In what ways do class and caste intersect and overlap in shaping social structure?



SOCIOLOGY SCHOOL 2026 · PAPER I · QUESTION 1(A) · STUDENT EDITION

Caste and Class: Intersection, Overlap and Power

THE QUESTION, AS SET IN UPSC CSE MAINS 2026

In what ways do class and caste intersect and overlap in shaping social structure?

Directive: In what ways | 10 marks | 150 words

Social stratification: caste, class and mobility

1 **PYQ Deep Decode** p. 3
Intersection, overlap, divergence and structure

2 **PYQ Intelligence** p. 7
2013 to 2026: stratification, caste and class

3 **Additional information** p. 11
Sociological lens, perspectives, concepts and Indian evidence

4 **Pitfalls and variations** p. 22
Six corrections, false claims and changed directives

5 **The model answer** p. 25
Weber, Ambedkar, Béteille and Srinivas

6 **Other ways to write it** p. 26
Thinker-led, perspective-led and evidence-led outlines

7 **Quick recall** p. 27
Sixteen concepts, works, years and empirical facts

8 **Write it yourself** p. 28
A seven-point Sociology self-check

Guranchal Ma'am, Founder, UPSC Gurus · upscgurus.in

In what ways do class and caste intersect and overlap in shaping social structure?

0

Start here: the basics in plain words

New to Sociology? Read this page first. It explains the key ideas in the question in everyday language, so the rest of the document makes sense.

The question in simple words

Caste and class are two important ways in which inequality is organised in Indian society. Caste is generally inherited, while class relates to economic resources and opportunities. The question asks: **how do these two rankings affect each other, where do they line up, and what does that do to the shape of society?**

Word	What it means, in plain words	An everyday picture
Social structure	The lasting pattern of relationships in a society: who does which work, who owns what, who marries whom, who is respected and who gets to decide. Individuals come and go; the pattern stays.	Like the frame of a building. You do not see it, but it decides where the rooms and doors are, and how people can move.
Caste	An inherited social identity, traditionally linked to marriage rules, occupations and ranked status. Ideas of purity and pollution have historically justified caste inequalities. Economic mobility does not automatically remove caste identity or discrimination.	Two people can be equally educated, yet one may still be asked their surname, or face caste-based judgement, when renting a house.
Class	A position based on economic resources: land, property, income, education and the kind of work one does. Unlike caste, it can change within one lifetime.	A landowner, a salaried professional and a daily-wage worker stand at different places on the class ladder.
Intersect	The two rankings push and pull each other. Caste can shape who gets land, jobs and contacts; money and education can change how caste is experienced.	Caste networks may influence access to employment, while changes in income and education may affect a family's social standing.
Overlap	The places where a person's caste position and class position line up, so that advantages, or disadvantages, pile up together.	In many villages, those who own the land and those who work on it as labourers have long tended to come from different castes.

One picture to remember. Imagine two overlapping patterns of advantage and disadvantage. Caste and class may reinforce each other, but they do not always coincide. A change in economic position need not remove caste-based barriers.

What the examiner wants, in one line. Show the different ways caste and class influence each other, where they coincide and where they do not, and how this shapes inequality and power in Indian society.

You now have the foundations. Section 1 examines the question carefully, while the later sections introduce the thinkers, Indian evidence and model answer needed to build a well-supported sociological argument.

In what ways do class and caste intersect and overlap in shaping social structure?

1

PYQ Deep Decode

Read the question as a problem of **relationships between forms of stratification**, not as an invitation to describe two systems independently. The key is to distinguish mutual influence from coincidence, then examine whether caste, class and power necessarily move together.

1.1 The demand

The question asks **how class and caste intersect and overlap in shaping social structure**. **'Intersect'** calls for examining how the two forms of stratification influence one another, while **'overlap'** asks where caste position and economic class position coincide. Both must be connected to the **organisation of social relationships, opportunities and power**. It is not asking for separate accounts of the caste system and the class system.

Words in the question	What they ask you to do	What goes wrong if you miss them
In what ways	Identify distinct mechanisms through which the relationship operates. Explain how each mechanism shapes social structure.	Providing a definition or a single general claim rather than examining different relationships.
Class and caste	Keep both forms of stratification in the same analytical frame, while recognising that they have different bases.	Writing one paragraph on caste and another on class without establishing any relationship.
Intersect	Explain how one form of stratification influences the operation and consequences of the other. The relationship can work in both directions.	Assuming that intersection means the two hierarchies are identical.
Overlap	Identify circumstances where caste location and economic class location correspond, and explain the consequences of that correspondence.	Repeating the explanation of intersection without showing where advantages or disadvantages accumulate.
Shaping social structure	Connect the relationships to the patterned organisation of occupations, property, social relationships, opportunities, inequality and power.	Stopping at individual prejudice or mobility anecdotes without explaining structural consequences.

THE DEMAND IN ONE LINE

Explain how caste and class influence each other, where their hierarchies coincide, and how these relationships organise social opportunities, inequality and power.

In what ways do class and caste intersect and overlap in shaping social structure?

1.2 The hidden demand

Do caste and class always reinforce one another, or can economic position, ritual status and political power diverge?

This is the crucial qualification. **Intersection does not require complete correspondence.** Caste membership can affect access to an economic position without fully determining that position. Similarly, economic advancement can change a person's class location without automatically changing inherited caste membership or removing caste-based exclusion.

André Béteille's *Caste, Class and Power* (1965) provides the decisive empirical insight. His study of Sripuram in the former Tanjore district found that caste, economic class and political power had been closely aligned in the older agrarian order, but economic change and political modernisation increasingly differentiated them. This was a **reduction in correspondence**, not proof that caste had disappeared.

The distinction is especially important because a person can occupy a relatively advantaged economic position yet encounter caste-based social exclusion, while a numerically strong landowning caste may exercise political influence without occupying the highest ritual rank.

Relationship	What the answer must recognise	What it tells us about social structure
Intersection	Caste networks shape access to occupations and capital; class resources influence education, mobility and the capacity to exercise caste-based influence.	The two principles operate on one another without becoming identical.
Overlap	Inherited social advantage may coincide with concentrated ownership and occupational advantage, while inherited exclusion may coincide with economic deprivation.	Social closure and unequal life chances can be reproduced together.
Divergence	Education, markets, migration, affirmative action and democratic mobilisation may alter economic and political positions independently of ritual ranking.	Caste, class and power remain connected but partly autonomous dimensions.

WEAK

Caste is based on birth and class is based on wealth. Caste is closed, whereas class is open. Both create inequality in Indian society.

STRONG

In Weberian terms, caste operates as a status group capable of social closure, while class concerns market-linked life chances. Their overlap can reproduce economic privilege through inherited networks and property; Béteille's Sripuram study shows that economic change and political modernisation can also loosen their correspondence.

1.3 The structure

The question contains **two explicit demands, intersect and overlap**. Each deserves approximately two-fifths of the body. The hidden demand, possible divergence between caste, class and power, forms the **small final part**. These shares refer to the body between the introduction and conclusion; they are a teaching guide, not a UPSC rule.

In what ways do class and caste intersect and overlap in shaping social structure?

Introduction	1. Ways of intersection about two-fifths	2. Ways of overlap about two-fifths	3. Divergence about one-fifth	Conclusion

Part 1 **Ways in which class and caste intersect** **about two-fifths**

Occupations and resources	Caste-based access to occupations, land and economic resources can influence class formation.
Networks and mobility	Kinship, social capital, recruitment and exclusion affect access to jobs, credit and opportunities for advancement.
Within-caste differentiation	Members of the same caste can occupy different class positions because ownership, education and employment are not uniform.
Weber	Distinguish **class situation**, based on market-linked life chances, from **status groups**, organised around social honour and exclusion.

Part 2 **Ways in which class and caste overlap in shaping social structure** **about two-fifths**

Coinciding hierarchies	Inherited caste advantage may coincide with property, educational and occupational advantage.
Intergenerational reproduction	Property inheritance, marriage boundaries and unequal access to education can transmit cumulative advantages.
Social closure	Restricted group access to valued resources can reproduce unequal life chances and social distance.
Béteille, 1965	*Caste, Class and Power*: in Sripuram, caste, economic class and political influence had historically overlapped substantially.

Part 3 **Divergence between caste, class and power** **about one-fifth: hidden demand**

Economic divergence	Occupational mobility can produce prosperous members of historically disadvantaged castes and economically disadvantaged members of historically privileged castes.
Political divergence	Numerical strength, landownership and mobilisation may produce local political dominance without the highest ritual rank.
Balanced assessment	Modern institutions can weaken correspondence between the hierarchies without eliminating caste-based exclusion or class inequality.

1.4 How to present it

The most suitable form is **three short headed parts with tightly related points**. This question asks for sociological relationships, not a process requiring a long flowchart. Each part should make a distinct analytical claim, attach the appropriate thinker or evidence, and explain the structural consequence. A small **three-part relationship diagram** can be used if space permits, but should never displace the explanation.

In what ways do class and caste intersect and overlap in shaping social structure?

Part	Thinker and perspective	Presentation form	Indian evidence and analytical purpose
Introduction	Weber's multidimensional understanding of stratification.	One holistic statement establishing that caste and class jointly shape social relationships and opportunities.	No introductory statistic is necessary. Establish the relationship, rather than define two systems separately.
1. Intersection	**Weber:** class and status; Marxian attention to ownership and economic relations.	Two or three mechanisms: resources, labour-market networks and differentiation within castes. Show the direction of influence.	Evidence of caste-linked recruitment or occupational differences, such as labour-market audit studies and PLFS-based employment patterns.
2. Overlap	**Béteille:** historically corresponding hierarchies; Weberian social closure and life chances.	Two mechanisms: coincident advantage and its intergenerational reproduction. A single ethnographic example carries the argument.	Sripuram, 1965; unequal occupational positions and inherited advantages.
3. Divergence	**Béteille:** differentiation; Srinivas: dominant caste and its material and political bases.	One compact contrast between economic or political mobility and continuing status boundaries.	Sripuram's changing power structure; locally dominant landed castes; modern employment and democratic participation.
Conclusion	Weberian multidimensionality with Béteille's historical qualification.	One evaluative sentence on simultaneous reproduction and differentiation.	No fresh evidence. Resolve the relationship already demonstrated.

