of India. 155, 4; 1992, Jan 4; 8.

The latest massacre of harijans once again underscores the urgent need to tackle the serious agrarian questions which have been ignored in the push of liberalisation of the industrial sector. It is clear that the killing of dalits in maine and barasimha villages is a consequence of the deeply iniquitous land distribution and primitive even barbaric, agrarian relations that characterise large part of rural India. The class content is not covered up by the caste idiom which the aggressors have adopted : they have constituted themselves into a savarna (upper caste) liberation front which is nothing but a desperate praetorian guard of landlords.

-----,-----, **LANGUAGE, IDENTITY**

108. PANDIT (Prabodh P). Language and Identity : The Punjabi Language in delhi. International Journal of Sociology of Language. 16, 1978; 93-108.

Delhi, which is situated at a confluence of Hindustani, Punjabi, & Rajsthani - speaking regions, has always had numerous Punjabi speakers. A questionnaire was completed by 297 students at a women's college in Delhi V., of whom 140 gave Punjabi as their mother

tongue : of 139 usable questionnaires of this group, 37 were from Sikhs. The rest from Hindus use of written Punjabi is virutally restricted to Sikhs, while the previous generation used urdu orthography, the present generation does not even recognize itself as know as knowing Urdu. Punjabi is preferred with parents. Hindu with servants, & Eng with siblings & cousins.

-----,-----, **PROBLEM, MARRIAGE, INTERCASTE**

109. DAS (Man Singh). Jouchable - untouchable intercaste marriage and fertility in India. Free Inquiry in Creative Sociology. 7, 1; 1979, May; 57-60.

A study was conducted to (1) determine the effects of intercaste marriage on fertility in India, & (2) identify the demographic characteristics of intercaste married complex in India. The data revealed that intercaste married complex had a singnificantly lower number of children than inter a caste married complex at the 001 level of singificance. It was found that the high caste husband low caste wife had more children (1.8) than the high caste wife-low caste husband (1.5). Additional demographic &

sociopsychological factors which contributed to a lower number children : were : age difference at the time of marriage.

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110. KUNDU (Shampa) and SHERIF (Kazi Md). The post graduate science students of Calcutta University on intercaste marriage. The Eastern Anthropologist. 35, 4; 1982, at Dec; 323-326.

Interview data from 176 postgraduate science students at Calcutta India, are used to examine attitude on intercaste marriage attitudes of Rs parents were also solicited. It is found that with the spread of science education social values are changing. Most of the students were not prejudiced against intercaste marriage, although most of their parents were.

-----, -----, -----, -----, **ANDHRA PRADESH**

111. BABU (BV) and NAIDU (JM). Marriage distance among four caste populations of Andhra Pradesh. Man in India. 72, 1; 1992, Mar; 77-80.

Distribution of marriage distance among four endogamous Andhra caste populations namely, Chakali,

Kummari, Madiga and Mangali are reported. Relatively lower mean marriage distance is recorded among consanguinous Unions compared to affinal marriages, but the difference is not statistically significant in three caste groups except. Kumari who reported higher mean marriage distance and lower incidence of consanguinity. The mean marriage distance ranges between 17.05 km (Madiga) and 40.49 km (Kummari). all the populations exhibit positively skewed and leptokurtic distribution of marriage distance.

-----, -----, -----, **KARNATAKA**

112. MUTHARAYAPPA (R). Socio-cultural factors and marriage among Jenukuruba and Kadukuruba tribes of Karnataka. Man in India. 73, 1; 1993, Mar; 17-27.

Marriage among Jenukuruba and Kadukuruba tribes is a complex system very often they separate and remarry in succession. among them marriage ties are very flexible and they leave the spouse and arrange their union with another partner as and when they like among these tribes there is very little control for elders over the brides and grooms. Hence, they prefer to

arrange early marriages both for boys and girls. However marriage before puberty is not common among them. They acquire a mate both arranged by parents and also by elopement. Both maternal and paternal type of consanguineous marriages are prevalent among these tribes.

-----, -----, -----, **MAHARASHTRA**

113. RAKSHITT (Hirendra K) and DAS GUPTA (Jayasri)
Aspects of marriage pattern in nine population groups of mahrashtra. Man in India. 51, 2; 1971, Apr-Jun; 83-91.

An analysis of intra & inter district marriage f's based on information on 1,552 couples, & distribution of couples by distance based on information on 939 couples of apop groups of caste & tribes resident in Nagpur city. It appear that the upper caste travelled for wider to get their spouses, while middle & marginal caste & tribes rarely went outside the district to find their spouses. The paper also deals with the breach of endogamy as found among 458 couples of 3 caste groups of the Maharashtrian Brahmins.

-----, -----, **MENARCHE, JAMMU**

114. GUPTA (Neena) and JAISWAL (IJS). Age at menarche among three caste groups of Jammu city. Man in India. 72, 4; 1992, Dec; 463-67.

The age at menarche among three different caste groups of Jammu city was studied. The mean menarcheal age has been found $13.25 + 0.13$, $13.70 + 0.12$ and $13.55 + 0.13$ for Brahmin, Rajput and Mahajan, respectively. However mean age at menarche between Brahmin and Rajput statistically significant.

-----, -----, -----, **WOMEN ORRISA**

115. PATTNAIK (Bijoylakshmi). Age at menarche among urban caste women of orrisa. Man in India. 51, 3; 1971, Jul-Sep; 217-222.

Age at menarche among 300 upper caste women of Orrisa was studied, with information gathered on the F's of 99 fam's ranging over 2 generations - mother & daughter. The focus was on mother daughter variation. Both increase & decrease of age at menarche was found. In 24.4% of cases menarcheal age of daughter is lower than that of the mother, & in 72.7% of cases the menarcheal age of the daughter in within 2 year 6 months

on either side of that of the mother. Age at menarche in this study varied from 11 yrs. 1 month to 16 years 11 months. No variations by caste were apparent. Highest was observed among maharashtra women 2nd highest among Keral women. The lowest was found among the Kalitas of Assam. Orrisa women were nearer to women of Bengal & Assam than from the other states.

-----, -----, **SOCIAL CUSTOMS**

116. CORWIN (Lauren A). Caste, class and the love - marriage : Social change in India. Journal of Marriage and the Family. 39, 4; 1977, Nov; 823-31.

A study is presented of a small town in Ru west Bengal, India which reveals a number of "love marriages" involving individuals from castes of distinctly different ranks in the local caste hierarchy despite the prevailing rule of caste endogamy, intercaste couple appear of face little difficulty living in a very small town in which 33% of the households are of recent village origin. The data suggest that such intercaste marriage are tolerated because they are not inconsistent with the system of social ranking operating in both the

town & the surrounding Ru. microregion.

-----, -----, **UNTOUCHABILITY**

117. KAMARAJU (Malyala SS) and RAHAMNA (KV).
Untouchability - need for a new approach. Indian Journal of Social work. 45, 3; 1984, Oct; 361-369.

The political, economic, sociostructural, & religious dimensions of India's untouchables are analyzed. Previous research has emphasized only social structural & religio - ethical principles when discussing the relationship between Hinduism & the caste system.

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118. VIKRAM SINGH. Untouchability as a function of socio-cultural variables. Emerging Trends in Development Research. 1, 1-2; 1994, Jan - July; 53-57.

Investigates the impact of sociocultural variables on attitudes towards untouchability in modern Indian society. Seall data from 400 respondents in the high castes leveal vigorous standards of untouchability.

Regardless of economic status or rural Vs urban residency. Neither rebellion nor conformity options in culture determinism influence attitudes towards untouchability.

-----, -----, -----, **HIMACHAL PRADESH**

119. SHARMA (SK). Untouchability : A withering reality. The case of rural Himachal Pradesh. Guru Nanak Journal of Sociology. 14, 2; 1993, Oct; 103-113.

The practice of untouchability in India, exploring the role of both politicoeconomic & ritual factors in its survival. It is argued that politicoeconomic factors determined the rank of a caste in the Hindu social structure; ritual was invoked to legitimize it Thus the continuation of the practice of untouchability is a consequence of structural inequalities rather than of the mere ritual status of a caste. to test this hypothesis, data were gathered from to villages falling in cultural zones of Himachal pradesh - involving a sample of 240 households of former untouchables. It is concluded that practice is still

current despite constitutional provisions of the contrary.

