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SEMESTER IV

SOC CC- 409, CC-410, GE-404

- A) TOTEM AND TABOO**
- B) RACE AND ETHNICITY**
- C) CASTEISM**

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SEMESTER IV

SOCIOLOGY , CC 409

PAPER : SOCIAL ANTHROPOLOGY

TOTEM AND TABOO

In the year 1791 J. LANG conducted a study on American Red Indians and found the concept of totem among Red Indians of America. Simply he found that Totem is a religious belief. Thus Totem is a social fact. Totem is a belief in supernatural power.

J F McLennan 1869-70 explained about Totem in the form of social institution and its importance. James Frazer published one Article on Totem in the year 1887. Golden Weiser wrote an essay in the year 1910 in Encyclopedia of social sciences.

Sir James Frazer defines – A totem is a class of material objects which a savage regards with superstitions respect believing that their exists between these and every member of his clan an intimate and all together special relation.

Redcliff Brown in the Book Structure and Function in Primitive Society defines — Totem is a group of customs and beliefs on the basis of this a close relationship develops between natural things and individuals and a special type of relationship is being established.

E A Hobell in the book Man in the Primitive World defines that Totem is an object, often an animal or a plant held in special regard by the members of social group, who feel that there is a peculiar bond of emotional identity between themselves and totem.

TYPES OF TOTEM

There are six types of Totem

1. Clan Totem
2. Sex Totem

- 2. SEX TOTEM
- 3. Regional Totem
- 4. Mixed Totem
- 5. Split Totem

1. **CLAN TOTEM**: When the members of gotra believe in only one totem it is known as clan or gotra totem. This Totem has been seen by Gotra members as their Ancestors.
2. **SEX TOTEM**: Among one tribe husband and wife have their separate totems but both respects each other's totem.
3. **REGIONAL TOTEM**: The tribes live in definite territorial geographical area and in various areas tribal's have separate totem .

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4. **MIXED TOTEM**: Sometimes one tribal groups have belief in more than one totem.
5. **SPLIT TOTEM**: Under this the parts of the body of a totem is divided and the tribal's believe the specific part of body as their totem.
6. **INDIVIDUAL TOTEM**: Every individual in various tribes have their separate totem.

IMPORTANCE OF TOTEM

The concept of totem is very important part of tribal social system. Totem functions in the form of an institution. These are as follows:

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The concept of totem is very important part of tribal social system. Totem functions in the form of an institution. These are as follows:

1. **The development of equal consciousness:** The importance of collectivity is very much important among tribal's. The belief in totem brings all tribal community together and it also creates uniformity among tribal groups. Tribal's co-operates each other with moral responsibility.
2. **Establishment of Social control:** In various tribes through the help of totem the tribal members are being trained and controlled in a very specific way. Totem has a great role in tribal's culture. It teaches the lesson of sympathy, co-operation and sacrifice.
3. **Development of Accommodation:** The totem members accommodate themselves with nature. Tribal's worship nature. Buffalo is the totem of Toda tribe and it is the economic baseline of Todas. Totem keeps all the fear away from the life of tribal's.
4. **Mental Security:** Totem is the powerful source of energy. Their life is being regulated with a system of totem. A religious belief strengthens the mental power of tribal's.
5. **Development of morality:** Ethics and moral values of tribes are very strong. They have strong moral responsibility for each other. So totem works in the form of strong religious institution.

Thus totem is a strong belief in mortal and immortal things, supernatural power. It is a social and religious fact found in tribal communities.

TABOO

Taboo is a prohibition. It is strictly prohibited to eat and bite that object which is their own totem. Thus the totemic group protects their totem. Taboo is very important part of tribal's life. Paddington says that the word taboo has originated from the Malanisan word Tapu or Tabu. It imposes certain moral rule and prohibitions upon tribes. It is a kind of social order which includes ritualistic behavior. If anybody acts beyond limitation is being given very strong punishment and is being treated as crime. There is a deep fear towards taboo.

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DEFINITION

1. Piddington: In the book, An introduction to social Anthropology, the term taboo refers to certain specific type of prohibition, violation which is believed automatically and by supernatural menace to produce undesirable consequences.

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2. E.A Hoebel: In the book Man in the Primitive World, Taboo consists of a series of negative rules, each of which state a form of behavior that will cause a supernatural power to back fire and injure the user.

Thus in very simple word Taboo is a Prohibition found among tribes.

TYPES OF TABOO

Madan and Majumdar has given three types of taboo.

1. PRODUCTIVE TABOO
2. PROTECTIVE TABOO
3. RESTRICTIVE TABOO.

1. **Productive Taboo:** This taboo includes the growth of production and security of animals.
2. **Protective Taboo:** This taboo includes the security of individuals .
3. **Restrictive Taboo:** An overall control is kept upon the tribes regarding the prohibition of taboo.

IMPORTANCE OF TABOO

Redcliff Brown says that taboo is mainly social. It maintains social balance and strength. It also works for value orientation and controls the deviant tendencies of individuals. It also brings social solidarity and social unity in tribal organization. He also says that the maintenance of purity is also done by taboo.

Hoebel says that unwanted relationships are stopped and a social distance is maintained for social strength and power.

Freud explains that the main function of taboo is to keep control in social life of tribal's.

Margret Mead says that for the protection of cultural characteristics some taboo prohibition is being maintained and in this context all kinds of ritualistic behavior is permitted for tribes. It provides mental and social security to tribes.

SOC CC 410 – SOCIAL STRATIFICATION RACE AND ETHNICITY.

