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SOCIAL INTEGRATION AND CASTE IN INDIA: AN ANALYTICAL STUDY

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Abstract

Indian society is known as multi-lingual, multi-religious, multi-castes, and multi-cultural in nature. Indian constitution gives equal rights to everyone regardless of gender, caste, class, community, language, and religious beliefs but it has been observed that caste plays an ascriptive role in Indian society since it divides society in a stratified manner which designates and promotes the hierarchical dogmatism and a sense of superiority to its lower caste. This creates discontent and disharmony in the society which becomes a crucial factor to nourish the disintegration in the society. The current study aimed to describe the impact of the divisive nature of caste on social integration in India. This empirical study included 216 respondents. The descriptive and explorative methodology was applied to achieve the results. To find out the principal factors that determine social disintegration due to caste impression in India, the data were analyzed by the SPSS version 26. The finding of the study provided that the divisive nature of the caste really hurts the societal integration power of India.

Keywords

Ambedkar, Caste System, Caste, Class, Discontent, Society, Untouchability

1. Introduction

There have been always classes in the world, but the Varna system is India's own invention (Smith, 1989) otherwise it is nowhere in the world. Varna like *Brahmin*, *Kshatriya*, *Vaishya*, and *Shudra* are nowhere, rich and poor are to be found everywhere. Class is defined as "a set of people within a society who held the same socioeconomic status" (Britannica.com). As a social class, the rich class can be transferred to the poor class and the poor class can be transferred to the rich class, which means economic status can be changed; it has a fluidity between the groups of people to be an upper of lower-class but in the Varna system there is no fluidity, being a "frozen class" (Rowe, 1961), every Varna cannot be transferred to one another. A *Brahmin* cannot be a *Kshatriya* or a *Shudra* cannot be a *Brahmin* or *Kshatriya* and so on. Ambedkar called caste a "closed class" (Jaffrelot, 2006). He believed that there is a division of labor in most of the systems in the world, but in India, there is a division of laborer in a hierarchical form as well. This labor is associated with a defined stratified occupation. This kind of occupation is the outcome of the caste system is positively harmful, in which there is not any freedom for a caste to change its occupation. As Ambedkar asserted that caste system cannot allow Hindu society to take to occupations according to their choice rather it depends on heredity. Since the caste system has a unique feature regarding closed class, in this system, there is no cohesion between castes which creates graded inequality (Mandal, 2012; Ali, 2018).

Ambedkar uniquely analyzed the caste on three counts: (1) it is an outcome of the division of laborers despite the division of labor, (2) it creates a graded inequality, and (3) it killed the public spirit, eradicated the sense of public clemency and made public thinking improbable and it has a negative impact on the country's moral fabric in this form (Gaijan, 2003). There is, thus, no compassion for the suffering and deserving and no appreciation for the admirable and no charity for the needy (Ambedkar & Rodrigues, 2002).

India is a witness of slow but steady transformation towards social mobility, for instance, liberal democratic values which were evolved during India's freedom movement enshrined in the Indian constitution later, expansion of education, dispersion of urbanization, legal abolition of untouchability, the impressive role of the state in modernizing the society, and development of

means of transport and communication have all impacted in weakening the ascriptive role of the caste to some extent which makes Indian society more achievement-oriented (Jodhka, 2016). In this regard, notwithstanding faulty execution and evolving resentment, the reservation policy has succeeded in generating some space for Dalits in mainstream society but caste has still been a persisting value in modern society.

However, the speed of social integration is not as admirable as we would have expected due to caste chunks, which seems impossible. On the one side, Dalits' intensity of assertion for basic democratic rights, and aspiration to live with dignity, self-respect, and courage is growing up. On the other side, this is being resented. Assertion for better and dignified life seems challenging for Dalits because members of the upper caste are a big hindrance to achieving them; generally, they perceive that their caste-based arrogance is under threat by Dalits' assertion. Their unfortunate response is atrocities, caste crimes, caste violence, and enmity against lower castes and Dalits. The perpetrators also belong to the lower castes' community unfortunately which is reaffirming Ambedkar's argument that caste created graded inequality. Therefore, it seems that caste abolition is a prerequisite of social integration especially in India because caste structure, as a system, creates social discontent and disunity in the Indian society. This research paper tries to find out how caste divisive nature creates social discontent in the society which affects social integration.

