

**Introductory Sociology**  
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**Lecture - 26**  
**Social stratification-II:**  
**Explanations of social stratification**

This is the last lecture on social stratification, although we have discussed many aspects of social stratification what it is, and whether stratification is uni-dimensional or uni-variant or multi-dimensional or multi-variant. We have discussed a few theories of social stratification also, but I thought that let me spent one more day one more hours on social stratification and talk more in the context of India. And try to relate theories that we have learnt or a few more ideas to the nature of social stratification in India.

Now, friends nobody can doubt that in India our society is highly stratified. Economists say that economically poor countries of the world are actually more rigidly stratified; they are more unequal with respect to distribution of wealth as compared to developed countries. So, say as compared to United States, India is much poorer in terms of say average per capita India is much poorer than United States or European countries, but the story does not end there. Indian economy or distribution of wealth in India is much more unequal, the degree of inequality with respect to wealth in India is much higher than in economically advanced countries, which means that while a small section of people in India are as better off... And sometimes in some cases richer than the rich people of United States, but the average people of India and the poor of India are in very miserable condition. So, it is a highly unequal system, Indian society is stratified on the basis of wealth all the abject figures are difficult to give, but if I just guess.

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Category	Percentage
Capitalists/industrialists/ post. elite	2%
Big traders/businessmen	5%
landed aristocracy	10%
Middle class: regular employees	8%
Others	25%
Poor	50%

Then with respect to wealth, I can say that there are Capitalists or industrialists major industrialists, there are below them big traders or businessman below them landed aristocracy, then the middle class middle class those in regular employment and others and the poor. Poor can again be divided into several types of poor people, but broadly speaking if I say that Indian society with respect to wealth can be divided into these categories. Capitalists or industrialists will not be more than 2 percent of India's population, traders may be 5 percent neither adopt figures, it may not be 5 it may be 6 it may be 7 it may be 4.9, but roughly speaking landed aristocracy again it depends on how aristocracy is defined, but let us say the 10 percent population of India belongs to the category of landed aristocracy.

I would not say that somebody who has only two acres of land is aristocrat he is cultivator, owner cultivator and his social economic condition is much better than the condition of a share topper. And the condition of share cropper is much better than the condition of a regular worker, and the condition of regular worker is much better than the condition of those casual laborers who are on irregular employment. And who spend months as unemployed people for which programs like Mahatma Gandhi national rural employment guarantee program is launched.

So, there is a gradation, but say 10 percent people belong to landed aristocracy middle class you may think India is a very large middle class, but if I divide middle class into

two categories those who are in regular employment in the formal sector include all types of employees from director to peon, informal sector what is formal? Formal is registered with government government maintains records of formal sector. They are within the reach of labor inspector, welfare inspectors these are so many inspectors and head officers sales tax, income tax all the rules all the laws of the land regarding business apply to them.

Usually, all those establishments which hire ten workers or more must be registered and they become the part of the formal sector. If you add all the people who are in regular employment who have the security of provident fund and pension in the formal sector, it is not much you may think that it may be 40 percent 50 percent or something my reading of the five year plan, shows that the total percentage of this category is only 8. In India only 8 percent people including the regular employees in as low position as fourth class or a mess workers who are in regular employment, from civil servant from defense officers to the fourth class government employees and employees in public sector executives as well as lower levels mechanics, supervisors, workers combine everyone and in India that figure does not reach beyond 8 percent.

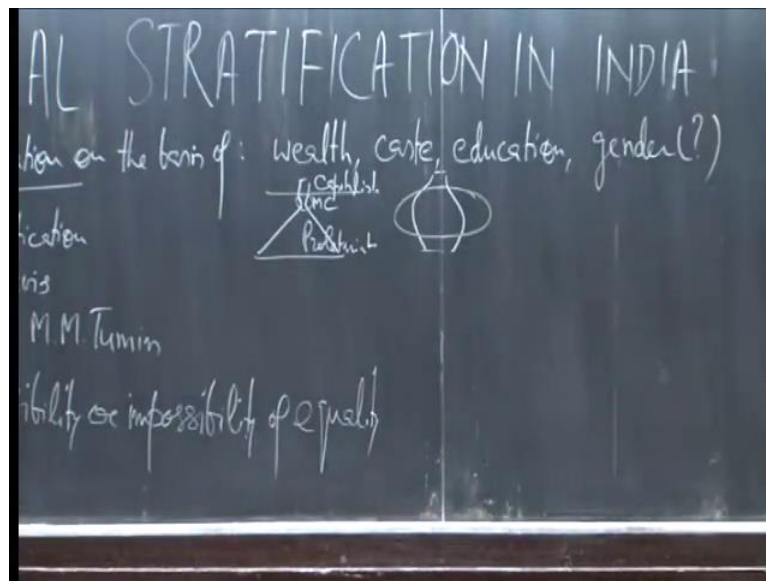
Then maybe other middle classes which are in non formal sectors not registered may be working at shops self employed their own business small (( )) own business, shopkeepers, taxi drivers everyone include everyone may be another 25 percent if you add them you get a figure of 50 percent. And the rest 50 percent population of India is poor.

There has been a lot of debate these are rough calculations these are my estimates this are not based on any exact survey; there has been a debate on what proportion of population of India should be called poor. Mainly for the implementation of the rural development program, some people say that poverty had countries who had declined to 14 percent some say it is 25 percent, some say it is 35 percent, 40 percent actually it all depends on what definition of poverty you use, but poverty means deprivation. A poverty means uncertainties in life more uncertainties regarding employment, a poverty means a low level of education and poverty means inadequate housing, a poverty means malnutrition and you take a multi dimensional view of poverty. Then in India may be more than 70 percent of populations consist of poor persons. India is highly stratified

society capitalists industrialists and quite often capitalists industrialists politically lead they are the same people.