-----, -----, -----, **UP**

120. SHARMA (SS). Untouchability, a myth or a reality : A study of Interaction between schedules castes and brahmins in a western U.P. Village. Sociological Bulletin. 35, 1; 1986, Mar, 68-79.

The belief that India's untouchable castes pollute food & other people on contact persists despite its official abolition. These "scheduled" castes are deprived of entry into temples & inner parts of other houses, or even major dramatic roles; further, they are underpaid with few landownership privileges, & therefore their children often quit school to contribute income by selling physical labor.

-----, **PROFESSION**

121. BANERJEE (B). Agriculture as a caste profession. Man In India. 50, 3; 1970, Jul-Sep; 240-47.

The discussion is based on the hypothesis that "agriculture was or could be considered a caste profession in the Indian society system" The following 3

main aspects & periods of Indian soc life were taken as frames of reference; (1) practicing of agri as cited in the vedic & epic literatures: (2) the modern trend of transition from a group of people or a tribe practicing agri to the occup'al castes of agri'ts. (3) the phenomenon of genuine agri'al caste found primarily in the dravidian spealang areas.

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122. GOPAL (Surendra) and JHA (Hetukar). Caste and profession : A caste case study of rural Bihar in the first decade of the twentieth century. Man in India. 63, 3; 1983, Sep; 249-63.

In Indian society the link between caste and profession is accepted though deviations have been going on throughout history. The present paper seek to explore the linkage between caste and professions in rural Bihar in the first decade of the present century on the basis of disaggregated data preserved in village noties. It also secks to establish the immediate historical factors that might have influenced the interrelationship between and caste occupations.

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123. MONDAL (Sekh Rahim). Job preferences of the castes and communities at the industrial and urban sector : some field observations. Journal of the Indian Anthropological Society. 14, 2; 1978, July; 131-138.

Caste & community tradition play prominent roles in the choice of jobs in India; their influence is not diminished by the industrial or urban environment of the migrant worker. Data gathered through field observation in 1975/76 from the Fort Glaster New Jute mill in Bauria, a township near Calcutta, reveal that lower SCs or castes are involved in heavy labour jobs, & upper castes & SCs provide management. It is also noted that labourers usually seek work similar to the traditional for their village or family.

-----, **RELIGION**

124. ROA (Prasad. CR) and FLIEGEL (Frederict C). consistency of subjective caste ranking across village in three religions of India. Man in India. 55, 2; 1975, Apr-June; 110-27.

Study compares subjective caste rankings from

three different regions to determined to what extent a given caste in perceived as occupying the results show a very substantial degree of correspondence across regional boundaries, through the degree of correspondence across regional boundaries of diminish as distance between regions increases. The authors infer that a more substantial study along these same lines could establish a universal ordinal measure of caste rank which would useful for analytic purposes.

-----, **RELIGIOUS, MOVEMENTS, CHATTISGARH**

125. KUMAR (Awadhesh). Religion, politics and social stratification : A case of satnamis of chattisgarh. Indian Journal of Social Research. 24, 1, 1983, Apr; 63-69.

A history of the satnami religious movements from the sixteenth century to the present. Social organization & commensal & connubial relations are described; eg. satnamis will not accept food or water from any caste other than their own. It is argued that status of satnamis in Indian society has improved.

-----, **RESERVATION**

126. UPMANYU (VV) and SUKHDEV SINGH caste

reservations. Guru Nanak Journal of Sociology. 2, 2; 1981, Oct; 101-120.

Despite recent legislation outlawing discrimination against Scheduled castes (Harijans) in India, discriminatory practice continue in episodes of violence, intimidation & regular display of prejudice. An attempt is made to measure popular attitudes toward recent privileges legislated for the benefit of Schedule Caste & to encourage improved social interaction with their member.

-----, -----, **SANSKRITIZATION**

127 GURU (Gopal). Reservation and the sanskritization of schedule caste-some theoretical aspects Man in India. 33; 1-2; 1984, Mar-Sept; 29-38.

It is argued that sanskritization which is primarily a middle class phenomenon, may be realised through the scheduled castes reservations at the operational level. However theoretically reservation & sanskritization are paradoxical, because in order to receive reservation benefit, a person must technically identify himself with the lower caste specified for

reservation. Based on participant observation and government reports. It is shown that reservation results in a process of de-sanskritization for those upper caste persons who, for economic reasons, adopt a lower caste in order to qualify for reservation benefits.

-----, **RITUAL DICHOTOMY, ANDHRA PRADESH, TELANGANA VILLAGE**

128. MUDIRAJ (G.N.R.). Caste sect dichotomy in Telangana village. Man in India. 50, 3; 1970, Jul-Sep; 280-88.

The caste system in Telangana region, Andhra Pradesh state, is that castes in general are split up into 2 distinctive sectarian divisions namely Saivites & Vaishnavites. These divisions are characterized by contrasting modes of ritual life. Saivism & Vaishnavism have for centuries governed the ceremonial & ritual conduct of people irrespective of their status in the caste hierarchy. The caste - sect dichotomy as it prevails in this part of India is described unlike the caste system where the sect does not manifest its authority through local & regional organizations. Membership in the sect, as in the caste, is acquired by birth.

-----, RITUAL STATUS

129. SHAH (Ghanshyam). Tribal Identity and class differntiations : A case study of the chaudhri tribe. Economic and Political weekly. 14, 7-8; 1979, Feb; 459-64.

To understand the complex relationship between caste and class, its is nessary to go beyond mere socio-economic hierarchy. Two question are pertinent in this context. First, what are the economic differentiations within a caste and how do they cut across the castes both vertically and horizontally ? Secondly, to what extent odes the ritual status of a caste and a sense of fraternity among the caste members blurs economic differntiations, and sustains a false consciousness ? The present paper, based on observation of a single tribe in Gujart, endeavours to answer these questions with the help of empirical data.

-----, -----, DESANSKRITIZATION

130. SHYAMLAL. Desanskritisation and high caste converts in to "bhangis". Indian Journal of Social Work. 53, 2; 1992; Apr; 273-83.

Though sanskritization, i.e., the changeover from

lower to higher castes, has received much attention in India, its reverse, desanskritization, has not. Analyzed here is the downward mobility of a population in Rajasthan, where individuals of upper castes of tribes broke away their affiliation with the parent group and culturally incorporated themselves, formally or legally, into the lower castes, acquiring a new low caste identity. The desanskritization of upper caste into this Bhangi caste is I detailed, drawing on data obtained during field observations and case examples of conversion to describe the processes involved, the reason for conversion religious background employment.

-----, -----, -----, **ORIYA, VILLAGE**

131. PATTNAIK (Binay Kumar). Tribe and caste : A case study in an Oriya village. Man in India. 67, 4; 1987, Dec; 335-50.

The nature and extent of the process of sanskritization in relation to the tribal people in an oriya village. an examination of the patterns of acculturation in relation to the agrarian structure and production relations has been made here. In course of studying the international pattern of the tribes and

castes, within a village territory, the author has shown that the economic superiority of the castes appears to be more decisive a factor than its ritual superiority. Through a number of concrete illustrations has been brought out that the economic dependancy of the accultured group seems to be decisive in determining the model for sanskritization in a changing rural perspective.

-----, **SANSKRITIZATION, UTTAR PRADESH**

132. HERTEL (Bradley). Caste variants of sanskritization : The Brahmins, Rajputs and Bhumihars of eastern Uttar Pradesh. Man in India. ; 55, 3; 1975, July; 185-203.

Brahmin and Rajput variants of sanskritic and western life styles and sealed by way of step wise regression analysis of survey data gathered in Ballia District, U.P. comparing other castes on these seales reveals that (1) The Brhamins and Rajputs and nine other castes of the study are more distinct from each other in terms of sanskritic life styles than in terms of western ones : (2) caste means on the seales tend to rank the castes in order of ritual prestige, the sanskritization

scale appears to correlate well enough with ritual prestige to be regarded as an attributional measure of ritual prestige. (3) An item by item comparison of Bhumihars Brahmins and Rajput show Bhumihars to be ritually more like Brahmins than Rajputs but more like Rajputs in terms of occupation and education.