Best form for 150 words. Holistic introduction; three numbered parts; compact, causally connected points; balanced conclusion. Use **Weber to explain the mechanism** and **Béteille to demonstrate its Indian configuration**.

What to leave outside the answer. Detailed features of the caste system, all six characteristics of caste listed by Ghurye, every theory of stratification, multiple statistics, and lengthy accounts of Sanskritisation or reservations. Those belong to preparation, not this answer's central demand.

1.5 The introduction and the conclusion

The introduction serves the whole question. Open with the mutual relationship: caste and class are distinct but interconnected dimensions of stratification which together shape economic opportunities, social honour and power. A definition of either term is unnecessary because the question asks how they interact, not what they mean.

The conclusion settles the demand. Recognise both tendencies: caste and class can reinforce one another through inherited advantages and exclusion, but changes in markets, education and politics can separate their hierarchies. The final judgement must neither equate them nor claim that modernisation has dissolved caste.

In what ways do class and caste intersect and overlap in shaping social structure?

2 PYQ Intelligence 2013 to 2026

The historical and contemporary evidence that made caste and class a live sociological question, the analytical skill repeated across Sociology Paper I and Paper II, and the connected syllabus areas worth preparing together.

2.1 Why the theme mattered in 2026

India's recent evidence on employment, nutrition, intergenerational mobility and caste enumeration makes one problem particularly visible: **economic inequality cannot be fully understood without social group location, yet people within a caste category do not all possess the same resources or opportunities.** Survey findings, judicial developments and scholarly research available before the August 2026 Mains examination provide context for the question. They are **context, not evidence of why UPSC selected it**.

When	Verified development	Why it matters sociologically
April 2024	**Asher, Novosad and Rafkin**, *Intergenerational Mobility in India*, published in the *American Economic Journal: Applied Economics*. The study reports persistently low overall intergenerational educational mobility, rising mobility among Scheduled Caste sons, and evidence that affirmative action substantially improved their mobility.	**Inheritance versus mobility:** disadvantaged social origins continue to matter, but institutions can improve the probability of upward educational mobility. Caste does not mechanically fix every outcome.
2024, based on 2022 data	**ILO and Institute for Human Development, *India Employment Report 2024***, Table A2.10a: among employed persons aged 15 and above, **38.2% of Scheduled Caste workers** were in casual employment compared with **11.2% of workers in the general category**. Regular employment accounted for 19.8% and 30.6% respectively.	**Class positions are unevenly distributed across social groups.** Employment status demonstrates overlap, while differences within every group caution against treating caste as an exact substitute for class.
1 August 2024	In ***State of Punjab v. Davinder Singh***, the Supreme Court, by a majority of six to one, permitted sub-classification within Scheduled Castes for reservation purposes, overruling the contrary position in *E. V. Chinnaiah* (2004).	**Internal differentiation:** the legal debate acknowledges that disadvantage within a constitutionally recognised social category need not be uniform. The judgment is not a sociological measurement of wealth inequality.
11 March 2025	The Union Ministry of Health and Family Welfare provided **NFHS-5 (2019 to 2021)** figures to the Rajya Sabha: under-five stunting was **39.2% among Scheduled Castes** and **40.9% among Scheduled Tribes**, compared with 35.5% nationally. By wealth, it was **46.1% in the poorest quintile** and **22.9% in the richest**.	**Two dimensions of inequality:** caste or community location and household wealth each reveal patterned disadvantage. The separate marginal figures do not establish how much their effects overlap in the same households; a joint analysis is needed for that.
30 April 2025	The Cabinet Committee on Political Affairs approved **caste enumeration in the forthcoming national Census**, as announced by the Press Information Bureau.	**Measurement:** social group data become relevant to analysing the distribution of occupations, education and resources, rather than relying on ritual rank or income categories alone.

In what ways do class and caste intersect and overlap in shaping social structure?

When	Verified development	Why it matters sociologically
2 December 2025	The Ministry of Home Affairs confirmed in Parliament that **Census 2027** would include caste enumeration following the April 2025 decision. It specified a national population-enumeration reference date of 1 March 2027, with an earlier reference date for designated snow-bound areas.	**Research opportunity:** future cross-tabulations can illuminate links between caste location and socio-economic characteristics. No completed Census 2027 caste results existed before the 2026 examination.
4 February 2026	In a Rajya Sabha reply, the Ministry of Home Affairs clarified that caste enumeration would occur in the **second, population-enumeration phase** of Census 2027. Its caste questions were still to be finalised and notified.	**Conceptual and methodological importance:** distinguishing caste identity from socio-economic measurement is essential; the categories and questionnaire affect what researchers can establish.
16 April 2026	**Telangana's Socio-Economic, Educational, Employment, Political and Caste survey**, as reported by *The Indian Express* from its published findings, showed major occupational and developmental differences among communities, and substantial differences between individual caste groups within broad categories.	**Overlap and divergence together:** aggregate group inequalities coexist with internal differentiation. This is State-specific survey evidence, not an all-India estimate, and the reported composite backwardness measures require interpretation in their methodological context.
25 April 2026	A Union Government release on **Census 2027** confirmed plans for India's first digital census and reiterated the inclusion of caste enumeration.	**The continuing question:** how to analyse caste, class and socio-economic inequality together, while avoiding the assumption that group identity alone determines an individual's class position.

Sources: Asher, Novosad and Rafkin (2024), American Economic Association; ILO and IHD (2024), Table A2.10a; Supreme Court judgment (1 August 2024); Ministry of Health and Family Welfare, Rajya Sabha Unstarred Question 1404 (11 March 2025); PIB (30 April 2025, 2 December 2025, 4 February 2026 and 25 April 2026); *The Indian Express* (16 April 2026). The employment percentages concern employment status among workers, not shares of whole caste populations. NFHS-5 is survey-period evidence, not a 2025 survey.

2.2 The skill UPSC keeps testing

Across Sociology optional, UPSC has repeatedly moved between **general theories of stratification in Paper I** and **the empirical configuration of caste, class and power in Paper II**. Earlier questions separately examined Marx and Weber, the creation of extreme poverty through caste and class, Béteille's account of differentiation, modernisation and caste, and the relationship between gender and other inequalities. The 2026 question asks candidates to **integrate those strands within one short analytical answer**.

Year and paper	The question as UPSC set it	What it asked of you	What changed in 2026
2013 Paper I Q6(a)	How do Karl Marx and Max Weber differ in terms of their analysis of social stratification?	Distinguish economic relations of class from Weber's broader dimensions of stratification.	Use the distinction to explain interaction between caste as status and class as economic position, rather than writing a general comparison of theorists.

In what ways do class and caste intersect and overlap in shaping social structure?

Year and paper	The question as UPSC set it	What it asked of you	What changed in 2026
2014 Paper II Q7(c)	How do caste and class come together in creating the category of extreme poor?	Explain cumulative disadvantage through the simultaneous operation of caste and class.	Move beyond the extreme poor to analyse overlap across the wider social structure and recognise possible divergence.
2016 Paper II Q2(b)	Discuss Andre Beteille's account of the relationship between caste, class and power as a change from symmetrical to asymmetrical one.	Explain the historical shift from correspondence towards relative differentiation among three hierarchies.	Apply the same empirical insight to the final, evaluative part of a broader question on intersection and overlap.
2019 Paper I Q4(a)	Modernisation presupposes class society; however caste, ethnicity and race are still predominant. Explain.	Evaluate the coexistence of market differentiation and inherited group boundaries.	Show the mechanisms by which caste shapes class outcomes even within apparently open labour markets.
2019 Paper I Q6(a)	Why is gender a dimension of social stratification? How does gender intersect other dimensions of inequality based on caste, class, race and ethnicity?	Analyse interacting dimensions of inequality instead of adding separate descriptions.	Transfer that relational method to class and caste, with gender treated as a deepening consideration rather than an additional main part.
2024 Paper I Q1(b)	Analyse the changing nature of caste as a status group.	Apply Weber's status-group concept to changing caste relations.	Explain not only changing caste status but its continuing relationship with economic resources and class location.
2024 Paper II Q2(c)	What, according to Andre Beteille, are the bases of agrarian class structure in India? Analyse.	Identify agrarian economic relations and distinguish them from caste membership.	Use the agrarian case to demonstrate both historically coinciding hierarchies and the possibility of different class positions within a caste.
2026 Paper II Q5(d)	How do Louis Dumont and Andre Beteille differ in their approaches in understanding caste system in India? Explain.	Contrast a hierarchical, ideological account of caste with a multidimensional, empirical analysis.	This companion question reinforces the same theoretical contrast: ritual ranking cannot by itself explain the distribution of property and political power.

The important progression: Marx versus Weber (2013) asks how stratification is conceptualised; caste plus class and extreme poverty (2014) asks how disadvantages combine; Béteille (2016) asks whether their alignment changes; modernisation and status (2019 and 2024) ask whether inherited distinctions persist; the 2026 questions require these insights to be integrated.

In what ways do class and caste intersect and overlap in shaping social structure?

