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MN Srinivas in his village study of  
Goorgs of Mysore gave the concept  
of 'Sanskritisation'. According to this,  
there is imitation of behaviour, attitude,  
rituals, ideology of upper caste by  
lower caste people or tribes, to ascend  
ritual hierarchy.

Significance of "Sanskritisation" in  
understanding social transformation and  
cultural influences

① Change in rituals and practices

(ex.) Wearing of sacred thread  
(Upanayana ceremony)

② Change in food habits

shifting from non-vegetarian to vegetari-  
anism

③ Shift in occupations from non-clean  
manual labour to other clean  
jobs

④ Altered interests in language, text,

② Marxist perspective on "socialism"  
of Indian Nationalism is basically  
founded upon 'economic determinism'.

According to AR Desai (Marxist scholar),  
Indian nationalism arose due to  
change in material conditions with  
advent of British.

There was change from old, feudalistic  
mode of production to new, capitalistic  
system. However, exploitation

of 'have nots' by 'haves' continued.

This led to development of common  
consciousness of anti colonialism.

However, this was not a unilateral  
unilinear  
evolutionary idea. Instead, it was

heterogeneous where interest of

different sections differed, sometimes  
in direct conflict with each other.

There were multiple sub-nationalistic streams in the freedom struggle.

Moreover, AR Desai saw socio-religious reform movements arising as a result of contradictions between old value system and new economic realities.

There was also a parallel nationalistic stream continuing based on communal lines which later led to partition of India [ Two Nation Theory ]

③

Race refers to distinction between people based on some biological or physical features and are ranked in a hierarchy. ex. Blacks, Whites etc.

'Caste' is unique ascriptive tool used for social stratification in India.

There have been many attempts in past to equate race with caste.

Herbert Risley in his "The People of India" (1908) tried giving racial explanation for origin of caste based on Aryan Invasion Theory.

However, equating them is scientifically incorrect and politically mischievous.

Scientific Non-sense

According to DNA and genomic studies, 99.9% of sequences of all humans are similar. It is only 0.1% which is responsible for so much diversity.

Hence, there is no biological basis of superiority & inferiority.

## Political mischief

Many sociologists believe that racial origin of caste was colonial master's invention to provide legitimacy to British imperialism. They gave birth to such theories to subjugate native Indians by pushing them into inferiority complex. Concepts like "White Men's Burden" illustrate the same.

However, 'race' as a concept has lost significance in contemporary times.

④ "Middle class" as a conceptual stratum emerged only after industrialisation when class acquired the meaning, it is understood as today. Some define as it lying between property owning and working class but there is no uniform definition agreed to most sociologists.

In India too, middle class has emerged although in 2 phases -

① Old Middle class - B.B. Mishra  
in his "The Indian Middle class" (1978) attributes their emergence to British rule (not industrialisation). Such class consisted of those who act as intermediary between the rulers (British) and ruled class (Native Indians). They comprised of traders, clerks, absentee landlords etc.

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② New Middle class - This class emerged post independence due to increased white collar jobs, penetration of technology, occupational diversification, government policies, emerging public sector etc.

Difference between Old & New Middle class

<u>Old Middle class</u>	<u>New Middle class</u>
① Mostly upper caste	① Non-selective (all caste)
② Non-independent (under British)	② Independent
③ Urban located	③ Both rural and urban
④ Not hesitant to shake cultural roots for modern identity	④ Mix of both - tradition and modernity
⑤ Not much concerned with consumption culture	⑤ <u>Consumerism</u> is marker of social status

TK Dommen regarded middle class as harbinger of "Silent Revolution".

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⑤ "New Farmers' Movement" refers to new form of social collective actions which emerged during 1970s - 1980s in India by farmers.

Recently farmer's protests represent one of examples in the category of New Farmer's Movement.

## Origins for recent farmer's protest

The recent protests by farmers were due to their demands for -

- ① Repeal of "farm Bills" introduced by central government
- ② Legalisation of 'MSPs' for agricultural crops

## Relation with New Farmer's Protest

- ① Rights based - This protest movement was carried out to meet

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their demands for right to statutory guarantee for MSPs.