-----, **SCHEDULED CASTES**

133. HARIT (HL). A Sociological classification of the scheduled castes and their socio-political trends. Journal of Social Research. 15, 1; 1972, Mar; 47-57.

An attempt is made to hypothetically classify the scheduled caste by social origins, ethnic affiliations, and sociocultural trends. The scheduled caste, though aggregated through existence outside the main varna of the laws of manu, very considerably in organization, values, existing social conditions, propensity for improvement, & aspiration+s. The core group derive from ancient tradition, they are associated with ritually unclean occupations & menial Jobs.

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135. PARVATHAMMA (C). Postion and future of Indian scheduled caste masses and classes. Eastern Anthropologist. 26, 3; 1973, Jul-Sep. 221-34.

The term 'scheduled caste' though used interchangeably with 'untouchable' refers more to social economic, educational, and political backwardness than to the touchability of these certain people. Across all caste lines in India the eary of backwardness has become a symble towards claim an government privilege and some upper castes are opting for an end to id a to .pa the scheduled castes. The Indian social system is such that religious, economic, political, educational, Juridicial powers ascend form the bottom to the top of the status hieracy and disabilities & degradation desceend in reverse order.

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136. SHARMA (Satish Kumar). Shuddhi - A case study of the role of a religious movement in the status improvement of untouchables. Indian Journal of Social Research. 24, 1; 1983, Apr; 70-77.

An examination of the influence of the shuddi

movement A religious conversion strategy adopted by the Hindu - Arya Samajists for the ritual purification of impure caste during the late nineteenth & early twentieth century - on the SS of untouchables in Indian society.

-----, -----, **ANDHRA PRADESH**

137. MURTHY (Sathyanarayana) and RATHNAIAH (K). Socio - economic status of two scheduled caste groups in Andhra Pradesh - a comparative study. Guru Nanak Journal of Sociology. 9, 1; 1988, Apr; 57-72.

Survey data are used to compare the living conditions & educational attainment of males & madigas (N = 480 & 333, respectively), the 2 major scheduled castes, characterized by low social or ritual status, in Andhra Pradesh, India. Malas consider themselves superior to madigas & outnumber them in the village examined.

-----, -----, **AND SCHEDULED TRIBE EASTERN INDIA**

138. SAGGAR (Mridul) and PAN (Indranil) eastern India : Inequality and poverty estimates. Economic and

Political Weekly. 29, 10; 1994, Mar,5; 567-74.

The paper employs inequality and poverty measures to consumption expenditure data for SCs, STs and other households in four eastern states published by NSSO. Inequality and poverty difference among SCs, STs and other households rural - urban disparities and interstate variations in these respects are considered. The eastern region as a whole suffers from economic backwardness and large incidence of poverty and this is specially true for SCs and STs. Rural urban disparities in consumption also exist with the urban sector better-off than the rural sector. Also the SCs were found to be comparatively better off than the STs. However, the generally held view that large inequalities exist among SCs and STs is all of founded.

-----, -----, **ATROCITIES**

139. BALARAM (A) Harijan problem. Mainstream. 16, 39; 1978, May, 27; 12-14.

Savagery against Harijans is a tragic feature of the contemporary Indian social scene. In Bihar Uttar Pradesh, Madhya Pradesh, Maharashtra and Gujrat from where gruesome murders of Harijans had been reported.

Caste norms the traditional social pattern notwithstanding, the low ritual status and the grinding poverty of members of scheduled castes lend the category "untouchables" spurious social definitiveness and homogeneity traditional social disabilities and economic disadvantages exclusion, polluting occupations, separate rural ghettos have not totally disappeared despite increasing social mobility and interaction among the castes and enhanced individualism of their members

-----, -----, **BUREAUCRACY**

140. BHATNAGAR (Damyanti). Possibilities of social change in the context of the attitude of bureaucratic personal towards scheduled castes and scheduled tribes. Journal of Sociological Studies. 5; 1986, Jan; 150-60.

The attitudes of Indian government functionaries of various ranks to ward reservation of jobs for the scheduled castes & scheduled tribes were assessed in a study of a stratified random sample of personnel (N = 358) in a commissioner's headquarters in Raipur. Information was gathered from both structured & informed interviews, and observations of interactions more often

than lower, level, lower caste employees.

-----, -----, **DEATH RITES**

141. SANDHU (RS). Rites de passage of some scheduled castes : III death rites. The Eastern Anthropologist. 34, 2; 1981, July-Sept; 213-220.

Death rites among the chuhra & chamar castes of India are described common patterns in their rituals are noted & differnces compared.

-----, -----, **EDUCATION**

142. FELICE (Anne). Status of Harijan Students in colleges. Indian Journal of Social Work. 38, 1; 1977, Apr; 15-25.

Study was under taken to determine the extent to which coll education has succeeded in minimizing caste prejudices among education youth. A sample of 523 students was administered a sociometric questionnaire tapping their preference in three categories of activites toward various castes groups.

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143. PRAKASH (Nirupama). Perception of scheduled castes towards education. Journal of sociological

studies. 9; 1990, Jan; 109-15.

The revolution to remove social inequalities faced by the scheduled castes in India began with special provision for their education affirmative action by the Indian government in favour for the scheduled castes has resulted in their greater exposure to the wider society & in the changed to their caste value. The attitude toward education of the scheduled castes was examined through interviews. With SC member in government serving, 99 percent of whom saw education as important for social mobility and for the uplifting of the scheduled castes.

-----, -----, **ETHNOCENTRIC ATTITUDES**

144. DUBEY (Sumati N). Positive descrimination policy and ethnocentric attitudes among the scheduled castes. The Public Opeinion Quarterly. 43, 1; 1979; 60-67.

Interviews were conducted with 428 member of scheduled castes and 109 member of higher castes living in backward class housing societies in maharashtra and Andhra Pradesh. The attitudes of these groups towards

each other seen to be affected in different directions by the experience of living together : while higher castes become less ethnocentric toward scheduled castes, scheduled castes tend to develop prejudices against higher castes.

-----, -----, **GOVT. RESOURCES, UTILISATION,
WEST BENGAL**

145. DAS (KK) and SHARMA (DR). Study of the utilization of Govt. resources by scheduled caste communities. Indian Journal of Social Research. 12, 7; 1971, Apr; 44-50.

The aim is to construct a caste preference scale with the use of paired comparison technique. A stratified random sampling technique was used to derive a sample of 300 families from 3 districts of West Bengal. The results of a ? to determine scaling values of caste preference are given for 12 communities. The responses provide the basis for a classification of the communities in 3 categories : highly developed, medium developed, and less developed.

-----, -----, **INDEBTNESS, U.P.**

146. SINGH (Soran). Indebtedness of scheduled castes.

Eastern Antropologist. 32, 2; 1979, Apr-June;
121-24.

Data from field work in 13 settlements of Jaunpur district, Uttar Pradesh, India, are used to assess, the magnitude of indebtedness of scheduled castes. Indebtedness is found to derive from landlessness extensive use of liquor, & social pressure to pay for expensive ceremonies loan source included professional and agricultural moneylenders government agencies, relatives and village mugadams (grocers). Estimates are given for percent and size of debt.

-----, -----, **MAHYAVASHISA, OCCUPATIONAL, GUJRAT
SURAT**

147. PARMAR (YA). Occupational change among mahy avanshis - A Scheduled caste. The Indian Journal of Social Work. 39, 3; 1978, Oct; 229-37.

A inquiry was made into occupational changes among the mahyavanshis, a scheduled caste, of surat city India. Three questions were addressed : (1) what were the traditional occupational of the mahyavanshis ? (2) what are thier present occupations ? (3) what forces helped them to abandon their traditional occupation and

try new ones ? Traditionally they were, known as dheads, & were involved in activities viewed as "unclean" eg. skinning dead animals and cleaning latrines & roads.

