1: Caste system in India - Wikipedia

Propagandhi "Supporting Caste" guitar and bass tab book! Attention all ye riffers, lickers, and rockers! Today is the official release of the Propagandhi 'Supporting Caste' guitar and bass tab book!

His view of marriage between people of different religious affiliations underwent a similar change. Toward the end of his life Gandhi said that he had, many times, found him- self in the wrong and therefore changed his mind,1 and that his writings should be destroyed along with his body when it was cremated, because there was a risk that people would conform mistakenly to something he had written. This will entail giving some account of two men, Ambedkar and Gora, who influenced him in this regard. An ancillary purpose is to show that his views about intermarriage between people of different religious affiliations underwent a somewhat similar change. The methods mainly used in preparing this article have been 1 to gather and analyze more than sixty relevant citations from the writings and recorded speeches of Gandhi, Ambedkar and Gora, and 2 to gather fresh evidence from people who knew him personally. This latter evidence is mainly about specific matches in regard to which Gandhi expressed privately an opinion. The use of a fairly large number of citations from Gandhi has been deemed worthwhile because his attitude evolved in a complex way that could easily be misconstrued by examining only a few of them. The following material is divided into sections as follows: Developments in this regard in the s 1c. Further changes in this regard in the s 2a. His views in the early-to-mids in regard to intercaste marriages 2b. Developments in this regard between the mids and 2c. Further changes in this regard in the s 3. His views in regard to inter-religious marriages 4. I believe that caste has saved Hinduism from disintegration. But like every other institution it has suffered from excrescences. I consider the four divisions alone to be fundamental, natural and essential. The innumerable subcastes are sometimes a convenience, often a hindrance. The sooner there is fusion, the better One of my correspondents suggests that we should abolish the caste [system] but adopt the class system of Europe â€" meaning thereby, I suppose, that the idea of heredity in caste should be rejected. I am inclined to think that the law of heredity is an eternal law and any attempt to alter that law must lead us, as it has before led [others], to utter confusion If Hindus believe, as they must believe, in reincarnation [and] transmigration, they must know that Nature will, without any possibility of mistake, adjust the balance by degrading a Brahmin, if he misbehaves himself, by reincarnating him in a lower division, and translating one who lives the life of a Brahmin in his present incarnation to Brahminhood in his next. The other three varnas â€" Kshatriya, Vaishya and Shudra â€" are analogous mutatis mutandis to the Western concepts of aristocracy, bourgeoisie and workers. The first paragraph of the next citation shows that Gandhi took just as dim a view of social inequality due to unequal dis- tribution of money even though his own varna was Vaishya as he did of violent revolution. The beauty of the caste system is that it does not base itself upon distinctions of wealth-possessions. Caste is but an extension of the principle of the family. Both are governed by blood and heredity. Western scientists are busy trying to prove that heredity is an illusion and that milieu is everything. As we all know, change comes very slowly in social life, and thus, as a matter of fact, caste has allowed new group- ings to suit the changes in lives. But these changes are [as] quiet and easy as a change in the shape of the clouds. It is difficult to imagine a better harmonious human adjustment. Caste does not connote superiority or inferiority. It simply recognizes different outlooks and corresponding modes of life. But it is no use denying the fact that a sort of hierarchy has been evolved in the caste system, but it cannot be called the cre- ation of the Brahmins. When all castes accept a common [religiously determined] goal of life, a hierarchy is inevitable, be- cause all castes cannot realize the ideal in equal degree. A community which can create the caste system must be said to possess unique power of organization To change it is to create disorder It will be a chaos if every day a Brahmin is to be changed into a Shudra [a member of a caste in the lowest varna] and a Shudra is to be changed into a Brahmin. The caste system is a natural order of society I am opposed to all those who are out to destroy the caste system. In accepting the fourfold division I am simply accepting the laws of Nature, taking for granted what is in- herent in human nature and the law of heredity It is not possible in one birth entirely to undo the results of our past doings. For me there is no question of superiority or inferiority. A Brahmin who regards