CARRY THIS METHOD TO ANY QUESTION INVOLVING TWO DIMENSIONS OF STRATIFICATION

1. **Distinguish the dimensions analytically.** Identify the different principles on which the hierarchies are organised.
2. **Trace their intersection.** Show how a position in one hierarchy affects opportunities and relationships within the other.
3. **Locate their overlap.** Identify the circumstances in which advantages or disadvantages coincide and accumulate.
4. **Demonstrate the relationship.** Use a thinker whose analytical framework explains it, and empirical evidence that tests it.
5. **Evaluate differentiation.** Establish whether mobility, institutions or social change allow the hierarchies to diverge.

2.3 What to prepare next

LINKED PAPER I SYLLABUS TOPICS

Stratification and mobility	Concepts of equality, inequality, hierarchy, exclusion, poverty and deprivation; social mobility and open or closed systems.
Theories of stratification	Marxian, functionalist and Weberian perspectives; class, status and power; social closure and life chances.
Dimensions of stratification	Class, status groups, gender, ethnicity and race; how multiple dimensions combine.
Work and economic life	Social organisation of work, informal labour, occupational mobility and market-linked inequalities.
Social change	Education, modernisation and changes in the distribution of opportunities.

LINKED PAPER II SYLLABUS TOPICS

Perspectives on Indian society	Ghurye's Indology, Srinivas's structural-functional approach, A.R. Desai's Marxist approach.
Caste system	Ghurye, Srinivas, Dumont, Ambedkar and Béteille; caste mobility, dominant caste and changes in caste relations.
Social classes in India	Agrarian class structure, industrial class structure and the middle classes.
Rural and agrarian transformation	Landownership, tenancy, labour, land reform and changing rural power relations.
Politics and social change	Caste mobilisation, democratic participation, affirmative action and emerging patterns of inequality.

In what ways do class and caste intersect and overlap in shaping social structure?

3 Additional information

The sociological foundation behind a 150-word answer. Tier 1 identifies the concepts, perspectives and Indian evidence directly needed for this question. Tier 2 explores the larger theoretical disputes, critiques and contemporary transformations. The aim is to understand why caste and class sometimes reinforce one another and sometimes acquire relatively autonomous patterns.

TIER 1: ESSENTIAL, EXACTLY WHAT THE DEMAND NEEDS

The Sociological Lens

Three distinctions organise this question. **Marx** directs attention to ownership, production and exploitation. **Weber** explains why market position, social honour and political power must be distinguished. **Béteille** demonstrates historical differentiation in Sripuram, illustrating why relationships among caste, class and power should not be assumed uniform across India. The other thinkers deepen a particular mechanism or provide a critical correction.

Thinker	Work and year	Core idea, precisely understood	How to use it in this answer
CLASSICAL FOUNDATIONS AND THEORIES OF STRATIFICATION			
Karl Marx	*Capital*, Volume I (**1867**).	**Class relations** arise from people's positions in social relations of production, particularly ownership or non-ownership of productive resources and the exploitation of labour. Economic class is relational, not simply a ranking by income.	Explain how unequal access to land and productive property creates class divisions that may coincide with caste location. **Limit:** caste cannot be completely reduced to economic ownership because endogamy and status exclusion have distinct organising principles.
Max Weber	*Economy and Society* (posthumous edition, **1922**); the treatment of class, status groups and parties.	**Class situation** concerns market-linked opportunities for the provision of goods, external living conditions and life experiences. **Status situation** concerns positively or negatively valued social honour, which can be expressed in patterns of association and social closure. **Parties** pursue influence over communal action and power.	The central theoretical key. Caste may be analysed as a strongly endogamous **status group**, while occupational prospects and property influence **class situation**. Explain why the dimensions can intersect without coinciding perfectly.
Émile Durkheim	*The Division of Labour in Society* (**1893**).	Distinguishes a division of labour that creates organic solidarity from **forced forms of division of labour**, in which external constraints prevent the correspondence of positions and capacities. His concern is social integration and the regulation of occupational differentiation.	A supporting, not central, lens: hereditary occupational constraints can be read as a barrier to genuinely open occupational allocation. Do not attribute to Durkheim a full sociological theory of Indian caste.

In what ways do class and caste intersect and overlap in shaping social structure?

Thinker	Work and year	Core idea, precisely understood	How to use it in this answer
Kingsley Davis and Wilbert E. Moore	*Some Principles of Stratification* (**1945**).	The functionalist hypothesis that unequal rewards help motivate the training and allocation of people to socially important positions. It is an argument about functional stratification, not an empirical justification of inherited caste restrictions.	Provides a critical contrast: caste-closed access challenges the assumption that talent can compete freely for positions. **Melvin Tumin's critique (1953)** points to unequal opportunities to acquire the very training rewarded by the hierarchy.
INDIAN SOCIOLOGISTS, ANTI-CASTE THOUGHT AND THE EMPIRICAL TURN			
B. R. Ambedkar	*Castes in India: Their Mechanism, Genesis and Development* (presented **1916**, published **1917**); *Annihilation of Caste* (**1936**).	Identifies **endogamy** as the central mechanism maintaining caste boundaries. His analysis treats caste as an enclosed social grouping rather than a simple economic class, and later emphasises the system's **graded inequality**, in which unequal ranks complicate solidarity among the subordinated.	Explain why economic mobility does not necessarily dissolve caste membership. Marriage rules and social boundaries can reproduce advantage through generations even where the economy changes.
G. S. Ghurye	*Caste and Race in India* (**1932**).	Analyses caste through characteristics including segmentation, hierarchy, restrictions on social interaction and marriage, civil or religious privileges and disabilities, and historical occupational restrictions. These are features of a social organisation, not a universal description of unchanged contemporary practice.	Use occupational restrictions and endogamy to explain how social status historically conditioned economic opportunities. Do not reproduce Ghurye's entire list in 150 words.
Louis Dumont	*Homo Hierarchicus* (**1966**, French; English translation **1970**).	Interprets caste as an ideological system of **hierarchy** centrally organised through purity and pollution, distinguishing ritual status from the distribution of secular power. His account prioritises the ideological ordering of the whole.	Useful as a contrast to material and multidimensional approaches. Ritual rank matters, but cannot by itself establish who owns land, who controls employment or who exercises political power.
M. N. Srinivas	*Social Change in Modern India* (**1966**); *The Remembered Village* (**1976**).	**Dominant caste** connects substantial local landholding, numerical strength and other sources of influence, including education and political access. **Sanskritisation** concerns attempts at upward positional mobility through the adoption of higher-status cultural practices, not necessarily a redistribution of productive resources.	Use dominant caste to show where property, numbers and power reinforce caste influence. Also show why economic or political dominance cannot simply be read from the ritual hierarchy.

In what ways do class and caste intersect and overlap in shaping social structure?

Thinker	Work and year	Core idea, precisely understood	How to use it in this answer
André Béteille	*Caste, Class and Power: Changing Patterns of Stratification in a Tanjore Village* (**1965**).	His Sripuram ethnography analyses **three different but connected orders**: caste hierarchy, economic class and political power. Earlier correspondence between them became less complete as property relations and political institutions changed. Each acquired some degree of autonomy.	**The essential Indian thinker.** Part 2: historically overlapping caste, class and power. Part 3: modernisation and economic change can produce asymmetrical relations. Avoid claiming a complete transition from caste to class.
A. R. Desai	*Social Background of Indian Nationalism* (**1948**).	Uses **historical materialism** to explain the transformation of Indian society through colonial economic structures, new property relations and the emergence of modern social classes. Political and cultural changes are examined in their material historical setting.	Deepens the class side: caste-linked economic relations must be placed within changing agrarian and capitalist structures. Do not treat every caste as a single class.
Dipankar Gupta	*Interrogating Caste: Understanding Hierarchy and Difference in Indian Society* (**2000**).	Questions the assumption that contemporary castes form a single, continuously agreed ladder. Emphasises **discrete caste identities, competing rank claims and relations of difference**, including political mobilisation.	Challenges a mechanical interpretation of overlap. Shared economic interests and political mobilisation do not necessarily follow a single pan-Indian ritual ranking.
Satish Deshpande	*Caste and Castelessness in the Indian Republic: Towards a Biography of the General Category* (**2013**).	Explains the **asymmetry of caste visibility**: historically advantaged groups may present their position as caste-neutral, while disadvantaged groups remain publicly identified through caste. Inherited privilege may become invisible once translated into apparently neutral credentials and resources.	Excellent extended explanation of reproduction: educational and class advantage may appear individual and merit-based even where earlier caste-linked inequalities helped produce it.
Surinder S. Jodhka	*Caste*, Oxford India Short Introductions (**2012**).	Treats caste as a changing social relation visible in **labour markets, politics, everyday interaction and experiences of discrimination**, rather than a static remnant confined to ritual life.	Connects caste and class in contemporary employment, social networks and institutional opportunities. Helps prevent an exclusively village-based answer.

In what ways do class and caste intersect and overlap in shaping social structure?

Thinker	Work and year	Core idea, precisely understood	How to use it in this answer
FEMINIST AND MULTIDIMENSIONAL EXTENSIONS			
Uma Chakravarti	*Conceptualising Brahmanical Patriarchy in Early India: Gender, Caste, Class and State* (**1993**).	Examines how control over women's sexuality, endogamous marriage and patrilineal succession historically helped reproduce caste boundaries and property-linked social arrangements. Gender is constitutive of caste reproduction, not merely an additional inequality.	Use in extended understanding: inherited caste and class advantages are reproduced partly through marriage, family and gender relations. Her historical argument must not be universalised to every community or period.
Kimberlé Crenshaw	*Demarginalizing the Intersection of Race and Sex* (**1989**).	Develops **intersectionality** as a critique of analysing intertwined forms of disadvantage through isolated single-axis categories. The original intervention concerned race and gender in US antidiscrimination law.	A transferable methodological insight: class and caste must be considered together, while caste, class and gender may produce distinctive experiences. Do not misrepresent Crenshaw's original article as a study of Indian caste.