-----, -----, **MARRIAGE RITES, PUNJAB**

148. SANDHU (RS). Rites de-passage of some scheduled castes : II marriage rites. Eastern Anthropologist. 34, 2; 1981, Apr-June; 131-139.

A descriptive study of marriage rites among the chuhra and chamar scheduled castes in India. Considerations in selecting the spouse are discussed and details presented of the following ceremonies in the Punjab : the betrothal, the arrival of maternal kinfalk, the measuring of maternal kin, recitation of the Guru Granth Sahib or Gita, the ceremonial bath, the departure of the marriage party to the bride's village & the subsequent reception, the wedding ceremony, the departure of the marriage party from the bride's village & the arrival of the couple at the groom's village.

-----, -----, **RECRUITMENT, BANKING SECTOR**

149. MANKIDY (A). Scheduled caste enterants into banking industry. Economic and Political Weekly. 11, 9; 1976, Feb, 28, 11-16.

Recruitment of scheduled castes varies from bank to bank; some are still lagging far behind while others are trying to catch up with the level stipulated by government. There has been nevertheless a steady increase in recruitment of scheduled castes in banks over the last three years. However, the total percentage of scheduled castes has not reached the stipulated level. There is a significant difference between recruitment of scheduled castes at different levels. As against the 15 percent of vacancies reserved for them, only 3 percent at the officers level and 8 percent at the clerical level are filled, while at the sub staff level the quota has been completely filled by most banks.

-----, -----, **RELIGIOUS CONVERSION**

150. BALAKRISHNAN (Rajiv). Religious conversion and socio-economic conditions among the scheduled castes : Evidence from south India. Social Action. 43, 4; 1993, Oct-Dec; 467-80.

The scheduled castes of Hindu in India converted to christianity in the late nineteenth century to protest their exploited position in the

economic & social order. Improvement of social-economic status occurred & slowly especially since on christians of upper caste origin comprised the charistian elite. Descriptive analysis of the report on the socio-economic survey of castes/communities, Kerala on employment, income & education points to small economic differences between scheduled caste Hindu & christians of scheduled caste origin but the latter are better educated.

-----, -----, **SOCIAL JUSTICE, KARNATAKA**

151. UPLAONKAR (Ambarao). Scheduled castes and social justice : A Karnataka case in point. Indian Journal of Social Work. 53, 1; 1992, Jan, 39-44.

In Indian the centenary of Dr. Babasaheb Ambedkar's birth was recently celetrated as the year of social justice with many seminars & conference held to highlight the problems of the scheduled castes among Harijan youth, however, it is increasingly argued that there has been no significant change in the socioeconomic status of the former untouchable since independence, asmost of the reservation benefits are being taken away by backward & forward caste.

-----, -----, **SOCIAL MOBILITY**

152. SHARMA (KL). Caste and class : Factors affecting social mobility among the scheduled castes. Journal of Sociological Studies. 2; 1983; Jan; 43-73.

The situation of the scheduled castes in India is described on the basis of a review of published studies of this population. Divergent theoretical perspective on caste are briefly compared. Improvement of the position of the scheduled castes is a fundamental goal of Indian social policy & is included in the constitution of India. This improvement has taken place unevenly & there are significant clites among the scheduled castes scheduled caste are still object of popular prejudice & mass violence in India. The need to utilize clas as well as caste concept in understanding this situation is e.g. aruged.

-----, -----, **STATUS**

- 153 LAHIRI (Dilip Kumar) and DEV (Bimal Jyoti). Scheduled castes in the Surma valley : Their struggle to rise in social hierarchy. Man in India. 62, 2; 1982, June; 149-61.

Caste in the surma valley made organized moves in order to raise their status in the social hierarchy how the British Government responded to these movements and manipulated the caste consciousness to generate social cleavages and tension.

-----, -----, **STATUS, POWER STRUCTURE**

- 154** REDDY (Chandramohan T) and KALIAPPAN (VR). Status of scheduled caste in rural power structure : An analysis. Man in India. 67, 4; 1987, Dec; 372-82.

Scheduled caste in the power structure of a rural society through direct field investigation. It has been seen that most of the scheduled castes are lagging behind when compared to other communities in terms of socio-economic and political development, their intergration with the main stream of development is an urgent need. The egalitarianism in Indian society cannot be through without their gradual intergration in all the spheres of life. In order to improve the condition of these sections of population may conspicuous measures have already been initiated by the Govt of India

-----,-----, **TRIBES, BIHAR**

- 155 SANYAL (Shubhendu). Appraisal of the major problems of scheduled tribes in India with particular reference to Bihar. Man in India. 67, 4; 1987, Dec; 404-423.

Scheduled tribes in India especially in Bihar are facing today. It also takes account of the governmental measures and magnitude of the problem and the high allocation for tribal development during the seventh plan the author returns to a good ground of hope for the betterment of scheduled tribes in immediate future.

-----, **SECULARISM**

- 156 BAKHT (Sikander). Communal secularist. Hindustan Times. 70, 270; 1994; Sep, 29; 13.

Communal secularist is to stop distorting facts and truths stop denigrating national values and the National flag, the symbol of our national pride, stop denigrating the majority community, stop encouraging the reemergence of forces which got this country divided and stop surrendering to their dictates. We are then sure to build a uniformly secular India free of all communal tensions.

-----, SIKHS, PROBLEM, MARRIAGE

- 157 HARTINDER SINGH Caste and marriage among the sikhs in India, U.S.A. and Canada. The Eastern Anthropologist. 30, 1; 1977, Jan-Mar; 15-21.

The process of mate selection among the Sikhs in India, the US & Canada is investigated with regard to traditional caste restrictions. The majority of the Sikhs in India, specially those who reside in villages in Punjab & depend upon parental arrangement, tend to keep their marriages within the poundaries of caste.

-----, SOCIAL CHANGE

- 158 DWIVEDI (DN). Caste modernization and Institutionalization of Change. Eastern Anthropologist. 26, 3; 1973, Jul-Sep; 235-45.

The caste system in India, though an institutionalization of inequality does undergo status & prestige level change. An empirical test was undertaken to (1) determine if modernization is changing the caste structure itself or only the overall behaviour of the society & (2) assess whether the basic for recognition in the social system has changed 608 heads of household

were interviewed in village nere Lucknow, Uttar Pradesh. The Sample consisted of those engaged in agriculture only. There was no cottage industry in the villages & few people owned radios of 4 factors-literacy, participation in formal organizations, contact with formalized sources of information, & mass media exposure.

-----, **SOCIAL CLASSES**

- 159 CHANDNEY (James G). Caste and Class in India; principles or resources. Man in India. 58, 2; 1978, Apr-June; 171-78.

A reliance upon structural modes to describe caste and clas in India has led anthropologists to erroneous to erroneous assumptions concerning how caste and class influence behaviour. It is here suggested that processual studies may be more fruitful avenues for explaining may arenas of social behaviour.

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- 160 DALAL (Ajt K.) and BHAGAT (Shubha) and GHOSH (ESK) Own-group bias in social perception : The role of caste and class membership. Psychologia. 31, 1; 1988, Mar; 42-6.

An Examination of own-group biases in the evaluation of member belonging to different caste class groups. Undergraduate students (N=48) Allahabad University, India, selected on the basis of their high & low caste as well as social class evaluated own-group & out group member for personality traits liking, expected performance, popularity, life satisfaction & social distance. The findings reveal that caste differentiation led to positive own group bias on all response measures, whereas negative own group bias was found in case of low social class.

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161 GANDHI (Raj S.) From caste to class in Indian Society. Humboldt Journal of Social Relation. 7,2; 1980, Jun; 1-14.

Indian social stratification from caste to class they laid emphasis on different factors of change. But true to their observation, castes are changing into classes. However, these changes have come about through political processes paralleling change in the mode of production of the Indian economy. Thus politicization &

industrialization are the most prominent forces of change.

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- 162** PATHY (Suguna). Articulation of power in India social structure. Philosophy and Social Action. 15, 1-2; 1989, Jan-June; 17-22.