② Non-localised - These protests were not based on smaller area but attracted farmers from states like Punjab, Haryana, Western Uttar Pradesh

③ Cuts across caste and religious lines  
The protestors didn't belong to a specific ethnic group. All kinds of farmers - rich, poor, Hindu, Muslim etc participated

④ Collective orientation - The demands for protests were not restricted. Instead it was broad based aimed at general good for farming sector.

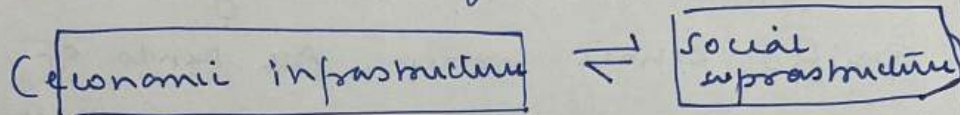
These farmers protests signify emerging power of "occupational associations" as powerful pressure groups transcending caste and religious lines.

2 ①

AR Desai was a Marxist scholar who used "conflict" perspective on studying Indian society.

His analysis of Indian society was based on dialectical materialism.

He believed that it is the materialistic conditions which affect socio-cultural milieu of Indian society



In his book, "Social Background of Indian Nationalism" (1948), he

held British introduced capitalistic system as responsible for emergence of class structure. From earlier feudal mode of production, to capitalism there was continuous exploitation of have not's by haves. For ex. moneylenders, zamindars, absentee landlords, colonial masters exploited

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peasants, tenants, tribes, landless manual labourers etc.

Post Independence, there was only a change from external to internal colonizers. He criticized concept of Nation state as it is hand in gloves with capitalistic class. He debunks concept of "welfare state" as no country performed well on trilogy of 

- democracy
- Mixed economy
- Positive state intervention

He was a toot & skyite and believed in permanent revolution for anti-bureaucratic and anti-imperialistic state

On question of caste, his views were influenced by Nirmal Kumar Bose. He believed with development of true consciousness, caste as an institution will disappear.

However he was criticised as being an indoctrinated scholar who couldn't see alternative views. He also ignored social developmental works by government and downplayed role of caste and religion.

## Difference from Ghurye's Indology

A. R. Desai's Marxist perspective

As Ghurye's Indologist perspective

- |  |  |
|--|--|
| ① Conflict perspective   | ① Indological, modern sociological perspective                 |
| ② Conflict and contradictions in society based on empirical evidence | ② Ideal typical view of society based on literature, book view |
| ③ Jajmani system was exploitative                                    | ③ Jajmani system is based on integrational aspect of society   |
| ④ Economic determinist   | ④ Religion and culture is central to Indian society            |
| ⑤ Also focused on field studies<br>"Rural Sociology in India" (1959) | ⑤ Very little focus on field studies                           |

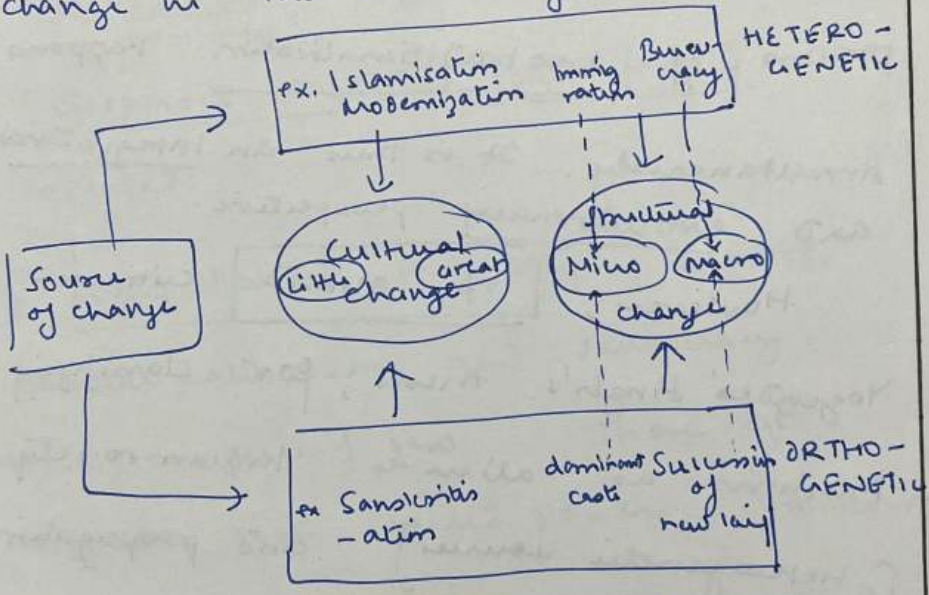
However, both expanded the scope of sociology