himself as a superior being born to look down upon the other castes is not a Brahmin. If he is first [in status] he is so by right of [spiritual] service. In [my] conception of the law of varna, no one is superior to any other The following will suffice: In Medieval and Renaissance Europe he could be appren- ticed to someone in a different occupation from that of his father. Supposing swaraj [self-rule] was a gift descending from Downing Street to India, that gift would be a curse upon the land, if we do not get rid of this curse of Untouchability. I have indeed said that varna is based on birth He who performs the duty of [for instance] a Brahmin will easily become one in the next incarnation. But a translation from one varna to another in the present incarnation must result in a great deal of fraud. The natural consequence must be the obliteration of varna. I have seen no reason to justify its destruction A Panchama does the work of a Shudra and he is therefore naturally classified as such when he ceases to be regarded as a Panchama. There is no harm if a person belonging to one varna acquires the knowledge or science and art specialized in by persons belonging to other varnas. But as far as the way of earning his living is concerned, he must follow the occupation of the varna to which he belongs, which means he must follow the hereditary profession of his forefathers. The object of the varna system is to prevent competition and class struggle and class war. I believe in the varna system because it fixes the duties and occupations of persons In the varna system no man has any liberty to choose his occupation. Developments in the s in his views in regard to caste In Gandhi met a highly educated man, Ambedkar , who had been born into a caste of street-sweepers but was unwilling to sweep the streets. Ambedkar attended school and, not-withstanding the humiliations there due to his Untouchable status, showed such academic promise that an enlightened ma- haraja undertook to subsidize his higher education. In due time he earned an M. Hence the novel for Gandhi nuances in the following statements: I do not believe in caste in the modern sense. It is an excrescence and a handicap on progress. Nor do I believe in inequalities between human beings. We are all absolutely equal. But equality is of souls and not bodies We have to realize equality in the midst of this apparent inequality. Assumption of superiority by any person over any other is a sin against God and man. Thus caste, in so far as it connotes distinctions in status, is an evil. I do however believe in varna which is based on hereditary occupations. Varnas are four to mark four universal occupa- tions â€" imparting knowledge, defending the defenceless, carrying on agriculture and commerce, and performing service through physical labor. These occupations are common to all mankind, but Hinduism, having recognized them as the law of our being, has made use of it in regulating social relations and conduct. Life and Mission Popular Prakashan; 4th ed. I thought he was some Brahmin who took deep interest in Harijans and therefore talked intemperately. But scientists who knew the law have made it yield results that have startled the world. Even so has Hinduism startled the world by its discovery and application of the law of varna. The so-called Brahmins have ceased to impart knowledge. They take to various other occupations. This is more or less true of the other varnas. My own opinion is that the varna system has just now broken down. There is no true Brahmin or true Kshatriya or Vaishya. We are all Shudras, i. If this position is accepted, then the thing becomes easy. If this does not satisfy our vanity, then we are all Brahmins. Removal of Untouchability does mean root-and-branch destruction of the idea of superiority and inferiority. Leave aside the talk of high and low. Suppose a carpenter gives up carpentry and takes up the work of cleaning lavatories. Similarly, if he tries to get instructed in the vedas [the most ancient Hindu scriptures], even then I would call him a carpenter who had fallen. We want to bring about harmony between dharma and karma But today the Brahmin, Kshatriya, Vaishya, Shudra all want to become multi-million- aires. Hence I [have] maintained that everyone should have equal payment, whether a barrister or a Shudra. Everyone should dedicate his talent to the service of the community. If the whole community made sacrifices the people would not starve. No matter what was the position in ancient times, no one can nowadays go through life claiming to belong to a high class. Society will not willingly admit any such claim to superiority, but only under duress. The world is now wide awake

2: Galaxy Book 12â€•, 2-in-1 PC, Silver (GB SSD) Tablets - SM-WNZKBXAR | Samsung US

This book comes with a copy of the 'print-ready' PDF e-book AND the complete Guitar Pro files for the entire album (guitars only) The Complete Guitar & Bass Transcription for Propagandhi's album " Supporting Caste ".

