

Justice Party and the Non-Brahmin Movement in Madras

The backward class Movements came to be systematically organised in the Madras Presidency in the second decade of the 20th century. The South Indian Liberal Federation, popularly called Justice Party, was formed in 1916.

Backward class leaders in Madras started organising themselves. Dr. T.M. Nair, Sir P.T. Chettiar and T.E. Mudaliar, joined together to start 'South Indian People's Association', a joint stock company in 1916 with a sole aim of publishing newspapers. This association advocating the cause of the non-Brahmins, started dailies – in English 'Justice' and in Tamil the 'Dravidian' and in Telugu 'Andhra Prakashika'.

The Self-Respect Movement or the Dravidian Phase

The Self-Respect Movement or the Dravidian Phase started with the entry of Periyar E.V. Ramaswamy Naicker. Periyar rejected caste as the one and only criterion of personal worth. He championed a new system of values in which all people could enjoy self-respect. Formulation of the Dravidian ideology, as opposed to Aryan ideology, is the basis of self-respect movement, highlighting the superiority of Tamil Dravidian culture over Sanskrit Aryan culture.

In due course, the movement became more radical and violent. In 1944, the Dravida Kazhagam (DK) was founded demanding a separate non-Brahmin Dravidian nation. With the formation of DK under the leadership of C. N. Annadurai, Self-Respect Movement which arose as a protest against Aryan culture turned into an explicit political movement and established Dravida Munnetra Kazhagam (DMK) in 1949 with the primary objective of establishing a 'Dravid Nad'.

We may highlight the overtones of the Self-Respect, DK and DMK movements. Firstly, the leaders sought to extol the virtues of Dravidian Gods and culture as against the Aryan Gods and culture.

Non-Brahmin Movement in Karnataka

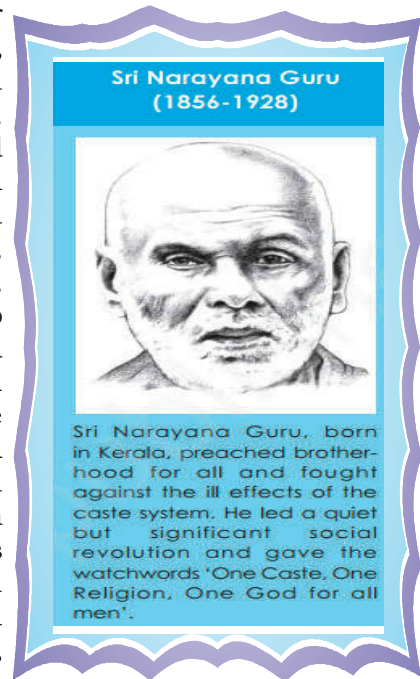
The non-Brahmin movement of Karnataka entered the princely state of Mysore. Okkaligas, Lingayats and Muslims of Mysore had realised their position of relative deprivation as against the Brahmins. The Okkaligas founded their caste association in 1906 and the Lingayats in 1909. By 1917, the different groups formed an alliance called the 'Praja Mitra Mandali'. In 1918, this Mandali pleaded with the Maharaja of Mysore for communal representation in the Legislature, reservation of posts in Public services and Educational institutions. Miller Committee was appointed by the Maharaja of Mysore to look into the demands of the Mandali. This Committee recommended the acceptance of all the demands. Since then Backward classes have availed benefits in the fields of education, employment and politics in the erstwhile Mysore area.

Non-Brahmin Movement in Kerala

The orientation of non-brahmin movement in Kerala differs from those in Maharashtra, Madras and Karnataka. It lacked the general anti-Brahmin ideology. Moreover, it was confined to Travancore and parts of Malabar only. Non-Brahmin movement in Kerala was oriented towards the Immigrant non-Malayali Brahmins. The Non-Brahmin Nairs made the Tamil Brahmins the target of their attack. Tamil Brahmins, when compared to the Nambudri or Malayali Brahmins, were a privileged group occupying dominant positions in the field of education, public services and state administration. The Nairs organised themselves against the Tamil Brahmins and formed the Malayali Sabha. They submitted a memorandum to the Maharaja of Travancore concerning their grievances against Tamil Brahmins and were able to check the onslaught of the Tamil Brahmins. In this process, they alienated the other deprived groups such as the Christians, the Muslims, the Ezhavas, etc.

