

# Cultural Change

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## Introduction

Cultural change is a concept that denotes some internal and external factors leading to change in the cultural patterns of societies. It refers to the change in customs, traditions, beliefs, lifestyle, behaviour, etc.

Sociologists understand **culture** as socially established norms or patterns of behaviour. The efforts were made by 19th century social reformers and 20th century nationalists against discrimination and the final changes in cultural practices through the processes of **sanskritisation**<sup>1</sup>, **modernisation**<sup>2</sup>, **secularisation**<sup>3</sup> and **westernisation**<sup>4</sup>.

## Social Reform Movements in 19th and 20th Centuries

The Social Reform movements that emerged in India in the 19th century, challenged the colonial society. Some efforts were put by the nationalists to bring changes in social practices that discriminated against women and lower castes.

Many social evils plagued Indian society such as practice of *sati*, child marriage and caste discrimination, untouchability, purdah system, social inequalities and illiteracy. Social Reform Movements arose among all communities of the Indian people. Some of the reformers also supported reformatory steps and regulations framed by the government.

## Nature of Social Reforms

The social reforms of the 19th century were characterised by modernity and mixed ideas. It was a creative combination of modern liberal ideas of the West and the new perceived traditional literature.

The Social Reform Movements that took place in the 19th and 20th centuries were to purify and rediscover an Indian civilisation that would be similar to the European ideals of rationalism, monotheism and individualism.

<sup>1</sup> **Sanskritisation** It is the process through which the low castes or other groups take over the custom, belief and way of life of the high caste people.

<sup>2</sup> **Modernisation** It refers to improvement in technology and production process.

<sup>3</sup> **Secularisation** It is a process of decline in the influence of religion in society.

<sup>4</sup> **Westernisation** It includes changes that occur at different levels such as technology, institutions, ideology and values.

## Aspects of Social Reforms/Changes

**Sociologist Satish Saberwal** elaborated three aspects of social change that occurred in colonial India. These were as follows

### Modes of Communication

New technologies in the form of printing press, telegraph and later microphone helped in communicating the ideas at a faster pace from one place to another. Besides, movement of people and goods through steamships and railways also helped in the movement of new ideas across different parts of the country. For example

- Social reformers from Punjab and Bengal communicated with reformers of Madras and Maharashtra.
- **Keshav Chandra Sen** of Bengal visited Madras in 1864.
- Christian missionaries reached many parts of present Nagaland, Mizoram and Meghalaya.
- **Pandita Ramabai** travelled to different corners of the country.

### Forms of Organisation

Modern social organisations were formed in different parts of the country such as **Brahmo Samaj** in Bengal, **Arya Samaj** in Punjab and the **All India Muslim Ladies Conference** (*Anjuman-E-Khawatin-E-Islam*) (1914).

Indian reformers organised public meetings and used public media like newspapers and journals to spread their ideas. Translations of writings from one language to another were also carried out by them, e.g. Marathi translation of Vidyasagar's book **Indu Prakash** was done by **Vishnu Shastri** in 1868.

### Nature of Ideas

New ideas of liberalism, freedom, pride in culture, homemaking and marriage and new roles for women emerged in the colonial period. The value of education and particularly female education was emphasised in this period. Female education was justified on modern and traditional ideas. **Jyotiba Phule** opened the first school for women in Pune.

## Different Opinions of Social Reformers

It was very crucial for a nation to become modern but also retain its ancient heritage. Meaning of tradition and modernity was discussed in which leaders like **Jyotiba Phule** recalled the glory of pre-Aryan age, while **Bal Gangadhar Tilak** supported the glory of Aryan period.

Some focused on the problems of the upper caste, middle class women and men, while others concerned themselves with the sufferings of discriminated castes. Some believed that the social evils were the result of the decline of the true spirit of Hinduism, while others opened that caste and gender discrimination are inherent in the religion itself.

*Sati* was opposed by the **Brahmo Samaj**. Orthodox Hindu Community in Bengal formed *Dharma Sabha* and opposed the Britishers for interpreting sacred texts.

**Polygamy**<sup>5</sup> and **Purdah system** were debated among Muslim social reformers of Indian organisations like the All India Muslim Ladies Conference. Journals like *Tahsib-e-Niswan* (leading journal for women in Punjab) opposed the practice of polygamy among Muslims, while other orthodox Muslims supported polygamy. Thus, 19th century reform initiated a period of questioning, reinterpretations and both intellectual and social growth.

## Socio-Cultural Changes in India

Some changes that took place in India can be understood in terms of the processes of sanskritisation, modernisation, secularisation and westernisation. Sanskritisation existed before colonial rule in India, while the other three processes were developed to respond to the changes that were brought about by colonialism. These different processes co-exist in some situations and overlap with each other. This co-existence is natural to India and many non-Western countries.

## Different Kind of Social Change

### Sanskritisation

The term 'Sanskritisation' was coined by **MN Srinivas**. It is defined as the process by which a "low caste or tribe or other group takes over the custom, ritual, beliefs, ideology and style of life of a high and a **twice-born** (*dwija*) caste." It suggests a process by which people want to improve their status by adopting names, customs and culture of high-placed groups in the social hierarchy. It is to be noted here that people try to sanskritise themselves only when they become wealthier.

**Srinivas** says that sanskritisation normally assumes improvement in the economic or political position of the concerned group. Since, India was highly unequal society, there were many obstacles for lower castes to copy customs of higher castes. The traditionally dominant castes punished those lower caste people, who dared to adopt the customs of higher castes.

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**5 Polygamy** It is a form of marriage in which one husband has many wives or one wife has many husbands.

### Kumud Pawade

Kumud Pawade in her autobiography described how a Dalit woman became a Sanskrit teacher. As a student, she was more drawn towards Sanskrit as it is the means through which she can break into a field that was not possible for her due to her gender and caste. She was drawn towards it because it would enable her to know what the texts have to say about women and Dalits. She met with varied reactions from guarded acceptance to brutal rejection.

### Impact of Sanskritisation

The impact of sanskritisation is as follows

- The influence of sanskritisation can be seen in language, literature, ideology, music, dance, drama, style of life and ritual.
- Sanskritisation was seen in Hinduism as well as outside Hinduism. However, it varies from region to region across the country.
- The areas having dominance of highly sanskritised caste, the culture of entire region underwent a certain amount of sanskritisation. On the other hand, areas where non-Sanskritic castes were dominant, their influence was stronger. It is known as **de-Sanskritisation**.
- There were regional variations too. In Punjab, culturally Sanskrit influence was never very strong. For many centuries until the third quarter of 19th century Persian influence dominated the culture of Punjab.

### Criticism of Sanskritisation

Sanskritisation process has been criticised due to various reasons. These are as follows

- It exaggerates the social mobility or the scope of lower castes to achieve higher social status. Inequality continues to exist in society and there are no fundamental changes that have been brought about by Sanskritisation.
- It accepts the customs of upper caste as superior and that of lower caste as inferior and thus makes imitation of upper caste natural and desirable.
- It justifies a practice that is based on inequality and exclusion. The notion of upper caste and lower caste strengthens the discrimination and undemocratic vision in the society.
- Since, Sanskritisation results in the adoption of upper caste rites and rituals it leads to the seclusion of girls and women, adoption of dowry practices, caste discrimination, etc.
- The characteristics of Dalit culture and society are eroded. For example, the work of labour caste is considered as degraded and shameful.