So, our home minister P Chidambaram is a political lead is also an industrialists capitalist, he also belongs to a higher caste of Tamil Nadu there is some time a close correlation between different determinants of stratification. This is the nature of social stratification in India to some extent one can say that the Marxist model of social stratification two class model of social stratification is quite valid in India. There are some people hardly 10 percent, 15 percent at the top and all others are poor even they are poor, they do not have any regular employment most of them. And their economic condition is more precarious it depends on many circumstances how much they will earn. So, most people are poor and the middle class is very small.

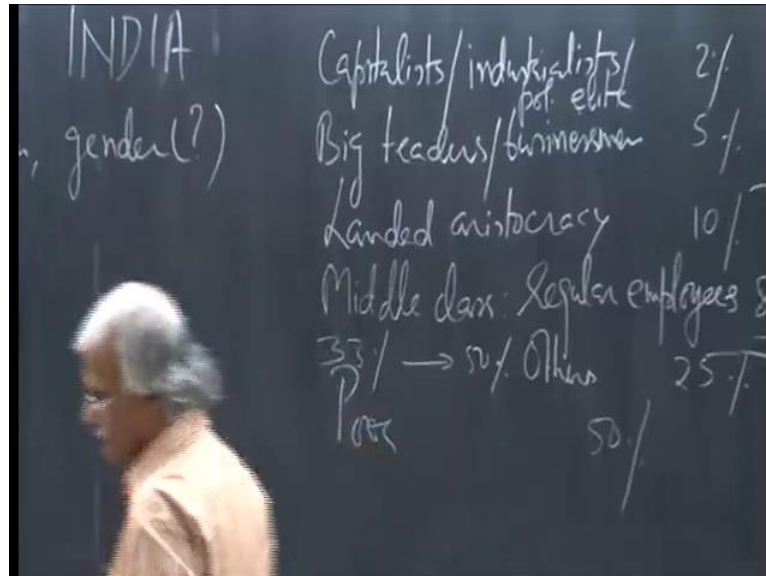
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Carl Marx taught that in a capitalist society, there will be some people at the top, a small number at the bottom, a small number in the middle and a large number of people at the bottom, capitalist, middle class, and proletariat. As capitalist society advances, this middle class gets shrunk. The development in different countries in the world shows that actually this middle class is expanding and we have something like this and we expect that in the future our model of social stratification will be like this. This is expansion of the middle class, let us hope that in India also with education, with more opportunities, with industrialization, better

economic performance, globalization, more movement of people across national boundaries it will be possible to raise the proportion of the middle class.

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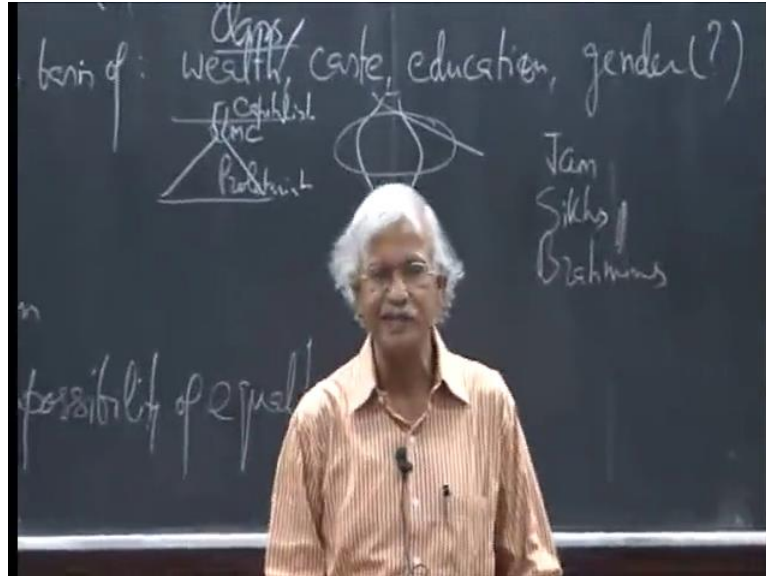


So, today middle class is 8 plus 25 33 it is possible to raise this from 33 to say 50 percent. When it becomes 50 percent, that will be the perhaps what situation for the poor classes of India those who will be poor at that time. Today at least some of them educated people belonging to middle class because status is uncertain and some respects, they find themselves to be superior to the poor especially with respect to the education and in many other aspects they identify with the poor class. So, there is at least some restlessness, some dream of equality, some desire to change the social system, political system. So, that it becomes better more efficient more equal, but the moment we have 50 percent middle class then as maximum says that revolution will not remain a possibility and people will have other alternatives it will be a more theoretic society.

So, when they are unhappy they can they can burn government property like our Air India pilots they can go on a strike, casual leave, they can protest, grumble, make organizations, but there is no possibility of revolution because that this highly highly complex nature of social stratification pilots of Air India are frustrated, but they are not the kind of class which can provide leadership in revolution for the benefits of the lower classes of Indian society. They cannot become the political leaders of communist parties

of India they are all status we all are upper middle class people educated people most of us are highly status as people and we have worked for ourselves.

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So, there is stratification is on the basis of wealth you can call class also class or wealth class is economic and on the basis of wealth or class there is stratification. Caste is another factor of stratification again we do not have the exact figures, but perhaps on the basis of caste Jains, Jains are at the top, Jain is not a caste it is a religion, but for all practical purposes in Indian society. We can say that Jains are a caste and traditionally Jains and Hindu traders formed one group an marriages between Jains and Agarwals Jains and Guptas were very common even now they are quite common, but Jains are becoming more often (( )) group the preference at the time of marriage will be given to a Jain. So, Jains are at the top among all the communities of India Jains are at the top and then Sikhs, Sikhs are more stratified in Sikhs you have Kathris or traders government officers and also at the bottom Sikhs of those who converted to Sikhism from the lowest of the low caste. So, accordingly they within Sikhism there is lot of stratification Sikhs are a highly stratified perhaps the most stratified community of India because on the one hand they are the second wealthiest community of India and on the other hand and they are highly stratified all kinds of people have joined Sikhism.