Sri Narayana Guru Dharma Paripalana Yogam (SNDP)

It was meant to be a casteless organisation open to all people. It had two important programmes; Encouraging education by starting educational institutions; the other important programme was to uplift the Ezhavas, a depressed caste group of Kerala, As an important part of the organizational activity, Narayana Guru started a number of schools and colleges throughout Kerala to spread education on a massive scale among the lower caste. Sri Narayana Guru built a number of temples, simplified the rituals regarding worship, marriage and funerals. With this, he wanted to help the people of his community in secular and also spiritual matters. Sri Narayana Guru travelled widely and helped the ezhava people to develop self confidence, social awareness and sense of cleanliness. He guided them to clean up their houses and streets and cultivate clean habits. He made them change their food habits and pointed out the right road to reform and prosperity. He led quite a significant social revolution and gave the watchwords "One caste, one religion, one God for all men".



Dalit Movement in Karnataka

The Dalit movement mobilised the Dalits to fight against social, economic, religious and political inequalities. Dalits or the oppressed classes are seeking solutions for their problems like oppression and exploitation through organised

efforts. Achieving self respect and self reliance are the main objectives of the dalit movement.

In Karnataka, Dalit movement may be studied under two phases; the pre-independent and the post independent ones. Further, the pre-independent movement is subdivided into three phases. They are,

1. Basaveshvara and the Dalit movement
2. Dalit movement in the old Mysore region
3. Dalit movement in the Mumbai - Karnataka region

1. Basaveshvara and the Dalit Movement

Basaveshvara's religious reform movement in the 12th century may be seen as an inspiration to the dalits and the oppressed classes. Basaveshvara was against dogmatic religious practices and caste hierarchy. He involved people belonging to the lower classes in his reformist movement. Such involvement was a morale booster to the oppressed classes. Madivala Machayya, Ambigara Chowdayya, Medar Kakayya, Madara Channayya, Samagara Haralayya - all these from the lower classes, were actively involved in the reformist movement and this may be seen as the beginning of new era in the lives of the dalits. Likewise, this movement saw the active participation of women from the lower castes. Kottanada Somavva, Amuge Rayamma, Aaydakki Lakkamma were some of them.

Basavanna founded the Anubhava Mantapa where scholarly people irrespective of their caste and creed participated and discussed life's simple truths. He preached to people using very simplistic lyrics called vachanas.

2. Dalit Movement in the Old Mysore Region

In the old Mysore region, the dalit movement did not happen as an independent movement, but, it had the inspiration of the Mysore Maharaja and Praja Mithra mandati and miller committee.

3. Dalit Movement in the Mumbai Karnataka region

The social, economic, educational and political conditions of Dalits of the Mumbai Karnataka region were no different from those of other parts of India. Majority of them were very poor and were unable to educate their children. Dr. B.R. Ambedkar, spent a considerable time in organising and reforming dalits in order to improve their social, economic and educational conditions. As an MLC in the Mumbai Government, he had pressed for more funds for building of

Schools and Hostels for the dalits. Ambedkar mobilised the dalits of Chikkodi, Nippani, Dharwad, Belagavi and Vijayapura districts. Local leaders like Mane, Datta Katti and Dr. Varale actively involved themselves in organising dalits of the Belgaum district. Datta Katti was also elected to the parliament in 1957 through the political party established by Ambedkar. It may be said that, in the pre independence period, the dalit movement was not able to mobilise dalits of all states under one platform but, it was able to popularise Ambedkar's thought and thus was able to create awareness and unity among them. In his dalit movement, Ambedkar suggested three principles: Education, Agitation and Organization.

Dalit Movement in the Post-Independence Period

Two major dalit movements have emerged in Karnataka in the post-Independent period. They are;

1. Bhimasena
2. Dalit Sangharsha Samiti (DSS)

1. Bhimasena

In the year 1970, B. Shamsundar started an organization called Bhimasena in the Hyderabad Karnataka region. Bhimasena had an Ideology to fight against untouchability and oppression in a radical way. Dalits were trained to defend themselves against oppression. The then Government banned activities of Bhimasena in order to avoid caste conflicts. After the demise of Shamsundar in 1975, due to lack of leadership, activities of the Bhimsena movement came to a standstill.

