

⇒ Social stratification


- S.S. Refers to The division of people into 'strata' or layers, vertically arranged (like earth)
- Studies of Structured Social inequality.
- Defined as structured inequalities b/w different groupings of people


Giddens: S.S. refers to the division of society into layers or strata.

- It is unequal positions occupied by individuals in society.
- Stratification on the basis of gender & age are found in all societies.

→ In earlier societies stratification was very simple (Age & sex) mainly b/c there were very few resources to be divided up

→ With dev. of Agriculture wealth, more resources were which led to increase in stratification

→ In agricultural societies stratification resembles to Pyramid  with large chunk of Pop. at bottom & very few at top.

→ In industrial & post-industrial societies stratification is extremely complex & resembles with a Diamond , with a large no. of people in the middle & smaller no. of people at the bottom & very few at the top.

→ Parsons: Str. is structural inequality on economic, political or social basis eg. class division of society, Caste division b/w elites & masses.

→ Historically, four basic systems of stratification are: Slavery, Caste, Estates & class.

① Slavery

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Slavery is an extreme form of social inequality in which some people are owned as property by others. The legal conditions of slave ownership have varied considerably across societies. Sometimes slaves were deprived of almost all rights by law — as on southern plantations in the U.S. while in other societies their position was closer to that of servants. E.g. in the ancient Greek city state of Athens some slaves occupied positions of great responsibility.

— Throughout history slaves have fought back against their subjection.

— From the 18th Century onwards, many people in Europe & America came to see slavery as morally wrong.

— Today slavery is illegal in every country of the world. Though it still exists in some places in different forms:

→ e.g., Bonded labour, Enslaved bride makers & bride sex slaves in Thailand & domestic slaves in wealthy countries like UK, France.

→ In the era of Globalization forced movement of people across nations is the modern form of enslavement.

② Caste

Caste system is a form of stratification in which one's social position is given for a life time.

→ Based on birth.

→ Found in India & South Africa.

→ In India Caste system reflects Hindu religious beliefs.

→ There are four major castes in India.

① — Brahmins (scholars & priests)

② — Kshatriyas (soldiers & rulers)

③ — Vaishyas (farmers & merchants)

④ — Shudras (labourers & artisans)

→ Below these castes are 'untouchables' — Dalits

② Estates :

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Estates were part of European feudal societies, though they also existed in many other traditional civilizations. In Europe, the highest estate was composed of the 'aristocracy of gentry'. The 'clergy' formed another estate, having lower status than aristocrats. The third estate ~~composed~~ or was the 'Commoners', consists of serfs, free peasants, merchants & artisans.

— In contrast to Caste, a certain degree of intermarriage & mobility was tolerated b/w the estates.

— Commoners might be given 'knighthood' ~~against~~ for the special services given to monarchs & ~~and~~ merchants could sometimes purchase titles 'lords'.

— In the past estate systems tended to develop wherever there was a traditional aristocracy based on the concept of noble birth.

— In feudal Europe estates were ~~closely bound up~~ ~~with the~~ formed local rather than a national system of stratification.

— In China & Japan estates were organized on national basis.

④ Class :

Class is a large scale grouping of people who share common economic resources, which strongly influences the type of lifestyle they are able to lead.

— Ownership of property & wealth and occupation forms the base for class differences.

— Classes differ from other forms of stratification in following aspects:

① class systems are fluid: classes are not established by legal or religious provisions. There are no formal restrictions on

Intermarriage b/w classes.

(4)

(b) Class positions are in some part achieved :

- Social mobility in class structure is more common than other types.

(c) Class is economically based :

- classes are created in economic differences b/w groups of individuals (inequalities in the possession of material resources) - In other system non-economic factors tends to be most imp.

(d) Class systems are large scale of impersonal :

- Class differences occur in inequalities of pay & working conditions. In other systems of stratification inequalities are expressed in personal Rf. of duty & obligations such as b/w master & slave or b/w higher & lower caste individuals.

Social Stratification: Functionalist Perspective :- (E)

- Functionalists seek to explain social stratification in the context of operations of society as a whole.
 - They assume that there are certain basic needs or functional prerequisites which must be met if society is to survive.
- Different parts of society form an integrated whole & thus define the ways in which the social str. system is integrated with other parts of society.
 - A certain degree of order & stability are essential for the operation of social systems.

