

Original Article

A Social Stratification Study: Identities and Inequalities

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Abstract:

The scope of social stratification, the dimensions of social inequality as a basis for social stratification, conceptual underpinnings of social inequality and identities, and the development of identities as a basis for inequality were all examined in this study. To learn about characteristics, frequencies, trends, and classes related to social stratification, the dominant study employed descriptive studies. In order to identify inequality in the context of growing social inequality, we must employ a lens of intersection that enables us to explain how people enjoy inequality in a way that is consistent with unique and overlapping parts of their identities. The main conclusions highlight the aspects of social stratification, resulting social inequalities, and the ways in which various social identities are constructed based on factors such as sophisticated as race, ethnic background, faith, sexual orientation, and gender. People use social identities as a way to think about the particular ways that society has classified people based mostly on their traits. Based on race, social status, ethnicity, religion, gender, and sexual orientation, each of those traits divides people into either inside groups or out-groups.

Keywords: Identification, a race, a social class, ethnicity, sex, sexual orientation, faith, and social stratification.

Introduction:

One basic component of social economic enterprise in human civilizations is social stratification. Interpersonal relationships and familial relationships within organizations of control and submission, status, or hierarchy emerge whenever people live together. The patterning inequalities and its long-lasting effects on the lives of those who enjoy it are related to social stratification. According to Otis Duncan, the distinction between stratification and inequality is that "social stratification implies back to the staying power of a positions in a system of inequality both over the lifestyle time of a start group of individuals or, even more particularly, among generations" (1968). Sociologists believe that a variety of criteria, including social status, race, gender, sexual orientation, nationality, and religion, influence social stratification. Stratification, as stated by Anthony Giddens (2000), can be defined as established disparities among exceptional human groups. When used in a broad sense, social stratification encompasses a variety of societal injustices, such as caste, rigid job expectations, and stratification based mostly on age and sexual orientation. We employ an intersectional lens to explain how people enjoy inequality in accordance with different and intersecting aspects in their identification if you want to comprehend inequality within the situation of growing social disparities. For instance, no one is only impoverished, a working woman, or a person with a disability; rather, everyone experiences a variety of disparities in different ways, which influences how they react in exclusive circumstances. The philosophical underpinnings of identities and inequality, which serve as the cornerstones of social stratification, will be covered in the upcoming paper. We will examine the aspects of social stratification, resulting social inequalities, and the ways in which class, race, ethnicity, religion, sexual orientation, and gender shape different social identities.



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Inequalities In Society:

The ranking of organizations or strata that have a particular lifestyle that allows them to be distinguished from one another is known as stratification. On the other hand, inequality refers to the ranking of individuals in better commercial societies where a continuous ranking of individuals based mostly on their employment takes the place of stratification by instructions. People may or may not contribute to inequality, but social stratification is established and maintained by society as an entire through norms, values, and persistently strong stratification structures. We frequently confuse stratification with economic inequality. For example, we can refer to the difference between earnings in the United States and India as social inequality. However, discrimination and prejudice, whether or not they are directed against a particular race, ethnicity, or religion, also contribute to inequality within and across countries. As a result, social inequality is understood as a particularly persistent pattern of social connections and institutions where valuable resources are distributed unevenly among social groups and social categories.

Identity:

We often take pleasure in inequity in and through categories, labels, and classifications that describe people, companies, and groups. A person's club inside a social organization is referred to as their social identity. Age, ethnic origin, race, sex, sexual orientation, socioeconomic standing, and religion are the groups that comprise an individual's social identity. The varieties of identity, along with gender, ethnicity, grandeur, etc., are crucial to investigate because they are clearly and profoundly connected to social institutions that systematically stratify the ownership and management of tangible and symbolic resources. We shall study the social categories so that you can comprehend how an individual's identity reflects the disparities present in our society. The different kinds can be broadly separated into four parts, which are as follows:

1. Conventional sociological classifications, such as elegance status, profession, nationality, region, religion, marriage popularity, sexual orientation, and more, are associated with structural locations, group connections, and social relationship styles.
2. categories pertaining to physical characteristics, such as age, race, infirmity, sex, size, and so on.
3. class classifications that may be more specific and characterized by an individual's background, skill, potential, or traits such as test results, athletic ability, criminal record, and so forth.
4. Character, stereotypes, or slang categories that indicate an individual's introversion, extroversion, or ambivalence.

As a result, we might conclude that the label of a class can be used not just to perceive, categorize, or suggest that a person is a particular kind, but also to produce and replicate inequity.

Identities And Inequalities:

The separation of the population into uneven layers or stratum based only on factors such as profitability, wealth, ethnicity, gender, status, power, age, or a few other characteristics is known as social stratification. Sociologists use social identities to define such organizational strata. A person's affiliation with a social group is referred to as their social identity. They are a way for individuals to think about the unique ways that society has categorized individuals according to their traits. Each of these characteristics places individuals in either in-businesses or out-of-businesses. Social identities have historically been used to unfairly favor certain people and discriminate From Others.