Varna Hinduism Varna literally means type, order, colour or class [17] [18] and was a framework for grouping people into classes, first used in Vedic Indian society. It is referred to frequently in the ancient Indian texts. There are four varnas but thousands of jatis. This view has been disputed by other scholars, who believe it to be a secular social phenomenon driven by the necessities of economics, politics, and sometimes also geography. Caste The term caste is not originally an Indian word, though it is now widely used, both in English and in Indian languages. Ghurye wrote in that, despite much study by many people, we do not possess a real general definition of caste. It appears to me that any attempt at definition is bound to fail because of the complexity of the phenomenon. On the other hand, much literature on the subject is marred by lack of precision about the use of the term. His model definition for caste included the following six characteristics, [32] Segmentation of society into groups whose membership was determined by birth [33] A hierarchical system wherein generally the Brahmins were at the head of the hierarchy, but this hierarchy was disputed in some cases. In various linguistic areas, hundreds of castes had a gradation generally acknowledged by everyone [34] Restrictions on feeding and social intercourse, with minute rules on the kind of food and drink that upper castes could accept from lower castes. There was a great diversity in these rules, and lower castes generally accepted food from upper castes [35] Segregation, where individual castes lived together, the dominant caste living in the center and other castes living on the periphery. This characteristic of caste was missing from large parts of India, stated Ghurye, and in these regions all four castes Brahmins, Kshatriyas, Vaishyas and Shudras did agriculture labour or became warriors in large numbers [39] Endogamy , restrictions on marrying a person outside caste, but in some situations hypergamy allowed. Risley , [45] and for fitting his definition to then prevalent colonial orientalist perspectives on caste. For example, for some early European documenters it was thought to correspond with the endogamous varnas referred to in ancient Indian scripts, and its meaning corresponds in the sense of estates. To later Europeans of the Raj era it was endogamous jatis, rather than varnas, that represented caste, such as the jatis that colonial administrators classified by occupation in the early 20th century. The name stuck and became the usual word for the Hindu social group. This is a false terminology; castes rise and fall in the social scale, and old castes die out and new ones are formed, but the four great classes are stable. There are never more or less than four and for over 2, years their order of precedence has not altered. Varna represents a closed collection of social orders whereas jati is entirely open-ended, thought of as a "natural kind whose members share a common substance. Thus, "Caste" is not an accurate representation of jati in English. Better terms would be ethnicity, ethnic identity and ethnic group. Flexibility Sociologist Anne Waldrop observes that while outsiders view the term caste as a static phenomenon of stereotypical tradition-bound India, empirical facts suggest caste has been a radically changing feature. The term means different things to different Indians. In the context of politically active modern India, where job and school quotas are reserved for affirmative action based on castes, the term has become a sensitive and controversial subject. Srinivas and Damle have debated the question of rigidity in caste and believe that there is considerable flexibility and mobility in the caste hierarchies. Perspectives There are at least two perspectives for the origins of the caste system in ancient and medieval India, which focus on either ideological factors or on socio-economic factors. The first school focuses on the ideological factors which are claimed to drive the caste system and holds that caste is rooted in the four varnas. This perspective was particularly common among scholars of the British colonial era and was articulated by Dumont, who concluded that the system was ideologically perfected several thousand years ago and has remained the primary social reality ever since. This school justifies its theory primarily by citing the ancient law book Manusmriti and disregards economic, political or historical evidence. It believes caste to be rooted in the economic, political and material history of India. Hart , central aspects of the later Indian caste system may originate from the ritual kingship system prior to the arrival of Brahmanism, Buddhism and Jainism in India.