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② Yogendra Singh defines "modernization" as a cultural response which is universal, evolutionary, pan-humanistic and non-ideological. In his book, "Modernization of Indian Tradition" (1973)

he gave a paradigm to understand social change in Indian society.



## Yogendra Singh's Paradigm of Social Change

According to his thesis, both exogenous and endogenous change affects cultural and structural aspect of Indian society.

According to him, modernization

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for ex. ISRO scientists prayed at temple a day before launch of Chandrayaan 3.

② Nuclear Families - With industrialisation, for quick mobility, family structure shifted to nuclear family.

However, with technologies like video calling, a new form of "dispersed extended joint family" has emerged.

③ Legal Rational Authority - With bureaucratisation and democracy, there is rule of law. There are requisite posts with power. However, still traditional authority is exercised by elderly, Brahmins (Pandits) etc.

Thus, traditionalisation and modernisation go both hand in hand and are non-mutually exclusive.

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progresses with traditionalisation in a dialectic manner. It doesn't lead to sweeping changes in the overall structure of society. Instead, there is adaptation of traditions to suit the current times. That is, a process of neotraditionalisation happens simultaneously. It is thus an integrational and evolutionary perspective.

However, Irfan Ahmad criticises Yogendra Singh's thesis, for classifying Muslims as alien to Indian society [heterogenetic source] and propagation of such beliefs through works of other sociologists like J.C. Dubey, Rawat, Kewari etc.

## Contemporary Relevance

① Secularisation - With its advent, religion has not totally disappeared.

③

Caste movements refuse to social collective action taken for reform in oppressive social caste system for moving towards an egalitarian society.

Caste movements emerged pre-independence like Nadhar caste movement (19th century) against tax payment for covering chest and breast by women of Nadar caste. Earliest

leadership came from middle class intelligentsia like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar etc. It was in beginning of 20th century that

people from oppressed sections like Jyotibha Phule (Mali), Guru Ghasi Das (Chattisgarh) (Chamar)

Mangoo Ram (Chamars in Punjab) etc. came to lead such movements.

The origin for movement lies in exploitation of harenots by haves economically (ex. Jajmani system),

politically (Panchayats and dispute resolution)

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by upper caste), socially (purity and pollution). They employed various strategies like collective, mass mobilisation, agitation. Namshudras of Bengal stopped providing services to upper caste for more than six months etc. Their aim included utilization of public goods like common water source, public roads, temple entry etc. Though they faced reaction from conservative sections but due to western ideas of liberty, equality and fraternity, there was change of mindset. Even post independence, constitutional provisions (Art 17 Ban on untouchability) statutory laws (Protection of civil rights Act 1955) etc. were adopted. Due to this, no major caste movement was seen post independence. However, discrimination still continues, albeit in a subtle manner.

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'Indology' refers to study of Indian society and culture. It is one of unique perspectives in Indian sociology. It is based on religious texts, literature, manuscripts, archeological evidence etc.

## Unique Perspective

Indological perspective gives an ideal typical view of Indian society based on written texts. There are majorly two branches within Indology with their own perspectives.

① Classical / Oriental Indology - This was practiced mostly before 1920s by mostly colonial administrators and orientology enthusiasts from west. William Jones (estd. Asiatic Society of Bengal 1787), Max Muller's "Sacred Books of East", Henry Maine's "Ancient

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Law + "Village communities in East and West" led its foundation.

These indologist mostly formed a regressive, stereotypic, backward image of Indian society. They described it to be primitive, unequal based on hierarchy and orthodox. Caste system was considered "closed" and villages were "Little Republics" isolated from rest.