2. Review of Literature

2.1. Divisive Nature of Caste in India

Literature reveals that the caste system divides the Indian society into a four-fold fabric—*Brahmins* (Priest), *Kshatriya* (Fighters), *Vaishya* (Traders), and the *Shudra* (Serviles). Untouchables are outside of this division, called *Avarna* or *Outcaste*, residing at an even lower status than those who are religiously destined to operate as servants. This system carries a top-down mechanism that provides graded status to them with hereditary occupation on the basis of birth (Fonseca et al., 2019). Generally, members of the caste are not allowed to marry outside the caste, they are similar but very few rigid restrictions on dining and drinking that persist with a member of another caste because they have remained in fixed occupation (Usman & Amjad, 2020). Sukhadeo Thorat believes that caste divides peoples that lead to a sense of isolation and segregation (Raju, 2022).

2.2. Caste and Disharmony

Ambedkar believes that caste originated from endogamy and would end with inter-caste marriages (Bhale, 2013). But many scholars observed that inter-caste marriages promote honor killing and crimes against the Dalit community and lower castes if the caste amalgamation occurs by violating the social norms (Tamalapakula, 2019; Gupta, 2014, Goli, Singh, & Sekher, 2013; Srinivasan, 2016). These situations promote disharmony and discontent in the Indian society which is strictly associated with the Caste phenomenon (Dovidio et al., 2013; Parish, 2016; Wilkerson, 2020; Sundiata, 2021).

2.3. Caste and Discrimination

Zahra Siddique (2011) found a close relationship between caste-based discriminatory attitudes and disharmony or disunity in civil society. Many Scholars such as Surinder Jodhka and Ghanshyam Shah (2010); Clifford Bob (2007); Annapurna Waughray (2010); A Ramaiah (2004), Sheo Kumar Lal & Umed Raj Nahar (1990); and Rupa Viswanath, (2015) explored the relationship between caste, untouchability, and discrimination which highly affect the coordination between castes in India.

2.4. Reservation and Caste Crimes

Sudhir Hindwan (2012) asserts that caste clashes arrive, sometimes, to caste violence, exploitation, and rivalry on the issues of reservation. He further asserts that the steadily growing mobility among the lower intermediary (backward) and lowest castes has stimulated them to unite against exploitation and upper intermediary (backward) castes, leading to caste clashes. Many scholars such as Prasad (1979), Sharma (2012) Madhok (2013), Girard (2016) and Sharma, (2015) have the same perception regarding this situation.

2.5. Caste Atrocities and Exclusion

According to the Oxford English dictionary, “Atrocities are the physical disclosures of violence, crime, and such ‘Wantonly cruel acts’ against the persons and/or property which are illegal before the law. Evidence are available of conflicts between the members of the upper castes and also between members of the lower castes, but such intra-caste tensions are not fierce, nor do they strictly qualify as atrocities (Jalki & Pathan, 2017). The principles of untouchability and “purity and pollution” dictum also tell that they could not be mixed with upper castes (Mandal, 2010; Mosse & Nagappan, 2021). Social exclusion is also the cause of most atrocities against Dalits (Mamgain, 2014; Kumar, 2014)