The four names in this model answer. Weber distinguishes status and market class; **Ambedkar** explains endogamous closure; **Béteille** demonstrates historical alignment and differentiation; **Srinivas** links land, numbers and local power. **Marx** supplies a valuable alternative perspective on productive property and labour relations, but need not be named in a 150-word answer.

A crucial conceptual caution. Weber's categories are **analytically distinct**, not socially isolated. A caste group can regulate access to economic opportunities and become economically stratified internally. Neither "caste equals status" nor "class equals wealth" is a complete account of the real social relations involved.

Perspectives: six ways of reading the relationship

Perspective	How it interprets class and caste	What it reveals	Its limitation or correction
Structural-functional Durkheim; Davis and Moore	Asks how differentiation of roles and unequal rewards relate to the organisation and integration of society. Hereditary restrictions can impose a forced allocation of roles.	Highlights the institutional organisation of work and questions whether positions are allocated through open competition.	Functional necessity does not establish the justice or efficiency of inherited exclusion. Tumin challenges unequal access to training and opportunity.
Marxian and conflict Marx; A. R. Desai	Examines ownership of land and capital, labour dependence, exploitation and the reproduction of economic power. Caste may mediate the organisation and division of labour.	Shows why social disadvantage can coincide with unequal control over productive resources.	A class-only account can overlook caste boundaries that persist across different economic positions.
Weberian Weber; Béteille	Separates class situation, status honour and political power while analysing their changing empirical relationships.	**Best fit for this question:** explains intersection, overlap and divergence within one conceptual framework.	The distinctions are ideal-analytical; empirical research must establish how they actually operate in particular places.

In what ways do class and caste intersect and overlap in shaping social structure?

Perspective	How it interprets class and caste	What it reveals	Its limitation or correction
Interactional and relational Field-view: Srinivas; relational analysis: Gupta	Studies how caste boundaries are enacted, negotiated and challenged in everyday encounters, marriage choices, workplace relations and local politics.	Explains how social distance may endure despite occupational or income mobility.	Micro-level interaction alone may miss the structural distribution of land and capital. Connect interactions to economic institutions.
Feminist and intersectional Chakravarti; Crenshaw	Shows how marriage, sexuality, property transmission and multiple institutional disadvantages reproduce stratification.	Corrects male-centred accounts of caste and class; exposes differences within the same caste and class positions by gender.	Historical and comparative contexts matter; intersectionality is an analytical method, not evidence that every combination produces identical outcomes.
Ambedkarite and anti-caste Ambedkar; later anti-caste scholarship	Treats caste as an institutionalised hierarchy of graded inequality, maintained through endogamy, exclusion and social power, requiring structural and normative transformation.	Explains why redistribution of income alone may not eliminate caste discrimination and why dignity and equality are central to social structure.	It should be used to examine historically specific mechanisms rather than assume no economic or political change is possible.

Key concepts: the precise vocabulary

Concept and attribution	Sociological meaning	Use in this question
1. Class situation Max Weber, *Economy and Society*	A shared position in relation to market opportunities, ownership, skills and the resulting probability of obtaining goods and income. It is not simply a high, middle or low income label.	Shows how property and employment shape life chances, including variation within one caste.
2. Status group Max Weber	A collectivity organised around recognised social honour, distinctions of lifestyle and association, often maintained through exclusionary boundaries. Caste represents a particularly strongly bounded form of status grouping.	Shows how inherited social honour and exclusion can operate beyond economic class.
3. Social closure Weber; later developed by Frank Parkin, *Marxism and Class Theory* (1979)	Processes through which groups monopolise valued resources or opportunities by restricting access to outsiders, thereby maintaining collective advantage.	Connects caste boundaries to restricted employment, networks, marriage and resources.
4. Life chances Max Weber	The socially patterned probability that people will obtain valued conditions and opportunities in life, including material security and access to goods.	Connects class and caste to unequal opportunities instead of treating inequality as an individual attribute.
5. Dominant caste M. N. Srinivas	A locally influential caste whose dominance is related to a combination of factors such as landholding, numerical strength and access to education and political power. High ritual position is not a sufficient condition.	Explains the convergence or divergence of economic resources, caste identity and power.

In what ways do class and caste intersect and overlap in shaping social structure?

Concept and attribution	Sociological meaning	Use in this question
6. Sanskritisation M. N. Srinivas, *Religion and Society among the Coorgs of South India* (1952), initially formulated as Brahminisation; developed subsequently	A process through which a caste or community seeks higher recognised status by adopting practices associated with higher-ranking groups. It is principally a claim to positional status change.	Distinguishes attempts at ritual-status mobility from changes in property and class relations.
7. Graded inequality B. R. Ambedkar	A ranked arrangement in which hierarchical differences divide subordinated groups and can obstruct solidarity against the wider structure of inequality.	Explains why the caste hierarchy cannot be treated as a simple binary division between two economic classes.
8. Brahmanical patriarchy Uma Chakravarti, 1993	A historically situated configuration in which caste boundaries, patrilineal inheritance and gendered regulation of marriage and sexuality sustain one another.	Explains how caste and class reproduction also depends on family and gender institutions.

Do not confuse: social mobility is movement between social positions; **status mobility** concerns changes in esteem or recognised rank; **class mobility** concerns economic position; **structural change** alters the configuration of the hierarchy itself. These may occur at different rates and need not coincide.

Indian evidence: ethnographies, surveys and field studies

Evidence must distinguish **what is measured** from **what is inferred**. An ethnography can reveal mechanisms of village stratification; a labour survey establishes the distribution of employment positions; a marriage survey demonstrates group-boundary persistence; a hiring experiment tests discrimination in specified recruitment settings. No single measure establishes the whole relationship.

Study and setting	Verified finding	What this evidence shows
ETHNOGRAPHIES AND FIELD STUDIES		
André Béteille Sripuram, Tanjore district, Tamil Nadu Fieldwork: **1961 to 1962** *Caste, Class and Power*, **1965**	Studied a multi-caste village containing Brahmin, non-Brahmin and Adi-Dravida groups. The older agrarian structure showed substantial correspondence between caste status, land-related class positions and political influence. Market changes in land and the development of panchayats and political parties gradually differentiated economic and political positions from caste ranking.	**The strongest direct evidence:** Part 2 demonstrates overlap; Part 3 demonstrates historically changing correspondence. The book does not assert that economic class was ever completely identical to caste.
M. N. Srinivas Rampura, southern India *The Remembered Village*, **1976**	Examined village life through agricultural activity, relations between castes, classes and factions, local leadership and everyday interaction. The concept of dominant caste directs attention to landholding and numerical strength alongside social status and political access.	Local power cannot be read off ritual rank alone. Agricultural resources and political organisation help translate caste position into influence.
F. G. Bailey Bisipara, highland Odisha *Caste and the Economic Frontier*, **1957**	Analysed economic change in a village setting through wealth acquisition, commerce, landownership and changing political organisation. The work links economic opportunities with transformations in caste-related local relations.	Illustrates why caste and class relations must be examined historically: changes in the economic frontier can reshape the foundations of local influence.

In what ways do class and caste intersect and overlap in shaping social structure?

Study and setting	Verified finding	What this evidence shows
Paul Attewell and Sukhadeo Thorat Urban private-sector recruitment Published chapter: **2010**	Their correspondence-study evidence on formal labour-market recruitment finds that otherwise comparably qualified applicants were treated differently by caste and religious background in the settings examined.	**Caste can affect class opportunity even after educational credentials are considered.** Economic qualification does not ensure identical chances of entry into employment.
Zahra Siddique Chennai private-sector hiring Field experiment: **2006** Published in *Labour Economics*, **2011**	In an audit of entry-level white-collar recruitment, low-caste-name applicants needed about **20% more applications** to obtain the same callback rate as high-caste-name applicants. The study reports variation across recruiter and firm characteristics.	A concrete intersection mechanism: a caste-linked signal can influence access to a class-relevant labour-market opportunity. The finding is specific to the sampled vacancies and recruitment context.
Banerjee, Bertrand, Datta and Mullainathan Delhi-area software and call-centre recruitment Published: **2009**	A field experiment using **3,160 fictitious résumés across 371 vacancies** found no evidence of caste discrimination in software callbacks but identified significant differences in call-centre recruitment, especially affecting Other Backward Class applicants.	**Important qualification:** caste-linked recruitment effects vary across sectors. Labour-market discrimination must be empirically established rather than assumed to be uniform in every occupation.
NATIONAL EVIDENCE AND RECENT RESEARCH		
India Human Development Survey-II Sonalde Desai and Reeve Vanneman **2011 to 2012**	Nationally representative multi-topic survey of **42,152 households**, including information on economic status, work, education, marriage, social capital and household conditions. The survey design permits analysis of the relationship between social-group membership and socio-economic position.	Supports multi-dimensional analysis: caste must be cross-tabulated with assets, employment and education, rather than assumed to determine any one of them.
Inter-caste marriage study *Whose Education Matters?*, published **2020**, using IHDS-II	Reports an inter-caste marriage rate of **5.82%** in its analysed sample. It found no statistically significant association between spouses' own educational attainment and the likelihood that their marriage crossed caste boundaries, although the husband's mother's education was positively associated with that likelihood.	**Status closure can persist despite education.** Economic and educational modernisation do not automatically dissolve endogamous boundaries. This is a sample-based estimate, not an official Census count of marriages.
ILO and IHD *India Employment Report 2024* PLFS-derived data for **2022**	Among employed people aged 15 and above, casual employment accounted for **38.2%** of SC workers, **29.0%** of ST workers, **20.1%** of OBC workers and **11.2%** of general-category workers. Regular employment accounted for 19.8% of SC workers and 30.6% of general-category workers.	Shows substantial **group-level correspondence between social location and economic employment position**. It does not mean everyone in a caste category occupies the same economic class.
MoSPI *Annual Report, PLFS 2023 to 2024* Published **September 2024**	Provides social-group-disaggregated employment measures. **Table 46** distributes workers by self-employment, regular wage or salary and casual labour within each social group, with rural and urban and sex-specific distinctions.	An official instrument for examining caste-linked labour-market stratification, with the ability to separate differences within broad employment categories. It cannot directly measure ritual status or all forms of discrimination.