The system is seen in the South Indian Tamil literature from the Sangam period , dated to the third to sixth centuries CE. According to Hart, it may be this model that provided the concerns with "pollution" of the members of low status groups. The Hart model for caste origin, writes Samuel, envisions "the ancient Indian society consisting of a majority without internal caste divisions and a minority consisting of a number of small occupationally polluted groups". The first three groups, Brahmins, Kshatriyas and Vaishya have parallels with other Indo-European societies, while the addition of the Shudras is probably a Brahmanical invention from northern India. The Purusha Sukta verse is now generally considered to have been inserted at a later date into the Rigveda, probably as a charter myth. Stephanie Jamison and Joel Brereton, professors of Sanskrit and Religious studies, state, "there is no evidence in the Rigveda for an elaborate, much-subdivided and overarching caste system", and "the varna system seems to be embryonic in the Rigveda and, both then and later, a social ideal rather than a social reality". Barbara Metcalf and Thomas Metcalf, both professors of History, write, "One of the surprising arguments of fresh scholarship, based on inscriptional and other contemporaneous evidence, is that until relatively recent centuries, social organisation in much of the subcontinent was little touched by the four varnas. Nor were jati the building blocks of society. He concludes that "If caste is defined as a system of group within the class, which are normally endogamous, commensal and craft-exclusive, we have no real evidence of its existence until comparatively late times. The rituals in the Vedas ask the noble or king to eat with the commoner from the same vessel. Later Vedic texts ridicule some professions, but the concept of untouchability is not found in them. Patrick Olivelle , a professor of Sanskrit and Indian Religions and credited with modern translations of Vedic literature, Dharma-sutras and Dharma-sastras , states that ancient and medieval Indian texts do not support the ritual pollution, purity-impurity premise implicit in the Dumont theory. The only mention of impurity in the Shastra texts from the 1st millennium is about people who commit grievous sins and thereby fall out of their varna. These, writes Olivelle, are called "fallen people" and considered impure in the medieval Indian texts. The texts declare that these sinful, fallen people be ostracised. The distinction originally arose from tribal divisions. The Vedic tribes regarded themselves as arya the noble ones and the rival tribes were called dasa, dasyu and pani. The dasas were frequent allies of the Aryan tribes, and they were probably assimilated into the Aryan society, giving rise to a class distinction. Many husbandmen and artisans practised a number of crafts. The chariot-maker rathakara and metal worker karmara enjoyed positions of importance and no stigma was attached to them. Similar observations hold for carpenters, tanners, weavers and others. The erstwhile dasas are renamed Shudras, probably to distinguish them from the new meaning of dasa as slave. The aryas are renamed vis or Vaishya meaning the members of the tribe and the new elite classes of Brahmins priests and Kshatriyas warriors are designated as new varnas. The Shudras were not only the erstwhile dasas but also included the aboriginal tribes that were assimilated into the Aryan society as it expanded into Gangetic settlements. Whereas the Brahmanical texts speak of the four-fold varna system, the Buddhist texts present an alternative picture of the society, stratified along the lines of jati, kula and occupation. It is likely that the varna system, while being a part of the Brahmanical ideology, was not practically operative in the society. They were in fact the jatis of high rank. The jatis of low rank were mentioned as chandala and occupational classes like bamboo weavers, hunters, chariot-makers and sweepers. The concept of kulas was broadly similar. Along with Brahmins and Kshatriyas, a class called gahapatis literally householders, but effectively propertied classes was also included among high kulas. The gahapatis were an economic class of land-holding agriculturists, who employed dasa-kammakaras slaves and hired labourers to work on the land. The gahapatis were the primary taxpayers of the state. This class was apparently not defined by birth, but by individual economic growth. Many occupations listed such as accounting and writing were not linked to jatis. The texts state that the Brahmin took food from anyone, suggesting that strictures of commensality were as yet unknown. The Brahmins maintain their divinely ordained superiority and assert their right to draw service from the lower orders. Buddha responds by pointing out the basic facts of biological birth common to all men and asserts that the ability to draw service is obtained economically, not by divine right. Using the example of the northwest of the subcontinent, Buddha points out that aryas could become dasas and vice versa. This form of social mobility was endorsed by Buddha. This description is questioned by Bharadvaja who says that colors are seen

among all the varnas, that desire, anger, fear, greed, grief, anxiety, hunger and toil prevails over all human beings, that bile and blood flow from all human bodies, so what distinguishes the varnas, he asks. The Mahabharata then declares, "There is no distinction of varnas. This whole universe is Brahman. It was created formerly by Brahma , came to be classified by acts. The Brahmin class is modeled in the epic as the archetype default state of man dedicated to truth, austerity and pure conduct. The four varnas are not lineages, but categories". According to this legend, Bharata performed an " ahimsa -test" test of non-violence , and during that test all those who refused to harm any living beings were called as the priestly varna in ancient India, and Bharata called them dvija, twice born. According to Padmanabh Jaini , a professor of Indic studies, in Jainism and Buddhism, the Adi Purana text states "there is only one jati called manusyajati or the human caste, but divisions arise on account of their different professions". Supporting evidence for the existence of varna and jati systems in medieval India has been elusive, and contradicting evidence has emerged. This has led Cynthia Talbot, a professor of History and Asian Studies, to question whether varna was socially significant in the daily lives of this region. The mention of jati is even rarer, through the 13th century. Two rare temple donor records from warrior families of the 14th century claim to be Shudras. One states that Shudras are the bravest, the other states that Shudras are the purest. In contrast to what Brahmanical legal texts may lead us to expect, we do not find that caste is the organising principle of society or that boundaries between different social groups is sharply demarcated. He states, "The omnipresence of cognatic kinship and caste in North India is a relatively new phenomenon that only became dominant in the early Mughal and British periods respectively. Historically speaking, the alliance and the open status group, whether war band or religious sect, dominated medieval and early modern Indian history in a way descent and caste did not. This theory is now widely believed to be baseless and false. These occupationally diverse members from one caste served each other, writes Habib, either because of their reaction to taxation pressure of Muslim rulers or because they belonged to the same caste. Three sets of value played an important role in this development: In addition, in this fluid stateless environment, some of the previously casteless segments of society grouped themselves into caste groups. Communities teamed in different regions of India, into "collective classing" to mold the social stratification in order to maximise assets and protect themselves from loss. The British Company officials adopted constitutional laws segregated by religion and caste. In this transitory phase, Brahmins together with scribes, ascetics and merchants who accepted Hindu social and spiritual codes, became the deferred-to-authority on Hindu texts, law and administration of Hindu matters. In the census and thereafter, colonial ethnographers used caste jati headings, to count and classify people in what was then British India now India, Pakistan , Bangladesh and Burma. While bureaucratic British officials completed reports on their zoological classification of Indian people, some British officials criticised these exercises as being little more than a caricature of the reality of caste system in India. The British colonial officials used the census-determined jatis to decide which group of people were qualified for which jobs in the colonial government, and people of which jatis were to be excluded as unreliable. This ideological scheme was theoretically composed of around 3, castes, which in turn was claimed to be composed of 90, local endogamous sub-groups. Included in this collection were Hindu, Muslim and Buddhist Sinhalese people classified by castes. Jobs for upper castes The role of the British Raj on the caste system in India is controversial.