Our traditional system on the basis of caste Brahmins think that they are superior to others in terms of class they may be no where several surveys have shown at the time of

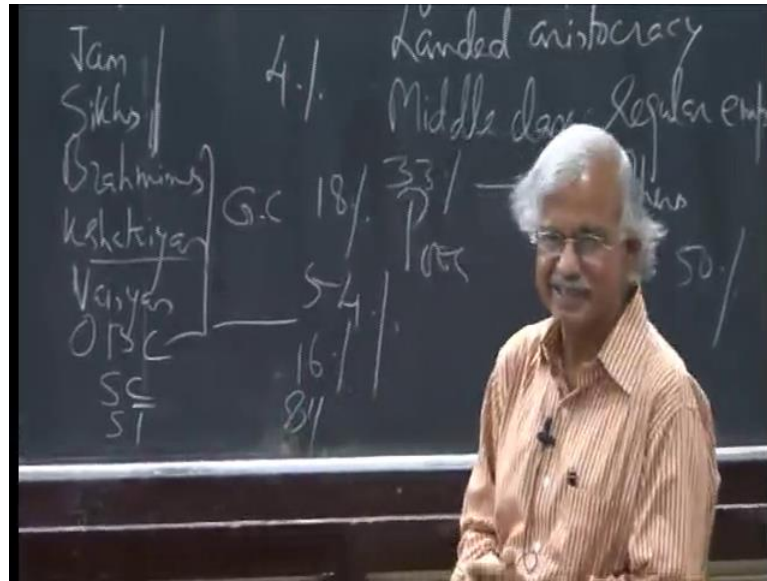
Mandal commission that in some south Indian states like Karnataka the per capita income of Brahmins was lower than the per capita income of Dalits. So, economic conditions of Brahmins is precarious at several places it is a different thing that some Brahmins families can be found here or here or here, but not community as a whole community has a whole is in a bad condition.

In Kerala you do not find Namboodiris anywhere at one time Namboodiris constituted the highest economy of Indian society, but today Namboodiris are neither in education, nor in government, nor in business, they are nowhere. In economic condition though there are pockets of dominance like you go to Bihar the most stratified society of India, where land reforms are not yet taken place West Bengal, Kerala are relatively more because of land reforms undertaken by communists governments.

Bihar is the least reformed state despite the leadership of several middle class and low class and many of their leaders being the most vocal persons, a movement for poverty removal or improvement of condition of socio economical ritually lower caste. So, there are pockets where Bhumihaar Brahmins are at the top and the land belongs to them, there are pockets where Kurumis are the dominant caste there are pockets, where Yadavas are the dominant caste and there are some small pockets where Rajputs are the dominant caste. So, it depends, but ritually speaking Brahmins think that they are superior to others even when they have nothing no education, no money, no (( )) house, no employment nothing even then for several generation.

They will continue to think they are a superior caste at least than a more prestige. The worst condition of Brahminss in Indian regions was in Punjab and Haryana due to Islama you can call it due to Islamisation are due due to economic reasons. Brahmins were the most marginal community in Punjab and Haryana that side, but even their on religious occasion or for astrological consultations or for Hindu calendars or for other religious ritualistic reasons people went to Brahmins. So, despite the fact that in terms of political power and in terms of economic standing there were no where Brahmins had some kind of social prestige.

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So, Brahmins then Kshatriyas then trading community or Vaishyas and these three constitute the general category, then OBC call as a middle; middle class mean middle or rural or pageant caste, dominant caste of rural areas. They are OBC and then SC and ST; in terms of caste or community we see the picture. Jains and Sikhs may be around 4 percent of India's population. Brahmins, Kshatriyas, Vaishyas general category 18 percent of India's population, SC around 16 percent of India's population, ST around 18 percent of India's population and OBC, therefore constitute around 40 around 54 percent of India's population.

This is on the basis of caste and caste and this thing, they are not completely dependent as I said that it is not that Jains you really find a poor Jain. In the Jain community you will really find a poor Jain. In the Sikhs you can find rich as well as poor middle Sikhs you can find army officers, navy officers you can also find a civil servants, IAS officers, PCS officers. And you find professors, engineers and you also find middle class a traders and slightly lower mechanics, a driver, transportation is virtually captured by Sikhs in India and you also have very low caste and low class Sikhs. Brahmins highly diversified some very rich mostly lower and some very low Kshatriyas depends.

Kshatriya according to Indian sociological theories actually Kshatriyas a debatable category and there is very close interaction between Kshatriyas and Shudras there are theories if you read Ambedkar, if you read, M N Srinivas, K M Panikar Indian



sociologist you find and it is very difficult for us to say what is really a Kshatriya. According to one story Nand dynasty was the last Kshatriya dynasty in India and after that all Kshatriyas were eliminated. And all those who identified themselves with Kshatriya category in any part of the country are all those who have risen up from the cast of Shudras anybody who has power is Kshatriya this was the rule..

If you I read some Hindi novels pertaining to social organization of Rajasthan, in which it was clearly depicted that in the lower classes to become Kshatriya was the dream of life as in the educated community of India, today to become an I A S officer is the dream a civil servant among you to become a Civil servant is the dream. Similarly, at one time in the (( )) system of India to become a Kshatriya to capture power to become a ruler was the dream.

And in some cases among some people, some community dreams succeeded dream was realized among others it was not realized if dream was realized they became Kshatriyas and they found support from certain Brahmins categories. Brahmins caste who mythologized their origin or there these Brahmins started writing song, mythologies, books and created such genealogies which showed that the Kshatriyas rulers are the descendants of the real Kshatriyas.