Talcott Parsons:

- ~~Order & stability~~ value consensus
- Values help to place individuals in different ranks
- Thus stratification is the ranking of units (individuals) in a social system in accordance with the common value system.
- Those who perform successfully in terms of society's values will be rewarded highly & they will be likely to receive a variety of rewards.
- Different societies have different value systems therefore different forms of str.
- e.g., American society values individual achievement, efficiency & puts emphasis on productive activity within the economy. Thus the successful business is rewarded.

Kingsley Davis & Wilbert E. Moore :

(2)

→ The most famous functionalist theory of stratification was first presented in 1945.

- Article "Some Principles of Stratification".
- Davis & Moore argues that str. exists in every known society.
- All the social systems share certain functional prerequisites which must be met if the system is to survive & operate efficiently.
- "Role allocation & performance" is a functional prerequisite.
- This means that all roles must be filled.
- Secondly, that they be filled by those best able to perform.
- Thirdly, the necessary training for them be undertaken.
- Fourthly, the roles be performed conscientiously.

→ The mechanism for Role allocation is the system of social stratification.

- It attaches unequal rewards & privileges to the different positions in society.
- Certain positions are more "functionally imp." than others. They require special skills for their effective performance & a limited no. of individuals with such special skills are found in society.

- A major function of str. is to match the most able people with the functionally most imp. positions. ⑦

- It is done by attaching high rewards to those positions.

- The desire for such rewards motivates people to compete for them & the most talented will win through.

- Such positions usually require long periods of training which involves certain sacrifices.

→ Davis & Moore thus conclude that social str. is a device by which societies insure that the most imp. positions are filled by the most qualified persons.

⇒ To, Davis & Moore identifying the most imp. functional ~~pos.~~ is very difficult.

- The fact, that the position is highly rewarded does not mean it is functionally imp.

They provided two ways for ~~that~~ measuring the importance:

① The degree to which the position is functionally unique. There being no other positions that can perform the same function satisfactorily. e.g., the doctor is functionally more imp. than a nurse since his position carries with it many of the skills necessary to perform a nurse's role but not vice versa.

② The degree to which other persons are dependent on him/her. Thus, we can say that a manager is more imp. than other office staff since they are dependent on the direction of organisation from manager.

⑧ Melvin M. Tumin is Tumin the most imp. of famous opponent of Davis & Moore's theory.

— He questions the concept of 'functional importance' of positions.

— As Davis & Moore argues that most highly rewarded positions are indeed the most important.

— He says, many occupations in a society are not rewarded highly but play a vital role in a society. e.g., Labor force of unskilled workmen is as imp. in a factory as labor force of engineers.

→ Sociologists have argued that there is no objective criteria for measuring the functional importance of positions.

→ Tumin argues that Davis & Moore have ignored the influence of power on the unequal distribution of rewards. Thus differences in pay & prestige of occupational groups may be due to differences in their power rather than their functional importance.

→ Tumin argues that social str. can never perform the function adequately as Davis & Moore believes. He says that those born into lower strata can never have the same opportunities for realizing their talents as those born into higher strata.

→ Tumin questions the view that social str. functions to integrate the social system. He argues that differential rewards attached to different positions can encourage hostility & distrust among the various segments of a society.

(Social Stratification — A Marxian Perspective)

- Marxian Perspective provides a radical alternative to functionalist ^{view} of the nature of social stratification.
- They regard stratification as a divisive rather than an integrative structure.

→ In all stratified societies.

Two major social groups are:

- A Ruling class & a subject class.
- The ruling class owns & controls the forces of production.
- The ruling class exploits & oppresses the subject class.

→ Systems of stratification derive from the R/s of social groups to the forces of production.

→ Marx used the term 'class' to refer to the main strata in all stratification systems.

→ From Marxian view "class is a ~~group~~ social group whose members share the same R/s to the forces of production".

→ Society has developed through four stages:

- | | |
|-------------------------|-------------------------|
| (a) Primitive Communism | (Classless society) |
| (b) Ancient Society | (Master & slave) |
| (c) Feudal Society | (Lords & serfs) |
| (d) Capitalist Society. | (Capitalists & workers) |

→ During each stage the labor power required for production was supplied by the subject class — slaves, serfs, laborers etc.

— The subject class comprises the majority of the pop. whereas the Ruling class forms the minority.