Boosa Incident of Basavalingappa

B. Basavalingappa was one of the prominent Dalit politician. In a programme, he stated that, Kannada literature is like fodder (boosa) because; Kannada writers were not sympathetic to the woes of dalits and thus are dishonest in their writings. This statement sparked controversy and led to violent protests throughout the state.

Basavalingappa may not have directly impacted the Dalit movement in Karnataka, but, the Boosa incident united dalits to fight for their rights. At this point of time, it was felt that, all Dalit organizations must be brought under one organization. In the year 1975, a state-wide meeting of the members of various Dalit organizations was called and a Committee was formed to frame manifesto for the organization. In the year 1977, a state level meeting of all Dalit organizations was held and a unified 'Karnataka Dalit Sangharsha Samiti was born'. The first convention of the DSS was held in Bhadravati and Prof. B Krishnappa was chosen as the State Convener of DSS.

2. Karnataka Dalit Sangharsha Samiti

Karnataka Dalita Sangharasha Samiti Protest



Since its inception, DSS was not interested in affiliation to any political party and maintained its distance from politicians. The organization grew strong, some of the leaders began to establish relationships with politicians. Devanoor Mahadeva, a prominent leader of DSS expressed support to Janata Party when he was the State convener of DSS, meanwhile Prof. Siddalingaiah, a think tank of DSS was nominated to Karnataka legislative council. Interestingly, in 1991, Prof. Krishnappa contested Kolar Lok Sabha election on a DSS platform and lost.

1990 onwards Dalit movement in Karnataka underwent some changes. There were differences of opinion regarding ideology and leadership and organization. It led to various sub-groups and it has lost the collective spirit. Some dalit leaders formed their own organizations based on their region, ideology and political affiliation, etc.

7.4 Women's Movement in India

The history of the Women's Movement in India may be divided into two phases: 1) The pre-Independence phase, and 2) The post-independence phase.

Pre - Independence Phase

Indian Women's Movement (IWM) emerged as a part of the social reform movement during British rule. Initially reformers devotedly bore social ridicule, religious excommunication and loneliness to fight against some of the injustices perpetrated on women, especially widows, who were so ill-treated with Sati, prostitution, child marriage etc. After a prolonged campaign and much dithering on the part of the British, a law banning Sati was passed in 1829. Women remained confined, by purdah and feudal customs, to household chores. The first Mahila Mandals organised by the Arya Samaj and the Brahmo Samaj, the reformist organisations, provided a space for reformation.

By the early 1900s, Women's Organisations based on language, religion or welfare services proliferated, mainly in urban centres. For example a Brahmin Women's Home was built by Subbalaxmi Ammal in Madras, the Mahila Seva Samaj in Mysore, the Bhagini Samaj in Pune, the Chamanbai Maternity and Child Welfare Board in Baroda etc.

In 1905, women were asked to boycott the British made goods. Many were sympathetic but few chose to side with it. However, by 1930, in the Non Co-operation and Civil Disobedience movements launched by Gandhi women participated in large numbers.

Women's groups who were fighting for equal rights demanded that all barriers should be removed so that they could participate, to their fullest capacities. The All India Women's Conference (AIWC), which was established in 1924 and grown to become the single largest voice of the divergent groups infused all its old and new demands with an equal rights perspective. They demand for co-education, while the reform law included marriage, divorce and inheritance; economic equality included a right to one's husband's income and pension for widows. Surprisingly, the right to abortion was also included in their demands.

Post-Independence Phase

Independence brought many promises and dreams for women too — the dream of an egalitarian, democratic society in which both men and women would have a voice. After Independence, the dust and din of women's activism gave way to the development of institutions and organisations.

Many middle class women found a place in the expanding service and educational sectors, government structures or the professions. This - numerically small but conspicuous entry into formerly prohibited areas gave rise to an image of the 'new' emancipated Indian woman.

By the 1960s it was clear that many of the promises of independence were unfulfilled. Thus the 1960s and 1970s saw a spate of movements in which women took part in campaigns against rising prices, movements for land rights, peasant movements etc. Women from different parts of the country came together to form groups both inside and outside political parties.