SUPPORTING CASTE TAB BOOK pdf

3: PROPAGHANDI Release "Supporting Caste" Guitar Tab Book

The Complete Guitar Transcription for Propagandhi's album "Supporting Caste" Pages; Ring bound in black coil binding; 14pt front and back covers with high gloss UV finish.

The Caste System-- groups assigned by birth not personality. The Hindu conception of the social order is that people are different, and different people will fit well into different aspects of society. Social order or social class according to varna forms the framework of moral duties according to personal characteristics of individuals not necessarily birth. Historically the caste system dates back to the Aryan invasion of India around 2, BC. Society is divided into four main groups with a fifth, "the untouchables," outside of the caste system. Passage from the Rig Veda: The world was formed from Purusa whose body is described as follows. The intellectual and spiritual leaders. In our society, they would correspond to the philosophers, religious leaders, and teachers. Kshatriyas-- pronounced something like "kshot ree yahs" the born administrators formerly nobles, rajahs, and warriors. The protectors of society. In our society, the politicians, police, and the military. The skillful producers of material things. In our society, the merchants. Shudras-- pronounced something like "shoo drrahs" the unskilled laborers or laboring class. The followers or the maintenance people. The so-called menial workers or hard laborers. Advantages to the Caste system. The heritability of intelligence and factors of personality raise some interesting philosophical questions. What we would like people to be is not usually what they are. Many persons would be more comfortable in their own social class. Unless unequals are separated into different classes, many persons would be "born losers. Egalitarianism is the belief that privileges are proportional to the responsibilities and a denial of the tyranny of the majority. The spirit is independent of the body and the situation the spirit is in. Passage from the Gita: At the subhuman level the passage is almost automatic up the chain of being. At the human level comes consciousness which implies freedom, responsibility, and effort. The consequences of your past decisions have determined your present state. Law of Karma--the moral law of action and reaction. The present condition of your soul confusion or serenity is a product of your past decisions. You have made yourself what you are. Your present thoughts, decisions, and actions determine your future states. Every person gets what that person deserves--even though decisions are freely arrived at, there is no chance in the universe. Karma is the middle way between determinism and indeterminism. The assumption is that we will not change the world in any significant way--the world is the training ground for Atman-Brahman. There is no randomness or accident in the universe.