They even joined them to some character of Mahabharata and Ramayana, Suryavamshi, Yaduvamshi, Chandravamshi this vamshi that vamshi and that Krishna, Krishna's son was this his sons son was this, his son was this and our raja our ruler of our region today belongs to that lenious of lord Krishna. So, those Brahmins who did this those Brahmins became the top Brahmins of their region and the kings donated, it is obvious we can imagine that these kings will give lot of land and ornaments and cows to such Brahmins. And those Brahmins who are not of (( )) type who would not apologize Kshatriya by creating such mythologies they can be from there kingdom and they become Shudhra or they go somewhere or become tribals. So, this has been the nature of Sanskritization in India capturing power, changing your rituals ideas, language, beliefs systems, practices and claiming superiority status on the caste hierarchy.

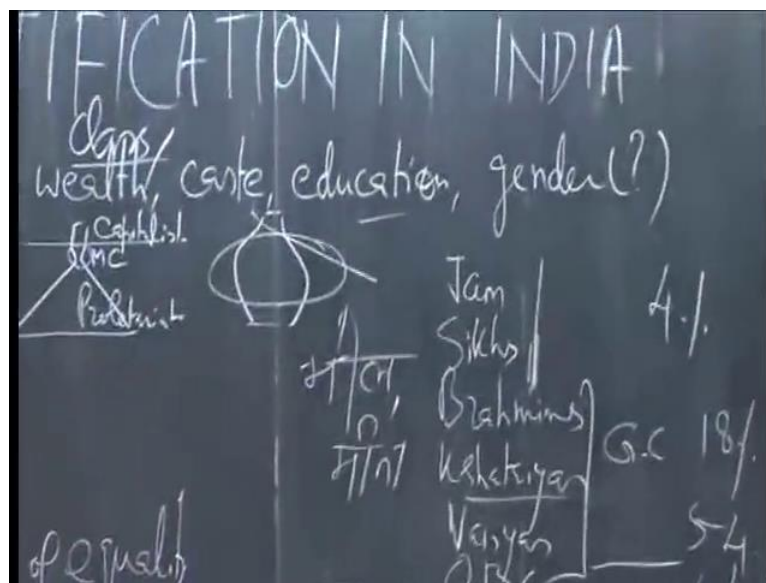
This has been going on in India for thousands of years and at least till the time of independence. After that because of the fact that a list was made of certain caste they are called scheduled caste many of them are untouchable, but scheduled caste means that

there is a list president of India prepared a list of certain caste schedule they are in the schedule list means schedule.

So, all those caste which are on the schedule of scheduled caste are scheduled caste. Some of them are very low, some of them are not so low and they constitute about 16 percent of India at the time of independence, they were 15 percent. And therefore, 15 percent of jobs and seats in educational institution were reserved for them. Scheduled tribes are the poor most pathetic condition of people any community who is at the lowest level of economic development, social development, prestige scheduled tribes are the worst, even scheduled tribes is a highly stratified society condition of all the scheduled tribes in India. There are hundreds of scheduled tribes and condition of scheduled tribes all the scheduled tribes is not same.

I was reading somewhere and I did some fieldwork in Rajasthan and I talk to people there are many tribes in Rajasthan and Meena is the most dominant of all the tribes. So, I was asking in Rajasthan what is this Meena? What is there traditional ritual historically status? And on the basis of my reading of research paper probably in journals and my fieldwork I came to know an interesting fact and that is that, when the list of like scheduled caste when the list of tribes was under preparation scheduled tribe.

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There was a tribe of Rajasthan bhil, bhil many of them called themselves Meenas. A common title like Singh is a common title Kshatriya writes Singh, sometimes Brahmins

also write Singh in Bihar and Bengal Brahmins also writes same many caste writes Meena. So, in Rajasthan there were bhil Meenas and bhil Meenas were to be included in the scheduled tribe category because bhil Meenas isolated remote or outside the village and development civilization had not reach them, bhil Meenas were at the bottom of educational, ritual, economic, hierarchy and bhil Meenas were to be included.

Now, there was some Meena who had not bhil and he was in the government department where this list was prepared. So, what he did he put a comma so finally, when the list of scheduled tribes was prepared. Then in place of bhil Meenas all bhil and all Meenas became part of scheduled tribes in several districts of Rajasthan. Meenas are considered to be like Kshtriyas, they are if you are somebody not politically very touchy or sensitive and you ask him who are Meenas then they will say Meena are savioured in their language they will say Rajasthan they will say that Meenas are savioured, but this incidence while preparing the list made all the Meenas part of scheduled tribe. Now, as compared Meena actually they are like Kshatriyas are certainly in OBC there are some Meena in OBC type some will be in Kshatriyas type. So, you find today that all the benefits intended to go to the scheduled tribes are going to Meenas and you do not find in the lists probably for scheduled tribe other tribes of India you do not even know about the tribes. They so in all government jobs seats in educational institution it Meena Meena Meena Meena.

Scheduled tribe means Meena where are tharoods where are other scheduled tribes of Jharkhand, Chhattisgarh, Madhya Pradesh where are bilailas where are the bhils because the diversity diversity. Once you include Meenas in the category of scheduled tribes, then scheduled tribes scheduled becomes a so diversified category, that it is impossible for the real scheduled tribes other than Meenas to get benefit out of it very complex picture. Indian social stratification is not so simple, but caste is there education there is educational stratification those who are educated and I also thought I will make a statement OBC.

The OBC very complex and very confusing category and as before independence there was a move to sanskritise your practices and beliefs and claim superiority status on caste hierarchy because of government policies, today there is a fight for claiming backwardness by tracing historical, economic, educational or other indicators everybody wants to become backward. So, a few years ago I realized how complicated India social

stratification is I was working as QIQ coordinator in IIT Kanpur only and applications for admission in Ph D program were coming from different states of India at that time.