In what ways do class and caste intersect and overlap in shaping social structure?

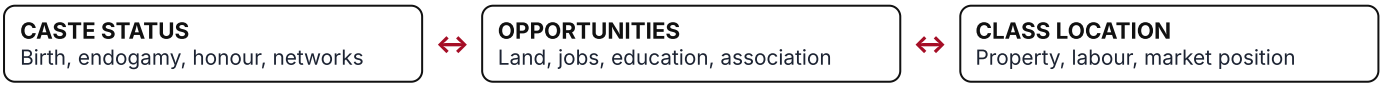
Study and setting	Verified finding	What this evidence shows
Ministry of Health and Family Welfare NFHS-5 data, **2019 to 2021** Parliamentary reply: **11 March 2025**	Under-five stunting: **SC 39.2%**, **ST 40.9%**, **OBC 34.8%**, and all-India 35.5%; **poorest wealth quintile 46.1%** versus **richest 22.9%**.	Caste or community location and economic position are both relevant stratification axes. Their separately reported percentages cannot be added or interpreted as the independent causal contribution of either.
Asher, Novosad and Rafkin *Intergenerational Mobility in India* **2024**	Find persistently low overall intergenerational educational mobility, but evidence of rising mobility for Scheduled Caste sons and a substantial positive effect of affirmative action in their analysis.	**Reproduction is not destiny.** Historical disadvantage and institutional interventions can coexist with observable mobility and within-group differentiation.
Sandip Mondal Occupational mobility in West Bengal Published online **January 2024**	Analyses intergenerational occupational prestige and reports differences in upward mobility between social groups, with general-category respondents showing higher upward mobility in the study than the other categories examined.	Connects caste to **intergenerational class mobility**, rather than merely comparing one generation's caste and income.
Telangana SEEEPC survey Findings publicly discussed **April 2026**	Reported occupational disparities across SC, ST, Backward Class and other groups, alongside differences between constituent castes within the broad administrative categories. The published findings examined multiple socio-economic and educational indicators.	A contemporary illustration of **both aggregate overlap and within-category diversity**. It should not be generalised to the whole country or treated as an exact Weberian class classification.

Three analytical conclusions from the Indian evidence

Proposition	Evidence that supports it	Qualification
1. Caste influences class formation.	Employment-distribution differences and recruitment audits show that occupational opportunities vary by social location and may be mediated by discrimination.	Recruitment audits measure particular hiring contexts; differences in aggregate employment also reflect education, location and other determinants.
2. Caste and class advantages can accumulate.	Béteille's older agrarian configuration, IHDS-based marriage evidence and socio-economic group differences in employment illustrate intergenerational and institutional channels.	Social-group differences must not be interpreted as complete identity between caste and class or as proof of causality without a suitable research design.
3. The hierarchies can diverge.	Sripuram's changing property and political relations, mobility research and variation across labour-market sectors show that the correspondence is conditional.	Divergence is not the disappearance of caste; social recognition, marriage and exclusion may change differently from income or occupation.

The diagram: intersection, overlap and divergence

The following simple relationship map can be reproduced by hand. It is an **analytical teaching device**, not a claim that caste always causes class location or that a fixed linear progression occurs.



READ THE RELATIONSHIP IN THREE WAYS

Intersection: arrows show reciprocal influence. **Overlap:** privilege or deprivation aligns across the boxes. **Divergence:** a change in one box does not necessarily produce the same change in the others; political power forms an additional, partly autonomous dimension.

In what ways do class and caste intersect and overlap in shaping social structure?

Exam use: draw only if it makes the relationship clearer than a sentence. The model answer's three headings can convey the same logic more economically. Do not turn this into a rigid formula such as caste determines class determines power.

The Paper I and Paper II bridge

Paper I: theoretical tool	Paper II: application to Indian society
Marx: economic class as a relation to productive resources and labour.	Landowners, tenants, agricultural labourers, industrial workers and the changing agrarian class structure. Caste influences their distribution but does not make each caste a class.
Weber: class, status groups and parties as distinct dimensions of stratification.	Caste ranking, occupational class position and political influence can coincide or diverge. Béteille's Sripuram is the most direct field illustration.
Social closure: restriction of access to valued opportunities.	Endogamous marriage, inherited networks, educational advantage and discriminatory employment practices can reproduce unequal opportunities.
Social mobility: movement between positions, with possible structural constraints.	Education, migration, affirmative action, occupational diversification and differences in mobility across social groups.
Functionalist and conflict perspectives: contrasting explanations of hierarchy and unequal rewards.	Historical hereditary occupations, class exploitation, caste-based exclusion and contestation of agrarian power.
Gender and intersectional analysis: multiple organising principles of inequality.	Chakravarti's account of caste boundaries, marriage, inheritance and gendered reproduction of stratification.

Paper I gives the explanatory language. A theoretical answer requires concepts such as class situation, status, closure and life chances. Without them, the response risks becoming a list of Indian social problems.

Paper II tests the theory empirically. Sripuram, Rampura, the agrarian structure, changing labour markets and mobility research reveal where abstract dimensions align, where they diverge and why their relationship changes over time.

TIER 2: EXTENDED UNDERSTANDING: THE WHOLE TOPIC AROUND IT

From ritual hierarchy to multidimensional stratification

One of the most important developments in Indian sociology was the movement from treating caste primarily as a **normative hierarchy** towards studying the complex relationship between **status, property, labour, political institutions and lived interactions**.

Ghurye brought together historical and Indological material to identify institutional features of caste. **Dumont** gave ideological hierarchy a central explanatory place. **Srinivas** strengthened field-based analysis by studying actual caste relations, dominance and mobility. **Béteille** made the analytical distinction between caste, class and power the central object of an ethnographic investigation. Later scholars such as **Gupta, Deshpande and Jodhka** showed why modern caste cannot be reduced either to a traditional ritual system or to an electoral identity.

The key historical shift is not a simple disappearance of caste followed by the arrival of class. Rather, **the institutions through which caste interacts with economic resources change**. Hereditary occupational restrictions can weaken while recruitment networks, educational advantages, marriage boundaries and forms of discrimination remain consequential.

In what ways do class and caste intersect and overlap in shaping social structure?

Critiques and limits of the major approaches

Approach	What it explains well	What must be added
Marxian	Material inequality, economic dependence, ownership, exploitation and structural conflict.	Inherited social honour, endogamy and forms of caste discrimination that can persist across occupational classes.
Dumont's hierarchical model	Ritual ideology and the importance of hierarchy as an organising principle.	Historical change, local contestation, inequalities of property and political dominance not reducible to ritual rank. Ambedkarite critiques also insist on agency and oppression rather than a purely integrated ideological whole.
Srinivas's mobility approach	Local dominance, positional mobility and the dynamic character of caste practices.	The difference between collective status claims and changes in material inequality. Sanskritisation does not necessarily redistribute property or eliminate structural exclusion.
Béteille's multidimensional model	Empirically identifiable relationships among caste, class and power, including the shift towards relative differentiation.	Attention to historical and regional variation. His detailed findings for Sripuram cannot automatically describe every Indian village or city.
Functionalist theory	The relationship between occupational allocation, rewards and the organisation of social roles.	Tumin's critique of unequal opportunity, and the conflict perspective's examination of who controls the allocation of rewards.
Contemporary intersectional analysis	How disadvantage or privilege is experienced through combinations of caste, class, gender and other social positions.	Careful distinctions among concepts and empirical testing. Intersecting dimensions should not be treated as interchangeable, nor should their effects simply be added together.

How caste and class reproduce one another

Reproduction occurs through several interacting institutions rather than through a single mechanism.

1. **Property and inheritance:** historically unequal ownership can be transmitted across generations. Where those patterns correlate with caste location, class advantages may persist alongside inherited group membership.
2. **Marriage and kinship:** endogamy preserves group boundaries. Marriage may also connect families with similar assets and educational positions, contributing to the intergenerational reproduction of privilege. Chakravarti adds the role of gender and patrilineal succession.
3. **Education:** accumulated family resources shape access to schools, tutoring, credentials and professional networks. Educational mobility can reduce inherited disadvantage but does not ensure the disappearance of discrimination.
4. **Labour markets:** informal contacts, occupational networks and discriminatory selection may influence recruitment and advancement. Audit studies show that these effects vary by sector and recruiter.
5. **Social recognition:** income can increase without completely changing the honour or stigma attached to a caste identity. Economic and status mobility therefore need to be measured separately.
6. **Political organisation:** economic resources may fund mobilisation, while electoral institutions can also enable communities with substantial numbers or organisational capacity to exercise influence independently of their ritual rank.

In what ways do class and caste intersect and overlap in shaping social structure?