An attempt is made to analyze power bases in India & their articulation in the wider political economy, with regard to how different modes of production coexist & articulate. Besides class, analysis of caste & gender is crucial methodologically, & also has implication for political action; the caste system determines not only the social but the sexual division of labour & accentuates women's oppression.

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- 163** ROY (Ajit). Caste and class : An Interlinked view. Economic and Political Weekly. 14, 7-8; 1979, Feb; 297-311.

In the face of growing attempt to substitute the concept of caste for that of class in the revaluatory strategy for India this power, unabashedly, seeks to

uphold the essence of the traditional strategy of the historical communists movement in India. First contrary to the widespread view that the caste is a uniquely Indian phenomenon, the origin of varna is shown as basically a form of class differentiation secondly, caste with many significant variations, no doubt, is traced in the social development in other parts of the world.

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164 SHARMA (KL). Caste and class in India; Some conceptual problems. Sociological Bulletin. 33, 1-2; 1984, Mar-Sept; 1-28.

Indian studies of the caste in india are reviewed to demonstrate some erroneous notions about caste system. It is argued that the idea that caste & class are mutually exclusive is incorrect & that the use of a caste model for explaining Indian Society is reductionistic.

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165 SINHA (Arun). Advancing class Interests in the name of caste. Economic and Political Weekly. 13, 16; 1978, Ap, 22; 675-76.

Caste has been the dominant factor in some events. There has been, for instance, the acute conflict over the question of reservation of jobs for the so called backward castes. There have also been the many cases of attacks on and murder of scheduled castes. A closer look will show, however, that the basic factor underlying these developments is not caste really but economic interest. The majority of the backward castes will remain what they are today landless labourers, tenants and poor peasants.

BIHAR

166. PRASAD (Pradhan H). Caste and class in Bihar. Economic and Political Weekly. 14, 7-8; 1979, Feb' 481-84.

The policy of reservation of jobs and promotion opportunities. In government service in favour of the middle caste in Bihar, in the teeth of stiff opposition from the upper caste, only highlights the political reality of the present dominant position of these caste in the state. The unprecedented violence that has accompanied the implementation of this policy might last for a while, but the process itself is irreversible. The

'middle castes' into a position of political power in the state to the continuing process of disintegration of semi-feudal production relations in Bihar. It argues that the forming of caste passions which on earlier occasions had led to a diffusion of class contradictions may now from out to be a factor which may in fact sharpen and intensify these contradictions.

-----, ----- **CAPITATION FEE, KARNATAKA**

167. KAUL (Rekha). Caste and class in capitation fee. Times of India. 155, 191; 1992, Aug. 12; 8.

The recent supreme court judgement striking down the Karnataka governments notification permitting private medical college and banning capitation fee once again highlights the built in clash between private interests and the obligations of the state under the constitution has led to tensions in the educational sphere. The state was expected to make education accessible to more and more people thought the right in the constitution. Hence the state till now has been able to escape the responsibility of providing education for all. Even though the supreme court has now ruled that

education is a fundamental right this can at best remain a proud declaration.

-----, -----, **KARNATAKA**

168. RAMU (GN). Caste origins as determinants of social class : The case of industrial workers. Journal of developing Societies. 5, 2; 1989, July-Oct; 188-202.

Interview data collected from a sample of 136 Hindu male industrial workers in Karnataka state, India, are used to explore the association between caste & social class as well as intergenerational class mobility, controlling for caste origins of respondents. Analysis suggests that the traditional gap between Brahmin & non-Brahmin castes is now on the decline, but that the lower castes; in particular the so-called untouchables have not been able to mark gains comparable to the upper castes.

-----, -----, **KERALA**

169. SIVANANDAN (P). Caste, class and economic opportunity in Kerala : An empirical analysis. Economic and Political Weekly. 14, 7-8; 1979, Feb; 475-80.

An attempt is made in this paper to examine the interplay of caste and class forces in Kerala. The present level of economic attainments among the major social groups is compared with the corresponding level three or four decades earlier in order to see if the contemporary caste-class relation is any different from that of the past. The author examines in this content, some aspects of the distribution of land-holdings and of educational and employment opportunities among the major social groups.

-----, -----, **MAHARASHTRA**

170. KUNDU (Nityananda). Social distance in a Maharashtra village. Journal of the Indian Anthropological Society. 17, 3; 1982, Nov; 269-74.

A discussion of social discrimination observed among three scheduled caste (Many, Chambhar, and Mahar) in the Maharashtra India, village of Vinzar. This multiethnic village is found to still observe social discrimination between the higher and lower castes, even after the introduction of the untouchable act, which proscribed such action, particularly with regard to the

dof and Marriage Commensality, untouchability, and purity. The effect of the Mahars' conversion to budhhism from Hinduism on the social hierarchy is reviewed though a rigid caste system is still evident in vizar, the scheduled caste fall fewer restrictions than before the independence of India.

-----, -----, **MAHARASHTRA**

171. PANDIT (Nalini). Caste and class in Maharashtra. Economic and Political Weekly. 14, 7-8; 1979, Feb; 425-36.

Classes in Marxist theory are not mere economic categories. They are living social groups whose attitudes and responses are determined by historical and cultural factor. The materialistic interpretation of history does not imply an exclusive emphasis on the economic factor to the comparative neglect of others. The purpose of formulating a social theory is to understand the attitudes and responses of different social groups to particular programmes any simplistic all India generalisations about the mode of production and the nature of social classes, through essetnial, bound to be inadequate. For them to be realistic and

purposeful, they have to be based on detailed studies of the specific social structure in the different regions of India.

-----, -----, **MIDINAPUR**

172. CORWIN (Lauren A). Caste and class in rural town. Man in India. 55, 2; 1975, Apr-June, 159-69.

On the basis of intensive field study of a small rural town in midnapur district it has been observed that caste status is of little importance in daily social life decisions about behaviour seem instead to be based on broader concepts of social classes as status groups. This is not merely on account of the urban milieu but perhaps mainly on account of the fowns location in a region in which the high degree of stratification characteristics of South Asia as a culture area is largely absent. This town may also be reviewed as an example of a particular class of the urban centres rural town small in size-highly urban in diversity of population and occupational structure and yet strongly oriented to the immediat locality.

-----, -----, **ORGANIZATION, TEMPLE, TAMIL NADU**

173. SHANKARI (Uma). Brahmin, King and Dhata in a temple in Tamil nadu. Contributions to Indian Sociology. 18, 2; 1984, July-Dec; 169-87.

The social organization of temple in Tamil Nadu is analysed , focusing on the relationship and dynamics among the institutions of caste, political authority and seet. It is argued that these institutions are independent systems whose interplay gives Bhakti Hinduism its distinctive structure. The political authority of Kingship is integrated with the sacred in the functions of the kingly trustee of the temple. The sectarian leader the spiritual advisor of the king & the Brahmin by virtue of his spiritual superiority.

-----, -----, **PERCEPTION, EDUCATION AND OCCUPATION, CHHATTISGARHI**

174. SHARMA (VP). Differential social perception toward caste language and occupational choice of chhattisgarhi pupils in India. Society and Culture. 2, 2; 1971, Jul; 85; 85-99.

An attempt was made to observe change in patterns of social perception towards caste, longuage, and

occupational choice in selected Chhattisgarhi pupils in India. A high degree of consistency appeared between level of academic achievement and level of occupational aspiration occupation that would increase SS tended to be chosen. Most considered Hindi as a mother tongue, rather than Chhattisgarhi, probably since the latter is related to village life. Sanskritization has affected the sanctity of the caste system.

-----, -----, **REFORM MOVEMENT, RAJASTHAN**

175. SHYAMLAL. Social reform movement among the bhangis of West Rajasthan. Eastern Anthropologist. 32, 2; 1979, Apr-June; 99-106.

The bhangis have traditionally been considered as the lowest of the untouchable castes, viewed thus because of their incorporation of certain Muslim practices, and because they eat beef & performed other ritually unclean acts. The movements away from their untouchable status was begun by Arya Samaj & continued by the Narwar Lok Parishad, the Marmaw Mehtar Sudhar Sabha, & the Rajputana Mehtar Sudhar Sabha. These organizations have effected abandonment of meat eating, adoption of Sanskrit name, wearing of the sacred

thread by some Bhangis, sanskritization of rituals, and modeling of marriage and other ceremonies on these of higher caste.