2.6. Minimal Role of Urbanization in Caste Abolishment

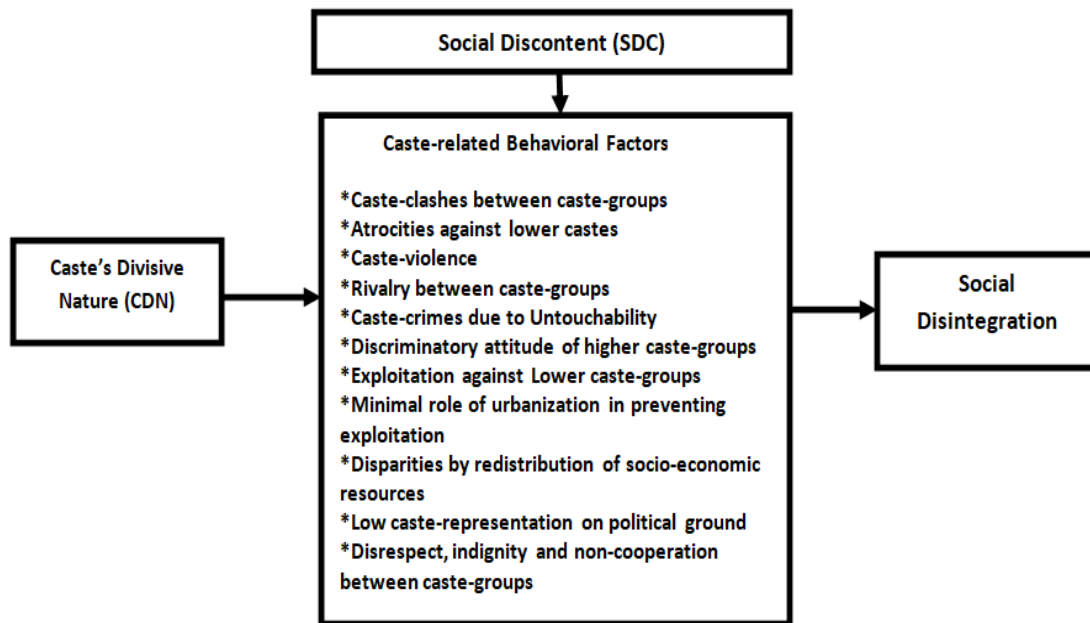
Malini Ranganathan (2022) found that even urbanization could not contribute to caste abolition. K. Khobragade (2017) argues that social contradictions got an increase as a major drawback of urbanization in India. For instance, due to urbanization massive migration of rural poor to cities has grown up without their integration into the urban and industrial economy.

Therefore, we can say that caste creates jealousy, competitive struggle, rivalry, caste crimes or caste violence, and disharmony & discontent between the inter-caste groups in Indian society which becomes the barriers in the establishment of the unified and integrated society.

3. Conceptual Framework

According to David Emile Durkheim (1858-1917), the term social integration refers to the solidity of connection between individuals and social institutions (Alpert, 1940). He believes that society requires strong people's participation in a wide range of institutions for it to maintain social integration and give people a sense of meaning and belonging (Archer, 1996). On the other hand, Elif Kisar Koramaz (2014) describes that social integration is the compatible and harmonious processing of the structures of a social system and refers to the degree to which people are integrated into the social system in a given structure. It means the level of social integration refers to the level of inclusivity, consistency, and collectivity of a societal relation in all dimensions. However, social integration's level varies due to the distribution of welfare in the society and it differs based on organizational forms, social norms, and shared values that design people's activities. Therefore, social integration can be defined here as the process of promoting the values, bonds, relationships, and institution which makes all people capable to take part in economic, political, and social life based on equal rights, dignity, equality & equity (Berkman & Glass, 2000). This definition avoids the process of social integration which is based on the forceful imposition of unitary identities on reluctant populations (Turner & Turner, 1999). Clare Ferguson (2008) states three kinds of processes that shape and promote social integration such as (a) **process of recognition** of diversified groups based on social, culture, and identity to promote respect, cooperation, and dignity, (b) **process of representation** of political voice in the interest of different groups to take part into decision-making and resource allocation; and (c) **process of redistribution** of social and economic resources between the people or different groups to prevent deep inequalities and disintegration based on age, gender, region wealth, ethnicity or

other social identities. Actually, social integration is highly associated with social justice (Oelofse, 2003) in the context of caste in India. Since social justice refers to the creation of a society for all that helps in achieving the goal of social integration. But instead of the constitutional and legal framework for the abolition of untouchability, the spread of education, reservation policy and job opportunity, development of means of transport and communication, the extension of urbanization, and effective contribution of the state in making an advanced society, caste is playing an ascriptive role because of Caste-related Behavioral Factors such as – rivalry, atrocities against Dalits, biasness on the reservation policy, caste crime and caste violence which are, as variables of caste divisive structure, treating as barriers in promoting social integration (See Figure 1).