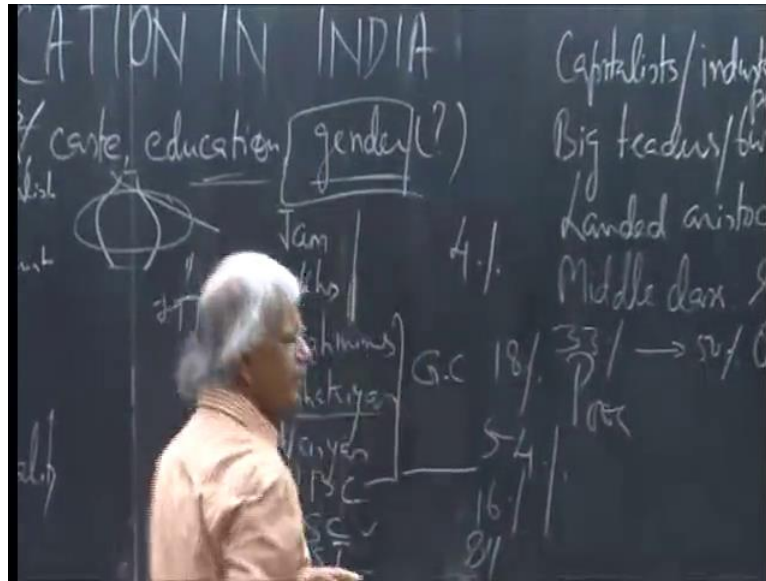
I did not know that Muslims can be OBC I thought that like scheduled caste only Hindus can be OBC and I found applications of Muslims from Kerala and they claimed O B C they attached certificate of OBC. When I found the fact then I found that all Muslims of Kerala are covered under OBC or Muslims even the descendants of Tipu Sultan and all sultans. If you want to see some of the richest most wealthy Muslims and most cultured and most educated and globally mobile you have to go to Kerala, but all Muslims of Kerala including neither fluent politically powerful people highly educated educated for generations descendants of rulers all are part of OBC again.

The problem is what will how will that affect Indian social stratification once you include the most fluent, most educated, most cultured, most aware people of the country in the category of OBC. Then the what we are doing we are preventing the chances of upliftment of (( )) of Uttar Pradesh a (( )) of Uttar Pradesh at the national level cannot just compete with an affluent Muslim of Kerala.

So, there are problems categories, subcategories there was another shock to me when I found that almost all the people belonging to Vaisha community in Bihar are included in OBC. I could not earlier I used to think that like anyone many of you may be under this impression that Brahmins, Kshatriyas and Vaishyas are outside OBC, but you go to Bihar and you find that most people. Today belonging to Vaishyas category are in OBC maybe except a few Marwadis baniyas leave the Marwadi baniyas all other are baniyas are OBC very diverse category.

So, in the category of OBC you have very with baniyas of Bihar affluent and politically dominant families of Kerala and also a poor (( )) of Madhya Pradesh very diverse. Now, you can imagine what kind of justice or injustice our system is having.

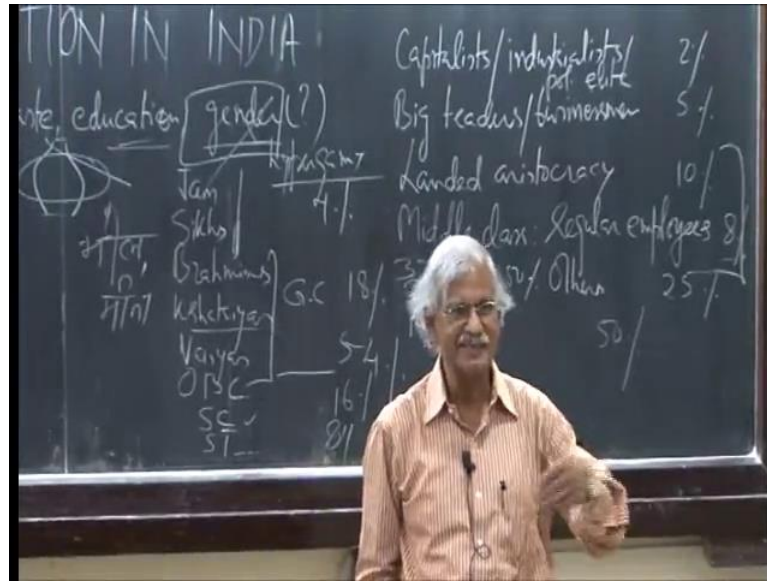
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So, this education is another basis of stratification gender some people will say I also mentioned in the beginning that social stratification is not done on the basis of gender. Anything which is within the family cannot be accepted as the basis of stratification in society. This is the standard sociological position, but the fact is the gender is a factor in creating differences of wealth, prestige and power and the families writers and I will agree with families writers I will support them, if they say the gender is a basis of social stratification in our society..