-----, -----, **RELATIONSHIPS, SOUTH INDIA**

176. SUBRMANIAM (RM Palanisami) caste in a cluster of south Indian village : A study in social relationship. Indian Journal of Social Work. 33, 4; 1973, Jan; 293-96.

It is difficult to universalize the caste ranking which certain intermediary castes in a given area in Indian enjoy. I caste groups occupying the intermediary position (between the Brahmins and the untouchables) are discussed. Farming as the main occupation of the caste under consideration. Their dietary habits are similar (meat). Whatever social distance they assume is due to tradition and the endogamous nature of each of these a caste. In order to observe the interrelationship of these caste in a group of village, the bogardus, social distance scale was applied. The purpose was to identify closeness and percent rigidity and social distance between them, so as to understand the practice of the caste system.

-----, -----, **STRATIFICATION**

177. COVE (John J). Multi dimensional model of caste ranking. Man in India. 53, 1; 1973, Jan-Mar; 29-45.

Caste ranking is usually treated as static rather than changing. A multidimensional model of caste ranking is formulated, involving the vertical dimension of purity / pollution the horizontal dimension of status incongruity. Status incongruity leads to changes in rank through caste member's efforts to resolve it, Caste can be ranked as (1) having rights to control others, or dominating (2) dominating / dominated (3) neither dominated nor dominating & (4) dominated, the lowest type. Fishing castes in a variety regions are compared with predictions based on purity / pollution concept. The results weakly confirm the model of castes presented.

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178. PANDE (SV). Social stratification, elites and Indian society. Indian Journal of Social Research. 23, 2; 1982, Aug; 170-176.

Recent changes in the composition of the elite in India are discussed. It is argued that the two types of

social stratification, SC and caste, are distinguished by their relative openness. The weakening of higher caste supremacy since colonial times has allowed the rise of interest groups across caste lines.

-----, -----, **MOBILITY**

179. BANERJEE (Hemendra Nath). Re-consideration of the principle and of social stratification viewed through class - caste distinction : Social mobility in India : A sociological approach. Man in India. 69, 4; 1989, Dec; 393-401.

The concepts of social stratification through caste class distinction has been assessed here with the help of putting examples from indigenous societies. The phenomenon of social mobility in the background of Indian society has been examined and the process of tribal absorption within the Hindu social system.

-----, -----, **MUSLIMS**

180. JAIN (SP). Caste stratification among the muslims. Eastern Anthropologist. 28, 3; 1975, Jul-Sep; 255-70.

Caste system have typically dealt only with Hindu

groups, though caste like groups are significant among muslims and other religious minorities caste stratification among 155 muslim residents of middle 0 sized town in uttar pradesh is analyzed on the basis of informal inquiries, 36 Hindu and Muslim M adults showed substantial agreement in ranking 17 Muslims groups from lowest to highest status, with some disagreements between the religions. Literacy is more common in upper groups. Upper groups are largely agriculturists with some unskilled labour (25.7 percent) while upper middle, lower middle, & lower groups are 51.6%, 58%. 49% skilled workers. Only minor difference appear in ranking of political parties by different castes.

-----, -----, **RURAL AREAS**

181. SRIVASTAVA (Sahab Lal). Stratification and etiquette in village community. Man in India. 50, 3; 1970, Jul-Sep; 269-79.

Traditional caste hierarchy in villages one in Rajasthan state and the other in Uttar Pradesh, is studied and compared. The focus is on the pattern of interaction among different castes of these comparable villages, i.e. commensal relations (acceptance or non-

acceptance of food. water & hookah), pangat relations (sitting in unbroken line while taking meals), and soc. interarchy and interaction among the various caste are similar in both villages in spite of difference in caste composition.

-----, -----, **STRUCURE, AGRARIAN, AGRICULTURE, BASTI**

182. RAJENDRA SINGH Agrarian social structure and peasant unrest : A study of land-grab movement in district Basti, east U.P. Sociological Bulletin. 23, 1, 1974, Mar; 44-70.

Indian peasant society are formulated for analysis : (1) caste and caste alliances play an important role in society. (2) all legislative measures aimed at agrarian reform reinforce this rich / poor chasm (3) radical changes are paramount to agrarian reformand (4) due to the ingrained fatalism of the peasants, even ripe conditions for revalutionary social change will be met with apathy. 2 issues are analyzed : (A) 'Land Grab' movement of 1970 in the Basti district of eastern Uttar Pradesh in which organized and sometimes violent occupation of surplus landowner land

was attempted.

-----, **SOCIAL TRANSFORMATION, JAIN MOVEMENT, RAJASTHAN
JODHPUR**

183. SHYAMLAL. Jain movement and socio-religious transformation of the "bhangis" of Jodhpur, Rajasthan. Indian Journal of Social Work. 53, 1; 1992, Jan; 59-67.

Jain organization established in India in 1973 to initiate a socioreligious reform movement among the axuntouchable castes. Focus is on activities in the western part of the state of Rajasthan since 1984, when the Bharatiya sanskar Nirman samiti began its work in Jodhpur city. A detail account of the efforts of the BTI BSNS workers among the bhangis are described, focusing on its efforts towards conversion and struggle against social vices; the special role of Acharya Sri Tulsi Founder of the Anuurat movement . In the struggle is documented.

-----, **SPATIAL, RELATIONSHIP**

184. MUDIRAJ (GNR). Spatial differentiation of castes : Analysis of a regional pattern. Man in India. 53, 1; 1973, Jan-Mar; 13-18.

Caste has traditionally governed not only the social, economic, and ritual lives of RU. communities, but also residential patterns and other spatial relationship. Location and layout of village's houses has been determined according to their status in the local caste hierarchy. The crucial element in the distribution has been segregation based on ritual purity & pollution. Residential distributions in villages a telangana region are analyzed.

-----, **STATUS AND RITUALS, WEST BENGAL, VILLAGE**

185. MOOKHERJEE (Harsha Nath) and DAS GUPTA (Satadal).

Caste status and ritual observances in a west Bengal village. Man in India. 50, 4; 1970, Oct-Dec; 390-402.

The objective is to test the empirical validity of the notion that in a village dominated by brahmin caste, relative status & ranks of the different castes in the local caste hierarchy will be significantly related to their extent of observances of Brahminical rituals studied was a multicasite village in west Bengal, India, dominated by the Brahmin in terms of ownership of locally available land, numerical strength & position in

local caste hierarchy. This showed that status in the local caste hierarchy and observance of Brhaminical rituals were strongly related in the Brahmin dominated village.

-----, **STRUGGLE MUSLIMS, FREEDOM, INDIA**

186. MUKERJEE (Hiern). Muslims in Indias freedom struggle. Indian Journal of Politics. 4, 1-2; 1970, Jan-Dec; 45-51.

The occusation that muslims did not contribute to the Indian independence movement is confronted by the reivew of muslim participation in the freedom sturggle. From the arrival of the British in 1757, Muslims demonstrate prenatalist attitudes through such anti imperialist organizations as the wahabi and the swadeshi movements and the muslim league, participation in boy cotts and conspiracies resulted in repressive British action against the muslims including political trials and assassinations - muslims Joined with the Hindus in independence planning through the Indian national congress & the all parties committed to draft a constitution.

-----, **THIRTEENTH, CONGRESS RESOLUTION OF COMMUNIST PARTY, PATNA**

187. MATHUR (Grish). Communist party report rejects onclave politics. Link. 28, 22; 1986, Jan, 5; 9-11.

Communist party of India National Councils draft resolution for the party's 13th congress at Patna gives some satisfaction though it does not mark a complete break with the immediate part in party policy, as stresses the positive aspects of the CPI document.

-----, **TRIBES**

188. BABOO (Balgovind). Economic exchanges in a tribal village. Man in India. 66, 2; 1984, July; 151-63.

The co-operative and exploitative economic exchanges in a tribal village its illustrates the disintegration of tribal village life caused by penctration of caste groups. Further, highlights as to how the tribals post independness exposure to formal agencies has destroyed their self sufficiency and has sugmented their economic explotation.