The term Race refers to the genetically transmitted physical characteristics of different human beings and groups. The term Ethnicity refers to culturally acquired differences. Race is a socially significant reality. Races have been regarded as a social creation. They result from the attribution of biological characteristics, because of intermixing, overlapping and the gradual shading of physical characteristics. Race is a socially significant reality.

Montesquieu has written that the French Scientist Buffon 1749 Linnaeus on the basis of the planning of the classification of various races first time used the word Race.

DEFINITION

1. Madan and Majumdar in the book Races and culture of India defines , It is a group of people who by their possession of a member of common physical traits can be distinguished from others even if the members of their biological group are widely scattered they form a Race.
2. Briesanz and Briesanz in the book Modern Society, A race is a large group of people distinguished by physical differences.
3. A.L. Kroeber, defines in the Book Anthropology — A Race is a valid biological concept .It is a group united by heredity, a breed or genetic or sub- species.

ORIGIN OF RACE

These are the factors responsible for the origin of Race.

1. Mutation
2. Natural selection
3. Crossing
4. Isolation
5. Migration

5. Migration

DETERMINANTS OF RACE

This is divided in to two sections

1. Definite Physical Traits
2. Indefinite Physical Traits.

Under definite physical traits:

1. The cranial shape
2. Cranial capacity
3. Facial index
4. Nasal index
5. Blood group

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6. Stature

Under indefinite physical traits

1. Skin color
2. Eyes
3. Hair
4. Prognathism

Thus definite and indefinite bodily characteristics are the major determinants of various Races.

MAJOR LIVING RACES OF THE WORLD

1. CAUCASOID
2. MONGOLOID
3. NEGROID

CLASSIFICATION OF INDIAN RACE

Herbert Risley in the year 1915, presented a systematic study about Indian Races and divided all Indian Races in to seven sections.

1. Dravidian
2. Indo Aryan
3. Mongoloid
4. Indo Dravidian
5. Mangolo Dravidian
6. Scytho Dravidian
7. Turko Iranian

1. Dravidian lives in Madras, Hyderabad, South MP and in Southern Bihar. They have black skin colour small height black eyes and a flat nose. The head is long.
2. Second group speaks Indo Aryan language. They live in east Punjab, Haryana, Rajasthan and Kashmir. They are tall. Eyes are black. They resemble from Nordics Race.
3. Mongoloids are found in Nepal, Assam, Burma. Skin colour is yellow and face is very flat. They resemble with Asiatic Mangoloids.
4. They are the mixed group of Indo Aryans and Dravidians. They are found in UP and Bihar. They have long head, medium nose whitish skin colour.
5. They are the mixed group of mongol and Dravidian. They reside in Bengal and Orissa. Skin colour is black. They are medium heighted people.
6. They are the branch of Mongol Race. They are the mixed group of Scythian and Dravidian. They live in MP. They have small nose medium height and wider head.

7. They live in Baluchistan and North West Pakistan They are tall people with wider head. Thus these are the classification of Indian Race.

ETHNICITY

The term Ethnicity signifies cultural feature which includes language, religion, National origin, dietary practices a sense of common historical heritage or other distinctive cultural traits.

DEFINITION

1. Horton and Hunt: The term Ethnic group could be used to refer to any kind of group racial or otherwise, which is socially identified as different and has developed its own sub-culture.
 2. Richard T Schaefer: An Ethnic group is a set apart from others primarily because of its National origin or distinctive cultural pattern
 3. Milton Yinger: An Ethnic group is a segment of a large society whose members are thought by themselves or others to have a shared culture.
- J.M YINGER says that there are three major elements of Ethnic group. The outside group, The inside group and The Participation group.

DIFFERENCE BETWEEN RACE AND ETHNICITY

1. Race is a concept and it is being referred to the biological characteristics, but Ethnicity refers to cultural features which includes language, National origin, religion etc.
2. Racial characteristics are genetically inherited, but ethnic groups do not have any inborn cultural traits It acquires them from environment. For example, the people of Tamil Nadu and Sri Lanka share the same genetic heritage but they display a very different cultural norms and values.

Thus this is the basic difference between race and ethnicity.

SOC GE 404 PAPER – SOCIAL PROBLEMS OF INDIA [SEMESTER 4]

TOPIC: CASTEISM

Casteism is universal fact. Ralph Darhendorf, wrote book in the year 1959, Class and class conflict in Industrial society. He says that in privileged society it is a great fact that human beings live in an unequal condition. Casteism is a very complex problem of Indian society. Casteism is based on difference in birth inequality and exploitation. Indian society is divided in to various caste and sub-castes and a clear cut hierarchy is found in the system of caste. In simple word it can be said when any individual works for the benefit of his own caste is being said casteism.

DEFINITION

KAKA KALELKAR: Casteism is an over-riding and supreme group loyalty and ignores the healthy social standards of justice, fairplay, equity and universal brotherhood.

Narmedshwar Prasad: Casteism is a loyalty to the caste translated in to politics.

The nature of casteism is based on

1. The rigid caste system
2. Rule of Endogamy
3. Social Distance
4. Disabilities and privileges
5. Political Parties
6. Political Leadership
7. Caste organizations and movements
8. Disintegration of jajmani system
9. Integration of jajmani system

CAUSES OF CASTEISM

1. Endogamous nature of caste
2. Caste Prestige
3. Improvement of transport and communication
4. Process of urbanization
5. Hold of caste over the members

Casteism is very dangerous for society. M.N.Sriniwas says, The Political leaders belonging to different castes seem to secure political and other advantages for themselves at the expenses of others and they also utilize caste sentiments. Caste consciousness and caste prejudices which exist among the masses are thus turned by Politicians in to caste passion.