In their response, emerged 2<sup>nd</sup> branch.

② Modern / Indian Indologists - It was practiced by scholars and academicians like G.S. Ghurye, R.K. Mulchey etc.

Unlike colonial view, they were influenced by Nationalistic view.

They broke away myths of isolated republics and instead showed dynamism in caste and village institutions. Religion was not

considered hindrance for progression of society as evidenced from past continuity of Indian civilisation. Such a view boosted morale of native Indians in fight against imperialism.

Criticised as Book view

However, this perspective is criticised for presenting a book view. Indologist like Ghurye hardly focused on field views to understand empirical and contemporary trends in society.

Many new concepts like "Sanskritisation", "Westernisation", "Dominant casti" came from field study. Moreover, it is

being criticised for ignoring religious pluralism in India and excessively focusing on Brahminical point of view.

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②

Although there is no agreed definition of minority based on numbers, constitution of India provides for 2 types of minorities - Religious and Linguistic (Article 29)

With recent introduction of Waqf Act 2024 and its transmission to Joint Parliamentary Committee (JPC), there is renewed discussion on problems of religious minorities.

Religious minorities in India include - Muslims, Sikhs, Jains, Buddhist, Parsis.

Recently 'Samá' followers are also demanding minority status.

Problems of religious minorities can be

General — specific

## General problems

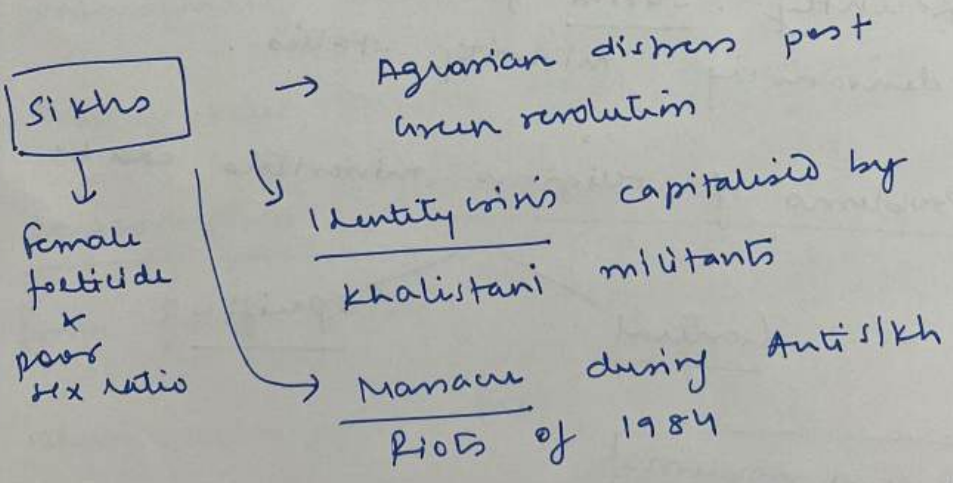
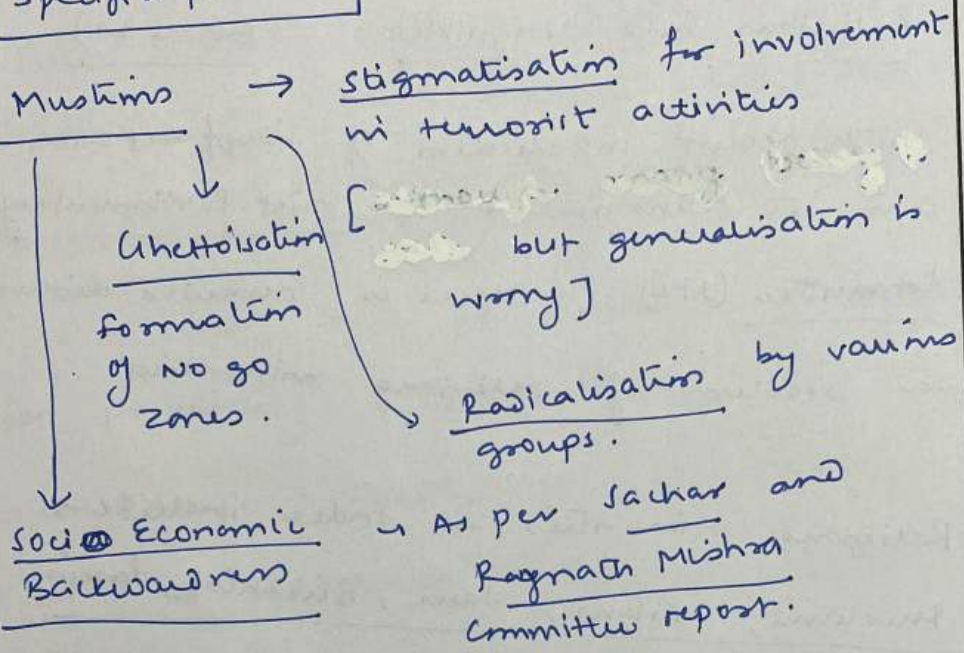
① Preservation of culture - They fear assimilation or loss of identity amongst dominant culture.