Conceptual Framework for Social Integration and Caste in India
Figure made by Author

Figure 1: Conceptual Model

(Source: Figure created by Author on the basis of literature review)

3.1. Objective of the Research

To find out the impact of Caste's Divisive Nature on the integration of society in India that implies the social disintegration in India.

3.2. Hypotheses of the Research

In examining the relationship between Social Integration and Caste's Divisive Nature in India the study addressed the following hypotheses:

H01: There is no relationship between Caste's Divisive Nature and Caste-related Behavioral Factors.

H02: There is no impact of Caste-related behavioral factors on Social Integration.

4. Research Methodology

This empirical research is exploratory and descriptive in nature mainly based on primary data. This primary data has been analyzed by statistical measurement. For this study, various research papers and articles, e-journals, books, and websites have been analyzed as a collection of secondary data. Then an online survey was conducted. In this online survey primary data were collected through a structured questionnaire in which respondents from Delhi and various states of India with varied age groups and different educational qualifications were involved. Informed inscribed consent was taken from the respondents before administering the questionnaire by expressing the aims and relevance of the research, ensuring privacy and confidentiality. This structured questionnaire had been used to assess respondents' perception of caste and social integration and factors influencing their perception and caste continuity which enhance the discontents in the society as a whole. A closed-ended questionnaire was used for obtaining responses including 1 (Yes), 2 (No), and 3 (Can't Say).

4.1. Information of the Respondents

Non-probability random sampling is carried out for the study that was employed on the respondents. Total respondents were 216 that selected for the survey where the age group's percentage has been divided into three categories 18-25 years (57.9%), 26-40 years (20.8%), and 41-60 and above were (21.3%). The academic qualification of the respondents was divided into four categories as Undergraduate (50.5%), Graduates (14.4%), Post-Graduates (14.4%), and Post-Graduates and above (20.8%). Out of the 216 questionnaires collected 63.9% were males and 36.1% were females of which 42.1% were married and 57.9% were Single. The income group 10000-50000 (INR) and above represented the majority of the respondents. In addition, at the occupational level, 43.1% were students, 6.9% were self-employed, 28.2% were Govt. employed and 21.8% were unemployed (See Table No. 1 for demographic information of the respondents).

Table No. 1: Demographic information of the Respondents

Variables	Description of Items	Frequency	Percent
Age	18-25 Years	125	57.9
	26-40 Years	45	20.8
	41-60 and above	46	21.3
Gender	Male	138	63.9
	Female	78	36.1
Marital Status	Married	91	42.1
	Single	125	57.9
Educational Qualification	Undergraduate	109	50.5
	Graduate	31	14.4
	Post Graduate	31	14.4
	Post Graduate and Above	45	20.8
Occupation	Student	93	43.1
	Self –Employed	15	6.9
	Govt. Employed	61	28.2
	Unemployed	47	21.8
Family Monthly Income	10000-50000 (INR)	92	42.6
	51000-100000 (INR)	64	29.6
	100000 (INR) and Above	60	27.8
	Total	216	100.0

(Source: Table created by Author on the basis of data collection)

4.2. Measures:

For the study, the research tool was kept bi-sectional in nature where the first section was associated with detailed demographic information intended to find out the age, gender, educational qualification, marital status, occupation, and monthly income (of the whole family) of the respondents. The second section was associated with social integration survey (calculated by SPSS ver. 26) with internal reliability of the data consistency with Cronbach's Alpha ($\alpha = .776$) consisting of 14 items.

Table No. 2: Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.763	.776	14

(Source: Table created by Author on the basis of data analysis)

4.3. Statistical Analysis

For this survey-based study, informed consent Google forms were distributed as a questionnaire to the participants by the researcher where firstly researcher received their consent to participate in the survey. After getting the filled questionnaires information was coded for the data entry and Statistical Package for Social Science was used for data analysis. To explore the principal factors that confirm social integration and caste in India factor loading was employed. Chi-Square statistical test was conducted to examine the relationship between Caste's Divisive Nature (CDN) and Caste-related Behavioral Factors (CRBF2; CRBF3; CRBF4; CRBF5; CRBF6; CRBF7; CRBF8; CRBF9; CRBF10; CRBF11; CRBF12) and the Regression method was employed to find out the impact of Caste-related Behavioral Factors (CRBF) on Social Integration (SI).