Ideological background of women movement

The well prepared 'ideological' base laid in the earlier phases of the Indian Women's Movement by thinkers like Jyothi Rao Phule, Gandhiji, Dr. B. R. Ambedkar, Ram Manohar Lohia and Jayprakash Narayan who drew women into active participation and induced them to introduce radical changes in their lives have together made it easier for women to participate and for parties and organisers to encourage them to do so.

Towards the beginning of the 1980s, in Bombay the Stree Mukti Sanghatana, the Socialist Women's Group organised study circles and the first Women Activists' meeting. The Stree Shakti Sanghatana in Hyderabad influenced the formation of the Purogami Sanghatana in Pune. The Stree Sangarsh, and the Mahila Dakshata in Delhi, Pennurimai Iyakkam in Madras, Vimochana in Bangalore were a few of the new well known organisations.

Narmada Bachavo Andolan



Rallying around specific instances of violence against women, the feminists sought to create public awareness through protest marches, sit-in strikes and media publicity. Women's organisations established in the post-independence days have consistently attacked the anti-women bias in society, provided support to women in distress and remained vigilant against sexist bias in national policies and implementations. These include: invasive reproduction and family planning technologies; discriminatory practises in education and employment; and laws that countervail gender equality.

JalaSatyagraha



August 30, 2012, photo shows women observe JalaSatyagraha at Gopalagoan in Madhyapradesh against Omkaresh water dam issue.

Source: The Hindu Dated 10th Sept 2012

Along with the mobilization of women through mass-based political organizations, there were several parallel currents flowing which finally coalesced into what is today described as the New Women's Movement. Among these are the Chipko movement to save the sub-Himalayan region from deforestation), the protest politics in University campuses against the growing corruption, unemployment and educational mismanagement.

Over the years, there has been a drastic change in the strategies and programmes adopted by women's groups. With sufficient commitment and enthusiasm, it was thought that women's groups could use Government development programmes to initiate discussions on gender issues. Indicating this potential is the Total Literacy Programme initiated by the Government since 1988-89, which has snowballed into a widespread mobilization of women. By far the most visible outcome of this empowerment potential is the Anti-Arrack Movement initiated in an adult literacy class by village women, which

Women Protesting in Delhi on December 2012



forced the State Government to declare Andhra Pradesh a dry area. A lesson against alcoholism initiated a spontaneous blockade by women against the import of liquor into Dubigunta, a small village in Andhra Pradesh.

Changing Context and Problems

Despite a long history of protest by the women's movement, status of women in India continues to be backward — Illiteracy and maternal mortality rate are extremely high and sex ratio is adverse. Marginalization in public life, negligible representation of women in politics. This powerlessness of women through the entry of various hi-tech cost-effective systems of production and marketing into their traditional economic spheres and thus making their skills ineffective. The present new economic policies and their impact on women, the growth of consumerism has increasingly devalued women as sex objects are the major problems.

Women's movement in India has, over the years, seen different splits and alliances, organisations and platforms, and responded to different issues with different answers and actions. The leadership of the women's movement has remained predominantly middle class. The women's movement in India has chosen to influence and pressurize the State and its organs rather than oppose, fight and seize State power.

Activity

Prepare a list of different social movements that you have heard or read of. What changes do they want to bring about? What changes do they want to prevent?

POINTS TO REMEMBER

- ❖ **Meaning of Social Movement:** Social movements have broadly been perceived as 'organized' or 'collective effort' to bring about changes in the thought, beliefs, values, attitudes, relationships and major institutions in society or to resist any change in the above societal arrangements.
- ❖ **Blumer** defines "social movements as "Collective enterprises to establish a new social order of life".
- ❖ **M.S.A. Rao** defines Social movement is an organized attempt on the part of a section of society to bring about either partial or total changes in society through collective mobilization on an ideology".
- ❖ **Major components of Social Movements are,**
 - o Ideology,
 - o Collective mobilization,
 - o Leadership and organization
- ❖ **New components of Social Movements**
 - o New Ideals
 - o Collective Identities
 - o Resources
- ❖ **Types of Social Movements**
- ❖ **M.S.A.Rao** classified Social Movements into three types, namely,
 - o Reform Movements
 - o Revolutionary Movements
 - o Transformative Movements
- ❖ **Farmers' Movement:** Farmers' Movement or Peasants Movement is synonymously used with Agrarian Movement. The term peasant refers to one of the agrarian categories.
- ❖ **Backward Class Movement:** The concept of 'Backward Castes/Classes Movement' virtually refers to the movement launched by the backward castes/classes (which consist of non-Brahmin caste) to fight against caste inequalities, Brahmin domination, socio-economic-religious discrimination and deprivation.
- ❖ **Dalit Movement:** The Dalit movement is a social movement. It mobilizes Dalits to fight against social, economic, religious and political inequalities. Dalits or the oppressed classes are seeking solutions for their problems like oppression and exploitation through organized efforts. Achieving self respect and self reliance are the main objectives of the dalit movement. Dalit movement is a platform for the oppressed to attain dalit identity.