What has changed and what remains

Where correspondence can weaken

1. **Non-farm employment:** access to wage work or entrepreneurship may alter economic positions without requiring a change in caste membership.
2. **Education and affirmative action:** can improve opportunities and mobility for individuals from historically disadvantaged groups, though outcomes vary.
3. **Land and market change:** the distribution of property can become less closely linked to older ritual hierarchies, as Béteille found in Sripuram.
4. **Democratic mobilisation:** local political authority can shift away from traditionally privileged status groups.
5. **Internal differentiation:** growing occupational and educational diversity can produce multiple class positions within the same caste group.

Where overlap can persist

1. **Inherited assets:** longstanding inequality in property and accumulated family resources can carry forward across generations.
2. **Marriage closure:** endogamous preferences and family networks can persist even with rising education and urbanisation.
3. **Employment inequality:** aggregate occupational differences and documented discrimination persist in particular labour-market contexts.
4. **Unequal life chances:** nutrition, education and access to opportunity can remain patterned by both economic position and social-group location.
5. **Political and social capital:** entrenched networks can convert group-based influence into opportunities and institutional advantages.

Two debates worth knowing

Does modernisation replace caste with class?

One view: industrialisation, education, urban labour markets and occupational mobility should loosen hereditary restrictions, making economic position more important than inherited rank. The differentiation observed by Béteille provides empirical grounds for this argument in a specific setting.

The challenge: caste can adapt to modern institutions through recruitment networks, marriage closure, unequal access to education and differentiated recognition. Deshpande draws attention to inherited privilege becoming represented as caste-neutral advantage; Jodhka examines caste in contemporary labour markets and public life.

Balanced reading: modernisation changes the mechanisms through which caste operates; it does not guarantee its elimination. Economic class becomes more differentiated without removing all status boundaries.

Is caste primarily a hierarchy of status or a structure of material inequality?

The ideological reading: Dumont places ritual hierarchy and the opposition of purity and pollution at the centre of caste's organisation. This explains an important symbolic principle, but not every distribution of resources or authority.

The material and critical readings: Marxian approaches emphasise property and labour relations; Ambedkar foregrounds graded inequality and endogamous exclusion; Béteille demonstrates that social honour, economic class and political power cannot be inferred from one another automatically.

Balanced reading: caste is neither merely ritual nor merely economic. A multidimensional approach explains how status, class and power reinforce one another in some settings and become partly autonomous in others.

THE ONE SOCIOLOGICAL INSIGHT BEHIND THE ENTIRE TOPIC

Caste and class are distinct principles of stratification whose interaction can reproduce cumulative inequality, while historical change can redistribute economic and political positions without necessarily dissolving inherited status boundaries.

In what ways do class and caste intersect and overlap in shaping social structure?

4 Pitfalls and variations

Six errors that prevent an answer from meeting this question's demand, claims to avoid altogether, and the changes needed when UPSC alters the directive or analytical focus.

4.1 Six pitfalls, each with its correction

Two descriptions, no relationship

~~Caste is hereditary and based on birth. Class is economic and based on wealth. Both are important forms of stratification.~~

Show the mechanism: caste-linked access to occupations and networks influences class position, while class resources condition mobility and influence.

Confusing intersection with overlap

~~Both intersect and overlap because caste and class create inequality.~~

Intersection concerns mutual influence; **overlap** concerns coinciding positions and cumulative advantage or disadvantage. Give each a separate analytical function.

Class reduced to income

~~Rich people belong to a higher class, and poor people belong to a lower class.~~

Use Marx's relations of production or Weber's class situation. Identify ownership, employment relations and market opportunities rather than income alone.

Thinkers used as decoration

~~According to Marx, Weber, Srinivas and Béteille, caste and class shape society.~~

Assign each a function: Weber distinguishes the dimensions; Béteille demonstrates their changing empirical correspondence; Srinivas links land, numbers and local power.

Assuming complete correspondence

~~Higher ritual castes are always wealthy and powerful, while lower ritual castes are always poor.~~

Explain broad historical patterns without assigning fixed class positions to entire castes. Show within-caste differentiation and possible divergence between ritual status, property and political power.

Claiming modernisation eliminates caste

~~Education, reservations and urbanisation have replaced caste with class in modern India.~~

Use Béteille's idea of relative differentiation. Economic mobility can weaken correspondence while marriage boundaries, social exclusion and inherited networks persist.

4.2 Never write these

- "Caste is a closed system and class is completely open."
  These are idealised contrasts. Actual class mobility is structurally constrained, and caste relations can undergo economic, political and positional change.
- "Weber said caste and class are the same."
  Weber distinguished market-linked class situations from status-group honour and exclusion. Their interaction does not erase the distinction.
- "Srinivas's dominant caste must occupy the highest ritual rank."
  Landholding, numerical strength and political influence can support local dominance without the highest ritual status.
- "Every caste is a class."
  A caste can contain landowners, salaried professionals, self-employed households and wage labourers. Caste membership and class position are different analytical variables.
- "Béteille proved caste disappeared from Sripuram."
  His ethnography found growing differentiation between caste, class and power, alongside the continuing relevance of caste in several areas of village life.
- "Dumont showed that property determines caste rank."
  Dumont's argument centred on ideological hierarchy, particularly purity and pollution, rather than a materialist determination of caste by property.

In what ways do class and caste intersect and overlap in shaping social structure?

- "Sanskritisation is the same as economic mobility."
  Sanskritisation primarily concerns claims to cultural and positional status mobility; economic mobility concerns material class position.
- "The 2026 Census has already produced national caste-wise economic statistics."
  The approved enumeration belongs to Census 2027. The second-phase questions were not yet finalised in February 2026, and no completed national caste results existed before the Mains examination.
- "NFHS-5 proves caste causes malnutrition independently of poverty."
  The reported caste and wealth percentages are separate associations. Establishing independent effects requires a suitable multivariable analysis and cannot be inferred from marginal percentages alone.
- "All modern private-sector recruitment discriminates identically on caste."
  Audit studies have found differing effects across sectors, vacancies and recruiter characteristics. Evidence supports context-specific conclusions, not an unqualified universal claim.

4.3 If the question changes

If it asks	The structure becomes	What must change
Differentiate caste and class as systems of stratification	Bases of membership; mechanisms of ranking; social closure; mobility; comparative qualifications.	The emphasis changes from interaction to analytical differences. A comparison table becomes suitable.
Critically examine the relationship between caste and class	Areas of correspondence; mechanisms of interaction; evidence of differentiation; competing explanations; evaluative judgement.	Increase the weight given to critiques, counter-evidence and conditions under which each perspective is useful.
According to **Weber**, how do class, status and power interact?	Class situation; status-group honour and closure; parties and power; mechanisms of interaction; illustrations.	Weber becomes the central framework. Indian examples support the explanation rather than replacing it.
Analyse **Béteille's** relationship between caste, class and power	Sripuram's older organisation; three hierarchies; economic and political change; increasing differentiation; limitations.	The ethnography, its 1961 to 1962 fieldwork and 1965 publication become central. General theory supplies context.
How do caste and class produce **extreme poverty**?	Historical deprivation; inherited resources; labour-market exclusion; cumulative disadvantage; evidence and qualifications.	Focus on downward accumulation of disadvantage, not the full spectrum of caste and class relations.

In what ways do class and caste intersect and overlap in shaping social structure?

If it asks	The structure becomes	What must change
How does **gender** intersect with caste and class?	Institutional reproduction through marriage and property; labour and education; gender-specific inequalities; agency and change.	Chakravarti and feminist or intersectional analysis move to the centre. Avoid merely adding women as a separate category.
Has modernisation **weakened caste**?	Changes in occupation, markets and politics; persistence of marriage closure and discrimination; variation between domains; balanced conclusion.	Distinguish weakening of hereditary occupation, changing political significance and the persistence of caste identities and boundaries.
The same intersection-and-overlap question for **15 or 20 marks**	Retain the same three analytical parts; expand mechanisms, competing perspectives, ethnographies and Indian evidence; critically evaluate the extent of divergence.	Increase depth, not the number of unrelated headings. Incorporate Ambedkar, Srinivas, feminist insights and contrasting empirical studies where relevant.

In what ways do class and caste intersect and overlap in shaping social structure?

5

The model answer

One model answer, written to the UPSC Gurus house range of 150 to 153 words (**153 words including all three headings and their numbers**; UPSC's printed limit is 150 words). The answer follows the question's own order: how caste and class intersect, where they overlap, and why their relationship can diverge. Weber provides the theoretical distinction; Ambedkar explains why status boundaries persist; Béteille supplies concrete Indian ethnographic evidence; Srinivas sharpens the final qualification. The introduction addresses the entire relationship, while the conclusion evaluates it.

Model answer

Intersection, overlap and divergence

153 words

Caste and class are distinct but intersecting dimensions of stratification, jointly organising economic opportunities, social honour and political power in Indian society.

1. Intersection

Caste-based access to land, occupations and networks shapes **Weberian** market-linked life chances; conversely, wealth and education enable occupational mobility within castes. **Ambedkar's** analysis of endogamy explains why status boundaries can outlast economic advancement.

2. Overlap

Historical caste privilege often coincides with landownership and educational advantage, reproducing inequality through inheritance, marriage and social closure. Historically in **Béteille's Sripuram**, Brahmin landlords enjoyed ritual prestige and political influence, while Adi-Dravida agricultural labourers experienced cumulative disadvantages.

3. Divergence

Béteille also found that land transfers and democratic politics loosened caste, class and power correspondences. **Srinivas's dominant caste** shows why landholding and numerical strength may confer influence without the highest ritual status.

Thus caste and class reproduce cumulative privilege and deprivation, yet their changing alignment creates differentiated class positions without necessarily ending caste exclusion.

DEMAND
Explain how caste and class influence each other (intersect), where their positions coincide (overlap), and how both shape social relationships, opportunities and power.

HIDDEN DEMAND
Caste, class and power do not invariably reinforce one another: economic position, ritual status and political influence can diverge.