5. Findings and Data Analysis

A small sample was collected from various states of India to test our hypotheses in which about 216 respondents participated who shared their opinion and contributed to our study. The outcomes of the study are shown as follows:

5.1. Reliability Analysis

Internal consistency and reliability of the data were found to be standard by the Cronbach's alpha (α) test for the data set of 14 items with the alpha value of .776 (See Table No. 2). The alpha value is considered standard if it remains between 7 and 8 (Taber, 2018)

Caste-related Behavioral Factors might be distressed by Caste's Divisive Nature in the case of Social Integration. Data represent the opinion of the individuals towards Caste's divisive structure and Caste-related Behavioral Factors regarding social integration where Caste-related Behavioral Factors represent Social Discontent. All factors were analyzed by using SPSS software and Varimax with Kaiser Normalization rotation statistical technique was carried out for factor loading to find out the relationship among factors and to find out the principal factors related to social discontent by Caste's divisive nature, the extraction method was used to Principal Component Analysis. The result of the analysis showed fourteen real factors with eigenvalues greater than 0.8. Variances for individual factors are indicated in Table No.3.

Table No. 3: *Factor loading of fourteen factors of Social Integration and Caste in India*

Factors	Items for social discontent	Extraction
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CDN1	Caste is divisive in nature.	.957
CRBF2	Caste's divisive nature creates clashes between the caste-groups.	.903
CRBF3	Caste's divisive nature promotes atrocities against lower castes.	.830
CRBF4	Caste's divisive nature creates caste-violence.	.895
CRBF5	Reservation policy promotes rivalry between the caste-groups	.975
CRBF6	Constitutional and legal abolition of untouchability promotes caste crime.	.782
CRBF7	Caste's divisive nature promotes discriminatory attitude in higher caste-group towards the lower caste	.593
CRBF8	A sense of superiority promotes the exploitation against lower caste.	.819
CRBF9	Urbanization has a vital role in prevention of caste exploitation.	.838
CRBF10	Caste's divisive nature creates disparities by redistribution of socio-economic resources.	.899
CRBF11	Caste representation is very low on the political ground, decision-making and resource allocation.	.921
CRBF12	Caste's divisive nature promotes disrespect, indignity and non-cooperation between inter-caste groups.	.856
CRBF13	All caste-related matters become the matter of social discontent in India.	.773
SI 14	Social Discontent affect the social integration in India	.920
Extraction Method: Principal Component Analysis.		

(Source: Table created by Author on the basis of data analysis)

H01: There is no relationship between Caste's Divisive Nature (CDN) and Caste-related Behavioral Factors (CRBFs).

Table No: 4: Chi-Square test

Variables tested	Pearson Chi-Square Value	df	Asymptotic Significance (2-sided)	Results
CRBF2*CDN1	61.472 ^a	4	.000	Rejected
CRBF3* CDN1	140.768 ^a	4	.000	Rejected
CRBF4* CDN1	21.207 ^a	4	.000	Rejected
CRBF5* CDN1	117.964 ^a	4	.000	Rejected
CRBF6* CDN1	89.825 ^a	4	.000	Rejected
CRBF7* CDN1	135.534 ^a	4	.000	Rejected
CRBF8* CDN1	13.558 ^a	4	.009	Rejected
CRBF9* CDN1	79.053 ^a	4	.000	Rejected

CRBF10* CDN1	99.785 ^a	4	.000	Rejected
CRBF11* CDN1	30.726 ^a	4	.000	Rejected
CRBF12* CDN1	50.593 ^a	2	.000	Rejected

(*Source: Table created by Author on the basis of data analysis*)

In Table No. 4 all variables are showing that the significance value of the chi-square is .000, which is found less than 0.05 (5%). So the null hypothesis is supposed to be rejected at a 5% significant level, representing that there is a strong relationship between the Caste’s Divisive Nature (CDN) and Caste-related Behavioral Factors (CRBF).

H02: There is no impact of Caste-related Behavioral Factors (CRBFs) on Social Integration (SI).

