



GENERAL STUDIES

Sociology

Name of Candidate SMRUTIRANJAN MOHANT

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Schedule TEST-5 (SOCIOLOGY)

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Module 5

Classroom ☒

Distance Learning ☐

Classroom & Distance Learning ☐

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

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Total Marks Obtained

Remarks:

Signature of Examiner

INSTRUCTIONS:

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code)
The Candidate should fill the index table, especially for him/her.
2. In the left margin, she/he should write only question number and in the right margin, nothing should be written.
3. The page number should be coded by the candidate himself and the range of page number related to the answer of the question should be used to complete the index table.
4. All Parts of the questions should be written at one place.
5. No Supplementary sheet shall be provided by the management. So the candidate is advised to accommodate required information within the space provided.
6. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
7. The candidate should respect the instructions, given by the invigilator.
8. The Examinee has to submit the answer sheet to the invigilator after completion of examination.
9. However, he/she is allowed to take away the question paper.

①

(A) Westernisation :-

The concept of 'westernisation' was put forward by M.N. Srinivas while discussing caste mobility in Indian society.

- M.N. Srinivas advocates 'modernisation of Indian tradition' & 'Indianisation of modernity' put forward by Modernists like Yogendra Singh & to its contrast, Indianisation of modernity by Milton Singer respectively are value-loaded concepts. He suggests structure-functionalist approach i.e. fieldview approach to study the impact of modernity on Indian society.
- 'Sanskritisation' & 'westernisation' are two such middle-range theory advocated by M.N. Srinivas.
- Westernisation refers to adoption of western customs by Indian masses which is reflected in their food behaviour, dress, language etc. Whereas Sanskritisation is the imitation of higher caste culture by lower caste to improve their ritual & secular position.
- The categories fall into 4 different categories by taking permutation & combination of these two phenomena.
 - (i) External westernisation & internal westernisation which is a rare phenomena in India.
 - (ii) External westernisation & internal Sanskritisation which is adopted by most.
 - (iii) External Sanskritisation & internal westernisation which is

- Clearly seen in India,
(i) ~~External~~ Sanskritisation & internal Sanskritisation which is observed in Sadhus & saints in India.
- MN Srinivas glorifies field view approach to study Indian Society as it's a land of diversity influenced by many customs & tradition. Hence, he advocates concepts like Westernisation & Sanskritisation instead of value-loaded modernisation approach.
 - Yashendra Singh criticises MN Srinivas as he sticks to his stand of slight change of Indian tradition by the influence of modernity & talks about change in tradition instead of change of tradition.

(ii) Caste & Varna :-

- 'Caste' & 'varna' is often misunderstood by many in India & used interchangeably. Colonial scholars like John Frazer misinterprets varna theory in the context of Caste system prevalent in Indian society.
- Indologists like G.S. Ghurye advocates that caste does not produce inequality rather it promotes social integration & division of labour.
- MN Srinivas distinguishes between caste & varna to provide a holistic view of it. Caste, which is taken from the word 'Castu' means Jati in Sanskrit, which

is a localised group where as 'varna' which is mentioned in 'Rigveda' is an all-Indian phenomenon.

- There are around 20-25 Jati groups present in every region whereas there's mention of 4 varnas in ancient Indian text.
- Initial part of Rigveda mentions only about Aryans & Dasyas where as later part mentions about 'Brahmins, Kshatriya & Vis'. Satapatha Brahmana for the first time talks about 4 varnas viz. Brahmin, Kshatriya, Vaishya & Sudra who are originated from parts of Supreme God. Indologists advocate that varna is diluted later which gives rise to multiplicity in India.
- Srinivas talks about castes being different from varna which are engaged in conflict with each other whereas caste is 'inclusively present' inside varna system.
- 'Varnisation of caste' & 'Castisation of caste', as advocated by M. Srinivas, are two phenomena adopted by people in India to handle different situation. High & Stratz go for varnisation to allay the fear of conflict from higher caste group, for eg:- 'Korani' & 'Khandayat' represent 2 caste group in Odisha who stay together while opposing Brahmins where as 'castisation' happens when they engage in fight with each other.
- Varna though has not outlived its functionality as it represents an all-Indian phenomenon & gives identity to various caste group whose Jati names are not identified by people outside a local region.