### Sanskritisation and Social Groups Position

Srinivas argued that, “the Sanskritisation of a group has usually the effect of improving its position in the local caste hierarchy.”

It normally presupposes either an improvement in the economic or political position of the group concerned or a higher group self-consciousness. This is a result from its contact with a source of the ‘Great Tradition’ of Hinduism such as pilgrim centre or monastery.

But in a highly unequal society such as India there were and still exist some obstacles to any easy taking over of the customs of higher castes by the lower caste. Indeed, traditionally, the dominant caste punished those low castes, which were audacious enough to attempt it.

### Westernisation

MN Srinivas defines westernisation as, “the changes brought about in Indian society and culture as a result of over 150 years of British rule. It includes changes that occur at different levels such as technology, institutions, ideology and values.”

Westernisation in India is often identified with copying the ways of British but in recent times there is increasing **Americanisation of westernisation**. American ways of writing, speech and accent is being followed more and more throughout India and the world.

### Kinds of Westernisation

There are different patterns or kinds of westernisation. These are as follows

- Some Indian intellectuals adopted ways of thinking and styles of life of Western culture and also supported its expansion. The reformers of early 19th century are included in this group.
- Some Indians adopted Western culture in their clothing and appearances but they did not have the democratic and egalitarian values of modern thinking. For example, Western educated Indians hold biased views against ethnic or religious communities.
- General spread of Western cultural traits, such as the use of new technology, dress, food and changes in the habits and styles of people.

### Impact of Westernisation

The impact of westernisation is as follows

- The first impact of westernisation in India can be seen in middle class homes that have furniture and electronic items reflecting the Western style of living, for example, sofa sets, dining table, fridge, TV, etc.

- Indian art and literature have also been influenced by the Western style of art and literature. Artists like **Ravi Varma**, **Abanindranath Tagore**, **Chandu Menon** and **Bankim Chandra Chattopadhyaya** all struggled with the colonial encounter.
- The conflicts between generations in the modern times are seen as cultural conflicts resulting from westernisation.
- Western education led to opening up of new opportunities for different groups of people in the North-East region. There are also instances where the lower castes have made efforts to adopt cosmopolitan life of the West rather than the customs of the upper castes people.

## Modernisation

The term modernisation was associated with positive and desirable values in the 19th and 20th centuries. In the earlier period, modernisation referred to the improvement in technology and production process but now it refers to the path of development that much of the West Europe or North America has taken.

### Characteristics of Modernisation

The main characteristics of modernisation are as follows

- Modernisation assumes that local ties and narrow thinking give way to universal values and commitments.
- The principles of rationality and science are favoured over emotions and religious tendencies.
- Individual rather than the group is favoured as unit of society and politics.
- The work of men is based on choice rather than birth.
- People believe in their own efforts and hard work rather than fate and destiny.
- The relations among people are based on personal choice and likings rather than birth in a particular family.
- The identity of man in society is based on his work and achievement rather than his caste, community or religion.
- The work is separated from family, residence and community in a bureaucratic organisation.

### Modernisation in India

Modernisation in India is related to the colonial rule. Therefore, its growth in India is distinct from that of the Western countries. This distinction is discussed below

- We have a scientific tradition and also have vibrant, secular and democratic political system.
- Caste and community based identity is prevalent in India.
- Job in India is not often performed by choice e.g. a scavenger does not choose his/her job.
- Marriages in India are done on the basis of caste and community.

- Plurality and tradition of argumentation have been the defining features of traditions in India.

All these traditions and features are being constantly redefined in India.

### Modernisation in Arunachal Pradesh

With the influence of modernisation, attitudes to religion, rituals and ceremonies are changing especially in urban areas. Tribal identity and preservation of tribal culture is being projected through collective and organised celebration of festivals. The collective celebration of the tribal festivals are a response to the **loss of culture**, **loss of identity** that is common in the society of Arunachal Pradesh.

Earlier seasonal cycles used to define the timing of festivals but now official government calendar is referred to by the people. The old faith of people is under scrutiny and change due to rational ideas and worldviews invading the minds of people.

## Secularisation

It is a process of decline in the influence of religion in the society. It assumes that society becomes increasingly secular. The extent of secularisation is measured through the involvement of people with religious organisations and holding of religious views of people.

### Secularisation and Modernisation

Secularisation is closely associated with modernisation and westernisation. In the past, it was believed that modern ways give way to secularisation, but it is not always necessary. India's exposure to modern ideas in colonial period led to formation of religious reform organisations. Rituals which are a part of a religion also have secular dimensions attached to it. They provide men and women with occasions for socialising with peers (equals) and superiors. Economic, political and status dimensions of rituals are increasing in society.

### Secularisation of Caste

Caste system operates within a religious framework in India. Belief systems of purity and pollution were central to its practice but today caste is functioning as a pressure group. Many caste associations and caste based parties are increasing in contemporary India. This change in the role of caste is described as secularisation of caste.

Caste is one of the organisational clusters along which the bulk of population lives. The purpose of politics is to capture power for certain goals. It manipulates the enlisting social structures or alliances to increase its support among the masses. But politics changes the form of the social or political groupings through its own process and influence. Consequently, we can say that politics changes the form of caste as well.

## Some Social Reformers

Some examples of the combination of liberal and traditional ideas in the acts of social reforms are as under

### Raja Ram Mohun Roy

He was the founder of the **Brahmo Samaj** movement in 1828. His influence was apparent in the fields of politics, public administration and education as well as religion. He was known for his efforts to establish the abolition of the practice of Sati. He was known as the **Father of the Indian Renaissance**. Raja Ram Mohun Roy attacked the practice of *Sati* on the basis of humanitarian and natural rights doctrines as well as Hindu *shastras*.

### Pandita Ramabai

She was an Indian social reformer, a champion for the emancipation of women, and a pioneer in education. She was accorded the title of **Pandita** as a Sanskrit scholar and **Saraswati** as a scholar after being examined by faculty of the University of Calcutta.

### Sir Syed Ahmed Khan

He was an Indian Muslim, Islamic reformist and philosopher of 19th century British India. He was born into a family with strong ties with Mughal court. Syed studied the Quran and sciences within the court.

He was awarded honorary LLD (Doctor of Law) from the University of Edinburgh. Sir Syed Ahmed Khan laid the importance on free enquiry (*ijtihad*) to bring social change and compared Quranic verses and laws of nature discovered by modern science to draw similarity between the two.

### Viresalingam

He is the Father of Renaissance Movement in Telugu. He was one of the early social reformers who encouraged women education, remarriage of widows which was not supported by the society during his time and fought against dowry system. He also started a school in Dowlaiswaram in 1874. He constructed a temple as **Brahmo Mandir** in 1887 and the **Hithakarini School** in 1908 in Andhra Pradesh.

His novel Rajasekhara Charitramu is considered to be the **first novel** in Telugu literature. Kandukuri Viresalingam's his book 'The Source of Knowledge' reflected the teachings ideas of navya-nyaya logic. He also translated works of Julian Huxley.