QUESTIONS**I. One Mark Questions:**

1. *Mention any one major component of Social Movement.*
2. *Which Social organization was founded in 1873?*
3. *Who founded the Bheemasena?*
4. *What is a Restorative Rebellion?*
5. *What is a Social Banditry?*
6. *What is Mass Insurrection?*
7. *Define an Inclusivist Movement*
8. *Define an Exclusivist Movement.*
9. *Who founded the Sathya Shodaka Samaja?*
10. *Expand SNDP.*
11. *Expand DSS*
12. *Expand KRRS*
13. *Give an example of an exclusive moment.*
14. *Who edited "Social Movements in India".*
15. *What is Terrorist Vengeance?*
16. *In which year did the Malaprabha Farmers Movement start?*
17. *In which year was the Karnataka Rajya Ryota Sangha started?*
18. *Who launched Self Respect Movement?*
19. *Which social movement launched on One caste, One religion One God?*
20. *When did DSS come into existence?*

II. Two Marks Questions:

21. *What do you mean by Social Movement?*
22. *Give any one definition for Social Movement.*
23. *Mention any two Social Movements.*
24. *Mention any two factors responsible for the Malprabha Agitation.*
25. *Mention the three phases of the pre-independent Dalit Movements in Karnataka.*
26. *Mention any two Women's Organizations in India.*
27. *Mention the components of Social Movements according to MSA Rao.*
28. *Mention the components of new Social Movements.*
29. *Mention the principles of Dalit Movement.*
30. *State the Ideological background of Womens Movement.*

31. *Mention the components of Social Movements according to Bertaux.*
32. *Mention the types of Farmers Movements according to Kathaleen Gough.*
33. *Mention any two factors responsible for Farmers Movement.*
34. *State any two Farmers Movements of Karnataka.*
35. *Mention any two reasons for the Kagodu Sathyagraha.*
36. *State the two objectives of SNDP.*
37. *What was the slogan of Kagodu Sathyagraha?*
38. *Mention the components of New Social Movements.*
39. *State Bipin chandras Analysis of freedom movement.*
40. *State Antonio Gramscis Analysis of Freedom Movement.*

III. Five Marks Questions:

41. *Briefly explain the major components of Social Movement.*
42. *Discuss briefly the new components of Social Movement.*
43. *Explain the factors which led to Agrarian Movements according to Kathaleen Gough.*
44. *Write a short note on Backward Classes Movement.*
45. *Write a note on any one Dalit Movement.*
46. *Consider freedom Movement as a Social Movement and write a note.*
47. *Explain the Inclusivist and Exclusivist Movements.*
48. *Explain the types of Peasant Movements according to Kathleen Gough.*
49. *Analyse the importance of Kagodu Sathyagraha.*
50. *Explain the factors responsible for the Malaprabha Agitation.*
51. *Briefly discuss the Issues of Karnataka Rajya Raitha Sanga.*
52. *List out the problems of women in India.*

IV. Ten Marks Questions:

53. *Explain the types of Social Movements.*
54. *Explain the Farmer's Movement in Karnataka.*
55. *List out any ten of the farmers' demands as presented by Karnataka Rajya Raitha Sangha.*
56. *Describe Women's Movement in India.*

CHAPTER – 8

SOCIAL CHANGES IN INDIA

Objectives

The learner:

- understands the different processes of social change
- analyzes factors which bring changes in India.
- to develop the understanding of the impact of globalization on Indian culture.