(C) Village Studies :-

- 'Village study' is field view tradition was pioneered by MN Srinivas in Indian society which takes sociological studies in India to a matured level.
- 'Village' is not a geographic space nor a territory rather it's all encompassing, as advocated MN Srinivas.
- Caste study, family & kinship study, class & power study - all happen in one umbrella concept of village study.
- Colonial scholars who often call village as mini republic in itself which is not attached to outer world is a myopic & armchair view which is rejected by subsequent scholars.
- MN Srinivas, who advocated marriage between book view & indological approach & field view often resorts to village studies for a holistic understanding of Indian society.
- Caste study advocated by many sociologists like F.G. Bailey in Bisipara village in Odisha to study Gujjaran distillers & warriors, Adrian Majumdar's study of Ramkheri to throw light on multiple dominant groups, William Wiser's study of Karimpur to convey traditional domination are few among many.
- Kathleen Gough's study of class structure in Indian

Socially classified people in country side as bourgeoisie, petty bourgeoisie, proletariat & throws light on class character breeding in village.

- Contemporary sociologists like Krishnaraj's study of Lijjat Porad, Banshee's cooperative society study, Sahjan Dev's seed cooperative in Haryana village, Oscar Lewis study of Rampur etc. take sociology of Indian to a higher level which gets substance from village study itself. Though many have moved away from village study now-a-days to discuss more contemporary issues, still village study will remain as a major sociological tradition in India in days to come.

(d) Indology :-

'Indology' depicts India as a subject and not an object as discussed by colonial scholar as white man's burden.

- Indology is study of India from textual point of view which gets its substance from texts, history, ancient sculptures, folk tales etc.
- G.S. Ghurye was the pioneer in Indological approach. to study Indian society. Indologist glorify Indian ancient culture as a synthesis of unity in diversity promoting integration among all.
- G.S. Ghurye, going through the glorified history of India puts light on Indian tradition of vidya or

Knowledge system', 'pravar' as common lineage, 'charan' as a group of disciples from a common guru forgetting ritual position of each other perpetuating holy system of Indian traditional knowledge system.

• He talks about 'Triad' i.e. Set of three values, viz. three gods, three vedas, three discourses of man's life i.e. dama, dana & daya; three person to which man should be obliged to i.e. ancestor, parents & teachers, etc. through lens of indology.

• He further advocates Indian culture which was an integrative force & caste which was a common source of division of labour were diluted by invasion of Islamic rulers & British rule subsequently.

• D.P. Mukherjee criticises G.S. Ghury & advocates there was not a common value rather hierarchy of value in superstructure which influenced base of Indian society.

• 'Dange' criticising Ghury advocates Brahmins were respected not because of their knowledge, rather ^{for} economic perspective.

• Kosambi rejects Caste-Caste continuum re-formulated by Ghury & advocates indigenous people were forced to surrender to Bryans.

Indological tradition which was criticised by many later, still holds a supreme position in Indian Sociology.

tradition as it gave birth to Indian sociology through book-view approach.

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(a) Little tradition & Great tradition :-

- The concept of 'Little tradition' & 'Great tradition' was put forward by Milton Singer while advancing 'Rural-urban continuum' theory given by Redfield.
- Regarding to Kroeber's approach of culture & civilisation, Redfield advocates modernity don't fall from heaven there is a continuity in rural & urban social tradition.
- Singer, disciple of Redfield argues in his favour divides civilisation into primary & secondary civilisation.
- Primary civilisation which is formed by indigenous population differs from secondary as borrowed from outside. Each civilisation has its own 'little & great tradition' which represents village & cities respectively.
- People present in Great ^{tradition} ~~civilisation~~ filters out modernity to feed those of little ^{tradition} ~~civilisation~~ in primary civilisation. Hence, it will be improper to demarcate them by a thick line as traditional modern & putting a question mark on the survival of little tradition in the growing culture of modernity as advocated by Kroeber.
- MN Srinivas argues modernisation or indianisation as

Value laden concept & argues for structure functional approach of field view to study primary civilisation in India.