### Vidyasagar

He was a British Indian Bengali polymath and a key figure of the Bengal Renaissance. He was a philosopher, academic educator, writer, translator, printer, publisher, entrepreneur, reformer and philanthropist.

His efforts to simplify and modernise Bengali prose were significant. He also rationalised and simplified the Bengali alphabet and type, which had remained unchanged since Charles and Panchanan Karmakar had cut the first (wooden) Bengali type in 1780. He also forced the British to pass the **Widow Remarriage Act in 1856**.

### Jyotiba Phule

He was an Indian social activist, a thinker, anti-caste social reformer and a writer from Maharashtra. His work extended to many fields including eradication of untouchability and the caste system, women's emancipation and the reform of Hindu family life.

On 24th September, 1873, Phule, along with his followers, formed the **Satyashodhak Samaj** (Society of Seekers of Truth) to attain equal rights for people from lower castes. Phule is regarded as an important figure of the Social Reform Movement in Maharashtra.

### Raja Ravi Varma

He was a celebrated Indian painter and artist. He is considered among the greatest painters in the history of Indian art for a number of aesthetic and broader social reasons. Firstly, his works are held to be among the best examples of the fusion of European techniques with a purely Indian sensibility. Secondly, he was notable for making affordable lithographs of his paintings available to the public, which greatly enhanced his reach and influence as a painter and public figure.

# Chapter Practice

## • Multiple Choice Questions

1. Social evils that plagued women in Indian society include \_\_\_\_\_ and \_\_\_\_\_.  
(a) practice of Sati, child marriage  
(b) industrialisation, dowry  
(c) literacy, child marriage  
(d) employment, dowry

**Ans.** (a) Social evils that plagued women in Indian society included practice of Sati, child marriage. India in the 19th century arose to these challenges that colonial Indian society faced.

2. Sociologist \_\_\_\_\_ elaborates upon the modern context by sketching three aspects to the modern framework of change in colonial India: modes of communication, forms of organisation and the nature of ideas. New technologies have speeded up various forms of communication.  
(a) Satish Saberwal (b) Max Weber  
(c) Raja Ram Mohun Roy (d) Jotiba Phule

**Ans.** (a) Sociologist, Satish Saberwal elaborates upon the modern context by sketching three aspects to the modern framework of change in colonial India.

3. \_\_\_\_\_ reached many parts of Nagaland, Mizoram and Meghalaya.  
(a) Arya Samaj (b) Christian Missionaries  
(c) Bal Gangadhar Tilak (d) Jyotiba Phule

**Ans.** (b) Christian Missionaries reached many parts of Nagaland, Mizoram and Meghalaya.

4. The All-India Muslim Ladies Conference was founded in \_\_\_\_\_, Indian reformers debated not just in public meetings but through public media like newspapers and journals. Translations of writings of social reformers from one Indian language to another took place.  
(a) 1914 (b) 1915 (c) 1917 (d) 1916

**Ans.** (a) All India Muslim Ladies Conference was founded in 1914, Indian reformers debated not just in public meetings but through public media like newspapers and journals.

5. Who did the Marathi translation of Vidyasagar's book 'Indu Prakash'?

(a) Vishnu Shastri  
(b) Pandita Ramabai  
(c) Keshav Chandra Sen  
(d) Veeresalingam

**Ans.** (a) Marathi translation of 'Vidyasagar's book' 'Indu Prakash' was done by Vishnu Shastri in 1868.

6. \_\_\_\_\_ opened the first school for women in Pune.

(a) Jyotiba Phule (b) Sir Syed Ahmed Khan  
(c) Veeresalingam (d) Vidyasagar

**Ans.** (a) Jyotiba Phule opened the first school for women in Pune.

7. Which one of the following statements is correct?

(a) Jyotiba Phule supported the glory of Aryan period while Bal Gangadhar Tilak recalled the glory of pre-Aryan age.  
(b) Jyotiba Phule recalled the glory of pre-Aryan age while Bal Gangadhar Tilak supported the glory of Aryan period.  
(c) Jyotiba Phule supported the glory of pre-Aryan period while Bal Gangadhar Tilak recalled the glory of pre-Aryan age.  
(d) Jyotiba Phule recalled the glory of Aryan age while Bal Gangadhar Tilak supported the glory of Aryan period.

**Ans.** (b) Jyotiba Phule recalled the glory of pre-Aryan age while Bal Gangadhar Tilak supported the glory of Aryan period. 19th century reforms initiated a period of questioning, reinterpretations and both intellectual and social growth.

8. Debates within communities were common during this period. For instance, Sati was opposed by the Brahmo Samaj. Orthodox members of the Hindu Community in Bengal formed an organisation called \_\_\_\_\_ and petitioned the British arguing that reformers had no right to interpret sacred texts.  
(a) Brahmo Sabha (b) Arya Sabha  
(c) Dharma Sabha (d) None of these

**Ans.** (c) Dharma Sabha was formed by the orthodox Hindu community of Bengal to oppose and petitioned the British arguing that reformers had no right to interpret sacred texts.

9. The 19th century reforms initiated a period of \_\_\_\_\_.

- (a) Questioning
- (b) Reinterpretations
- (c) Both intellectual and social growth
- (d) All of the above

**Ans.** (d) 19th century social reforms initiated a period of questioning, both intellectual and social growth and reinterpretations. It was a creative combination of modern ideas of western liberalism and a new look on traditional literature.

10. The term Sanskritisation was coined by \_\_\_\_\_.

- (a) MN Srinivas
- (b) Vishnu Shastri
- (c) Vidyasagar
- (d) Jotiba Phule

**Ans.** (a) The term 'Sanskritisation' was coined by MN Srinivas. It is defined as the process by which a low caste or tribe or other group takes over the customs, ritual, beliefs, ideology and style of life of a high and a 'twice-born (dwija) caste'.

11. The areas where non-sanskritic castes were \_\_\_\_\_ their influence was very strong. It is known as \_\_\_\_\_.

- (a) backward, de-Sanskritisation
- (b) dominant, modernisation
- (c) dominant, de-Sanskritisation
- (d) backward, development

**Ans.** (c) In the areas, where non-sanskritic castes were dominant, their influence was strong. It is known as 'de-Sanskritisation'.

12. The path of development called modernisation was taken up by \_\_\_\_\_.

- (a) West Europe and North America
- (b) Europe and South Africa
- (c) Eastern Europe and America
- (d) None of the above

**Ans.** (a) The path of development called modernisation was taken by West Europe and North America.

13. Who was known as the Father of Indian Renaissance?

- (a) Sir Syed Ahmed Khan
- (b) Jyotiba Phule
- (c) Raja Ravi Varma
- (d) Raja Ram Mohun Roy

**Ans.** (d) Raja Ram Mohun Roy was known as the Father of Indian Renaissance. He attacked the practice of Sati on the basis humanitarian and natural rights doctrines as well as Hindu shastras.

14. Who laid importance on free inquiry to bring social change?

- (a) Raja Ram Mohun Roy
- (b) Sir Syed Ahmed Khan
- (c) Raja Ravi Varma
- (d) Pandita Ramabai

**Ans.** (b) Sir Syed Ahmed Khan laid importance on free inquiry (ijtihad) to bring social change and compared quranic verses and the laws of nature discovered by modern science.