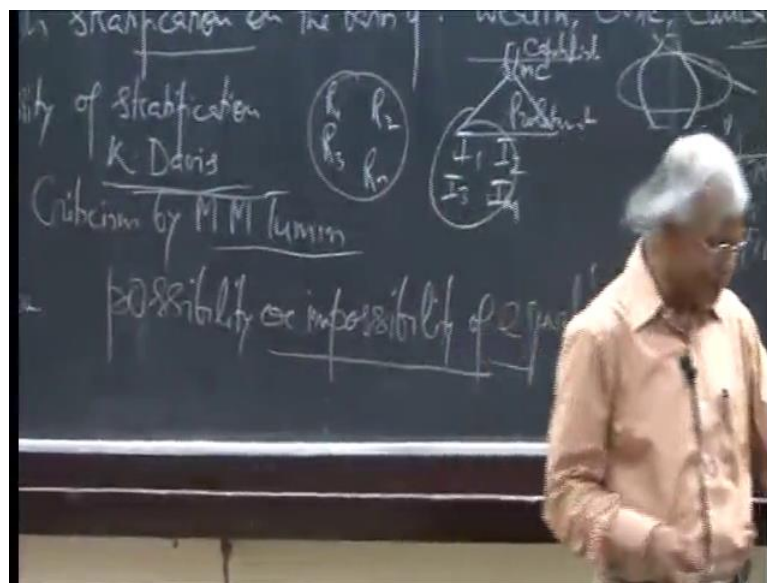
Woman have to suffer, woman suffer educationally, politically and prestige of women is also lower no wonder at the time of marriage and we still believe in hyper gamy and we expect that the status of groom in all respects age, education, height, class, income. A wife is earning income in all respects husband must be superior to wife, I hate this kind of hyper gamy system and I tell women particularly that as long as it is like in traditional Hindu social organization continues although it was highly unequal and exploitative not because Brahmins believed in this, but also because Shudras too believed in this. And if you want to change the system I am asking a question whether it is possible to create a society of equals or it is impossible then I would ask women that as long as you believe in hyper gamy how can system be ever equal. I see the possibility of equality only when in at the time of marriage it is not a consideration that husband should be superior, once husband is superior in terms of caste, sub caste, class, wealth, education, income, height, age then you will remain inferior lifelong.

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If you want to attack at the root of gender stratification then we have to attack the concept of hyper gamy. What is wrong? If some women are I A S officer or professors or engineers and they have house husbands are their husbands working as lower division clerk or not working or working as a officers, but in a inferior position to the their wives. If you are not ready to accept this you can never have a system with equality..

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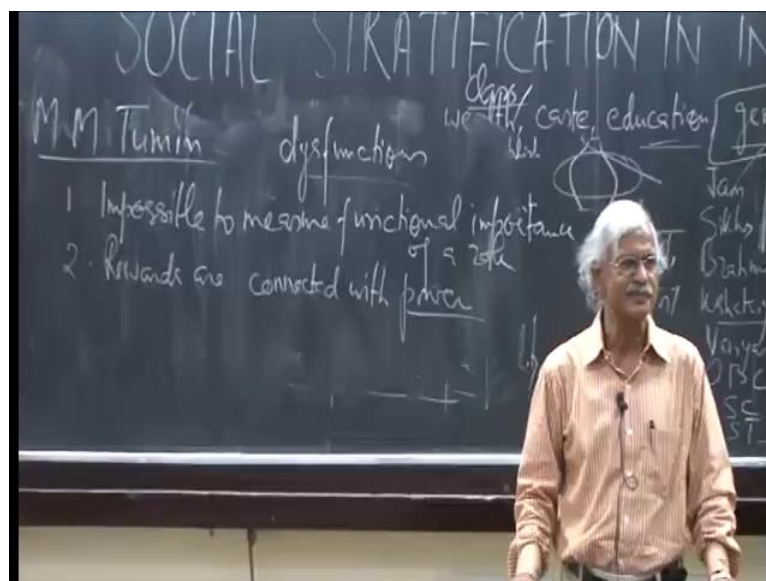


The kings Davis says that it is necessary to have social stratification because we have rules  $R_1, R_2, R_3, R_n$  and we have individuals and social stratification is a mechanic of

rule allocation. Rules differ in terms of dedication, difficulties with which they have performed, whether they are pleasant or not so pleasant they are difficult to perform, they are pleasant to perform, how much training talent married they require what degree of devotion they require, a loyalty commitment individuals differ in terms of abilities, Attitudes and married and training.

Now, by social stratification a mechanism of a role allocation is created, in which it is assured that functionally more important rules go to most meritorious people and not only they go to most meritorious people, but these people perform the roles with as much dedication as possible. They are desirous these meritorious people are desirous of performing these roles with conscious, this was Kings Davis theory. And for this purpose society accords difference in rewards to different rules what can be these rewards? Sustenance income or salary or perks or facilities or comforts one second prestige ego expansion of ego prestige and third humor and diversion creativity, adventure not being a routine kind of job. So, that show that whether on the basis of class or on the basis of caste or education or gender or some other basis social stratification is going to stay. There is a counterpoint of view and once functional sociologist is not a Marxist, a functional sociologist himself counters this view and makes a number of points I hope that you will find some of these points quite interesting.

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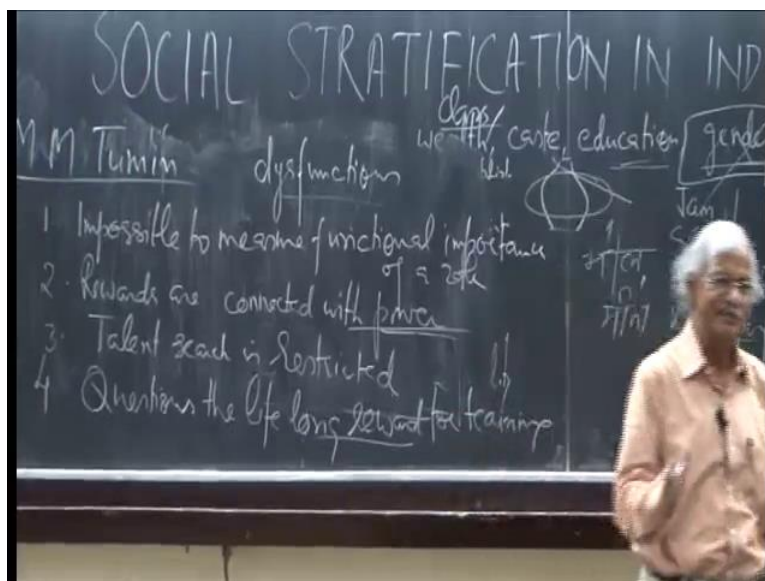


Tumin says let me repeat that Tumin is not Marxist, Tumin is a functional sociologist, but still he says that Kings Davis theory is wrong in one respect that he does not talk about dysfunctions of social stratification. According to M M Tumin first of all its a impossible to major functional importance of a role how do you say that R 1 is functionally, more important than R 2 actually rewards are connected with power. In terms of wealth, in terms of money, in terms of salary, promotions service conditions age of retirement..