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189. SINGH (KS) Colonial Transformation & tribal

society in middle India. Economic and Political Weekly. 13, 30; 1978, July, 29; 1221-31.

The paper begins with a brief discussion of the conceptual which has governed the study of tribal societies in general. It then goes on to consider the relationship between history and anthropology, and between colonialism and anthropology. It describes the nature of the colonial transformation of the tribal society in relation to the political system. Social structure - economic and agrarian institution and movements and shows how and where the processes of colonial transformation in the tribal and peasant societies in India ran parallel and diverged and how they related to the overarching colonial system.

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190. SINGH (KS). Environment technology and management in tribal areas. Man in India. 70, 2; 1990, June; 123-30.

The paper pin points a few categorical issues on the technological devices of some tribal groups that are conditioned by varied environmental perspective in

chotanagpur region. The tribal mode of life has been analysed in the background of the specific ecological setting and peoples effort to tackle the problems of life.

-----, -----, **ANDHRA PRADESH**

191. VITHAL (CP). Socio economic transformation of a primitive tribal group : A study of chenchus in Andhra Pradesh. Man in India. 72, 2; 1992, June; 189-206.

The study seeks to highlight the nature and extent of socio-economic transformation of a very interesting primitive tribal group of Andhra Pradesh like the chenchus. At the very outset attempts have been made to focus the traditional life and distribution patterns of the tribe to understand its basic situation various efforts to resettle this nomadic hunting gathering tribe have been discussed in a broad perspective. The impact of rehabilitation programme launched by the Government has been deep based and various features of it are discussed here through concrete observation from the field as well as from the

good deal of literature trying to explore this changing situation.

-----, -----, **BHAINA, EASTERN MADHYA PRADESH**

192. SARKAR (Jayanta). Antithetical activities of the bhaina in local social hierarchy. Journal of the Indian Anthropological Society. 20, 1; 1985, Mar; 32-42.

The bhaina, a relatively unreported tribe of eastern madhya pradesh state, India, occupy an anomalous position in relation to the caste system while they accept the caste hierarchy and the placement of Brahmins at its top- they do not accept water from other castes and tribes. This pattern - which contrasts strongly with the general customs of the area, can be explained as a result of the past history of the tribe, which formerly held a dominant position in the area and seeks to retain symbols of the resulting prestige.

-----, -----, **BHIL**

193. ROOP SINGH. role of Bhagat movement in the inception of caste features in the bhil tribe. Eastern Anthropologist. 23, 2; 1970, May-Aug;

163-70.

It is only in the last few hundred yrs. that the process of acculturation has actually begun in the tribal areas of India. paradoxically enough, those very tribals who waged bloody wars. against the Aryans and successfully opposed the values of Hindu. Culture are non showing a tendency to adopt these values espits soc. structure. This thesis is examined re the Bhills of Udaipur dungarpur & Banswara districts of Rajasthan among whom a very strong socio-religious movement is developing.

-----, -----, **BIHAR**

194. DAS (Arvind N). Tribes Caste Dialectic in Bihar. Times of India. 168, 297; 1985, October, 25; 8.

Fendalism in medieval Bihar ran a long course, changing at imperceptible pace. The land revenue reform measures initiated by the greak Bihari, Sher Shah Suri, and carried on by Akbar, Changed the situation only to extent of making collection of orgrarian surplus more efficient. Needless to add, the next empeor of India after Ashoka to be bestwed the sobriquet, the Great,

namely Akbar, made fresh and further inroads in to the 'tribal' areas, again consolidating control over minerals for which the demand had increased tremendously. Jharkhand was once more sought to be brought in to the 'mainstream' of Bihar.

-----, -----, **DISEASES, MADHYA PRADESH**

195. PANDEY (PL) and GUPTA (RB) and TIWARY (RS). A study of sickle and cell Haemoglobin and glucose - 6 phosphate - dehydrogenase deficiency among the tribals of Madhya Pradesh. Man in India. 72, 4; 1992, Dec; 485-90.

About 4030 individuals of different tribes including primitive tribes schedule caste backward castes, and higher caste people were analysed for Hbs and G6PD deficiency and found that the prevalence of these diseases are very high among the primitive tribes, tribals, schedule castes living in same area respectively and they require specially attention to minimise the problem.

-----, -----, **JAUNPUR, BAWAR**

196. BHATT (GS). From Caste - structure to tribe : The case of Jaunpur Bawar. Eastern Anthropologist.

31, 3, 1978, June - Sept; 251-58.

The tribal / modern dichotomy is foreign to Indian thought . The concept of "tribe" smack of ethnocentrism under the dominating influence of western anthropological thought, the dichotomy of tribe and caste was added to the conceptual continuum of varna (ideal) and Jati (actual) as a part of the its political culture, India inherited from the British the legacy of according protective framework for defining them in the Indian social situation.

-----, -----, **KAMAR, MADHYA PRADESH**

197. SRIVASTAVA (Harish C). A socio - economic and demographic profile of the Kamar tribe of Madhya Pradesh. Man in India. 70, 2; 1990; June; 101-122.

In the present paper attempt has been made to study some of the socio - economic as well as demographic characteristics of the kamar tribe of Madhy Pradesh. The analysis has been restricted mainly to the 1961 and 1971 census returns. Besides some of the published ethnographic accounts of the characteristics

studied between the two censuses and wherever possible some of the plausible explanations for the variations have been given. In addition the paper discusses growth rate and percent decadal variations in the kumar population over a period of time from 1931 - 1971.

-----, -----, **KARNATAKA**

198. GOSWAMI (BB) and MORAB (SG). Tribes and Castes of functionaries in the temples of karnataka. Man in India. 68, 1; 1987, Dec; 61-68.

It is an attempt to focus the patterns of association of tribe and caste groups in respect of their roles as functionaries of the differnt temples in Karnataka state twenty two temples situated in eleven different districts of the state have been categorically studied in their everyday foutine activities as well as through festivilies. The traditional roles played by the Brahmins various no-Brahmins and Scheduled castes and tribal communities have been very carefully organisations. The devdasi castom is still functioning in some of the temple though it has with issed a significant change in their basic mode of behaviour.

-----, -----, **PEASANTCONTINUUM**

199. MAHAPATRA (LK). Determining social types on the tribepeasant continuum. Journal of the Indian Anthropological Society. 9, 1; 1974, Apr; 71-83.

Determining social types on the tribe peasant continuum, is developed and applied in India " A review of R Redfield's falk urcontinuum is presented, as well as a review of Surajit Sinha's. The tribe / caste & tribe / peasant continuum is critically examined in the light of earlier propositions and later tormulations by other analysts. Although all social types do not fit the redfiedd or Sinha continue, the delincating and analyzing. Social types on the tribe peasant continuum do fulful a real need.

-----, -----, **RELIGION**

200. SINGH (KS). Hinduism and Tribal religion : An anthropological perspective. Man in India. 73, 1; 1993, Mar; 1-15.

The relationship of Hinuism and tribal religion. The author critically examines the view of the orientalist and anthropologisits who described tribal religion in terms of set of primitive values surviving

in Hindu religion, the inevitability of tribal religion being swallowed up by Brahminism etc. Nothing of the kind has happened. Tribal religion retain a great deal of internal autonomy in spite of tribals having embraced Christianity or Hinduism.

-----, **U.P. BIHAR**

201 KHANNA (KC) Casteism in U.P. and Bihar. Radiance.
20, 32; 1984, Dec, 16-22; 8.

Neither alleged paranoia nor evident obstinacy can explain Chaudhury Charan Singh decision to break the National democratic Alliance (NDA), Wreck Unity talks with the Janata and float a new party by merging his lok dal with a few small groupings like the Democratic Socialist party, the Rashtriya Congress and the breakaway Janata factions from Bihar, Haryana and Rajasthan.

-----, -----, **VARANISI**

202 BHATTACHARA (BN) YADAVA (RC) and PANDEY (GD) Some characteristics of households in rural Varanasi. Society and Culture. 7,1; 1976, Jan; 7-23.