(10)

- From Marxian perspective, The relationship b/w the major social classes is one of mutual dependence & conflict.
e.g., In Capitalist society, The bourgeoisie & proletariat are dependent upon each other.
- The wage labourer ~~must be~~ is dependent for his livelihood on the capitalists & the capitalist is dependent on the labour power of the labourer for the production.
- However, the mutual dependence of the two classes is not a R/s of equal reciprocity but the R/s of exploiter & exploited, oppressor & oppressed.
- There is conflict of interests b/w them.

Why NO MARXIST Revolution?

- Despite Marx's prediction no revolution happened & Capitalism still exists.
- Ralf Dahrendorf suggests four reasons:

① The fragmentation of the Capitalist class:

- Today, millions of stockholders rather than single families own most large companies.
- Large corporations are managed by managerial staff who may not be stockholders.
- more & more people have a direct stake in preserving the capitalist system.

② A higher standard of living:

- Earlier most workers were performing blue-collar jobs. now workers hold white collar jobs (sales, marketing, management etc.)
- Income of workers rose many fold. Therefore, their living standard has also raised.

③

More worker organisations:

- Earlier there were no ~~work~~ organisations for workers.
- Now with the help of labour unions, workers demands are put forth & disputes are settled easily.

④

more extensive legal protections:

- Laws have been made for safer workplace.
- various policies & programmes have been implemented made for the betterment of the employees — Insurance, Pension, Social security, financial security etc.

Difference b/w functionalist & Capitalist Theories of Social Stratification:

Functionalist Perspective

- ① Social str. benefits society as a whole.
- ② Linking greater rewards to more imp. work raises societal productivity.
- ③ There is widespread agreement that some people deserve more rewards than others.
- ④ S. Str. is typically stable, enduring over time.

Conflict Perspective

- ① S. str. benefits some at the cost of others.
- ② The organisation of society allows some people to command great wealth & power.
- ③ There is widespread opposition to existing social inequality.
- ④ Social str. is unstable, changing over time.

Max Weber on Social Stratification?

- Like Marx, Weber sees class in economic terms.
- He argues that classes develop in market economies in which individuals compete for economic gain.
- Weber defines class as "a group of individuals who share a similar position in a market economy & by virtue of that fact receive similar economic rewards".
- To Weber Marx's two-class model is simplistic.
 - He identifies Three dimensions of inequality.
 - (a) Economic inequality (class position).
 - (b) Status (social prestige).
 - (c) Power.
- To Marx social prestige & power are simply the reflection of economic positions & are not distinct.
 - Weber says Status Consistency in modern societies is very low.
 - E.g., A Govt. official might enjoy Power yet has moderate social status & little wealth.
- Weber says social str. in Industrial societies is a multidimensional ranking rather than a hierarchy of clearly defined classes.
- Weber saw society not in terms of distinct classes (as Marx did) but different social categories e.g.,
 - Govt. employees, business men, factory workers etc.

(14)

→ To Weber a Person's "class situation" is basically his "market situation".

— Those who share similar 'class situation' also share similar 'life chances'. i.e., Their economic position will directly affect their chances of obtaining those things defined as desirable in their society. e.g., Access to education, better housing conditions etc.

Unit III

STRATIFICATION AND SOCIETY

Social stratification refers to a system whereby people in society are grouped into different social classes according to their birth, race, economic position, culture, ethnicity, wealth, income, earnings, occupation, education, and sometimes gender among other factors. The concept of social stratification is prevalent since ages. Simply put, social stratification meaning includes categorization of individuals based on order, group, hierarchy, wealth or occupation. Sociologists distinguish between two types of systems of stratification. Closed systems accommodate little change in social position. They do not allow people to shift levels and do not permit social relationships between levels. Open systems, which are based on achievement, allow movement and interaction between layers and classes. Different systems reflect, emphasize, and foster certain cultural values and shape individual beliefs.

Stratification in Traditional societies

1. The Caste system: Caste systems are closed stratification systems in which people can do little or nothing to change their social standing. A caste system is one in which people are born into their social standing and will remain in it their whole lives. People are assigned occupations regardless of their talents, interests, or potential. There are virtually no opportunities to improve a person's social position. The caste system is a system of social stratification in India, which divides Hindus into four main groups. We can even find the mention of these four varnas in important Hindu literatures. These four varnas are Brahmins, Kshyatriyas, Vaishyas and Sudra caste. The powers, duties and financial status of each Varna differ from each other.