STRUCTURE
1. Intersection: about two-fifths; 2. Overlap: about two-fifths; 3. Divergence: about one-fifth, followed by a balanced conclusion.

BALANCE
Introduction 22 words, conclusion 22 words; 153 words in all

Why it works: The introduction establishes the relationship between the two dimensions rather than defining them separately. Part 1 answers **intersect** in both directions: caste shapes market-linked life chances, and wealth and education create mobility within castes; **Ambedkar's** account of endogamy explains why status boundaries can outlast economic advancement. Part 2 answers **overlap** concretely: in Béteille's Sripuram, Brahmin landlords historically enjoyed ritual prestige and political influence while Adi-Dravida agricultural labourers experienced cumulative disadvantages. Part 3 answers the hidden demand with Béteille's own finding that land transfers and democratic politics loosened these correspondences, and Srinivas's dominant caste as a precise qualification. The conclusion captures both reinforcement and differentiation without claiming complete correspondence or the end of caste exclusion. The word count, counting each numbered heading, is **153**.

In what ways do class and caste intersect and overlap in shaping social structure?

6 Other ways to write it

The model answer above remains the recommended form because it follows the two explicit demands and keeps the hidden demand as a small final part. These alternatives are valid when the same analytical distinction is preserved. Changing the presentation must not change what the question requires.

Approach	How it is built	When it works
Thinker-led: Weber to Béteille	**Introduction:** distinct but interacting dimensions. **Part 1:** Weber's class situation and status groups explain the intersection. **Part 2:** Béteille's Sripuram shows historical overlap between caste, agrarian class and power, with mechanisms of inherited advantage. **Part 3:** Béteille's increasing differentiation and Srinivas's dominant caste demonstrate divergence. **Conclusion:** multidimensional stratification.	When the candidate has strong conceptual command and wants each major claim grounded in a thinker. The danger is replacing the mechanisms with a description of theories.
Perspective-led: conflict and Weberian	**Part 1:** Marxian attention to land, property and labour relations, joined to Weber's status-group exclusion. **Part 2:** cumulative advantage through social closure, with the Sripuram example. **Part 3:** changing market opportunities and political power produce uneven correspondence. Conclude that neither class reductionism nor ritual-status reductionism is adequate.	When the directive asks for a sociological analysis and the candidate can connect theoretical concepts to actual social relations. At 150 words, avoid adding too many perspectives.
India-evidence-led	**Part 1:** recruitment audits and occupational differences establish intersections in labour markets; note within-caste differentiation. **Part 2:** inherited advantages and Béteille's older agrarian arrangement establish overlap. **Part 3:** educational mobility, occupational change and the dominant caste show divergence. Attach Weber's conceptual distinction to the empirical discussion.	When the candidate remembers reliable studies and can explain what each establishes. Use only one compact statistic or study in a 10-marker; evidence must not crowd out analysis.
Three-dimensional comparison	Use a small table organised around **caste status, economic class and political power**. First explain mutual influence; then the social consequences of coinciding positions; finally show how a change in one dimension need not change the others. Conclude with Béteille's historically variable correspondence.	When a short table improves clarity. It must show relationships, not become a static comparison of caste and class. Headings and table cells still count towards the word limit.
Intergenerational reproduction approach	**Part 1:** caste-linked occupational access and market opportunities influence one another. **Part 2:** trace property inheritance, marriage closure, schooling and access to networks across generations; illustrate with Sripuram and contemporary labour evidence. **Part 3:** education, migration and democratic mobilisation create differentiated outcomes.	Particularly suitable if the wording emphasises **social reproduction, life chances, persistence of inequality** or intergenerational mobility. Keep the overlap distinct from the preceding explanation of intersection.
For a 15 or 20-mark variation	Retain the three-part architecture. Expand Part 1 with Marx, Weber and labour-market evidence; Part 2 with Ambedkar, social closure, Béteille and intergenerational reproduction; Part 3 with Srinivas, mobility research, changing political institutions and the feminist critique. Add one compact diagram and a critical comparison of the relevant perspectives.	When the marks and word limit permit deeper theoretical and empirical treatment. Expand the argument rather than inserting unrelated descriptions of caste or class.

In what ways do class and caste intersect and overlap in shaping social structure?

Best alternative for Sociology Paper I. The **thinker-led** approach is particularly effective because Weber supplies the general theory and Béteille tests its relevance in an Indian village. The answer remains sociological without becoming a catalogue of theorists.

Best alternative for a related Paper II question. The **India-evidence-led** approach can begin with Sripuram and contemporary occupational evidence, then use Weber, Srinivas and Ambedkar to explain the observed relationships. The empirical setting becomes the centre of analysis.

7 Quick recall

Sixteen facts to remember: major thinkers, original works, concepts, ethnographic findings and verified Indian evidence. The purpose is to recall the argument accurately, not to reproduce all sixteen items in a 150-word answer.

1. **Max Weber**: *Economy and Society*, posthumously published **1922**. Class situation concerns market-linked life chances; status groups concern social honour.
2. **André Béteille**: *Caste, Class and Power* (**1965**); Sripuram fieldwork largely in **1961 to 1962**.
3. **M. N. Srinivas**: *The Remembered Village* (**1976**); Rampura is the village setting.
4. **G. S. Ghurye**: *Caste and Race in India* (**1932**); caste segmentation, hierarchy, marriage boundaries and historically restricted occupations.
5. **B. R. Ambedkar**: *Annihilation of Caste* (**1936**); caste's graded inequality and the importance of challenging endogamous boundaries.
6. **Social closure**: Weber's concept, developed further by Frank Parkin (**1979**); restriction of access to valued social resources and opportunities.
7. **ILO-IHD India Employment Report 2024**: in **2022**, **38.2%** of employed SC persons were casual workers versus **11.2%** of employed general-category persons.
8. **Ray, Roy Chaudhuri and Sahai** (**2020**): inter-caste marriages **5.82%** in the analysed IHDS-based evidence.
9. **Karl Marx**: *Capital*, Volume I (**1867**). Class relations involve ownership, productive resources and labour exploitation.
10. **Béteille's central finding**: historical correspondence among caste, class and power declined as economic and political institutions acquired greater autonomy.
11. **Dominant caste**: numerical strength, substantial landownership and access to influence matter; highest ritual rank is not necessary.
12. **Louis Dumont**: *Homo Hierarchicus*, French **1966**, English **1970**; purity-pollution and ritual hierarchy.
13. **Uma Chakravarti**: *Conceptualising Brahmanical Patriarchy in Early India* (**1993**); caste, gender, marriage and patrilineal succession.
14. **IHDS-II** (**2011 to 2012**): **42,152 households**; nationally representative survey covering caste, class-relevant resources and social relationships.
15. **NFHS-5** (**2019 to 2021**): under-five stunting **39.2%** for SCs, **40.9%** for STs; poorest wealth quintile **46.1%**.
16. **Asher, Novosad and Rafkin** (**2024**): overall educational mobility remained low, but their study found rising mobility among SC sons and a positive affirmative-action effect.

THE ONE SENTENCE TO CARRY OUT OF THIS DOCUMENT

Caste shapes class opportunities, class resources can reinforce caste advantage, and their hierarchies may overlap without remaining identical as economic and political relations change.

In what ways do class and caste intersect and overlap in shaping social structure?

8 Write it yourself

Write the answer in 150 words without consulting the model. Then check every part against the seven criteria below. The test is whether the answer explains the relationship between caste and class, not merely whether it mentions both.

	Check	Yes / No
1	Does the introduction address **caste and class together as interacting dimensions of stratification**, without spending words on separate textbook definitions?	
2	Does Part 1 explain **intersection through actual mechanisms**, including occupations, resources, networks or mobility, rather than merely saying the systems are connected?	
3	Does Part 2 explain **overlap as the coincidence and cumulative reproduction of advantage or disadvantage**, distinct from the mutual influence discussed in Part 1?	
4	Are **Weber's class and status distinction** and **Béteille's Sripuram evidence** used to explain particular claims rather than inserted as unsupported names?	
5	Is the final body part a **short, explicit qualification** showing that class position, ritual status and political influence may diverge?	
6	Does the conclusion evaluate **both reinforcement and differentiation**, at roughly the same length as the introduction, without claiming that caste has disappeared or that caste and class are identical?	
7	Is the answer **within the 150 to 153-word house range, counting headings and labels**, with accurate concepts and no claim warned against in section 4.2?	

Sources

- **UPSC, official question-paper archive.** Civil Services (Main) Examination, Sociology Papers I and II, 2013 to 2026. The questions reproduced in section 2.2 are identified by year, paper and question number and cross-checked against available UPSC question-paper records; final character-for-character checking uses the official UPSC PDFs. Official source: UPSC Previous Question Papers; Civil Services (Main) Examination 2026.
- **Max Weber.** *Economy and Society: An Outline of Interpretive Sociology*, posthumous German publication, 1922; English edition edited by Guenther Roth and Claus Wittich, University of California Press, 1978. Consult the discussion of class, status groups and parties for the distinction between class situation, social honour and organised political power.
- **Karl Marx.** *Capital: A Critique of Political Economy*, Volume I, 1867. Used for the analysis of productive property, labour exploitation and the relational character of economic classes. **Émile Durkheim.** *The Division of Labour in Society*, 1893, especially the discussion of forced division of labour.
- **Kingsley Davis and Wilbert E. Moore.** "Some Principles of Stratification", *American Sociological Review*, 10(2), 1945. **Melvin M. Tumin.** "Some Principles of Stratification: A Critical Analysis", *American Sociological Review*, 18(4), 1953. The second work critiques the functional necessity and allocation arguments of the first.
- **B. R. Ambedkar.** *Castes in India: Their Mechanism, Genesis and Development*, paper presented in 1916 and published in 1917; *Annihilation of Caste*, 1936. Used for endogamy, caste enclosure and graded inequality. **G. S. Ghurye.** *Caste and Race in India*, first published in 1932; verified through the fifth-edition Sage bibliographic record and its statement of the original publication year.
- **Louis Dumont.** *Homo Hierarchicus: Essai sur le système des castes*, Gallimard, 1966; English translation, *Homo Hierarchicus: The Caste System and Its Implications*, 1970. Publication history also documented in T. N. Madan's review symposium, *Contributions to Indian Sociology*, 1971. Sage article.