Content Outline

Meaning and Definition of Sanskritization; - Meaning and Definition of Westernization - Effects of Westernization - Meaning and Definition of Modernization; Causes of Modernization - Meaning and Definition of Globalization; Factors contributing to Globalization; Dimensions of Global Outlook; Homogenization and Hybridization of culture; Barbie Doll - Truly a Global Citizen.

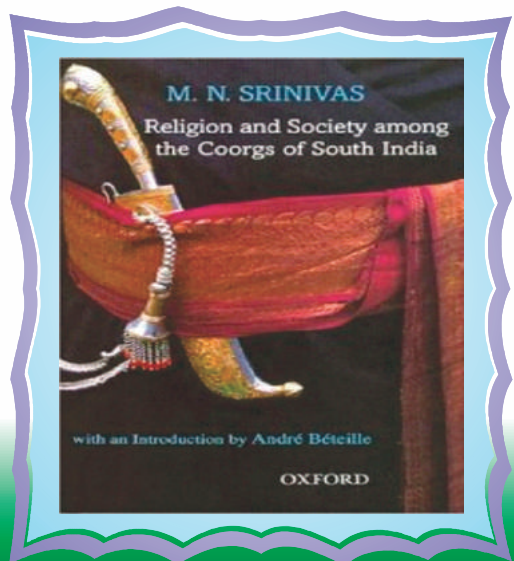
8.1 Social changes in India

Introduction to Social changes in India

Social change fall under two broad categories — Endogenous and Exogenous. Endogenous changes in the cultural tradition were mainly confined to Sanskritization and Westernization. Modernization and Globalization are exogenous sources of change. Cultural structure of India have emanated from both endogenous and exogenous sources.

Sanskritization

The term Sanskritization was first coined by M. N. Srinivas to describe the process of cultural mobility in the traditional social structure of India, in his book Religion and Society among the Coorgs of South India. In his study of the Coorgs, he found that lower castes, in order to raise their position in the caste hierarchy, adopted some of the customs of the Brahmins and gave up some of their own, considered to be impure by the higher castes. For instance, they gave up



meat-eating, consumption of liquor and animal sacrifices to their deities. They imitated the Brahmins in matters of dress, food and rituals. By adopting this, within a generation or two, they could claim higher position in the hierarchy of castes.

Definitions of Sanskritisation

- (1) M. N. Srinivas initially defined it as “The tendency among the low castes to move higher in the caste hierarchy in a generation or two by adopting vegetarianism and teetotalism and by sanskritizing their rituals.
- (2) M. N. Srinivas later redefined sanskritization as “A process by which a low Hindu caste or a Tribe or other group, changes its customs, rituals, ideology and way of life in the direction of a high and frequently twice born caste”.

Major aspects of Sanskritization

From the above definition of sanskritization it is clear that low Hindu castes or other groups imitate the high Hindu (twice born) castes in the following aspects. (i) Rituals (ii) Marriage (iii) Treatment of widows (iv) Treatment of women (v) Kinship (vi) Ideology (vii) Food habits (viii) Dress habits and (ix) Nomenclature.

Let us study each of those aspects in detail.

- (i) **Ritual:** In spite of the theoretical existence of certain restrictions, the low castes or other groups did manage to imitate the customs and rites of Twice-born (DWIJAS) castes. This is the best way of claiming higher position in the caste hierarchy.
- (ii) **Marriage:** According to a strict rule of Brahminism, a brahmin should give his daughter in marriage before she attains puberty. Pre-puberty marriages were commonly practiced. It was the foremost duty of a Brahmin father to give his daughter in marriage before she attains puberty, otherwise he would be committing a great sin. And marriage among the Brahmins was Indissoluble.

On the other hand, among the low Hindu castes post-puberty marriages were very common and the dissolution of marriages was possible. Now, in order to rise up in the caste Hierarchy, the low Hindu castes started practicing pre-puberty marriages and marriage also become indissoluble.

- (iii) **Treatment of Widows:** A Brahmin widow was not allowed to re-marry, and received miserable treatment. She was required to shave her head and not allowed to wear ornaments. She was regarded inauspicious, and not allowed to attend any important functions. On the other hand, among the lower castes marriage was dissoluble and widow re-marriages were practiced. Widows were not required to shave their heads. The codes which regulate sexual behaviour were not as strict as those among the higher castes. In the imitation process, these groups, banned widow-remarriages, and started treating widows in the same way as that of the ‘High’ Hindu castes.