- Little tradition which is traditional, yet holds primary position in studying Indian society, also contains modern world values.

- Modernist like Yogendra Singh advocates it's matter of time only when little tradition will embrace culture of great tradition fully & India will be a modern nation altogether which is contrasted by MN Srinivas who holds traditionalism & modernity closed to each other in Indian society.

(6)

Caste mobility :-

- Caste mobility depicts caste system as a stratification & not hierarchy as advocated by ^{Scholar like} MN Srinivas & Andri-Bellelli etc.

- Mobility in caste which is high in middle strata as compared to higher strata. Low mobility in lower strata is skewed in favour of people of middle strata in India.

- Structure functionalists like MN Srinivas rejecting the concept of classification of caste, advocated by Marxist scholars like A.R. Desai, puts forward concepts

like casteisation & varnaisation of caste to provide holistic picture of caste mobility in Indian society.

- Caste system has two major ingredients implicit to it, such as Ritual position & Secular position.
- Ritual position is determined by dress, food, behaviour, speech, mannerism where as secular position is determined by education, migration, employment in modern society etc.
- Sanskritisation gives rise to secular mobility which gives foundation to ritual mobility.
- for eg:- In Karnataka, Kinapayaka & Vokkalings have gone for changes in ritual position through tilak mark on forehead, & other Brahminic culture which have improved their position in caste hierarchy.
- F.G. Bailey in study of Bisipara village of Orissa, talks about mobility of Gujjar distillars (Bod pars) who were originally tender leaf seller & by granting loans to warriors during distress, now claims the position of warriors & challenged warriors which was cause for downward mobility of warriors.
- Marxist scholars argue that though caste mobility occurs in India it's not challenging Brahminic supremacy in a great way & India is still divided into two major class reflected through caste system.

(C) Women's movement in the colonial period :-

- women have historically been the marginalised half in Indian society since post-vedic period which was not addressed in a great way till colonial period.
- Through the impact of modern education & secular nationalism, women's issue came to the centre stage in Indian society.
- Major women's movement was centered around ill-practice of sati, child marriage, widow remarriage.
- Women's education during colonial India which challenged day-old traditions which subjected to women into impoverishment.
- Through efforts of Brahmo Samaj leaders Raja Ram Mohan Roy & Iswar Chandra vidyasagar women's issue were highlighted & it was through abolition of sati & initiation of widow remarriage, women were given justice to break the ~~tradition~~ marginalisation.
- Karen Kapadia argues in 'The Sister of Shiva' & K. Geetha in 'Gender & Caste' argue women were historically neglected by the ill-practice of patriarchy. It was upper caste women who were tortured for ritual sanctity whereas lower caste women were subjected to marginalisation for economic gratification.

In contrast to dalit movement, peasant movement which are sectoral, it's women's movement which are all-inclusive which is enough to project women's plight in Indian society which is multi-faceted.

• Though many issues are raised through widespread movements, still many women are grappled with domestic violence which does not raise its voice which can be heard outside the four walls of home.

(d) Dominant caste :-

'Dominant caste' concept was the brainchild of MN Srinivas who used it to highlight the growing political dominance of certain caste group as compared to others in contemporary India.

• The concept like AJGA i.e. Ahirs, Jats, Gujjars & Rajputs, 'votebank politics' are few among many which was advocated by Srinivas to project power, class & caste & its interrelationship.

• Jadars in Jadarpur, Karars & Khandagars in Odisha, Linpayals in Karnataka, Jats in Haryana are few mentions of dominant class which hold ^{dominant position in} power structure & in turn improved their secular position.