15. \_\_\_\_\_ and \_\_\_\_\_ system of marriage were debated among Muslim social reformers.

- (a) Polygamy, Jaziya
- (b) Polygamy, Purdah
- (c) Purdah, Monogamy
- (d) Monogamy, Divorce

**Ans.** (b) Polygamy and Purdah system of marriage were debated among Muslim social reformers.

16. Which of the following is not true about Jyotiba Phule?

- 1. He formed the Satyashodhak Samaj to attain equal rights for people from lower castes.
  - 2. He started a school in Dowlaiswaram.
  - 3. He thus recalled the glory of pre-Aryan age.
- (a) 1 and 2    (b) Only 2    (c) 1, 2 and 3    (d) 1 and 3

**Ans.** (b) Viresalingam started a school in Dowlaiswaram. Thus, statement 2 is wrong.

## • Assertion-Reasoning MCQs

**Directions** (Q. Nos. 1-4) *Each of these questions contains two statements, Assertion (A) and Reason (R). Each of these questions also has four alternative choices, any one of which is the correct answer. You have to select one of the codes (a), (b), (c) and (d) given below.*

- (a) Both A and R are true and R is the correct explanation of A
- (b) Both A and R are true, but R is not the correct explanation of A
- (c) A is true, but R is false
- (d) A is false, but R is true

1. **Assertion** (A) Sanskritisation was seen only in Hinduism and not outside Hinduism.

**Reason** (R) Sanskritisation is a process by which a low caste or tribe or other group takes over the customs, rituals, beliefs, ideology and lifestyle of a high caste.

**Ans.** (d) Sanskritisation is primarily a process that takes place in the Hindu space though Srinivas argued that it was visible even in sects and religious groups outside Hinduism. It operated differently in different regions. Sanskritisation is a process by which a low caste or tribe or other group takes over the customs, rituals, beliefs, ideology and lifestyle of a high caste. Thus, A is false, but R is true.

2. **Assertion** (A) Secularisation is not closely associated with modernisation and westernisation.

**Reason** (R) Religious fanatics are found in western countries.

**Ans.** (d) Secularisation is closely associated with modernisation and westernisation. Even then, some religious fanatics are found in western countries as well in spite of modernisation and westernisation. Thus, A is false, but R is true.

- 3. Assertion (A)** Social welfare aims at the all-round development of lower castes and backward classes of the society.

**Reason (R)** Social reformers wanted to remove evils and bring changes in the society.

**Ans.** (b) Social welfare is those efforts by which all the members of society get some facilities to develop themselves in an efficient way. Lower and backward classes especially work for the all-round development and welfare of the whole society. Thus, A is true, social reformers wanted to remove evils and bring changes in the society. They decided to bring reforms in the society. Thus, Both A and R are true, but R is not the explanation of A.

- 4. Assertion (A)** The objective of the life of Swami Vivekananda was to encourage spiritualism.

**Reason (R)** Arya Samaj favoured widow remarriage and opposed child marriage.

**Ans.** (b) The main objective of the life of Swami Vivekananda was to encourage spiritualism and to fill the gap which exists in our daily life. Thus, A is true. Further, Arya Samaj favoured widow remarriage and opposed child marriage. It gave stress on the eradication of untouchability and reading of the Vedas. Thus, R is also true. However, R is not an explanation of A. Thus, both A and R are true, but R is not the correct explanation of A.

## • Case Based MCQs

1. Devaki recalls that when she was small, in her house, boiled eggs were eaten in egg cups and her mother would make the porridge and serve it separately on the table with the hot milk and sugar, to be mixed in each person's bowl. This was distinctly different from other households. Devaki says, where boiled eggs were not eaten in egg cups and where the porridge, milk and sugar were all mixed together, cooked in a pan, and then served. She remembers asking her mother why they ate porridge like that and her mother saying that this was the way they used to eat porridge in the estate.

- (i) Devaki's story shows the influence of Westernisation to involve the imitation of external forms of \_\_\_\_\_.  
(a) culture    (b) society    (c) polity    (d) economy

**Ans.** (a) Westernisation involves imitation of external forms of culture but not necessarily values of democracy and equality.

There is a subculture of people who not only adopt Western ways of thinking but also support its growth and expansion. There are also individuals who are Western in clothing and appearances but they do not process democratic, egalitarian and modern thinking of the West.

- (ii) The passage talks about how westernization impacted society in India. Who coined the term Westernization?

- (a) Raja Ram Mohun Roy  
(b) MN Srinivas  
(c) MSA Rao  
(d) Jyotiba Phule

**Ans.** (b) MN Srinivas, introduced the term "Westernisation" mainly to explain the changes that have taken place in the Indian society and culture due to Western contact through British rule.

- (iii) Westernisation is defined as the changes brought about in Indian society and culture as a result of \_\_\_\_\_.

- (a) British rule                      (b) Invasions  
(c) Indigenous development    (d) Traditional knowledge

**Ans.** (a) Westernisation is defined as the changes brought about in Indian society and culture as a result of over 150 years of British rule, the term subsuming changes occurring at different levels i.e. technology, institutions, ideology and values.

2. Everyone recognises that the traditional social system in India was organised around caste structures and caste identities. In dealing with the relationship between caste and politics, however the doctrinaire moderniser suffers from a serious xenophobia. He begins with the questions is caste disappearing? Now, surely no social system disappears like that. A more useful point of departure would be what form is caste taking under the impact of modern politics, and what form is politics taking in a caste-oriented society? Those in India who complain of 'casteism in politics' are really looking for a sort of politics, which has no basis in society. ...Politics is a competitive enterprise, its purpose is the acquisition of power for the realisation of certain goals, and its process is one of identifying and manipulating existing and emerging allegiances in order to mobilise and consolidate positions.

- (i) The caste system is one of the important bases of Indian society but it has changed due to westernization. The British developed \_\_\_\_\_

- (a) new places of worship  
(b) means of transport and communication  
(c) more political parties  
(d) accessible and inclusive routes to England

**Ans.** (b) Britishers developed many means of transport and communication. With this, they made the Indians familiar with facilities like post, telegraph, television, newspapers, press, roads, planes, railways, etc.

- (ii) \_\_\_\_\_ led people towards social mobility.  
(a) Western education (b) Traditional education  
(c) Indigenous education (d) None of these

**Ans.** (a) Western education led people towards social mobility. It led to opening up of new opportunities for different groups of people.

(iii) Everyone understand that India's conventional cultural system was based on \_\_\_\_\_.

- (a) educational system (b) caste systems and identities  
(c) trade hierarchical system (d) criticism

**Ans.** (b) Everyone understand that India's conventional cultural system was based on caste systems and identities. Caste and community based identity is prevalent in India. For instance, jobs in India are not often performed by choice e.g. a scavenger does not choose his/her job. Marriages in India are done on the basis of caste and community.