- (iv) **Treatment of Women:** Comparatively, women among the high Hindu castes received bad treatment and were held in secondary position. Virginity in brides and chastity in wives was preferred. A wife was expected to treat her husband as God. Women performed a number of Vratas or Religious vows with the aim of securing long life for the Husband. Hence they are not allowed to attend important functions. Whereas women among the lower castes generally received good treatment and occupied good position. In order to imitate the higher castes, they also started treating women in a bad manner and gave them only the secondary position.
- (v) **Kinship:** According to M.N. Srinivas, "In the sphere of kinship, sanskritization stresses the importance in the patrilineal lineage. Sanskritization results in increasing the importance of sons. The members of higher castes prefer sons to daughters, whereas among the lower castes both boys and girls are equally preferred. For instance among non-Brahmins though a son is preferred, a daughter is also in demand. The treatment that a girl child receives is not as harsh as that of Brahmins. Nowadays even lower castes prefer sons to daughters.
- (vi) **Ideology:** Sanskritization also resulted in the use of New ideas and values which have been frequently expressed in Sanskrit literature. The ideas and values such as Karma, Dharma, Papa, Punya, Maya, Samskara, Moksha etc. The twice-born castes use these ideas in their conversation. Through the process of Sanskritization, lower caste groups were exposed to these ideas and values which are now quite frequent in their conversations.
- (vii) **Food Habits:** Brahmins in India are by and large strict vegetarians except Kashmiri, Saraswath and Bengali Brahmins. The lower castes usually are non-vegetarian. Sanskritization has resulted in the change of food habits in the direction of the high, frequently twice-born castes. Some of the lower castes become strict vegetarians and practice teetotalism also in order to raise in the caste hierarchy.
- (viii) **Dress Habits:** It has already been pointed out that Dwijas, as they are entitled to wear the sacred thread "JANIVAR" at the vedic rite of Upanayana while Shudras are not. Nowadays, some lower castes wear the sacred thread and also imitate the dress style of the higher castes such as wearing dhoti, shalya, turban, kachche, panche, and so on.
- (ix) **Nomenclature:** Many of the low castes started giving names to their new born, the names that are common in higher castes. For example in place of the traditional and typical names such as Kariya, Kempa, Kempa, Kala, Honni, Thimmi, etc., they have started giving names such as Rama, Krishna, Shankara, Madhava, Gowri, Parvathi, Lakshmi, Shobha, Radha and so on.

Criticisms of Sanskritization

Though Srinivas explains the changes in Indian society, the Process of Sanskritization is criticized in the following way;

- 1) Since the reference group is not always Brahmins but in many cases the local dominant caste.
- 2) Sanskritization primarily analyses social changes in cultural and not in structural aspects.
- 3) Srinivas's model explains the process of social change only in India, which is based on the caste system.
- 4) Yogendra Singh maintains that Sanskritization fails to account for many aspects of the cultural changes in the past and contemporary India as it neglects the non-sanskritic traditions.
- 5) In some parts of the country, what were imitated by lower castes were not sanskritic traditions but the Islamic traditions. In Punjab, Sikhism emerged as a synthesis of the Hindu tradition with the Islamic movements of Sufism and Mysticism.

Yogendra Singh describes Sanskritization as the processes of Anticipatory Socialization.

8.2 Westernisation

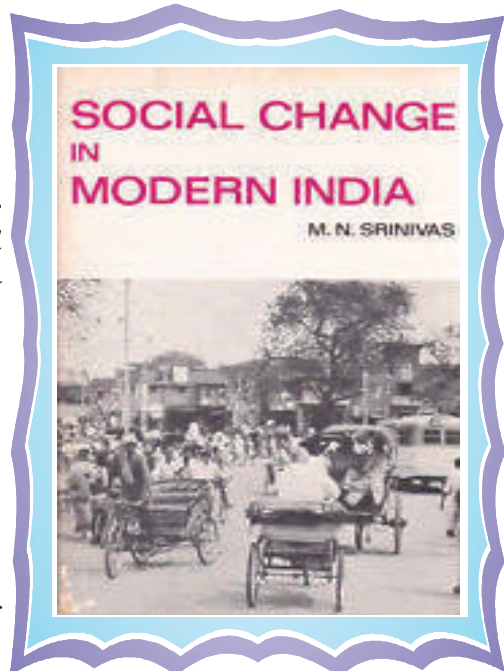
Meaning and definition of Westernization

Westernization is the other major cultural process of change. The term Westernization was also introduced in Indian Sociology by M. N. Srinivas. It has been used to analyze the exogenous source of social change in contemporary India.