As we found ‘R’ = .922 or 92.2% as the Regression coefficient which posits a positive correlation between independent variables and dependent variables. The coefficient of determination ‘R²’ = .851 shows that 85.1% of the variation in the dependent variable is spelled out by independent variables (See Table No. 5). Since the significance level is = .000 where The F-test value of 96.367 is found significant which is much greater than 0.05 (See Table No. 6). This also shows that the correlation between independent variables and the dependent variable is statistically significant and indicates the validity of the regression model.

As shown in the regression model summary table, it is clear that Caste-related Behavioral Factors (CRBF) affect Social Integration (SI); and Caste-related Behavioral Factors (CRBFs) are positively related to Social Integration (SI). Hence, this shows the rejection of the null hypothesis and concludes that there is a strong positive association between Caste-related Behavioral Factors (CRBFs) and Social Integration (SI) at the 5% level of significance.

Standardized coefficients in Table No.7 indicate the relative influence of Caste-related Behavioral Factors (CRBFs) on predictors. The highest number of Beta is 2.083 for “CRBF3” which is significant at the 0.000 level. “CRBF4” dimension also reflects a considerable amount of Beta which is 1.331 and is also significant at the 0.000 level and “CRBF12” is also reflecting a considerable amount of Beta which is 1.036 and is too significant at the 0.000 level. This posits that there is a positive relationship between Social Discontent (SDC) variables and Social Integration (SI).

Table No. 5: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
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1	.922 ^a	.851	.842	.15178
a. Predictors: (Constant), CRBF12, CRBF 6, CRBF11, CRBF7, CRBF3, CRBF2, CRBF9, CRBF8, CDN1, CRBF 4, CRBF5, CRBF10.				

(Source: Table created by Author on the basis of data analysis)

Table No. 6: ANOVA^a

	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	26.639	12	2.220	96.367	.000 ^b
	Residual	4.676	203	.023		
	Total	31.315	215			
a. Dependent Variable: SI14. Caste related behavioural factors affect the social integration in India.						
b. b. Predictors: (Constant), CRBF12, CRBF6, CRBF11, CRBF7, CRBF 3, CRBF2, CRBF9, CRBF8, CDN1, CRBF4, CRBF5, CRBF10.						

(Source: Table created by Author on the basis of data analysis)

Table No. 7: Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.183	.077		15.338	.000
	CDN1	-.170	.056	-.269	-3.012	.003
	CRBF2	-.147	.072	-.280	-2.042	.042
	CRBF3	1.019	.126	2.083	8.089	.000
	CRBF4	.731	.117	1.331	6.254	.000
	CRBF5	-1.170	.087	-2.419	-13.425	.000
	CRBF6	-.329	.021	-.665	-15.356	.000
	CRBF7	.287	.090	.600	3.173	.002
	CRBF8	-.967	.104	-1.455	-9.328	.000
	CRBF9	-.089	.022	-.172	-4.062	.000
	CRBF10	-.312	.103	-.717	-3.016	.003
	CRBF11	.162	.026	.334	6.301	.000
	CRBF12	1.393	.071	1.036	19.575	.000
a. Dependent Variable: SI14. Caste related behavioural factors affect the social integration in India.						

(Source: Table created by Author on the basis of data analysis)