• William Wiser in study of Kanimpur in Andhra Pradesh suggested there's traditional domination of Brahmins.

Over minority muslim population.

- Adrian Mayer in study of Ramkheri advocates there's presence of multiple domination like Jats in economic structure, Rajputs in power structure & Brahmins in ritual position & all coexist with each other.
- There are also many situation where caste has developed class character like that of Rampur in the study by Oscar Lewis who suggests in between a caste one group has grown in dominance over other.
- Grimvas in 20th century: new Avatar of caste' suggests caste is used, misused & abused by many to have opportunistic alliance with each other to dominate in power politics & fusion & fission of caste is not a rare phenomenon any more.
- The traditional superior position of Brahmins as advocated by Indologist is threatened by lower caste who rise in the pyramid of caste structure & caste mobility has made it easier to stay in power without any threat from traditional higher caste.

2

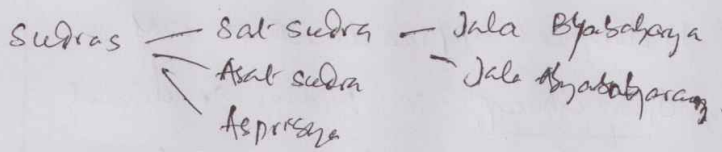
(a) Book view is Indological approach which was pioneered by G.S. Ghurye in Indian sociological study of caste system does not see caste as inherently unequal system, rather traditionally as a promoter of division of labour & social integration which is diluted subsequently to breed pathological elements in it.

• Ghurye reflecting on caste in 'Caste system of India' suggests 6 basic features of caste system:-

- (i) Segmental division of society
- (ii) Hierarchy
- (iii) Restriction in food, dress & social commensalism
- (iv) Civil & religious disability & disabilities
- (v) Lack of unrestricted occupation
- (vi) Endogamy

• Ghurye reflecting on the caste system advocates Varna system which was the major instrument of continuance of group-system culture is diluted to make segments in Indian society. Hierarchy has developed through superior & inferior caste position which plays through the minds of Indian masses. Food practice has been restricted which can be substantiated through

The division between Brahmins & Sudras,



- Brahmins are not supposed to accept water from Jala Bhayabhaya Sudras whereas 30 steps distance is maintained between Nairs & Sudras whereas 60 steps are maintained between Sudras & Nambudhari Brahmins in Kerala.
- There's inherent Disprivilege associated with Caste System like in Mahars in Maharashtra are not supposed to go out between 10 am to 6pm whereas in Rajasthan, untouchables are supposed to take a thorny branch of tree to wipe out their foot mark.
- Sub-subcaste endogamy has been transformed to sub-caste & caste endogamy by the advent of modernity.
- Book view of Caste Structure is controlled by fieldworkers which was initiated in Sociological study primarily through works of M. Srinivas who believes caste system is a complex system which vary from region to region in India.
- Varna which practiced equality & stratification is converged to a hierarchical system through Caste mobility is practiced among a few in middle strata.

- Varna system encompasses caste inside it though it's an all-Indian phenomena as compared to localised jatis/groups.
- caste is not replaced by class, rather old caste is replaced by new caste as advocated André Beteille in his book 'Caste: Old & New'.
- Field study in villages in India throws light on complexity of caste structure in India.
- In his study of caste structure in Rampur, by Srinivas he has formulated concepts like 'Sanskritisation', 'detribalisation', 'AGGR', 'vote bank politics', 'varnisation of caste', 'casteisation of caste' to depict the complex nature of caste system as against both view of caste.
- In contemporary times, caste positions are used to explain other structures of society which is observed from his masterpiece by Srinivas, the 'both centring': 'New Avatar of Caste'.
- Although ~~both~~ ^{first} view brings sociology to a higher level, scholars like Anand Chakravarty criticises MN Srinivas for negligence in other study like gender, & other contemporary issue as he was too biased towards caste study.
- Modernist like pojanan Singh criticises MN Srinivas for his traditional approach in advocating little change in Indian tradition, whereas T.K.ommen criticises MN Srinivas for 'objective idealism' which speaks about 'outgerent orientation of fact based traditional village &

Chali study.