- The Brahmins at the top (i.e. the priests and the teachers).
- The Kshyatriyas on the next level down (these are rulers and warriors).
- The Vaishyas (farmers, merchants and traders).
- The Shudras (i.e. the labourers) on the bottom rung of the social ladder.

When an individual is born into a particular caste, he or she remains to be a member of it forever. Every caste is identified by name, and marriage in such a social stratification system is also determined by the caste of the likely couples. Since the caste system is hierarchical, a society that practices it is often faced with the challenge of class resentment.

2. Estate system: This system comes from the medieval Europe. Estate based social stratification gives much importance on the original birth status. It also considers wealth and

other possessions that belong to the individual. This means if a person was born in a particular class, he/she remains in the same until death, without any change. This kind of social stratification works on the principle that each estate has a state and remains with it, right from the beginning until the end.

3. Slavery: Though slavery has been abolished in most part of the world, it is still in practice in some countries. People, being classified under this category, are known as slaves. Every slave is under a master whom he/she belongs to. This system remains so from one hierarchy level to the other. It continues for generations. The master, thus, owns the slave and by this his power on the slave remains unlimited. It also means that the master can technically use the slave for varied set of reasons. The master can assign any task to the slave. The slave has to complete that task as and when asked for. Slavery is a social stratification system that no longer exists in most part of the world. Slave trade has been outlawed across most countries and international bodies such as the United Nations. The practice of slavery is against the principles of human rights.

Stratification in Capitalist Society

1. The Class system: A class system is based on both social factors and individual achievement. A class consists of a set of people who share similar status with regard to factors like wealth, income, education, and occupation. Unlike caste systems, class systems are open. People are free to gain a different level of education or employment than their parents. They can also socialize with and marry members of other classes, which allow people to move from one class to another. In a class system, occupation is not fixed at birth. Though family and other societal models help guide a person toward a career, personal choice plays a role. In class systems, people have the option to form exogamous marriages, unions of spouses from different social categories. Marriage in these circumstances is based on values such as love and compatibility rather than on social standing or economics. Though social conformities still exist that encourage people to choose partners within their own class, people are not as pressured to choose marriage partners based solely on those elements. Marriage to a partner from the same social background is an endogamous union.

Some countries, especially the western societies, have a class system, where people in society are divided into three classes: upper, middle and lower class. Stratification is majorly based on the wealth of an individual.

The upper classes tend to be aristocrats (or landed gentry) who have been born into lives of greater wealth and privilege. The high-class consists of eminent people in society.

These people at the 'top' of a class based social hierarchy tend to be richer and are generally regarded as a successful people in the society.

The middle class comprises of people who can afford to live decently but are not wealthy enough to enjoy the type of fine living experienced by the upper class. They manage to earn average income and enjoy decent social status in society. The middle classes can be further subdivided into upper middle and lower middle class people.

The lower class is the category with people having lowest social status in terms of their position and economic status. They do not earn much. The term lower class is a snobbish term that reflects a divisive and derisive attitude towards people who are not in the upper echelons of society. As a result, most people who belong to this 'lower' stratum of society tend to prefer to be referred to as working class.

A class system can easily become entrenched, and it can be hard to move between the classes. Moving between classes – e.g. from the working class to the middle class – can be done through education, marriage or acquiring wealth. This is known as social mobility. Social mobility can be upward (moving into a 'higher' class) or downward (moving 'down' through the strata of society).

Gender Stratification

There are societies in the world that categorize their members in terms of gender. Gender stratification means that people who belong to a certain sex will have certain rights and privileges that the other sex may not enjoy. Even in the modern world, some societies are greatly defined by this type of social stratification. Gender stratification has led to many societal challenges such as gender-based violence and the marginalization of women. The fight for gender equality can be viewed to be an attempt to dismantle this type of social stratification. It is a fact that women around the world constitute a larger portion of poor population leading to feminization of poverty

Conclusion

There are several theories of social stratification. Some are religiously based, such as the caste system in India. Others are more about class and economics. Social stratification is a benchmark for a societal classification and categorization in the society. In some situations, social stratification can come out as a great support. However, in general, Social stratification all too often produces vast inequality, inferiority, dissatisfaction, and oppression. People who occupy lower social strata are often denied the economic, social and cultural opportunities that people on the higher strata feel entitled to have automatically. At all times, these are

things that must be fought against. Many theorists of social stratification have noted the fundamental wrongness of dividing society into strata as it condemns vast swathes of the population to poverty and fewer opportunities. As such, it is often argued that we must dismantle the hierarchies in our societies as a necessary condition for achieving equality for all.