Within each of these classes there were further sub divisions. Megasthanese identified two distinct divisions with in the philosophers group, the priests and the ascetics. In the Satavahana empire, society was organized into four classes The first class consisted of high ranking officials and feudatory chieftains such as Maharathis, Mahabhojas and Mahasenapatis. The second class consisted of officials such as ministers and treasurers Amatyas, Mahamatras and Bhandagarikas and non-officials such as merchants, traders and heads of guilds Naigama, Sarthvaha and Sreshtin. The third class consisted of professionals such as scribes lekhakas , physicians vaidyas , cultivators halakiyas , goldsmiths suvarnakaras and chemists gandhikas. The fourth class consisted of carpenters vardhaki , garderners malakaras , blacksmiths lohavanija and fishermen dasakas. The Guptas patronized Hinduism and revived many ancient Vedic traditions. They enforced the caste system throughout their empire with religious zeal. The Brahmins, who enjoyed many privileges under their patronage, were known for their austere lives. There were many groups within the priestly class, each performing specific duties. They studied the scriptures, practiced contemplation, devotional worship and observed austerities such as tapas and penance. They received lavish gifts and land grants from kings, often entire villages in return for their services. People venerated the saints and regarded the places where they lived as sacred places. The kings employed royal priests whom they consulted frequently. Brahmins of this period belonged to many lineages or gotras. The Guptas brought peace and prosperity to the Indian subcontinent and contributed to the emergence of new classes of aristocracy. Their period witnessed the development new elite groups, as in the Roman empire, in the form of urban bourgeoisie consisting of wealthy traders and merchants and landed gentry owning vast tracts of agricultural lands, which precipitated a new power struggle requiring compromises within the social structure. While the priestly classes had their religious authority over the sudras or the landless peasants, the landed gentry assumed feudal and administrative authority over them. The assimilation of foreign groups such as the Hunas in the declining phase of the Gupta rule resulted in some social unrest and imbalances within society. According to Havell, the infusion of Huna blood lowered the high ethical standards of Indo-Aryan traditions and caused the growth of many vulgar superstitions which were never contradicted by the great teachers of India. The intolerance of the Hunans only added to the rigidity of the caste system in the subsequent period as a defensive reaction, just as the intolerant attitude of Muslim rulers contributed to rigid caste system during the medieval period. Hiuen Tsang who visited India during the reign of Harshavardhana noticed that the caste system dominated the Hindu society. He described the four distinct classes as described in the Hindu law books. The Brahmins and the Kshatriyas observed decency and decorum in their dress and eating habits. The higher castes were very particular about cleanliness. After eating food they destroyed the wooden and stone vessels in which they ate food and cleaned the metal ones thoroughly. They lived upright and honest lives and dreaded the retribution of bad karma. There were no inter-caste marriages and marriages with in the same caste among close relations. The caste distinctions and restrictions in food and marriage, however, did not prevent various castes from interacting socially with people from different castes. Despite its universal appeal and emphasis on Muslim brotherhood, Islam could neither destroy the caste system nor the Vedic religion nor the related beliefs and practices. Caste system actually helped Hinduism to maintain its integrity and inner strength during this turbulent period. Some Muslim rulers made attempts to humiliate higher caste Hindus by forcing them to work in Muslim households as servants after reducing them to penury through unjust taxation. They also managed to convert to Islam some low caste and a few high caste Hindus. Some Muslim rulers made it a policy to kill a certain number of Hindus each year to humiliate and destroy followers of native faiths. These developments made the caste system even more rigid and uncompromising. Those who switched their loyalties to the new religion usually the lower castes became despicable and loathsome in the eyes of those who suffered silently. Interestingly the newly converted

Muslims maintained some sort of caste system among themselves based on their old caste affiliations and added a new social dimension to the community of Muslims in the country. The British respected the Indian caste system in formulating their civil and criminal laws and in enforcing their military and government policies regarding governance, military administration, civil services, trade and commerce, education and employment. They did not attempt to abolish the caste system as they saw in it a great opportunity to maintain their hold upon people by keeping them divided on caste and religious lines. The Christian missionaries who enjoyed their covert patronage found in it a convenient means to convert people to Christianity and keep the Hindu organizations on the defensive. Educated Indian middle classes sensed the threat the missionaries posed to the integrity of Hinduism and felt the need to reform the caste system and some outdated practices in the interests of preserving and safeguarding Hinduism and Hindu community. Indian scholars used religious themes and ancient legends to instill feelings of pride and nationalism in people. Leaders like Baba Saheb Ambedkar demanded equal status for the low castes, while Gandhi advocated complete abolition of untouchability and equal rights to all Indians. The practice of untouchability was officially declared as a serious crime, punishable with severe penalties. Provisions were made to identify and protect the lower castes from exploitation and ill treatment. A reservation policy was created to establish a level playing field in matters of employment and education and protect them from unfair competition from higher castes. Today, due to these efforts the lower castes are able to occupy positions of authority and leadership and assert themselves in every profession. By granting constitutional guarantees to the lower castes and protecting them from unfair competition, the Indian government averted a major disaster for independent India by minimizing the possibility of a civil war or civil strife or the mass conversion of lower caste Hindus to other religions. Justification of Caste System Caste system was rationalized in ancient India on various grounds. Some of them are discussed below. Justification in the Vedas: No Vedic tradition is valid unless it is found in the Vedas. The caste system would not have found approval among the Vedic people unless there was some reference to it in the Vedas. The Purusha Sukta in the 10th Mandala of the Rigveda describes how the castes came into existence, from different parts of Purusha, the Cosmic Soul, at the time of a grand sacrifice performed by the gods. The brahmins came out of his mouth, the kshatriyas from his arms, the Vaisyas from his thighs and the sudras from his feet. Many scholars believe that concepts and the imagery of Purusha Sukta 11 belong to later Vedic period rather than the Rigvedic period and so it was probably a later day interpolation. It is interesting that this hymn is quoted even today by many orthodox brahmins to justify the system, despite the inconsistencies in the logic employed. Firstly the one indivisible and unchanging Brahman does not have a body like humans. Secondly even if he has, his feet cannot be unclean compared to his mouth. Judging by the human physic, the mouth should more unclean than the feet unless God has a tendency to wallow in mud. Thirdly, among the bodily parts, it is the feet of God that is usually worshipped in the temples and rituals rather than any other part of His body. Justification in the theory of Karma: The concept of karma perfectly justifies the caste system based on birth. It favors the argument that people of lower castes have to blame themselves for their plight because of their bad karma in their past lives. Their pitiable plight is a stern warning to the rest of the humanity that the wheel of dharma operates inexorably, sparing none and favoring none. This line of argument is found in many scriptures, including the Bhagavadgita , according to which people of good merit and those who had developed detachment or dispassion were born in pious families In the fourth chapter of the book, Lord Krishna declared that the fourfold varna system was created by him based on the triple gunas and mechanism of karma By combining the belief in karma with the caste system, the ancient law makers prescribed different vocational and occupational duties for each caste and expected people to follow them sincerely as an integral part of their religious duty. Observing these duties without questioning them was an act of merit, which entitled them to progress on the path of dharma and obtain a better life in the next birth. Justification by the theory of Gunas: According to many schools of Hindu philosophy , all beings and objects in the world contain the triple gunas or qualities of Prakriti. Their dominance or suppression cause people to act and behave differently and make them fit for certain types of occupations. These three qualities are sattva, rajas and tamas. Sattva is characterized by purity and spirituality and manifests in men in the form of knowledge, intelligence, faith, sincerity, devotion, piousness and so on. Sattva is believed to be the