## PART 2

# Subjective Questions

### • Short Answer (SA) Type Questions

1. What were the major women's issues taken up by various reformers in Indian history? (All India 2010)

Or Explain the role of social reformers in uplifting the status of women in India. (Delhi 2008)

Or Discuss the role of social reformers in dealing with the women's issues during the colonial period. (Delhi 2014)

**Ans.** Women's issues taken up by various social reformers in Indian history are as follows

- The issues related to practice of *Sati system*, child marriage and widow remarriage were taken up by the reformers.
- Female education was also discussed intensively. Female education was promoted by the social reformers and new ideas of liberalism and freedom also brought new ideas of homemaking and marriage.
- New roles for mothers and daughters also emerged with the growth of new ideas and new consciousness. Jyotiba Phule, the social reformer opened the first school for women in Pune.
- Muslim social reformers also debated the issues of polygamy and purdah. Jahanara Shah at the All India Muslim Ladies Conference proposed a resolution against the evils of polygamy in Islam. The resolution said that polygamy was against the true spirit of *Quran*.
- The social reformers tried to bring changes in the social practices that discriminated against women.
- Raja Ram Mohun Roy attacked the practice of *Sati* on humanitarian grounds as well as on the writings of Hindu *shastras*. Similarly, Ranade's writings elaborated the *shastric* sanction for remarriage of widows.

2. Process of Sanskritisation encourages inequalities and discrimination. Explain with examples. (Delhi 2019)

**Ans.** Through the process of Sanskritisation, the low caste people try to uplift their political and economic status.

The lower castes assume that upper caste is being superior hence to be imitated. Justification of the practice of inequality and exclusion as a marked privilege of upper caste makes it a discriminatory system.

- Process that is gendered though progressive for men, upper caste practices like Purdah system, low age of marriage, dowry in place of bride price are regressive as far as women are concerned.
- Erosion of Dalit culture would be an expected outcome. The work performed by the Dalits is also considered shameful and it leads to the erosion of Dalit culture and ethos.
- The upper caste look down upon the lower caste. It reflects the undemocratic vision in the society. Thus, Sanskritisation creates inequality and discrimination in society instead of erasing them.

3. What was the contribution of Raja Ram Mohun Roy in the social reform of India?

**Ans.** Raja Ram Mohun Roy also known as the 'Father of the Indian Renaissance.' He made a great contribution in initiating Socio Reform Movement in India.

The following are his contributions

- He is widely known for his role in the abolition of *Sati*.
- He propagated Western education among Indians.
- His influence was apparent in the field of politics, public administration and education as well as religion.
- He worked for the improvement in the position of women. He stressed on rational and modern scientific approach.
- He advocated widow remarriage and education of women.

4. 'The struggle for women's upliftment in the 19th and early 20th centuries was led by male reformers.' Discuss with suitable examples.

(Delhi 2009)

**Ans.** The reform movements of the 19th and early 20th centuries tried to address the issues that discriminated against women. The struggle was led by male reformers in this regard. Some examples are

- **Raja Ram Mohun Roy** He attacked the evil practice of *Sati* which was present in society. He opposed it on the basis of humanitarianism, natural right doctrines and Hindu *shastras*.
- **Jyotiba Phule** Female education was encouraged by him and he also opened the first school for women in Pune.
- **Ranade** His writings supported the remarriage of widows on the basis of *shastras*. He wrote the book, 'The Texts of the Hindu Law' on the lawfulness of the remarriage of widows and vedic authorities for widow remarriage.

5. What do you mean by Westernisation? Explain its different aspects.

**Ans.** Westernisation is the spread of the western cultural traits such as use of new gadgets and technology, cuisine, dress and changes in habits and styles of people. In India, westernisation has been the result of long period of British colonialism in India. Different aspects of Westernisation are as follows

- The impact and influence of Western culture is seen at different levels such as technology, institutions, ideologies, values, cuisine, clothing, etc. For example, many middle class homes in India have a television set, fridge, dining table and sofa set those are very much a part of Western living.
- There is a subculture of people and mainly intellectuals in India who not only adopt Western ways of thinking but also support its growth and expansion.
- There are also individuals who are Western in clothing and appearances but they do not process democratic, egalitarian and modern thinking of the West.
- Westernisation does involve the imitation of external forms of culture but not necessarily values of democracy and equality.

6. Do you think Westernisation is one of the reasons for generation conflict? (All India 2015)

**Ans.** Yes, I think Westernisation is one of the reasons for generation conflict, as younger people are faster in adopting Western lifestyle than older people who believe more in Indian cultural ethics and practices.

It leads to differences between them. Old and young generation of people have many things uncommon to them due to Westernisation.

Old people often love Indian classical music or spiritual songs but youth likes pop songs and Western songs. Mutuality between the old and the young is becoming difficult day-by-day.

Sometimes, the parents and children become strangers in a family due to different tastes and likings in various areas of life. Therefore, Westernisation is one of the reasons for generation conflict.

7. Rituals have also secular dimensions as distinct from secular goals. Explain. (All India 2016)

**Ans.** Secularisation refers to the declining role of religion in society. Performance of rituals often hampers the process of secularisation in the society. However, rituals also have their secular dimensions apart from their religious purposes. Rituals do not have any direct secular goals but they have secular dimensions attached to them.

They provide opportunities to people to meet with their friends, relatives and elders. They have also become an occasion to show off one's wealth, clothing and jewellery.

The economic and political status are also reflected by the number of people attending a particular ceremony and the participation of VIPs.

The participation of people from various arenas of life in the ritual ceremony of a family also provides the opportunity to enhance the social status. Thus, rituals serve some unintended secular purposes besides the religious ones.

8. What is the relationship between modernisation and secularisation? (All India 2017)

**Ans.** There is close relationship between modernisation and secularisation. They overlap with each other in many areas of human life. They are also closely linked with each other, as they both are part of a set of modern ideas.

Secularisation is the process of declining role of a religion in the society but modernisation is the process whereby people adopt modern values of merit, knowledge, rationality and individuality. Secularisation helps in the spread of modernity and modernity also helps in the process of secularisation. Both of them have a cause-effect relation in many areas of human activity.

Modern values of rationality, science and individuality help in loosening the grip of religion in people's lives.

Secularisation helps in removing the discrimination which stems from the orthodox religious traditions. Similarly, modernisation focuses on choice and merit of the person rather than his birth in a particular family. Thus, secularisation and modernisation strengthen and support each other.

9. "What marked these 19th century social reform attempts was the modern context and mix of ideas". Interpret the given statement. (Delhi 2019)

**Ans.** These 19th century social reform attempts was the modern context and mix of ideas as in following ways

- It was a creative combination of modern ideas of Western liberalism and a new look on traditional literature.
- Raja Ram Mohun Roy attacked the practice of Sati on the basis of both appeals to humanitarian and natural right doctrines as well as Hindu Shastras.
- Ranade's writing entitled 'The Texts of Hindu Laws' on the lawfulness of the remarriage of widows and vedic authorities for widow marriage elaborated the shastric sanction for remarriage of widows.
- The content of new education was modernising and liberal. The literary content of the courses in the humanities and social science was drawn from the literature of the European Renaissance, Reformation and Enlightenment. Its themes were humanistic, secular and liberal.
- Sir Syed Ahmed Khan's interpretation of Islam emphasised the validity of free enquiry (ijtihad) and the alleged similarities between Koranic revelation and the laws of nature discovered by modern science.