② Discrimination - By governmental and non-governmental organisations.

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③ Poor representation - in social, economic, political spheres.

## Specific problems



Parsis / Zoroastrians → Inbreeding depression  
→ Dwindling population due to strong belief in purity of blood

Christians → Identity problems  
→ Arya samaj forced conversions

Jain & Buddhists

↓  
Consider it  
as threat to  
their own identity

- Resent accumulation  
under Hindu Marriage  
Act 1954 as part of  
Hinduism

## Government Policies and their impacts

- (1) Constitutional safeguards - Art 25 to 30
- (2) National Commission for Minorities (1992)
- (3) Jiyo Parri scheme (2013)
- (4) Nai Roshni (2013) to develop  
leadership skills in minority women
- (5) 15 point programme for districts  $\geq 25\%$   
minority population (2014)
- (6) USTTAD scheme (2015) for skill  
training in artisans
- (7) Nai Manzil to impart education  
and skill building

One of government reports highlights  
that minority comprising 15-20%  
of India's population, received  
total share of ~ 30% in welfare  
schemes.

hence, many steps have been taken  
and many more needs to be taken.

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Anthony Giddens identifies "middle class" as one of his 3 social classes in advanced capitalistic society which possesses educational and technical skills for its economic survival.

BB Mishra in his "The Indian Middle class" 1978 traces historical evolution of middle class in India. He posits that middle class emerged due to advent of British rule (and not industrialisation) per se.

Old Middle class

- acted between ruler and ruled
- mostly upper caste
- worked as trader, clerk, merchant, landlord etc.

Post independence, there is emergence of a new middle class which saw

a boom post 1991 LPG reforms.

Government policies, occupational diversification, skill training, technology

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penetration helped create a new middle class.

New Middle class

→ from all sectors of society

→ white collared jobs, managerial class, bureaucrats etc.

↓  
denationalised

global citizen  
(Rajesh Kochhar)

'Consumption' as status marker

Is middle class truly modern

- ① Secular - There is workplace secularity but private life still has significance for religion.
- ② Rationality - Though mostly rational outlook but turns towards superstition and irrationality under difficult life circumstances.
- ③ Individualism - Has expanded a lot but still there is feeling of collectivity. ex. celebrating festivals together, going for family trip etc.
- ④ Reverting to ancient practices - Instead of fast foods to nutricereals like millets, doing Yoga etc.

At best, middle class is at transitory stage to become modern.

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Dipankar Gupta enriched the sociological studies on caste by infusing a fresh perspective in understanding caste and hierarchy.

He rejects "sacerdotal view" of caste and instead provides the concept of "multiple hierarchies" to explain caste and social stratification.

Concept of Multiple Hierarchies

According to Dipankar Gupta, caste existed as discrete entities first and hierarchy was a latter feature added to them. The various

"Jati Puranas" / caste origin tales, gives

us perspective that every caste was

unique with its own traditions,

rituals and practices. Every caste had

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to maintain its relative freedom and purity. There was no sense of superiority or inferiority or pure-impure dichotomy.

Moreover, there is no single unified hierarchy which encompasses all caste all over. Instead, there are multiple hierarchies existing simultaneously in different contexts.