Unit IV

SOCIAL MOBILITY IN INDIAN SOCIETY

Social Mobility

Mobility stands for shift, change and movement. The change may be of a place or from one position to another. Further, change is value free i.e. it cannot be said that change is for good or bad. When we prefix 'social' along with mobility it would imply that people or individual occupying a social position, move to another position or status. In the social ladder this movement may be upward or downward or it may be inter-generational or intra-generational. In short, social mobility stands for change in the position of an individual or a group of individuals from one status to another.

On mobility Sorokin was the first sociologist who wrote a book "Social and Cultural Mobility". He was of the opinion that there is no society which is closed (Caste System in India) and no society which is completely open (Class System). He further contended that no two societies are exactly same in the amount of movement allowed or discouraged. Further the speed of movement or change may differ from one period of time to another. The rate of change depends upon the level of modernization of a given society.

As defined by Barber, social mobility refers to movement, either upward or downward between higher or lower social classes; or more precisely, movement between one relatively full time, functionally significant social role and another that is evaluated as either higher or lower. This movement is to be conceived as a process occurring over time, with individuals moving from one role and social class position to another because of what has happened to them in various kinds of social interaction. Mobility arises in social interaction, as each individual reacts to others in a changing series of social roles. In this sense, mobility "provides the individual with more or less of the benefits which his economy and society have to offer." A rickshaw puller's son becomes a lawyer; a clerk's son becomes a doctor. In

each case, a change in role between father and son provides the latter with more of the good things of life. Mobility may be considered in different senses, such as:

- (a) A change in occupation that involves a consequent change in status.
- (b) A promotion within the same occupational group.
- (c) The accumulation of seniority within a given occupation.
- (d) A change in occupation from one generation to another, as from father to son.

Types of Mobility

Change of social position of an individual or group of individuals takes different forms and shapes. At one period of time there would be one type of mobility and another period of time it can be another type. Each of the following types are not exclusive but they may overlap, it is only for the purpose of convenience and analysis they are given different labels.

1. Horizontal Mobility: Under this type of social mobility, a person changes his or her occupation but the overall social standing remains the same. Certain occupations like Doctor, Engineer, and Professor may enjoy the same status but when an engineer changes his occupation from engineer to teaching engineering, he has horizontally moved from one occupational category to another. But no change has taken place in the system of social stratification. In other words, horizontal mobility is the transition of an individual or social object from one social group to another situated on the same level. While explaining horizontal mobility we are mainly referring to movement of individuals from one position to another of more or less equal prestige.

2. Vertical Mobility: Vertical mobility refers to any change in the occupational, economic or political status of an individual or a group which leads to change of their position. In the words of Sorokin, by vertical social mobility is meant the relations involved in transition of an individual (or a social object) from one social stratum to another. In simple words, vertical mobility stands for change of social position either upward or downward, which can be labelled as ascending or descending type of mobility. When a big businessman meets with losses in his business and is declared bankrupt, he occupies a low status. On the other hand, if a small businessman with occupational skills of money and manipulation becomes an industrialist he occupies a higher position in the social ladder. Hence his position improves in the hierarchical order. Vertical mobility is intensive in relatively open societies.

3. Upward Mobility: When a person or a group of persons move from lower position to upper position it is called Upward Mobility e.g. a person belonging to a lower caste and occupying a lower position after winning elections becomes a Minister and occupies a higher position. He may not be able to change his caste but with his economic and political power he may move upward. For example, Yadavs in India stand as a testimony to this fact. For the individuals involved, there are many social and psychic costs of upward mobility. Some of the costs are obvious, as men and women break under the strain of a consistent drive for 'success'.