predominant quality among the men of knowledge, in other worlds, brahmins. Rajas is characterized by egoism and materialism and manifests in men as ambition, pride, desire for wealth and personal power, lust, hypocrisy, attachment and so on. Rajas is believed to be the predominant quality in case of men of action, in other words, in kshatriyas and Vaisyas. Tamas is characterized by lethargy and manifests in men in the form of ignorance, lack of ambition, extreme austerities, demonical resolve, uncleanliness, negative attitude, unhealthy habits and other forms of undesirable behavior. Tamas is believed to be the predominant quality in men who are unclean and ignorant, in other words, sudras. Justification by the religious laws. The caste system was justified by most of the smriti literature, Manusmriti being the most notorious among them and by such religious scriptures as the Puranas, the Sutra literature and scriptures such as the Bhagavadgita and some later day Upanishads. The law books not only justified rigid caste system but prescribed severe punishments in case of violation. The very purpose for which the law books were composed and the manner in which the information was organized in them on caste lines suggest that in ancient and medieval India they were meant to perpetuate and justify the caste system and provide clear guidelines to the administrative machinery to enforce the laws concerning social divisions with little confusion. Critical Analysis of Caste System The Hindu caste system had its own merits and demerits and should not be judged purely based on the social values of today. Inequalities and social divisions based on economic and family status were not unknown in other parts of the world. The Nordic races followed some form of caste system. The Greeks and Romans had freemen and slaves. The British, the French and the Russians had their landed gentry and nobility in contrast to the commoners and peasants who were subject to unjust taxes and unequal treatment. The new world had its own slave system practiced for nearly two centuries. Compared so some of these systems and practices, the Hindu caste system was more humane and gentle. Although the chandalas were excluded from social interaction, they were free men within their own world. So were the sudras. The Romans had their slave revolts. The French had their revolution. The injustices of American slave system produced deep rooted aggression, resentment and frustration in the USA. But the low castes in India never launched large scale organized revolts or violence against the upper castes because there was no physical suppression of castes but only limitations of opportunities imposed by tradition and religious beliefs. There were rigid walls among the communities but within the walls life went on as usually independent of how others lived. It is in this context one should examine the advantages and disadvantages of Hindu caste system which are listed below.

5: Propagandhi release "Supporting Caste" guitar and bass tab book - Dying Scene

Today is the official release of the Propagandhi 'Supporting Caste' guitar and bass tab book! We, along with our. Our Friend Luke and Tim from the band Protest The Hero and Sheet Happens are helping us make a guitar and bass tab book for the "Supporting Caste" record.