Refutes "sacred" view of caste

Dipankar Gupte doesn't believe in superiority of Brahmins or inferiority of shudras (Dalits). Also, Brahmins are not always at top of social hierarchy acting as a reference group. Rather it is context specific & varies from place to place

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like dominant caste concept of MN  
Srinivas.

He also narrates a story of "Amot"  
cultivating caste. These people sacrifice  
pig before initiating "Goraiya" festival.

Yet, Brahmins take water from them,  
hence, there is no absolute pollution  
and purity.

Thus, we see Bipankar Gupta  
provides a new, innovative concept  
unlike those of cultural hierarchy  
by Louis Dumont or Sanskritisation  
by MN Srinivas.

②

Kinship refers to a system of social organisation based on real or putative family ties. This system of kinship finds a lot of diversity in India due to different geography, culture, historical and material reasons.

Irawati Karve, based on her studies of kinship patterns, divided India into 4 zones - North, South, Central & East.

Differences between North & South Kinship patterns

① Rules of endogamy and exogamy

In North India, there is village exogamy but caste endogamy

In South India, there is often village endogamy such that there is co-activity between affines.

- ② System of nomenclature - In north, there is different nomenclature for patrilineal and matrilineal relations but there is no such distinction in south.
- ③ Purpose of marriage - In north is to expand social contact but in south, it is to strengthen existing relations.
- ④ Behaviour of female - In north, bride is expected to behave differently in house of procreation than house of orientation. But in south, it is absent, since she is known to in laws before marriage.
- ⑤ Authority in family - In north, it is mostly patriarchy and patrilineal family. But in south, amongst Nairs & others, it is matrilineal.
- ⑥ Nature of marriage rules - In north, rules are mostly negative (whom not to marry). In south, they are positive leading to pre-nuptial marriage.

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7) Clan Nomenclature - In North, mostly derived from names of Rishi / sages. In South, it is derived from entities like tree, gold, silver etc.

Evolution of kinship pattern in current times

1) Restricted kinship - With industrialisation & globalisation, there is restricted interaction with only close kins and not like earlier extended relationships.

2) Symmetric Relationship - Patriarchal norms in marriage roles are declining. More importance given to conjugal than consanguineous relations.

3) Techno-kins - Many relationships are forged over social media and those constitute important kins often invited for family celebrations.

4) Lossing sociocultural and religious value of marriage towards being a social contract (Plastic love, Giddens)

Thus, with changing times, patterns of kinship is too evolving.

- ③ In India, marriage is not just socially acknowledged and approved union of two individuals, but also union of their families. However, due to globalisation and modernity, institution of marriage is undergoing change.

## Changing trend of marriage in India

- ① Change in nature of concept of marriage  
From sacerdotal view to a social contract  
Anthony Giddens describes it as plastic love (love till further notice). (ex) increasing incidence of divorce (India - 1% divorce)

- ② Increasing age of marriage - due to academic career or need for becoming financially independent. This is also leading to rising case of infertility

- ③ Decision making - Earlier it was top down from parents to children. But now, there is more opportunity especially for girls, to be listened to.

- ④ Marriage outside caste barriers - Inter-caste

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and Intureligious marriages are rising  
(~ 5% Intucaste marriage as per census 2011)

⑤ New forms of marriage - LGBT&IAAT  
same sex marriage, sologamy etc. are  
increasing due to PRIDE movements etc.

⑥ Reasons for marriage - Earlier  
marriage was to propagate family through  
procreation. But today, double income  
no kid (DINK) families are present.

⑦ Reprioritising kinship relations - Earlier  
consanguineous relations were given priority  
But now conjugal relations are preferred  
and treated in symmetrical manner.

⑧ Breakdown of family structure -  
It is seen with marriage, there is  
often tendency for fission in family  
changing its structure from joint to  
nuclear.

To conclude, marriage in India is  
being influenced from western values  
and traditional institutions of marriage  
is likely to undergo a complete overhaul.