4. Downward Mobility: Downward mobility indicates that one loses his higher position and occupies a lower position. We can take the example of an individual, who is an Engineer and occupies a respectable position in the society because of his occupational position, education and may be caste. If he is caught for accepting bribe or has committed a sin or has done something wrong, he may be sentenced to jail or members of his caste may outcaste him and as a criminal or as an outcaste he may occupy a lower position vis-a-vis position he was occupying earlier. Under the traditional Indian system if a lady of higher Brahmin caste married a man of Sudra caste, not only the man and woman were out casted but their children were declared as 'chandals.' Downward Mobility is more stressful for persons who suffer a drastic decline in station position. Men who enjoy orderly and consistent career tend to make a stable personal, family and community adjustment. Men who are unable to do so are more vulnerable to the most extreme form of personal disorganization – namely suicide.

5. Inter-Generational Mobility: This type of mobility means that one generation changes its social status in contrast to preceding generation. However, this mobility may be upward or downward e.g. people of lower caste or class may provide facilities to their children to get higher education, training and skills. With the help of these skills the younger generation may get employment in higher position. If the father is a shoemaker but his son after acquiring education becomes a clerk or a doctor or an engineer, this would be called upward inter- generational mobility. Similarly, a family of Brahmins may be engaged on traditional occupation of teaching and performing rituals but its younger generation is neither intelligent nor follows the family occupation. They become daily wagers then the younger generation has downward inter-generational mobility.

6. Intra-Generational Mobility: This type of mobility takes place in life span of one generation. This can be further divided into two:

(a) Change in the position of one individual in his life span.

(b) Change in the position of one brother but no change in the position of another brother.

A person may start his career as a clerk. He acquires more education and skills. Over a period of time, he becomes an IAS officer or a Professor. In this way he moves up and occupies a higher social position than the one with which he had started his career. His brother may have also started his career as a clerk but did not occupy higher position in his life span and continued to remain at the same position. Hence, within the same generation we find that one brother changes his position and other brother does not.

7. Occupational Mobility: Occupational mobility means change from one occupation to another. Different occupations are hierarchically arranged because the incumbent of these occupations gets different economic rewards and enjoys different power, prestige and privileges based on the economic returns, authority and prestige. These occupations are stratified or hierarchically arranged. When a person or a group of persons move from occupations of lower prestige to occupations of higher prestige, this is called Upward Vertical Mobility. Similarly if an individual or a group of individuals from occupations of higher prestige take up occupations of lower prestige, then this occupational mobility is called Downward Vertical Mobility. From a clerk to an officer is upward vertical occupational mobility; from a clerk to a peon or a smuggler is downward vertical occupational mobility. Occupational mobility, in short, stands for change of occupation of lower prestige to higher and vice-versa.

Mobility in Indian Society: Sanskritization

The concept 'Sanskritization' was first introduced by Prof. M.N. Srinivas, the famous Indian sociologist. He explained the concept of Sanskritization in his book "Religion and society among the coorgs of South India" to describe the cultural mobility in the traditional caste structure of Indian society. In his study of the coorgs of Mysore, he came to know that the lower castes were trying to raise their status in their caste hierarchy by adopting some cultural ideals of the Brahmins. As a result they left some of their ideals which are considered to be impure by the Brahmins. To explain this process of mobility, Srinivas used the term 'Brahminization'. Later on he called it 'Sanskritization' in a broad sense. Defining Sanskritization Srinivas writes, "Sanskritization is a process by which a lower caste or tribe

or any other group changes its customs, rituals, ideology and way of life in the direction of a higher or more often twice-born caste.”

Characteristics of Sanskritization:

1. Sanskritization is a process of imitation in Indian society where the social status of an individual is fixed on the basis of caste hierarchy. There are many lower castes who suffer from economic, religious or social disabilities. So in order to improve the status, the lower castes people imitate the life style of the upper caste people.
2. Sanskritization is a process of cultural change towards twice-born castes. Sanskritization is a process in which the lower castes adopt the cultural patterns of the higher castes, to raise their status in the caste hierarchical order. In some societies the lower caste people followed not only the customs of the Brahmins but also the customs of the locally dominant castes like Kshatriyas and Vaisyas to raise their status.
3. Sanskritization is helpful in the social mobility of lower caste. In this process a caste is only trying to change the status and not the social structure.
4. Sanskritization process is not only confined to the caste people of Hindu society, it is also found among the tribal society.
5. The concept of Sanskritization has also given rise to De-sanskritization. There are some instances in modern times, some of the higher castes are imitating the behaviour pattern of lower caste, and for example Brahmins have started taking meat and liquor. This process is called De-sanskritization.