However, Book view which gave birth to sociology as a discipline in India, field view has taken it to a new higher level. Hence, both hold merit in advancing the discipline to a new height.

- (b) 'Land Tenure System' & its evolution in Indian Agrarian structure is discussed in detail by marxist sociologist A.R. Desai in his book 'Social transformation of India'.
- A.R. Desai divides the whole study of land tenure system into 3 major groups, Precolonial, colonial & post colonial India.
 - During Precolonial India, Since ancient India till the advent of muslims in India, land was the source of identity for many. Though land was possessed by a community in ancient India, private landholding was not too rare to find. In Sultanate period, & muslim period, the nomadic & land grant system ^{has} undergone a change which increased private ownership & disparities among masses.
 - In colonial era, British were more interested in administrative ease & maximum profit from the land. Hence, land converted into product of buying &

Bellary which was major cause of distress in Indian Society.

The whole land in India was divided into 2 major group. The productive megalbandi area which was more fertile than non-megalbandi area were divided into two broad categories like Zamindari & Ryotwari system.

There was difference in land revenue collection.

Intermediaries like zamindar were employed by British to collect revenue from zamindari areas in Bengal Presidency whereas in Ryotwari area, direct revenue collection system was employed in Madras & Bombay

Presidency.

It caused the agrarian class great discomfort to pay tax which did not consider plight of our farmer who stood between devil & deep sea of atrocities of British & growing poverty & hunger.

Hence, it turned out to be major cause of protest & movements in colonial era.

In post-colonial era, though land reforms measures were initiated by govt it was hardly successful in all regions except few regions like Jammu & Kashmir & Telangana. Capitalist farming remained prevalent in Maharashtra, Coastal Andhra Pradesh & Karnataka.

where feudal Bihar, ^{East} Uttar Pradesh refused to change to implement land reform measures.

States like Punjab, Haryana & western UP went for Green Revolution which caused for inter & intra regional disparities & mass dissatisfaction among deprived section of rural agrarian India.

- AR Desai through the lens of history throws up light on land tenure system which is criticised by many for having ~~no~~ defining class character.

- S.C. Dube advocates, AR Desai targets the proliferation of middle class in India during the course of history which was a major group to influence class structure in India.

- M.N. Srinivas calls AR Desai to be economically determinist as sociologists were culturally determinist.

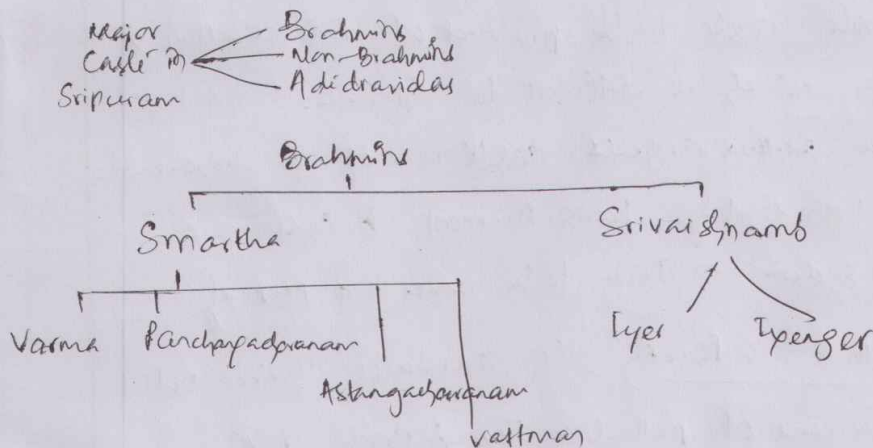
- Andre Beteille advocates ~~class~~ reality is vast & unorganised which can't be explained by a distinct structure.