5. ①

Owing to definition issues, tribes can be described as a group of individuals - with egalitarian society, poor political organisation, shallow history, communitarian ownership of resource, distinct beliefs and rituals and strong kinship ties. (Mandelbaum)

Issue of tribal integration has been problematic since pre-independence. There were three main factors -

① Social - Tribes have distinct culture, beliefs and practices. They speak distinct languages and historically, have been isolated from mainstream society living in forests.

② Economic - Their community ownership and egalitarian social hierarchy, is in direct opposition to modern, bureaucratic, capitalistic society.

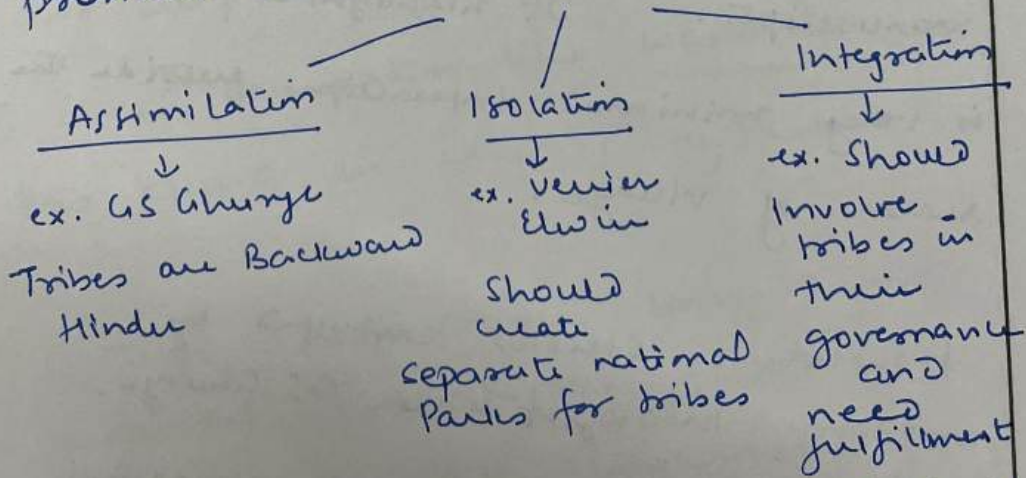
③ Political - Fear of assimilation into dominant culture, many tribes have organised protests + movements against colonial masters and post-independence govt.

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movements. for ex. Munda rebellion (Ulgulan),  
 'Ho', secessionist movements for Nagaland  
 by Nagas, demand for Jharkhand etc.  
 Even recently, protests for separate  
 "Bhil Pradesh" for Bhil tribes is emerging.

Sama wode A demand for recognition  
 of sama wode as 7th religion is being  
 made by tribal people of West Bengal, Odisha,  
 Chhattisgarh etc. It is based on Jungle,  
Jal, Zamun. It involves worship of  
 sacred grooves and deities like Jaher,  
Dhanti Aayo (Gods Earth) etc.

Many anthropologists studied tribes and  
 provided three main alternatives -



We adopted an integration policy of tribal  
Panchsheel and made constitutional safeguards  
 for embold development of tribes.

2

A republic refers to a political organization where head of state is elected from within the ruled class. "Little Republic" is used in a metaphorical sense for villages of India. This concept was propounded by classical Indologist who often consisted of colonial administrators and western sociologists.

Little Republics - Image of village was construed as isolated, self sufficient, orthodox, atomistic, based on subjective interpretation of traditional texts and manuscripts. It highlighted that there is very minimal interaction outside the realm of village.

However, studies conducted by modern Indologist like CS Chatterjee, MN Srinivas countered this stereotypic image and brought dynamism to concept of villages.

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Shyam Charan Dube - He was a social anthropologist who conducted an interdisciplinary study of village "Shamirpet" 25 miles away from Hyderabad. Through his study "Indian Village" (1955) he rejected the concept of Little Republic.

He said -

- ① Villages should be seen as a unit of wider social organization.
- ② There is frequent interaction between village and its adjacent areas.
- ③ Through trade, fairs / melas, there is continuous engagement and inflow and outflow of goods and services.
- ④ Even occupation like washermen, has clients in city of Hyderabad.

Thus, such studies bring to forth empirical, contemporary situation in Indian villages unlike book view of Indologists.