In what ways do class and caste intersect and overlap in shaping social structure?

- **M. N. Srinivas.** *Religion and Society among the Coorgs of South India*, 1952; *Social Change in Modern India*, 1966; *The Remembered Village*, 1976. Used for Sanskritisation, dominant caste, local power and village-based sociological explanation. See the university teaching resource, INFLIBNET, Structural-Functional Approach of M. N. Srinivas.
- **André Béteille.** *Caste, Class and Power: Changing Patterns of Stratification in a Tanjore Village*, University of California Press, 1965; third edition, Oxford University Press, 2012. Fieldwork in Sripuram was conducted largely in 1961 and 1962. The work examines the changing correspondence between caste, economic class and political power, and the increasing autonomy of the productive and political systems. Primary publisher sources: University of California Press, 1965 edition; Oxford Academic, complete book record; Chapter 6, conclusion.
- **F. G. Bailey.** *Caste and the Economic Frontier: A Village in Highland Orissa*, Manchester University Press, 1957. **A. R. Desai.** *Social Background of Indian Nationalism*, 1948. **Dipankar Gupta.** *Interrogating Caste: Understanding Hierarchy and Difference in Indian Society*, Penguin Books, 2000. Used for historical change, material relations and critique of a single uncontested caste hierarchy.
- **Satish Deshpande.** "Caste and Castelessness in the Indian Republic: Towards a Biography of the 'General Category'", *Review of Development and Change*, 18(1), 2013, pp. 3 to 18. The journal issue is dated 2013, although the digital platform records a later online posting. Sage journal record. **Surinder S. Jodhka.** *Caste*, Oxford India Short Introductions, Oxford University Press, 2012.
- **Uma Chakravarti.** "Conceptualising Brahmanical Patriarchy in Early India: Gender, Caste, Class and State", *Economic and Political Weekly*, 28(14), 1993. Used for the historically situated connection between caste boundaries, gender regulation and succession. Article reproduction. **Kimberlé Crenshaw.** "Demarginalizing the Intersection of Race and Sex", *University of Chicago Legal Forum*, 1989. Used as a methodological extension, not as an Indian caste study.
- **Paul Attewell and Sukhadeo Thorat.** "Caste Is Not Past: The Persistence of Discrimination in India's Formal Labor Market", in *Discrimination in an Unequal World*, Oxford University Press, 2010, pp. 243 to 255. A correspondence study of recruitment among comparably qualified applicants. Oxford Academic chapter.
- **Zahra Siddique.** "Evidence on Caste Based Discrimination", *Labour Economics*, 18(S1), 2011, pp. S146 to S159. Based on a Chennai correspondence study conducted during 2006. The reported mean difference is approximately 20% more applications for low-caste-name applicants to receive the same callback. Journal article; IZA working paper.
- **Abhijit Banerjee, Marianne Bertrand, Saugato Datta and Sendhil Mullainathan.** "Labor Market Discrimination in Delhi: Evidence from a Field Experiment", *Journal of Comparative Economics*, 37(1), 2009, pp. 14 to 27. The study used 3,160 fictitious résumés for 371 vacancies; its findings differed between software and call-centre recruitment. MIT institutional repository.
- **India Human Development Survey.** IHDS-II, 2011 to 2012, University of Maryland and National Council of Applied Economic Research; **42,152 households**. Verified against the ICPSR data guide, which also describes survey coverage of employment, economic status, education, marriage and social capital. ICPSR IHDS-II Data Guide; IHDS official project website.
- **Tridip Ray, Arka Roy Chaudhuri and Komal Sahai.** "Whose education matters? An analysis of inter caste marriages in India", *Journal of Economic Behavior & Organization*, 176, 2020, pp. 619 to 633. Reports an inter-caste marriage rate of 5.82% in the analysed IHDS-based evidence, with a distinction between the spouses' own educational attainment and the husband's mother's education. Journal article; Author-hosted working paper.
- **International Labour Organization and Institute for Human Development.** *India Employment Report 2024: Youth Employment, Education and Skills*, Figure 2.9 and Table A2.10a. The 2022 figures refer to employed persons aged 15 and above, usual principal and subsidiary status, and distinguish social groups and employment categories. ILO report.
- **Ministry of Statistics and Programme Implementation.** *Annual Report, Periodic Labour Force Survey (PLFS), 2023 to 2024*, social-group-disaggregated employment tables. Official listing by the Directorate General of Employment: Annual PLFS Reports. **Publication-date note:** MoSPI publicly released the PLFS Annual Report 2023-24 on **23 September 2024**; the Directorate General of Employment separately lists it under 10 October 2024.
- **Ministry of Health and Family Welfare.** Rajya Sabha Unstarred Question No. 1404, "Disparities in Child Stunting across Population Groups", answered on 11 March 2025. Reports NFHS-5 (2019 to 2021) figures by social group and household wealth quintile. Official parliamentary answer.

In what ways do class and caste intersect and overlap in shaping social structure?

- **Sam Asher, Paul Novosad and Charlie Rafkin.** "Intergenerational Mobility in India: New Measures and Estimates across Time and Social Groups", *American Economic Journal: Applied Economics*, 16(2), April 2024, pp. 66 to 98. Reports low overall educational mobility, trends across social groups and evidence concerning affirmative action. American Economic Association.
- **Sandip Mondal.** "Unpacking Caste and Intergenerational Occupational Mobility: A Novel Approach Through Occupational Prestige in West Bengal, India", *Journal of Asian and African Studies*. First published online on 27 January 2024; journal issue publication August 2025. Examines caste differences in occupational prestige and intergenerational mobility. Sage journal article.
- **Supreme Court of India.** *The State of Punjab v. Davinder Singh*, Constitution Bench judgment of 1 August 2024, 2024 INSC 562. The six-to-one majority permitted sub-classification within Scheduled Castes for reservation purposes, overruling the contrary rule in *E. V. Chinnaiah*. Majority judgment text; Official record of proceedings reproduced by Indian Kanoon.
- **Government of India, Cabinet Committee on Political Affairs.** PIB release, "Cabinet approves Caste enumeration in the upcoming Census", 30 April 2025. Official announcement.
- **Ministry of Home Affairs.** Lok Sabha reply on Census 2027, 2 December 2025; Rajya Sabha reply, "Caste Based Census", 4 February 2026. Confirms that caste enumeration belongs to the population-enumeration phase and that the relevant questions were yet to be notified in February 2026. December 2025 reply; February 2026 reply.
- **Press Information Bureau.** "Census 2027: India's First Digital Enumeration Exercise", 25 April 2026. Describes the digital census plan, caste enumeration and preparatory arrangements. Official press note.
- **Telangana Socio-Economic, Educational, Employment, Political and Caste survey.** Findings reported by Sreenivas Janyala, "Telangana caste survey findings: SCs, STs three times more backward than general categories", *The Indian Express*, 16 April 2026. The figures are reported survey findings and the composite backwardness claim is attributed to the State minister. Published report.

In what ways do class and caste intersect and overlap in shaping social structure?

YOUR NEXT STEP

Now write Sociology Paper I 2026 again.

You now know what the question demanded, how class and caste intersect, where their hierarchies overlap, and why ritual status, economic class and political power can diverge. Write the whole paper under the clock, have it evaluated, and read the feedback against this document. The official Sociology Paper I 2026 question is available through Mains Replay.



1. Write the full paper in three hours
2. Self-check this answer with section 8
3. Have the paper evaluated
4. Read the feedback against this document

FREE

Mains Replay

Sociology Papers I and II from 2017 to 2026, with a built-in three-hour exam clock. Write the 2026 paper again, exactly as you would in the hall.

upscgurus.in/mains-pyq

FREE

Your first answer, evaluated

Write this answer by hand and upload it on its free online decode at upscgurus.in. Your first answer receives a free written evaluation. One per aspirant.

upscgurus.in/sociology-pyq-deep-decode

DAILY PRACTICE

Daily Answer Writing

Two Sociology questions every weekday, one from each paper, evaluation of every answer and a weekly personal session with Guranchal Ma'am.

upscgurus.in/sociology/#daily-answer-writing

TEST SERIES

Sociology Test Series

Sectional and full-length tests under exam conditions, with written evaluation and a one-to-one mentoring session after every test.

upscgurus.in/sociology/#test-series

FREE

Your first Mentor's Desk call

Not sure where to begin? Talk through your preparation, your optional and your next steps. One free call per aspirant.

upscgurus.in/mentors-desk

FREE

Sociology on YouTube

Free Sociology lessons on the UPSC Gurus channel: thinkers, concepts and previous year questions, taught in depth.

Sociology on YouTube

PROGRAMME

Sociology School

Sociology School brings together lessons for Papers I and II by Guranchal Ma'am, Founder, UPSC Gurus, with guided answer writing and test series options. Explore the learning resources and current enrolment arrangements.

upscgurus.in/sociology

UPSC Gurus is an inclusive platform. This PDF contains selectable text and document tags intended to improve accessibility. Readers who need an alternative format may contact UPSC Gurus.

Guranchal Ma'am

Founder, UPSC Gurus