If you compare your bureaucracy civil servants and army the conditions of civil servants, in India are much better in all respects of age, entry, training that the amount of training that an army officer has to undergo, then promotion policies they retire very early army officer retire very early. If you map salary structure of the two that now we respect leave, facilities for children in all respects your civil servants are much better than the army officers, does it mean that the functional importance of army officers in India is less than the functional importance of babus in Delhi, or in state capitals are in the field it.

Simply show that civil servants are more powerful and therefore, and they are people who play an important role in formation of service conditions. So, because they themselves are part of making rules for services they take the best rewards for themselves. M M Tumin will not agree that in any way the role of army commander is inferior to role of joint secretary rewards are connected with power.

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Third the talents search is restricted Kings Davis say that social stratification is functional because due to social stratification societies able to attract the most meritorious people, the talent to perform functionally most important roles. M M Tumin says that because there is social stratification so the talent search becomes restricted. You search for talent only in the limited circle of the upper classes or upper caste. It is the probability that a son of a cooky of Manipur will become a civil servant in India is much much less then the probability that son of an Agarwal living in Delhi becomes a civil servant.

Your talent search no matter how best competitive exams you evolve and whether you have one exam or several exams J E E or no J E E your talent search is restricted only to the upper classes of society, it is quite possible that a Manipuri cooky biologically speaking carries all those biological forces which if he gets selected in IIT. He proves to be the best scientist of the world, he has potential on biological ground, biologically includes brain on biological grounds and can become the most successful scientist of the world, but your present talent search is restricted only to upper classes, urban centers, metropolitan centers, affluent classes, educated classes and due to social stratification. You are not able to identify talent in the backward regions, backward areas, backward caste and backward classes.

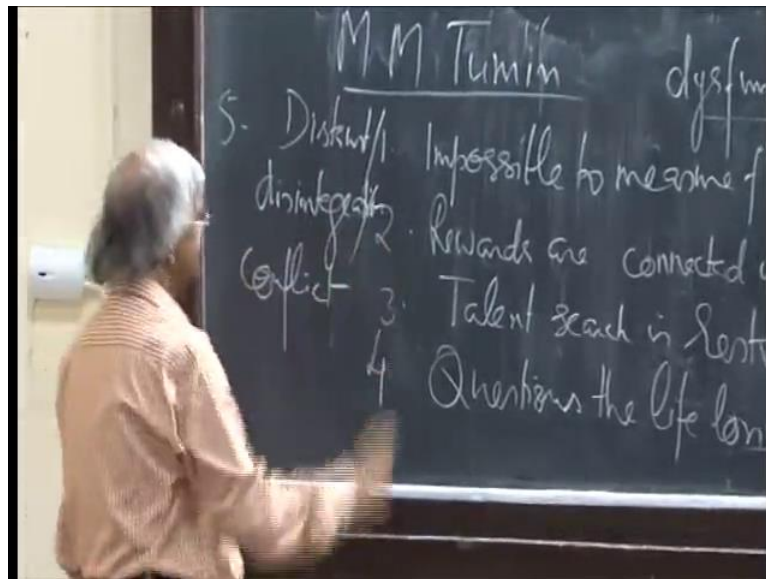
The low in general the lower classes of society then some people say, that you give more money to people because they spend a long time in training Tumin questions this idea rewards the lifelong award or reward for training. Tumin will say if you tell that because you are doing b tech in IIT Kanpur, so you deserve better rewards your friend who after 10 plus 2 got into some job.

They are already in job they are not spending time in training, they are not passing through this four five year period of hardships sacrifices, and you are making sacrifices. During the process of training and therefore, you deserve better rewards Tumin says that, first of all they do not sacrifice as far as fees part is concerned, that sacrifices is made by the parents and not by the students. So, the students have no justification to ask for more rewards than their contemporaries from 10 plus 2. That second thing what you call sacrifice which you are sacrificing four five years of precious life in IIT Kanpur. Compare your life even in IIT Kanpur with the life your friends who after 10 plus 2 are

pulling rickshaw, selling vegetables, working as laborers in construction or in agriculture or self employed in Noida or Bangalore or somewhere.

Tumin is saying even today you are living a much better life your quality of life is much better than the quality of life that your friends are having who are not in IIT Kanpur. And third thing you will say, that as soon that you are struggling, you are sacrificing. So, let us decide for how much time for one years, two years, three years, five years for how much time you should be compensated. For your sacrifice are you sacrificing so much that you must be compensated lifelong that lifelong a lower division clerk a bank clerk must continue to get 25 maximum 25, 30000 rupees salary and you must get 50 lakh per year something like that lifelong? Tumin says that there is no justification for this.

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Tumin also says that shows that social stratification creates distrust in society, distrusts, disintegration and conflict and in that sense social stratification is dysfunctional is not functional. It is not good it is bad social stratification. I will leave this question to you, whether it is possible to have a society of equals or not? You ponder on this issue I will just stop by remembering and telling a small thing which was narrated to me by the editor of a local newspaper. I was interested in literature and in my native town when I was doing B Sc, I was quite closely associated with some newspaper.