6. Discussion

Caste is unique in one significant sense that it mentions the linkages among different caste groups in a given system; hence it shows the systemic incorporation of different castes in the organic sense. However, different castes also relished a certain degree of freeness, and this provided them a divisive character (Sharma, 2012). Caste had thus both organic as well as a divisive character at the one time. Due to this heavy insolubility and external political influences, caste has always been a “perpetual” phenomenon. Despite its unique nature, it is like race in the United States, class in Britain, and faction in Italy (Bayly, 2001: 1) as a system of social stratification in India. Hierarchical dominance, clashes between the caste groups, atrocities, violence, rivalry, crimes, discriminatory attitude, exploitation, disparity, and injustice in resource allocation, disrespect, indignity, and non-cooperation between in caste-groups are the only some reflections due to the divisive nature of caste. Due to this divisive nature, we found mostly castes are divided into various sub-castes which are all fixed within a hierarchy. The entire caste system, thus, is a very complex structure that puts numerous social groups with their status and dignity and mostly seems to descend in nature in terms of their function (Chauhan, 1966). Sumit Sarkar, as a scholar, could be counted among the few those who became more sensitive to the caste issue at the end of the 20th century. Thus, Sarkar observed in *Writing Social History* (1997) that even though his classic *Modern India* (1983) was among the few books that ‘provided more space to caste movements’ in post-colonial India (Nigam,2019), for expressing the lower caste discontent, he had used some crucial phrases like “caste solidarity with false consciousness” and “sectional forms” (Sarkar 1997: 359). Jeffrey Witsoe (2009) examines that politics related to caste empowerment has become a threat to long and historical upper caste hegemony, which contributed to breaking the chains of state institutions such as newly elected politicians of lower caste have countered an overwhelming upper-caste bureaucracy. Caste politics is like a byproduct of the discontents of the lower castes (Witsoe, 2009:64). In term of this evidence, the current study is revealing that the caste system has divisive factors which create the circumstances of competitiveness within the caste structure or within castes. Study reveals that caste’s divisive nature becomes a strong reason for atrocities and caste violence. Caste’s divisive nature promotes disrespect, indignity, and non-cooperation between inter-caste groups; CRBF3, CRBF4, and CRBF12 are representing the same. To enhance the atrocities and caste violence a sense of superiority works sometimes which also promotes the differences between the inter-caste groups as CRBF8 is showing. As a result, the hierarchical behavior/nature of the upper

castes fluctuates with violating social norms by the lower caste or Dalits. It also represents that society cannot be built without the consent of the caste community. There is an extreme requirement for social content and a sense of solidarity which seems impossible without the amalgamation of the castes which are hierarchical and hegemonic in behavior or nature.

7. Conclusion

As per the findings, there are ten factors that are fully associated with the Caste Divisive Nature in India and Caste-related Behavioral Factors mainly influence the Social Integration of India. These ten factors are clashes between the caste groups; atrocities against lower castes; caste violence; reservation policy promotes rivalry between the caste groups; constitutional and legal abolition of untouchability promotes caste crime; discriminatory attitude in higher caste groups toward the lower caste; a sense of superiority promotes the exploitation against lower caste; urbanization has a vital role in the prevention of caste exploitation; disparities by redistribution of socio-economic resources; caste representation is very low on the political ground, decision-making and resource allocation; and disrespect, indignity, and non-cooperation between in caste-groups.

Thus, caste is a form of social hierarchical division characterized by endogamy, hereditary transmission of a style of life which majorly includes an occupation, ritual status in a hierarchy, and custom-based social interaction and exclusion which is carried out by cultural notions of purity and pollution. And the divisive nature of the caste mostly creates clashes between the caste groups and such as atrocities, caste violence, caste crimes, the discriminatory attitude of higher caste, and caste exploitation employs as an excuse for injustice towards the lower castes or Dalits by which caste prompts a feeling of disparity, disrespect, indignity, and non-cooperation among the inter-caste groups which ignore the feeling of unity and social harmony as well, in resulting, caste becomes a crucial factor of social disintegration. Since the divisive nature of caste is unable to redistribution of socio-economic resources towards the lower castes and they can't be able to put their voice on the political platform because there is an uneven representation of lower castes on political ground, decision making, and resource allocation they feel nostalgic in the society of India.

Thus, this research has identified that the divisive nature of caste plays a vital role in social integration in the country. Despite some limitations, the study provided the foundation for

the conclusion to be established and it can be submitted that caste's divisive and hierarchical nature always reflects the social disharmony which is majorly responsible for the social disintegration of the country. Lastly, we can say in the words of Ambedkar as—caste plays an ascriptive role in the Indian society; it seems to be true and valid.

8. Declarations

8.1. Study Limitations

The collection of data primarily limited to the young respondents ranging from 18 to 25 and to the capital of India, mainly Delhi (which is considered mini India) and a little bit outside the capital. Hence, the generalization of the findings of the research is limited to a similar context and comparable population of the group.

8.2. Competing Interests

The researcher declared that there is no 'conflict of interest' in this manuscript publication.

8.3. Acknowledgment

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