The Foundation Of Social Inequality:

Identities:

Humans are classified as either in-group or out-group based on their social identities. For instance, if we consider someone who was born between 1981 and 1996, he automatically becomes a part of the Millennials in-group, and if he was born after the 1990s, he is an out-organization since he belongs to the Gen Z and Gen X generations. Age, ethnicity, color, sex, sexual orientation, socioeconomic popularity, and faith are all components of a person's social identity.

Race:

Discuss race as an organic concept with a sizable class of people who have favorable inherited physical characteristics such as skin and pore color, hair type, facial features, and head size. Therefore, to put it simply, race refers to a person's amazing genetic abilities, which are most commonly recognized by their skin tone and pores. According to sociologists, race is a group of individuals who are thought to be biologically or culturally distinct from one another by a certain civilization. In addition to playing a crucial role in defining who we are, race can also influence how we perceive the world around us. Throughout history, race remains one of the most important social identifiers, which has resulted in severe discrimination up to genocide motivated by racial prejudice, also referred to as racism. There are four primary forms of racial discrimination, which are as follows:

- **Direct discrimination:** The result occurs when someone treats someone differently due to their race than another person in a similar situation. For example, a person can no longer rent an apartment to someone of a different race.
- **Indirect discrimination:** It occurs when a company adopts a policy or operational style that disadvantages members of a racial institution. For instance, if a salon won't hire stylists who cover their own hair, Muslim females and Sikh men whom cover their hair will be at a disadvantaged when seeking for jobs as stylists.
- **Harassment:** When someone degrades, offends, or humiliates you, it's considered harassment. For example, young British Asian person at Paintings continues to be called racial names by his coworkers.

• **Victimization:** being a victim or being a suffering within a country or system. For example, if a young British Asian wants to file a formal complaint about discrimination, his manager may threaten to fire him if he doesn't withdraw the case.

As racial crimes against the Tibet-Mongoloid foundations people, especially those from the Northeast, have increased during the COVID-19 epidemic, racial prejudice in India has also risen. The national campaign towards Torture (NCAT) provided 30 incidents of racial assaults at the Tibetan-Mongolic searching people, especially from the North East associated with COVID-19 pandemic from throughout the country.

Class:

A group of people who have similar reputations in terms of things like money, income, education, and occupation make up a social elegance. Elegance stratification or ranking determines a person's social role based on these factors and produces inequity in society. The elegant version shows how wealth, education, and occupation are the main factors that determine how possessions, status, and power are distributed throughout society. Most of the time, the term "socioeconomic reputation" refers to a person's money, but it also refers to a variety of social and cultural indicators associated with people from different social classes, such as process type, meal options, and values. In a social elegance, a person or group of people defines themselves in relation to other members of society mostly via their social and economic roles. Goldthorpe asserts that behaviors, attitudes, and values all contribute to category identification. Elegance identity can therefore have an impact on our happiness, sense of security, daily relationships, and even our enjoyment of the legal system. For example, there may be evidence that people from lower socioeconomic groups are detained, accused, and imprisoned at greater costs. Hayes, O'Neil (2020). Humans are traditionally divided into three socioeconomic groups: upper-class, center-magnificence, and operating-class. While middle-class individuals work in salaried white-collar occupations and enjoy the benefits of domestic possession, members of the ruling class would paint in low-paying blue-collar employment. Last but not least, the wealthiest people are either business owners or people from Antiquity Cash who may rely on their capital ownership to produce riches. Running-magnificence individuals may also become wealthy or enjoy property, but they may continue to learn about the working-class way of life, food, music, and work ethic. These divisions of socioeconomic status are becoming more and more hazy.

Ethnicity:

Ethnicity, on the other hand, is economic or social in nature, whereas race is an intrinsic attribute based solely on physical trends that may be inherited. A subgroup of people with a set of common social, cultural, and historical perspectives and somewhat unique beliefs, attitudes, and behaviors is called an ethnic institution. In this context, ethnicity will be defined as the shared social, cultural, and historical narratives originating from similar national or local roots that separate segments of a community from one another. People study their ethnic distinctions as a socialization process in their early years, making ethnicity a social phenomenon. A person's social identification in a broader context that is solely based on membership in an ethnic or social group is referred to as ethnic identification. According to Max Weber, "ethnic groups are those humans organizations that believe a subjective belief in their commonplace descents due to similarities of physical kind or of norms or each, or due to experiences of colonialism or migration; this view should be critical for propagation of institutional formation; however, it does not count number whether or not an objective blood courting exists" (quoted in Hutchinson, & Smith 1996, p. 35). Conflicts have historically resulted from human ethnic differences. For instance, ethnic disputes in Africa are mostly caused by ethnic differences, and the Balkanization of Europe is fundamentally linked to ethnic problems.