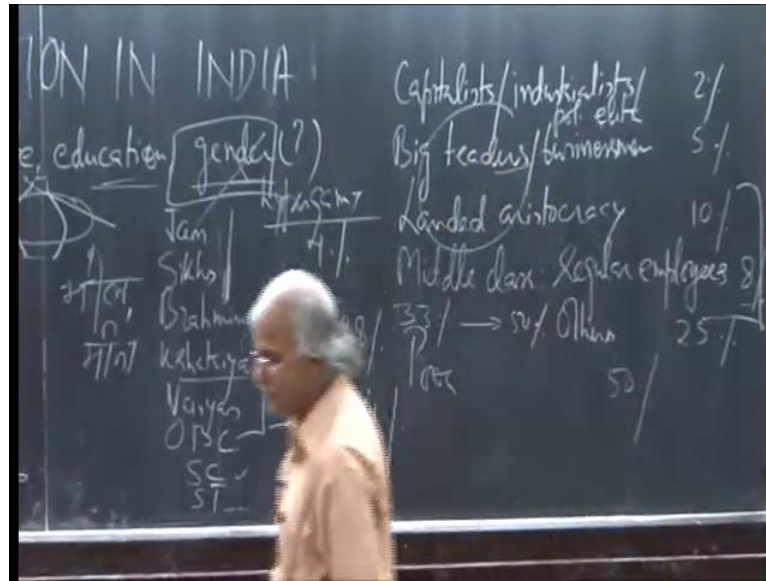
I used to write articles for them, sometime I would write poems and he told me that at the time of Chinese war there was an editor Bahu Singh Chowhan of who's times he told me

this story. At the time of Chinese invasion in nineteen sixty two along with others, he was also collecting money ornaments, so that we could create resources for our army personnel. He goes to a village close to the town Bijnor he meets a lower class villager there and says that china has attacked us and they reported china is a political (( )) in the international circle. China is a (( )), we have to protect our motherland we are collecting whatever you can give clothes, money ornaments or anything, so that the army activities can be supported.

And that poor man from the village asking, why, how does that matter to me whether India is ruled by Pandit Jawaharlal Nehru or by Maoze dong how does it matter? Maoze dong rules India or Jawaharlal Nehru rules India It does not matter to me. I do not have my land, I do not have any agricultural property, I do not even have a good house in my village, I do not have a regular employment and I do not have anything. When Babuji told this story I am not justifying that we should not be rationalist or in times protect the interest of our motherland, but the cuts of the story is though those who are at the bottom why should they take interest.

Why should they be patriotic how does it matter? If tomorrow Pakistan attacks India and Indian army is defeated and India is captured by Pakistan. Whom will it affect? Maybe some clever capitalists of India will make compromise session with Pakistan because ultimately Pakistan will help to rule not by force, but by legitimizing position. So, some clever type of capitalists will compromise this some big leaders will also make this compromise that time in India, they would like to Pakistan would like to look secular. Jinnah was a very secular person and he wanted to build a secular Pakistan.

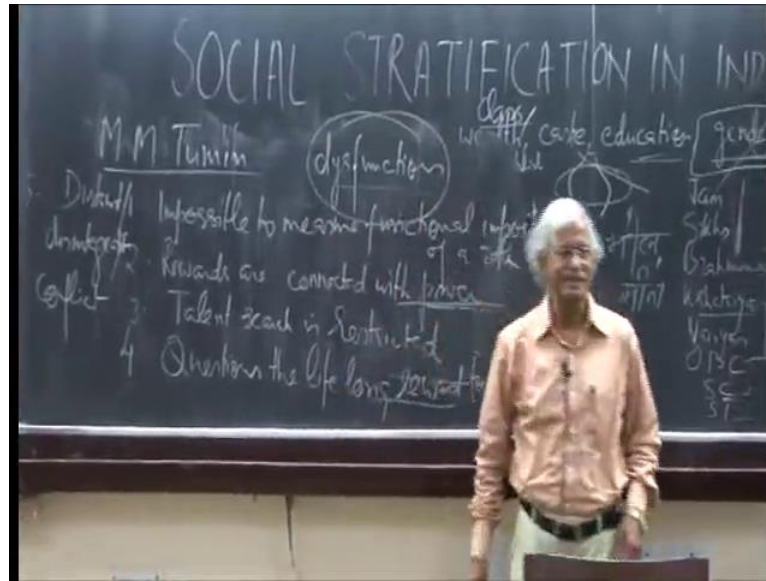
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Maybe some people here some landlords, some civil servants it is possible that they would bring the chief secretary of the states and national capital central government from Pakistan. So, our home chief secretary is in Delhi or in any state capitals will be affected, maybe Pakistanis will appoint their own directors in IIT and IIM. So, Indian directors is will be affected, but how will it affect the mess workers, how will it affect the clerks. Pakistan cannot bring so many clerks from Lahore or Sindh as to replace all the clerks of all the banks of India and this feeling in the lower middle or lower classes that we have no great stakes. In this country leads to distrust disintegration and conflict those were familiar.

With rural situation they must be knowing that even on the issue of festivals celebration of festival, because of social stratification society is so much divided, that people belonging to Thakur community are burning holy at one place and people belonging to Dalits are having a separate holy because of Social stratification. If we did not have social stratification our village life our urban life our National life would be much more integrated than it is in presence of social stratification. Tumin makes many other points, but what he wants to say is that Kings Davis is wrong.

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He is saying social stratification has a function, may be it has some function, but it is dysfunctions are not less important than its function. Some people like Talcott persons dardenduff who completed the last chapter of class in Marxist capital will believe, but it is impossible to have a society of equals. Only the nature of social stratification changes, but a equal society is not possible because all societies are governed by certain values and norms.

Values means that there must be powerly structured enforced values, as long as there is value concerns, that something is good there must be some powerly structured to ensure, that those who conform to values are rewarded and those who deviate from values are punished or they are negatively sanctioned and this ultimately creates a society of unequals. The idea ultimately depicts the Sociologist reach the conclusion that all the dream of equality is very sweet, but the reality is that all societies is remaining stratified and the idea of caste less, classless, colorless society is a Myth that will not happen. This does not mean that Marxist will stop talking of class struggle or revolution it is up to you. Finally, I do not know how you will think you think and in the next Tutorial class we will talk about these issues in a more open, more participatory manner whether it is possible to have a society of equals or not.

Thank you.