10. "Sociologists have tried to define what constitutes modernisation." Elaborate. (Delhi 2019)

**Ans..** Sociologist have tried to define constitutes of modernisation in the following ways

- From the 19th and the 20th centuries the term 'modernisation' began to be associated with positive and desirable values. In the early years, modernisation referred to improvement in technology and production processes.
- It referred to the path of development that much of West Europe or North America has taken.
- Modernisation assumes that local ties and parochial perspectives give way to universal commitments and cosmopolitan attitudes.
- People are influenced not just by local but universal contexts.
- Work get based on choice, not birth.
- A scientific attitude and a rational approach matters.

11. Write a short note on Rites and Secularisation

**Ans.** The customs and the activities associated with a religion are categorised as rites or rituals. Secularism means a process of decline in the influence of religion. With society becoming secularised, it had been believed by many, people will leave the traditions of rites or rituals. However, that is not entirely true.

A considerable part of ritual in India has direct reference to the pursuit of secular ends. Rituals have secular dimensions i.e. they provide men and women occasions for socialising with their peers and superiors. They get an opportunity to show off family's wealth, clothing and jewellery. During the last few decades in particular, the economic, political and status dimensions of ritual have not been constant.

12. New ideas of liberalism and freedom emerged in colonial India as stated by sociologist Satish Saberwal. Identify them. (Delhi 2019)

**Ans.** The nature of new ideas are as follows

- New ideas of homemaking and marriage.
- New roles for mothers and daughters.
- New ideas of self-conscious pride in culture and tradition.
- The value of education.
- Crucial for a nation to become modern but also retain its ancient heritage.
- Initiated a period of questioning, reinterpretations and both intellectual and social growth.

13. Modernisation and secularisation are parts of a set of modern ideas. How are the two processes linked? (Delhi 2019)

**Ans.** Modernisation and secularisation are said to be a part of a set of modern ideas. The two processes are linked in the following ways

- Change in attitude towards religion and celebration of festivals, change in ceremonies, taboos and sacrifices.
- Modern ways lead to decline in traditional and religious ways.
- This leads to a scientific and rational outlook.
- A vibrant secular and democratic political system.
- Caste and community based mobilisation.

14. Write a short note on Caste and Secularisation

**Ans.** Caste system operates within a religious framework in India. Belief systems of purity and pollution were central to its practice. However, presently caste is functioning as a pressure group. Many caste based associations and parties are increasingly joining Indian politics, thus resulting in secularisation of caste.

Today, politicians mobilise caste groupings and identities in order to organise their power. Where there are other types of groups and other bases of associations, politicians approach them as well. And as they change the form of such organisations, they change the form of caste as well.

## • Long Answer (LA) Type Questions

1. What is the meaning of secularisation? How does the secularisation of caste take place?

**Ans.** **Secularisation** is a process of decline in the influence of religion in the society. It assumes that society becomes increasingly secular. The extent of secularisation is measured through the involvement of people with religious organisations and holding of religious views of people.

### **Secularisation of Caste**

Caste system operates within a religious framework in India. Belief systems of purity and pollution were central to its practice but today caste is functioning as a pressure group. Many caste associations and caste based parties are increasing in contemporary India. This change in the role of caste is described as secularisation of caste.

Caste is one of the organisational clusters along which the bulk of population lives. The purpose of politics is to capture power for certain goals. It manipulates the enlisting social structures or alliances to increase its support among the masses. But politics changes the form of the social or political groupings through its own process and influence. Consequently we can say that politics changes the form of caste as well.

2. Elaborate the three aspects of change in colonial India as stated by Satish Saberwal.

**Ans.** The three aspects of change in colonial India as stated by Satish Saberwal are as follows

**Modes of Communication** New technologies in the form of printing press, telegraph and later microphone helped in communicating the ideas at a faster pace from one place to another. Besides, movement of people and goods through steamships and railways also helped in the movement of new ideas across different parts of the country.

**Forms of Organisation** Modern social organisations were formed in different parts of the country such as **Brahmo Samaj** in Bengal, **Arya Samaj** in Punjab and the **All India Muslim Ladies Conference** (*Anjuman-E-Khawatin-E-Islam*) (1914).

Indian reformers organised public meetings and used public media like newspapers and journals to spread their ideas.

**Nature of Ideas** New ideas of liberalism, freedom, pride in culture, homemaking and marriage and new roles for women emerged in the colonial period. The value of education and particularly female education was emphasised in this period. Female education was justified on modern and traditional ideas. **Jyotiba Phule** opened the first school for women in Pune.

3. What was the impact of Sanskritisation on lower castes?

**Ans.** The process of Sanskritisation has greatly affected the caste system of Indian society. Its process has reduced the impact of caste system and lower castes tried to uplift their social status with this process.

The impact of Sanskritisation on lower caste is many sided. These are as follows

- The process of Sanskritisation has increased mobility among lower castes. This process has improved the status of lower castes. People of lower castes adopt the traditions, rituals, ideals and lifestyle of higher castes as they start to call themselves as members of higher castes.
- The process of Sanskritisation has brought many changes in occupational status of lower castes. They started to leave those occupations which were considered as impure and started to operate pure occupations.
- The process of Sanskritisation also brought about many changes in their culture-folk ways, traditions, customs, beliefs, values, etc. They started to do yagyas, puja, etc. They started to celebrate Hindu festival as well.
- The economic status of the lower caste was affected due to Sanskritisation. They entered the industrial sector and government jobs with which their income improved. They started to receive technical and occupational education and achieved higher posts. Their incomes increased due to modern occupations with which their economic status improved.
- Social life of lower caste also changed with the process of Sanskritisation. Members of lower castes started to receive education to improve their social status. They got jobs in offices and administration.
- Now, they started to interact with the people of higher castes which resulted in reduction of caste differences. Their ways of living also changed with economic status. We take it for granted as we are modernising we are becoming more secular.

4. Write a critical essay on Sanskritisation. (NCERT)

**Or** Critically examine the concept of Sanskritisation.

**Ans.** The term 'Sanskritisation' was coined by MN Srinivas. It may be defined as the process by which a low caste or tribe or other group takes over the customs, ritual, beliefs, ideology and style of life of a high and in particular, a 'twice-born (dwija) caste'.

### **Impact of Sanskritisation**

Sanskritisation had some major impacts on life. They are as follows

- Its influence can be seen in language, literature, ideology, music, dance, drama, style of life and ritual.
- It is primarily a process that takes place in the Hindu space though Srinivas argued that it was visible even in sects and religious groups outside Hinduism.

- It operated differently in different regions. In those areas where a highly Sanskritised caste was dominant, the entire region underwent a certain amount of Sanskritisation. In the areas, where non-Sanskritic castes were dominant, non-Sanskritic influence was stronger; this can be termed as the process of 'de-Sanskritisation'.
- Sanskritisation allows people to improve their status through adoption of names and customs of culturally high-placed groups. Moreover the aspiration to be like the higher placed group occurs only when people become wealthier.