③

In India, kinship patterns are often defined on basis of concepts like lineage (Vansha) and descent.

'Descent' refers to a social group, tracing their origin to a common source.

'Lineage' refers to a descent group which is unilineal sharing common, real ancestors and principles of inheritance are based on it.

For example : a person can have descent group of both parents, grand parents etc. But lineage can be traced either along male ancestors of patrilineal side or female ancestors of matrilineal side or even both

(Cognate).

Implications for coparcenary rights of women in India

Uma Chakravorty posits that concept of lineage and descent has been used to

propagate patriarchy and devolve women of their rights in inheritance of ancestral and intestate property.

## Inheritance Rights in Hindus

Earlier texts like "Yagnavalkya Smriti" of Mitakshara & Dayabhaga schools made only sons as heirs to property.

Inheritance occurred only through patrilineal descent. However, progressive reforms in Hindu Succession Act 1956 have provided women as an equal coparcenary right in inheritance of property.

## Inheritance in Muslims

Though females were entitled for right but only half as much given to son.

Thus, there is need to bring a uniform civil code after due debate and discussion to bring gender equality as envisioned in Article 14 of Indian Constitution.

④

Positive affirmation in form of reservation has been a right step taken by constitutional founders to undo the historic wrongs against marginalised SC/ST people.

However, recent SC judgement on subcategorisation with SC/ST has sparked a new debate.

Sociological Analysis

① Fictive legal entity - Supreme Court referred to SC/ST list as fictive legal entity as it is an abstract concept developed by constitutional makers and doesn't exist in reality

② Not homogenous - SC and ST groups are made of numerous subcasts and hence are heterogenous in nature due to various degree of backwardness.

③ Emergence of Dalit & Tribal elites  
Many sociologists have propounded the new elite class developed due to positive affirmative action in last 78 yrs.

④ Monopoly of few over others - Many data and evidences will highlight almost pan Indian dominance of few caste and tribal groups in almost all competitive exams. This leads to impediment for social development of other caste & tribal groups.

⑤ Need for continual affirmation - Supreme Court questioned that "does children of IAS need reservation"? However, a recent news of IPS officer asking for safety during horse riding, raised many questions.

Thus, this sensitive topic needs more debate and discussion with ultimate aim of making a socially inclusive and egalitarian society.

5

Social stratification of Indian society is often based on multiple factors but can be viewed on basis of 3 broad parameters of caste (social status), class and power (Weberian influence)

Interrelationship between class, caste, power

In traditional Indian society, there was centralized, harmonic system where all 3 source of social mobility were attributed to single group of Brahmins

But with coming of modernism, industrialisation, globalisation there has been a shift and authority emanating from caste, class and (political) power lie dispersed in dys-harmonic system.

Indian society

To understand the interrelationship in Indian context, consider Brahmins. Their

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religious superiority is left only in ritual sphere while secular dominance is affected by economic power (land holding) and political power (democracy, numerical strength, panchayati raj institutions).

MN Srinivas talked about dominant caste wielding power. SC Dube also identified 6 parameters like religion + caste, agr. characteristic qualities, land ownership, wealth, position in government jobs as source for social supremacy.

## Effect of caste on working class

① Self Recruitment - often seen that managers hire people from similar caste for jobs.

② Caste based associations have emerged for furtherance of caste based benefits like reservations etc. Act as pressure groups.

③ Conflicts - often seen that many cases are filed under Prevention of Discrimination Act 1985, for office work related reasons.

④ Prevents realisation of true consciousness  
⑤ Affects political behaviour.

Contrary to expectation, caste is emerging in a new form in today's modern society.

music, literature, clothing → It is highlighted by reading Sanskrit plays, understanding Vedas and Upanishads etc. Even Dr. B.R. Ambedkar used English as medium of conversation instead of local language.

However, significance of Sanskritisation is challenged by many. DN Majumdar says with positive affirmation, there is risk in Salit consciousness.

Also, those who upgraded their social status in census conducted by British are reverting back to retribalisation.

Moreover, there is feeling of need for an egalitarian society and hence value attributed to higher caste culture is diminishing.