

M.N Srinivas was influenced by Red cliff  
Brown's structural functionalist perspective and is credited to introduce functionalist perspective in Indian sociology

M.N Srinivas criticized Indology as

- ① It was book view and lacked validity
- ② Indology merely focused on text and ~~does~~ not did field study
- ③ It was over Brahmanical view
- ④ It does not highlight the concept of mobility in society.
- ⑤ It does not reflect the reality as books were written to romanticise the king.

So, M.N Srinivas did field study  
collected empirical data from his  
study of 'Coorgs of Mysore'.

→ According to him field study provides  
actual understanding of social reality

(e.g) In his study he found that  
caste system is core of Indian society

→ Field study helps in understanding  
dynamics in society

(e.g) Theory of sanskritization

that highlights mobility in lower caste.

Thus M.N Srinivas brought  
great shift in study of society in India  
and data collected by field studies was  
used by Government in policy formulation  
at large

During colonial rule tangible, visible changes took place in both cultural and structural aspect of society.

Various sociologists such as:

① A. R. Desai studied changes introduced by British Merchantile policies, land tenure system which lead to emergence of new classes.

② Yogendra Singh in his book 'Modernisation of Indian Tradition' highlights the heterogenetic changes in both cultural aspect (little & great tradition) and structural aspect (Micro & Macro).

### Cultural Changes

→ Introduced various acts such as sati Act. to improve women condition

→ ~~Christian~~ Christian Missionaries spread

english & western education.

(e.g) Tribes alienated because of British Policy  
said A.R Desai.

→ Brought shift from orthodox thinking  
and enhanced rational approach

(e.g) Western education seeker like Raja  
Ram Mohan started Brahmo samaj

### Structural changes

→ New land tenure system which distorted  
agrarian structure.

(e.g) P.C Joshi studied agrarian  
structure and explain the exploitative nature

→ Merchandise policy exploited local handcrafts  
and artisans ~ R. Cukha

→ Introduced railways, communication which  
lead to rise of nationalism ~ D.N Mejunadar

→ Westernization of society took place under  
colonial rule ~ M.W Sinivas

Thus huge transformation  
took place which shaped Indian society in  
all dimension both positively & negatively.

Ramajit Luha defined subaltern as  
the lower or inferior group of society  
(e.g) Peasant, lower caste such as SC/ST etc

### Approach in studying Sub Altern

- According to Ramajit Luha subaltern are the marginalised section of society
- subaltern lacks participation in various aspects of society i.e. social, economic, political. so, social exclusion exist
- In one of his work on peasants, he explained the exploitation of peasant in hands of elite class
- sub-altern people lacks power so high  
- & the aspect of powerlessness
- sub altern are forced to, work which  
is poor or inferior. (e.g) Manual scavenging

→ He highlighted the women as marginali-  
-sed as men in the society hold power  
because of prevailing patriarchy.

→ subaltern are isolated group and  
faces discrimination.

Along with Ranjiv Guha,  
B. R. Ambedkar also provided account  
on condition of sub-altern.

### Critical views

→ functionalist criticized Guha as they  
believe that sub-alterns are important  
as they perform task not performed by  
higher class. so functional for society.

R. Guha perspective provided  
new avenue to study society from  
sub-altern point of view.

Di pankar hupta did comprehensive study of Indian culture, historical events, villages and concluded that radical transformation has taken place.

(e.g) Brahmin no more on top of hierarchy.

→ No caste consider itself inferior, so no concept of superordinate or subordination.

→ Lower caste consider that they are lower because of misunderstanding by society.

### Changing structure of Indian Village

→ Gap between rural and urban area decreasing. so, concept of 'suburban' emerged.

→ family system transformed as nuclear families emerging and new system of structurally nuclear functional

## joint emerging

- Class replacing caste as matter of position in society.
- Achieved status dominates in villages.
- Horizontal mobility & emerges in villages (e.g) Agriculture to labour in factories.
- Individualism increasing in village society.

Despite changes Dipankar Gupta in his work 'Mistaken Modernity in India' highlights the core values of universal rights such as equality in relation does not prevail in India and Modernity in relation is far way to go.



B.R. Ambedkar provided radical views towards Indian caste system and he considered it the dark side of Indian society.

Features of caste identified by Ambedkar

- It is exploitative institution and leads to marginalisation of lower caste.
- The four fold Varna system organisation causes deprivation to lower caste.
- In his work 'Broken Men' he explained the cause of untouchability.
- Caste provides power to Brahmins at expense of masses (lower caste).
- Ambedkar believed that caste has led to exclusion of lower caste from all aspects of society i.e. social exclusion.

In his work 'Annihilation of caste' he wrote that caste system should be removed from society. He even learned 'Manusmriti' as it is root cause of exploitation.

### Mainstream views

- Mahatma Gandhi believed that there is nothing wrong with Varna System but untouchability should be removed
- Andre Betelle believed that despite caste both class & power dominate society
- L. Dumont believed caste is core of society and society is hierarchy organised because of culture of purity & impurity
- M. N. Srinivas explained Sanskritisation & Dominant Caste view.
- G. S. Ghurye believed caste is product of race.

So, different views exist in society regarding caste.