### Criticisms of Sanskritisation

Moreover Sanskritisation has been criticised on the following grounds

- It has been criticised for exaggerating social mobility or the scope of lower castes to move up the social ladder. It leads to no structural change but only positional change of some individuals. Inequality continues to persist though some individuals may be able to improve their position within the unequal structure.
- The ideology of Sanskritisation accepts the ways of the upper caste as superior and that of the lower caste as inferior. Thus, the desire to imitate the upper caste is seen as natural and desirable.
- Sanskritisation seems to justify a model that rests on inequality and exclusion. The nation of upper caste and lower caste strengthens the discrimination and undemocratic vision in the society.
- Since, Sanskritisation results in the adoption of upper caste rites and rituals it leads to practices of secluding girls and women, adopting dowry practices instead of bride-price and practicing caste-discrimination against other groups.
- The effect of such a culture is that it erodes characteristics of Dalit culture and society. Identities based on the basis of work, crafts and artisanal ability are regarded as useless.

5. Westernisation is often just about adoption of Western attire and lifestyle. Are there other aspects to being westernised? Or is that about modernisation? Discuss. (NCERT)

**Ans.** Westernisation in general refers to the spread of Western culture and its traits such as use of new technology, cuisine, dress, habits and lifestyles among the people. In India, it was also a result of long rule of Britishers and brought changes in the fields of technology, institutions, ideology and values.

There were different kinds of Westernisation, which are as follows

- One kind refers to the emergence of a westernised sub-cultural pattern through a minority section of Indian who first came in contact with the Western culture. This included the sub-culture of Indian

intellectuals, who not only adopted many cognitive patterns or ways of thinking but also styles of life and supported its expansion.

- There has been a general spread of Western cultural traits such as the use of new technology, dress, food and changes in general.
- Westernisation does involve the imitation of external forms of culture. It does not necessarily mean that people adopt modern values of democracy and equality.
- Apart from Western ways of life and thinking, the West influenced Indian art and literature.

### Modernisation

- Modernity as opposed to westernisation assumes that local ties and parochial perspectives give way to universal commitments and cosmopolitan attitudes.
- That the truths of utility, calculation, and science take precedence over those of the emotions, the sacred, and the non-rational.
- That the individual rather than the group is the primary unit of society and politics.
- That the associations in which men live and work be based on choice and not birth.
- That mastery rather than fatalism determines their attitude toward the material and human environment.
- That the identity is chosen and achieved not described and affirmed.
- That work is separated from family, residence, and community in bureaucratic organisation.

It would be simplistic to say that westernisation is often just about Western attire and lifestyle. Westernisation pervades many aspects and shares a complex relation with modernisation.

6. Read the passage and answer the following question.

With the advent of progress and the influences of modernisation, attitudes have changed to religion and to the celebration of many festivals. Rituals, procedures of ceremonies, taboos associated with these ceremonies, the value and amount of sacrifices to be made are now all subjects of constant change, especially in the mushrooming urban areas.

These new pressures on the concept of tribal identity have meant that traditional practices and their preservation have become almost a necessary expression of being tribal. Festivals have emerged as an emphatic projection of sense of a unified tribe identity. It is as if the collective celebration of the festival has become a fitting response to the clarion call of "Loss of Culture, Loss of Identity" that is doing the rounds in today's tribal society.

What do you mean by modernisation? Why the attitude to religion have changed? Why are the festivals important for tribal groups?

**Ans.** Improvements in technology and manufacturing methods is referred to as modernisation. However, the word began to be used in a broader sense. It was a reference to the direction of development taken by most of Western Europe and North America. Also suggested that other cultures could and would pursue the same development direction. Local relations and parochial viewpoints give way to universal commitments and cosmopolitan attitudes; utilitarian, calculative and scientific truths take precedence over emotional, sacred, and non-rational truths; and the person, rather than the community, is the primary unit of society and politics.

The attitudes to religion have changed due to the progress and the influences of modernisation.

Festivals are the means to preserve the tribal culture and identity. The collective celebration of festivals is response to the concern of “Loss of Culture and Loss of Identity” among the tribal people. Lots of changes are taking place in rituals i.e. procedures of ceremonies, sacrifices and taboos of tribal society. These changes have made the issue of tribal identity a central concern and festivals are expressions to preserve tribal culture.

**7.** Read the passage and answer the following question.

Those in India who complain of ‘casteism in politics’ are really looking for a sort of politics, which has no basis in society... Politics is a competitive enterprise, its purpose is the acquisition of power for the realisation of certain goals, and its process is one of identifying and manipulating existing and emerging allegiances in order to mobilise and consolidate positions.

The important thing is organisation and articulation of support and where politics is mass-based. The point is to articulate support through the organisations in which the masses are to be found. It follows that where the caste structure provides one of the principal organisational clusters along which the bulk of the population is found to live, politics must strive to organise through such a structure.

Politicians mobilise caste groupings and identities in order to organise their power... Where there are other types of groups and other bases of association, politicians approach them as well. And as they everywhere change the form of such organisations, they change the form of caste as well.

Explain the term “casteism in politics”. What is the purpose of politics? Why caste is important for politics? Why politicians’ mobilise caste groupings?

**Ans.** Those who complain about “casteism in politics” in India are really looking for a type of politics that has no foundation in society. Politics is a competitive activity whose aim is to gain control in order to achieve specific objectives. Its mechanism entails defining and exploiting current and new allegiances in order to mobilise and consolidate positions. The main thing is organisation and articulation of support, and in mass-based politics, the point is to express support through the organisations where the masses can be found.

The purpose of politics is to acquire power, realise certain goals and identify as well as manipulate existing and emerging allegiances in order to mobilise and consolidate positions.

Politics articulate, supports and mobilises the masses in order to organise their power. Caste is one of the organisations in society in which large population lives and it is easy for the politicians to seek the support on the basis of caste.

To capture power and realise its certain goals, politics strive to organise the support on the basis of caste of people. Therefore, caste is important for politics.

Politicians mobilise caste groupings in order to organise their power. Where there are other basis of associations, politicians approach them as well.

## • Case Based Questions

**1.** Read the passage given below and answer the questions that follow

Cities had a key role in the economic system of empires. Coastal cities such as Mumbai, Kolkata and Chennai were favoured. From here primary commodities could be easily exported and manufactured goods could be cheaply imported. Colonial cities were the prime link between the economic centre or core in Britain and periphery or margins in colonised India. Cities in this sense were the concrete expressions of global capitalism. In British India, for example, Bombay was planned and re-developed so that by 1900 over three quarters of India’s raw cotton were shipped through the city. Calcutta exported jute to Dundee while Madras sent coffee, sugar, indigo dyes and cotton to Britain.

Urbanisation in the colonial period saw the decline of some earlier urban centres and the emergence of new colonial cities. Kolkata was one of the first in such cities.

(i) Why were coastal cities favoured by the colonial rulers?

**Ans.** Coastal cities such as Mumbai, Kolkata and Chennai were favoured by the colonial rulers as they had a key role in the economic system of empires. Raw commodities like cotton and sugar could easily be exported from these cities. On the other hand, manufactured goods could also be cheaply imported from these centres. In 1900, India's raw cotton was shipped through Bombay, jute was shipped through Calcutta, and coffee, sugar, indigo dyes and cotton through Madras.