Gender:

Beyond the natural distinctions between men and women, the concept of gender refers to socially constructed distinctions between them in terms of traits, roles, and relationships. According to research from the Canadian Institute of Fitness, gender is defined as "the socially constructed roles, behaviors, expressions, and identities of women, girls, boys, men, and gender various humans, and it affects how human beings perceive one another and each other, how they act and engage, and the assignment of strengths and resources in society." Gender identity occurs across a continuum and may change over time; it is not always restricted to a binary, such as woman/girl and boy/guy, nor is it permanent as a substitution. There is a wide diversity in how people and organizations perceive, experience, and express gender through the roles they take on, the demands made of them, their interactions with others, and the complex ways their gender is organized in society. The private experience with one's own gender is referred to as gender identification. A person's inner sense of identity and gender, whether they are a man, a woman, neither, or both, is known as their gender identity. It has to do with how we show our gender in the arena by our attire, mannerisms, conduct, physical characteristics, and many other things. On the other hand, it is no longer need to be correlated. A person who defines as cisgender is one who is first given a sexual orientation and who may feel comfortable and maintain that perception. Someone will identify as a member of the transgender community even if they are assigned a sex at birth, are not comfortable with it, and do not discover themselves in that way either socially or physically.

Orientation For Sex:

At least one's romantic and physical attraction to people of a particular sexual orientation is referred to as sexual orientation. A person's sex, hormones, chromosomes, and genitalia are all determined by medical factors at birth. Conversely, sexuality encompasses an individual's sexual thoughts, feelings, dreams, and visions. A person's sexual, emotional, intellectual, and romantic interests are best described by this personal identification. Sexual orientation, which encompasses all sexual behaviors and personal identification, is a person's romantic or sexual attraction to another man or woman. Heterosexuality, or being attracted to another of the opposite sex, and homosexuality, or being attracted to anyone of the same sex, are both included in sexual orientation. Because many people fall on a continuum of homosexuality and heterosexuality and because many people are attracted to both or multiple sexes, these classifications are not always clear-cut. Lesbian, gay, bisexual, pansexual, queer, and many other identities are often used terminology related to sexuality. For LGBTQ and gender identities to be more fully acknowledged, these unique terminology are essential. Lesbian, gay, bisexual, transgender, queer, inquiry, intersex, asexual, and more are all represented by the acronym LGBTQIA+. All of the identities of gender and sexual orientations which words and letters are still unable to adequately explain are represented by the plus sign. Rejection from loved ones or social groups, physical abuse at school, harassing behavior by neighbours, the possibility of aggression in public places, casual anti-homosexual remarks, prejudices from professionals, lack of safety against discrimination at work, and verbal harassment are just a few of the numerous problems that the LGBTQ community faces.

Faith:

Inequality and religion are strongly correlated; nations with high levels of inequality tend to be a more spiritual place compared to those with more equitable income distribution. The rationale for this is that excessive disparity leads to excessive insecurities, which are the main cause of people turning to religion for materialistic and psychological solace. We can describe faith using two methods: useful methods, which tend to have broader, more inclusive definitions of faith, and noteworthy methods, which tend to have more specific, more limited definitions of faith. The roles that faith performs for individuals and society are how the functionalists define it. The key definitions of religion focus on its content rather than its purpose. For example, defining religion regarding of the kind of god or other supernatural forces is a frequent way to define faith substantively. According to Robertson (1970), "religion refers to the life of beings of the supernatural which exert a controlling impact on existence." A individual or group of people's perception of themselves as relating to and embodying the principles of a particular faith or non-secular sect is known as their spiritual identity. People and businesses suffer from systemic marginalization, exclusion, and in extreme circumstances, genocide as a result of their spiritual views and affiliations due to inequities that are predominantly based on faith. Two violent and organized communal attacks have already occurred in the twenty-first century, one taking place in Iraq and the other in Myanmar. Those who were systematically removed due to their religious affiliation had been linked to non-secular disparities.

Conclusion:

We can sum up by stating that the phenomenon of grounded social disparity that arises as unintentional consequences of social processes and interactions is referred to as social stratification. Persons in a society are arranged in a hierarchical fashion according to their status, strength, and privileges. Sociologists believe that a variety of factors, including as social grace, race, gender, sexual orientation, country, and religion, have an impact on social disparity. My final thoughts on the current topic are based on the notion that, in order to comprehend inequality within the framework of growing social disparities, we should use a lens of intersection that aids in explaining how people enjoy inequality in a way that is consistent with particular and intersecting aspects of their identities. People use social identities to conceptualize the various ways that society has classified people according to their traits. Based on their color, social class, race, faith, gender, and sexual orientation, each of those characteristics divides people into one in-groups or out-groups. As a result, we shall state that class label can no longer only be utilized to perceive, categorize, or designate a person as a particular sort; it can also be used to produce and replicate inequity.

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