She works in the mergers and acquisitions department of a Wall Street investment bank. Tess aspires to reach an executive position. Tricked by her boss into a date with his lascivious, cocaine -snorting colleague, she gets into trouble by publicly insulting him and is reassigned as secretary to a new financial executive, Katharine Parker. Seemingly supportive, Katharine encourages Tess to share ideas. Tess suggests that a client, Trask Industries, should invest in radio to gain a foothold in media. But when Katharine breaks her leg skiing in Europe, she asks Tess to house-sit. At home, Tess finds her boyfriend Mick Dugan in bed with another woman. At the party, Tess unknowingly meets Jack, who is fascinated by her. She leaves before he wakes and, entering the meeting, realizes Jack Trainer is the man she had spent the night with. She feels the pitch goes badly. Trask is interested, and a meeting is set up. Later, Tess and Jack end up in bed together. Tess wants to explain her true situation but keeps quiet after learning Jack has been in a relationship with Katharine, which he says is all but over. Katharine comes home on the day of the meeting with Trask. Tess overhears Katharine asking Jack to confirm his love for her, but he avoids answering and hurries out. Tess also rushes off, leaving her appointment book, which Katharine reads. The meeting goes well until Katharine storms in, accusing Tess, a mere secretary, of having stolen her idea. Tess protests but leaves, apologizing. Days later, Tess clears out her desk and then bumps into Jack, Katharine, and Trask in front of the lobby elevators. Tess confronts Katharine and starts to tell everyone her side of the story. Katharine tries to lead the group away, but Jack says he believes Tess. When Trask hears a convincing tidbit, he hops off the closing elevator, leaving Katharine still in the lift. Trask gets on another elevator with Jack and Tess, where Tess then gives her elevator pitch to Trask, telling him the roundabout way in which she came up with the idea for the merger. When they get to their office floor, Trask confronts Katharine, asking her how she came up with the idea. Katharine is fired on the spot for her fraud, and Trask offers Tess an "entry-level" job with his company. Tess starts her new job, armed with a lunchbox prepared by Jack. Directed to an office, she sees a woman on the phone, assumes she is her new boss, and seats herself in the typing pool. Tess insists they work together as colleagues, showing she will be very different from Katharine.

6: PBS: Public Broadcasting Service

Not really sure how many of you readers are guitar or bass players but if you are then youll probably be stoked to know that Propagandhi has released a guitar and bass tab book for their last album Supporting Caste.

7: Galaxy Tabs | Official Samsung Support

THIS IS THE BOOK ONLY! Guitar and Bass tab book for the original album, transcribed by Jesus H. Chris (Hannah) himself. Guitar and Bass tab book for the original album, transcribed by Jesus H. Chris (Hannah) himself.

8: Hinduism: Caste System, Reincarnation, and Karma

The caste system was enforced with the help of law books such as Manusmriti and the support of kings who considered themselves as upholders of dharma. The force of tradition, superstition, religious beliefs, fear of punishment also played an important role in its success.

9: Propagandhi supporting caste tab book download

SUPPORTING CASTE TAB BOOK pdf

This book gives a very thorough description about the characteristics of the caste system and the nature of caste-groups, as well as a historical walkthrough of how the caste system came about.

Reaver Road (Man of His Word) Armstrong the thermometer model of knowledge The Anthropology of Cannibalism The Public Press, 1900-1945 (The History of American Journalism) Handbook of ocean and underwater engineering Selected aspects of cancer progression Abandoning international order Basic english grammar test Little heaven nick cutter When genius failed by roger lowenstein Brief bibliography Cambridge bibliography of English literature Cases on military government A singular manual of textbook preparation Color in hooked rugs. The Italian Economy 2009 jetta owners manual The candidate, by R. Roufos. The Burning House No right : phenomenality and self-denial in Nietzsche Taxmanns company rules e-company forms. The proposal for a council framework decision on certain procedural rights in criminal proceedings throug Air Defence Radar Museum, RAF Neatishead, England Librarians and professionalism The Ballad of Reading Goal Perfect country rooms Smartstart Guitar MY BROTHER IN FRAME 85 Brown Rabbit in the city Esl basic business writing course Love lost, love found The Diet Selector Mtap reviewer for grade 4 2016 with answers The male genitalia The secret of the old house A Chronicle of First Broadcast Performances of Musical Works in the United Kingdom, 1923-1996 Aa allen book god will heal you Office mate orientation, or the anti-rules Ap biology 7th edition campbell reece Mahlers fifth and sixth symphonies : idyllic fantasies, the sublime, formal mastery, and processes of mou