Census data in India provide little information

on the complex living arrangements of various households from which the functions of these arrangements could be Uttar Pradesh are used to analyze relations among various traits. Upper caste households tend to be larger have members with higher literacy levels, own more land, have more monagricultural income and have economic and social statuses.

-----, **VIOLENCE**

203 FARZAND AHMED. Caste Carnage. India Today. 10, 23; 1985, Dec, 15; 121-23.

The carnage continued for five hours and the cries of terror ricken women and all sides, on brought no help. They come from and guns, and fell upon the village like cultures. they did not spare any think or anybody they dragged him out for and tried to shoot him. But he begged for mercy saying he had to perform the last rites of his mother. Than some one in the mob kicked him and he was spared but he was stall in terror and I could never forget.

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204. JHA (Hetukar). Legitimacy and political violence.

Journal of Social and economic studies; New Series. 1,4; 1984, Oct-Dec, 365-72.

Based on the theory of violence & legitimacy developed by Hannah Arendt in one violence, an analysis the presented of political violence relating to the job reservation issue in Bihar state, India. This violence crupted affer the 1977 decision to reserved 26 percent of Government job for member of 128 backward caste. It is emerged from a history in which education and government jobs earned advantaged positions under. The British regime for members of the upper castes. Since independence, the government has sought to give more government jobs to the lower castes, but this has been seen as a threat to the survival of upper caste communities.

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205. JHA (Vinayak). The Malaise of caste wars. Link.
28, 22; 1986, Jan, 5; 20-21.

The tentacles of caste confrontations have strengthened their ever sprouting clouts in the castern parts of Uttar Pradesh which takes its eves from what is going on in the adjacent state of bihar, the birthplace

of "Bhoomi sena" as a counter to dalit militants. The jaitpupa carnage in Ballia district has also produced an armed organisation on the lines of "Bhsomi sena to teach the militant Harijans a lesson or two if and when required.

-----, VIOLENCE

206. KARLEKAR (Hiranmay). Roots of violence. Times of India. 54, 122; 1978, May, 5; 7.

Every those who differ on the extent and implications of the present violence in the country will agree that it has assumed proportions warranting serious concern. May opened with rioting and police firing in Agra where the Army had to be called out. In there were numerous other less gory but violent incidents in almost all the states, particularly Bihar where trouble has been simmering over the issue of reserving government jobs for the backward castes.

-----, VIOLENCE

207. SINHA (Amresh) and VERMA (Anand). Behind the caste riots. Mainstream. 16, 35; 1978, AP, 29; 11-12.

The recent upheaval in Bihar, in the form of caste riots on the issue of reservation of jobs for the backward castes, is a direct result of an inappropriate decision on the part of the state government, which suddenly had felt the moral urge to live up to the Janata Party pledge in its election manifesto. So far as the political practice goes, the economically and politically powerful groups have been using this special provision to meet their own ends. One of the glaring example of this kind of aggrandisement can be found in the caste riots in Bihar.

-----, -----, **AGRA**

208. RAM (Nandu). Atrocities and segregation in an Urban social structure : Views from the bottom. Journal of Social and Economic Studies. 1, 4; 1984, Oct-Dec; 373-99.

Violence against disadvantaged groups by caste Hindus has become a widespread feature of Indian society. An attempt is made to present a perspective on such violence as seen from the bottom but one that takes into account other views as well violence against Jats (Buddhists and Scheduled castes) in Agra. India, during

1978 is examined on the basis of field work including interviews conducted with 25 persons in the Jatav community. Jatavs are the largest caste group in the city, but are disadvantaged and subject to residential segregation. Their efforts to overcome discriminatory treatment and their celebration of anticaste festivals have evoked violence from caste Hindus.

-----, -----, **BIHAR**

209 AKHILESH KUMAR. Genesis of caste riots in Bihar. Mainstream. 26, 21; 1988, Mar, 5; 25-6.

Like communalism, casteism too has struck deep roots in Indian society and it poses a serious danger to the smooth functioning of democracy in our country. Numerous efforts have been made by social scientists to underline the causes behind communalism but no serious attempt has yet been made to find out studied in the context of colonial under development on the one hand and the orthodox Indian society on the other. Communalism found its expression through associations formed by one group or the other and caste movements all also had their conferences, associations and Sabhas. It would therefore be unhistorical to study caste movement a

part from their repercussions which could often turn into serious riots.

-----, -----, -----

210 DAS (Arvind N). Growing violence in Bihar : Social roots of the cut of the gun. Times of India. 168, 523; 1985, Nov, 21;8.

The most striking feature of Bihar is violence. There is violence in the operations of mafias in the coal mines. There the massacre of poor peasant in Munger. Violence claims the headlines when serappickers are pushed to death in the subarnarckha in affluent Jamshedpur, or when prisoners are blinded in jails. There is violence in trains, buses streets homes in the very air of Bihar.

-----, **WEAKER SECTIONS**

211 CHANDRA (Prabhat). Police and the weaker sections. Journal of Sociological Studies. 2,; 1983, Jan, 148-56.

The weaker section of Indian society include Harijans, tribals, and untouchable castes. The Indian constitution guarantees a variety of rights to these

groups; the role of the police in dealing with them is examined weaker groups time the police find it difficult to meet the need of these groups, in part because of limited police resources.

-----, **WEAKER SECTIONS**

212 RAM (Parma Nana). Socio-Economic and legal aspects of a weaker section : The weavers. Journal of sociological studies. 8; 1984, Jan; 186-90.

The characteristics of the "weaker section" particularly the scheduled caste & tribes as described in the Indian constitution are examined. Controversy over whether income or caste should be used as a criterion to define this group is discussed. The socio-economic backwardness of one group the weavers of the Ghosi town in Azamgarh District, Uttar Pradesh is described using observation & interview data collection from 7, 250 weavers in 990 families.

-----, -----, **ATROCITIES**

213 PRASAD (Anirudh). Peoples perceptions of the Atrocities committed on harijans in Bihar. Journal of Social and Economic Studies. 2, 1;

1985, Jan-Mar; 105-125.

Attitudes, perceptions & opinions concerning the atrocities committed on harijans are explored. Atrocity prone districts were selected with the help of the dept. In there districts, atrocity prone blocks were chosen, based on purposive sampling, & an atrocity-prone cluster/villagewas identified for study from each of the selected blocks. It is concluded that atrocities resulted from poor agraian structures ineffective implementation of minimum wages & failure on the part of the policy development & revence departments.

-----, -----, **WORKING SECTION, ORGANISATION**

214. GOLDMAN (Paul). The organization caste system and the new working class. Insurgent sociologist. 3, 2; 1973, jan; 41-51.

Redical social theorists have given much recent attention to the emergence of a new working class of educated workers employed by large - seale corporate and public organizations. While often main class in origin and usually me in life style, the work situation of the new working class shows many similarities with taht of the blue collar worker particularly in the

depersonalization of the work situation & the lack of autonomy over the direction of work. None the less, the new working class agument has has focused insufficient attention on the differences between these 2. large classes of dependent workers.

-----, **YADAV, POLITICS**

215. MALHOTRA (India). Political commentary : The yadar and other factors. Times of India. 152, 221; 1989, Aug, 10, 6.

In the caste CALCULUS of political India the yadavs occupy a place which could be the ENVY of competing caste groups elaiming to be descendants of lord Krishna the yadavs, like Brahmins whom they outnumber considerably are spread allover the country not confined to any particular region.

-----, -----, **PROBLEM, MARRIAGE, ANDHRA PRADESH**

216. VENKATESWARLU (D). Marriage and change in the yeadav caste in Andhra Pradesh. The Eastern Anthropologist. 35, 3; 1982, July - Sept; 223-223-235.

In examination of changes taking place in the

marriage process in the yadav caste, an important middle caste in the Hindu social system. Data were provided through fieldwork of detailed accounts of marriages collected through focused interviews, in which no formal schedule was used. The sample was selected on the basis of number of years married, to allow for a time gap of approximately 5 years between marriages.

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