Hence, although Desai's categorisation is discredited by many, still he was the first sociologist to deviate from ideological approach to throw light on perpetual class character growing in agrarian class in India which deserves credit in itself.

⑥

(a) • Andre Beteille following Weberian approach in Indian sociological discourse advocates reality to be vast, unorganised, dichotomous & chaotic. His understanding of caste system is primarily grounded on his microscopic study of Sripuram village in Tanjore.

• In 'Caste, Power & Politics', Beteille discusses the true nature of caste in India.



• Andre Beteille advocates intercaste & intracaste conflict is prevalent in India which can be reflected through boundary maintenance bet Brahmins & Adidrandas is understandable in Sripuram village.

• In between Brahmins, Iyers & Iyengars don't see eye to eye & differ in ritual practice which can be observed through the putting up of sholi,

Black made eli.

- The advent of Tamil language has reduced the dominance of Sanskrit where those from Brahminic background are hardly interested in Sanskrit rituals.
- In Caste: old & new, he advocates caste is not replaced by class, rather old caste gives rise to new caste in India. In 'Harmonic & disharmonic system', he rejects Dumont's Brahminic position with respect to caste in India. He suggests caste to be product of Hindu culture & ideology which is different to Breach.
- Beattie rather argues caste is not as disharmonic as suggested by Louis Dumont & caste is a complex system in India to be understood properly.
- In 'Pollution & Poverty', he advocates there's not only means of pollution through caste, rather poverty is the major cause of pollution of Indian society. In 'Social & cultural reproduction of caste', he advocates same tradition is reflected in India generation after generation.
- Andre Beattie's understanding of caste is both microscopic & macroscopic which reflects the

True understanding of Indian Society's reality.

- In a series of arguments & counter arguments with Dement, he rejects the myopic view projected by Dement as caste to be disharmonic & dysfunctional in India & whereas he projects the true nature of caste & its indispensability in Indian society through caste study.

⑩ • 'Untouchability' which was attached with stigma of pollution since ancient Indian society has gone through many interpretations & modification with the course of ~~Indian~~ history of Indian society.

- In post vedic period, untouchability was highly practised in India which later converted into major cause of atrocities against lower caste. Egalitarian varna system gave rise to hierarchical caste system & untouchables were considered as 'Avarnas' which was distinguished from 4-fold vedic system of varna i.e. Javarnas.

- Gandhiji's reformatory approach tried to uplift social position of untouchables after giving them a new status of Harijan i.e. 'Children of God'.

Interdining, inter marriage & swapping of occupation was highlighted by him to destroy the deep-rooted practice of untouchability.

- The 'dalit' was a umbrella term adopted by untouchables mostly after Ambedkar's revolutionary stand to wipe out caste system from India & establish an egalitarian social order. He advocated religion & indian village were perpetuating the rigid caste system. Hence, his advocacy to wipe out religion to make secular India was primarily targeted to establish harmonic social system.
- Constitution of India gave them the status of 'Schedule caste' which is an administrative construct which imposed rights of dalits & obligation of other citizens to respect them as fellow citizens.
- In sociological discourse, untouchability has been discussed by many in different light.
Indologists like G. S. Ghurye calls it pollution of indian culture which is leading to disintegration of indian society.
- Dalit Sociologists like Alyssa's, David Hoodman rather argues it's brahminic consciousness which is responsible for perpetuation of dalit auto-castes in India.

- In foothills of Himalayas, many dalits though practice vegetarianism, & pure day-to-day activities like Brahmins where as Brahmins are engaged in non-vegetarianism, alcoholism etc.

- Feminist sociologists like Karen Kapadia rather argues both lower caste & upper caste women to be historically deprived of their rights & principles & subjected to marginalisation which is more needed to be deliberated than dalit issue.

Hence, untouchability is a major evil of Indian society which has undergone different interpretation & now dalits through self-assertion no longer treat themselves at low in hierarchy.