(ii) What were the effects on cities due to British colonialism?

**Ans.** The effects on cities due to British colonialism were given below

- Due to colonialism, the population in cities increased.
- Compared to rural places, more facilities like better transport and accommodation were available in cities. Use of technology was more visible in cities.
- More opportunities of employment were found in cities.
- There was decreasing land for every person in cities as compared to villages.
- There was constant and increased immigration of rural people to cities for more opportunities of employment.

(iii) When did the process of urbanisation emerge in India?

**Ans.** The process of urbanisation emerged in India when the density of population started to increase in urban areas. Cities started to develop due to progress in industries. Wherever industries are established, people move to that place, from rural areas, in search of employment and start to live there. Gradually, that area takes the form of a city. With this process, the population of villages started to move towards cities. Means of communication and transport brought about many changes in urban society, like changes in institutions like family, religion and caste, etc. This led to a change in urbanisation. That is why we believe that urbanisation is related to the growth of cities.

**2.** In contrast British colonialism which was based on a capitalist system directly interfered to ensure greatest profit and benefit to British capitalism. Every policy was geared towards the strengthening and expansion of British capitalism. For instance, it changed the very laws of the land. It changed not just land ownership laws but decided even what crops ought to be grown and what ought not to be. It meddled with the manufacturing sector. It altered the way production and distribution of goods took place. It entered into the forests. It cleared trees and started tea plantations. It brought in Forest Acts that changed the lives of pastoralists. They were prevented from entering many forests that had earlier provided valuable forage for their cattle.

(i) How is British colonialism different from earlier forms of conquest or domination?

**Ans.** Colonialism distinguished from earlier rules in the following ways

- The pre-capitalist conquerors benefitted from their domination by exacting a continuous flow of tribute. But on the whole they did not interfere with the economic base. On the other hand, British colonialism was based on a capitalist system. They directly worked in a way to ensure profit and benefit to Britishers.
- while pre-colonialists only wanted to plunder and take away riches. Every policy of the British capitalists was geared towards the strengthening and expansion of their empire.
- Colonialism, unlike the other forms, introduced changes in many spheres be it economic, legal, cultural or architectural.

(ii) How did the Forest Acts change the lives of pastoralists?

**Ans.** Forest Acts changed the lives of the pastoralists in the following ways

- They were prevented from entering many forests that had earlier provided valuable forage for their cattle.
- The forest policy changed from laissez faire to active intervention.
- They changed land ownership laws and even regulated what crops ought to be grown.
- Colonial administrators introduced harsh measures against the labourers by introducing penal sanctions against them in case of non-fulfilment of the contract.
- The recruitment of labourers was carried on for years mostly by contractors under the provisions of the Transport of Native Labourers Act (No. III) of 1863.

(iii) State the problems faced by labourers on Tea Plantations.

**Ans.** Labourers faced many problems on Tea Plantations. The colonial government often used unfair means to hire and forcibly keep labourers.

The recruitment of labourers was carried on for years mostly by contractors under the provisions of the Transport of Native Labourers Act (No. III) of 1863.

The colonial administrators were clear that harsh measures were taken against the labourers to make sure they benefitted the planters.

**3.** For Indian nationalists the issue of economic exploitation under colonial rule was a central issue. Images of precolonial fabled riches of India contrasted with the poverty of British India. The Swadeshi movement strengthened the loyalty to the national economy. Modern ideas made people realise that poverty was preventable.

Indian nationalists saw rapid industrialisation of the economy as the path towards both growth and social equity. Development of heavy machine making industries, expansion of the public sector and holding of a large cooperative sector were considered very important. A modern and prosperous India, as visualised by Jawaharlal Nehru, was to be built on an edifice of giant steel plants or gigantic dams and power stations.

- (i) Mention the major changes that have taken place in the process of industrialisation of the country after independence.

**Ans.** Before 1947, only two steel producing units were present in India, but they increased very quickly after independence.

The government made five-year plans whose main objective was the industrial development of the country. After 1947, this process assumed a great speed.

India made very good progress in the field of the iron industry, tractors, cars, scooters, motorcycles, electronics, fertilisers, chemicals, heavy industries, etc.

- (ii) What is meant by “modern ideas”?

**Ans.** Modern ideas means a set of thinking that has the following features

- The spread of technology is very wide.

- Industrial aspect is also included in it. People mostly depend upon industries in this process.
- A high literacy rate is present.
- Developed means of transport and communication exists.

- (iii) What are the social consequences of Industrialisation in post-independence?

**Ans.** After 1947, the increase in industrialisation has greatly affected the life of Indian people and its description is given below

- The process of industrialisation has greatly affected both rural and urban communities. Rural areas still have community feeling, as compared to urban areas.
- The urban population has greatly increased due to industrialisation.
- As the population increased due to industrialisation, the power of social and caste organisations has declined.
- The main reason behind the development of the process of urbanisation is the process of industrialisation. Cities have also developed due to progress in industries.
- Means of transport and communication in India were developed rapidly due to the development of large scale industries.
- There has been a decline in value system like belief in religion or traditions due to urbanisation.

# Chapter Test

## Multiple Choice Questions

1. Identify the concept that does not agree with Sanskritisation?  
(a) Self-consciousness (b) Modernisation  
(c) Cultural imitation (d) De-Sanskritisation
2. Which journal opposed the practice of polygamy among Muslims while others orthodox Muslim supported?  
(a) Tahsib-e-Niswan (b) Avian-i-Urdu  
(c) Adabi Duniya (d) Alamgir
3. Srinivas suggested that while 'lower castes' sought to be \_\_\_\_\_ 'upper castes' sought to be \_\_\_\_\_.  
(a) Westernised, Sanskritised (b) Modernise, Sanskritised  
(c) Sanskritised, Westernised (d) Sanskritised, Modernised
4. One kind of \_\_\_\_\_ refers to the emergence of a Westernised sub-cultural pattern through a minority section of Indians who first came in contact with Western culture.  
(a) Westernisation (b) Development  
(c) Sanskritisation (d) Culture
5. \_\_\_\_\_ led people towards social mobility.  
(a) Western education (b) Traditional education  
(c) Indigenous education (d) None of these

## Short Answer (SA) Type Questions

11. New ideas of colonial India changed the status of women in India. Discuss.
12. Westernisation has impacted almost every aspect of life in India. Discuss.
13. Rituals help in the process of secularisation in India. Discuss.
14. What are the different dimensions of modernity? Explain.
15. What was the contribution of Jotiba Phule in social reforms?
16. New ideas of liberalism and freedom emerged in colonial India as stated by sociologist Satish Saberwal. Identify them.
17. The struggle for women's upliftment in the 19th and early 20th centuries was led by male reformers. Give examples.

## Long Answer (LA) Type Questions

18. There was difference of opinion in approaching and operationalising the social reforms in India. Discuss.
19. Modernisation is not an isolated process and it is linked to secularisation and westernisation. Discuss.
20. Discuss the criticism of Sanskritisation. Has Sanskritisation been able to lift the condition of Dalits in India?
21. Write about the characteristics of modernisation.

## Answers

1. (a)      2. (b)      3. (c)      4. (a)      5. (a)