7

- a. M.N. Srinivas's conception of 'Indian social structure' is largely influenced by structure-functional approach of Radcliffe Brown. He introduced field study in Indian sociological discourse which paved way for growth & maturity of the discipline.
- He saw India through village in most of his sociological career. Caste structure, power structure, family & kinship study & contemporary issues were

highlighted through village study by him & many followers of M.N. Srinivas.

- Through his study of Rampur village, he provided an alien compassing view of caste study in India.

Making his stand clear by distinguishing caste from varna, he presents a clear functionality & dysfunctionalities of varna system which has latent & manifest function.

- The concept of Sanskritisation which reflected on caste mobility of major caste groups like

Leopayat, ~~Vokkalpa~~ to stand together against

Brachmins in Karnataka brings a new dimension

to myopic understanding of caste as a rigid

hierarchical structure. Groups come together

through varnisation & ~~go~~ away from each other

through castelisation which ~~bring~~ new dimension to the caste study in India.

- The concept of dominant class to reflect on

changing paradigm in power structure throws

light on caste mobility & its interconnection with

class & power.

- In 20th century! new avatar of caste, he advocated changing alliance between caste groups - based political parties.
- Mr. Srinivas is not only a structural functionalist; rather he is a feudalist when he discusses on Down as 'moderate', a nationalist when his heart bleeds for nation, a moderate when he talks about globalisation by which sky high building obscures his vision of traditional India.
- Though it brings a new look to Indian Sociology, he is criticised by modernists like Yugendra Singh of not having gone for absolute modernity. Singh advocates India's great tradition has undergone complete modernity where as little tradition is slowly approaching towards modernity where as Srinivas is holding tradition closed to his chest & refuses to move.
- T. N. Sanyal calls his structural functionalism as objective idealism which is purely fact based & connected with idealistic traditional view of India.

- Anand chakrabarty criticises M.N. Srinivas for negligence of ^{study of} other contemporary issues like gender, dalit movement, peasant movement & being dedicated to caste & village study, sociological discourse remained traditional in India.

However, despite all these limitations, M.N. Srinivas was the one who brought a marriage between book view & field view which made sociology of India enriched with new concepts to be used by successors.

(b) • 'Caste system' in India holds the major position in many sociological details. Caste was present & is present in Indian psyche which affects the behaviour of Indian masses.

- As Indologists advocate, caste system, which is dilution of Varna system is now converted into major cause of unequal disposition in Indian society. Segmental division of society, hierarchy, endogamous nature, restriction in food & dress & commensalism, lack of choice in

Occupation, civil & religious disprivileges are major dysfunctions associated with caste which was enforced in ancient pre-vedic & vedic India.

- Structural-functionalist like MN Srinivas shifted focus from myopic understanding of caste & provided some insight into functionalities as well.
- For illustrating Rampura village study, he advocated social mobility through change in ritual position founded on secular position as greatly instrumental in improving status of many caste groups like Lingayats, Vokkalings in Karnataka, Yadavs of Padampur, Rajputs in Rajasthan, Kars & Khandayat in Orissa, Jats in Haryana etc.
- the concept of dominant caste like ATGR ie Ahir, Jat, Gujjar & Rajput in political structure & opportunistic alliance between major caste groups in UP has led to improve in traditional social positions of many.

- Andre Beteille in 'Caste: old & new' has advocated replacement of old dominant class by new dominant class & caste not to be seen from myopic perspective rather caste is a complex system which need to be understood in Indian way.
- Marxist scholars like AR Desai call caste as class & domination of one group on the hand of other for perpetuation of their domination.
- S. C. Dube advocates there are multiple caste & classes present in India which need not be understood in marxist way.
- Hence, caste has many inherent functionalities & dysfunctions associated with it which can be understood through different viewpoints provided by Indian scholars which rejects armchair view of colonial scholars who see caste as disharmony & hierarchical only.

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