M. N. Srinivas, in his book *Social Change in Modern India* explains Westernization in these words, "*The changes brought about in Indian society and culture as a result of over 150 years of British rule, and the term subsumes changes occurring at different levels; technology, institutions, ideology, values*".

The Impact of Westernization

The term westernization as it is interpreted by M. N. Srinivas denoted in general, the impact of British rule over the socio-cultural life and activities of the Indian culture. Westernization virtually indicates the process of imitation of western life-styles by the Indians. The process of westernization brought about a



number of socio-cultural changes in the Indian Society among which the following may be noted as the three main areas: Technology, Institutions, Ideology and values.

- (i) **Technology:** The new and large scale industries introduced by the British exposed Indian to the influence of Western Technology. Widespread use of the western technology led to the process of industrialization. The process of industrialization is normally associated with the growth of towns and cities which started attracting people from the rural areas. The cities provided a favourable atmosphere for the spread of western influence. Technology led to the development in the fields of Communication, Post and Telegraph, Telephone and Radio, Railways, Roadways etc., Radical progress in the field of Transport and Communication added impetus to the spread of western way of life.
- (ii) **New Institution:** Westernization brought about changes in institutional systems also. For example (a) In place of the Traditional Educational Institutions, the western type of formal Educational Institutions such as Schools, Colleges, Technical Institutes, Research Centres, Universities etc., got established. English became the medium of language in these Institutions and gained prominence. It also served to spread English culture. (b) In place of the Traditional Caste Panchayats the modern law, legislation, court, police and other legal system came to stay. (c) The modern capitalist mode of Economy gave a fatal blow to the existing Jajmani System. New commercial Establishments, Banks, and New accounting systems came to be established. (d) New institutional arrangements such as Social welfare schemes, life insurance schemes, Social security schemes etc. came into being, in order to provide protection and security to people wherever required.
- (iii) **Ideology and values:** Westernization implies certain value preferences also. Humanitarianism, Rationalism, Egalitarianism and Secularism are associated with westernization. These ideologies and values had a great impact on Indians. They changed the traditional attitudes and outlook of the people. Western ideologies and values provided inspiration for social reform movements, such as Brahma Samaj, Arya Samaj, Ramakrishna Mission etc.

Criticisms of Westernization

Sociologists have pointed out certain limitations of westernization in the analysis of change. The important ones are as follows :

1. According to Yogendra Singh, westernization is a concept primarily focused to analyse cultural changes and have no scope for systematic explanation of changes in social structure.
2. Westernization denotes the impact of British on India. This view appears to be narrow in the post-independence period; the impact of Russian and American ideologies on India has also been considerable.

3. According to Zeterberg, westernization is theoretically a loose term. It is devoid of any theory; it contains no hypothesis.
4. According to Ram Ahuja, the form and pace of westernization of India varied from region to region and from one section to another. 'For instance, one group of people became westernized in their dress, diet, manners, speech, sports, while some others absorbed western science, knowledge, literature, remaining relatively traditional. For example, some people accepted the dress and English education, using gadgets like radio, car etc., but they did not accept the British diet, dancing, hunting etc. This distinction is however, only of relative emphasis.
5. According to B Kuppuswamy, the concept of westernization as used by M.N. Srinivas covers only three aspects viz., (a) Behavioural aspects like eating, drinking, dressing, dancing, etc. (b) Knowledge aspects like literature, science, etc. and (c) Values like humanitarianism, secularism, etc.

8.3 Modernisation

Meaning of Modernization

Daniel Learner introduced the term modernisation for the first time in his study of the Middle Eastern Societies.

Definitions of Modernisation

According to him Modernisation is the process of social change whereby less developed societies acquire the characteristics common to developed societies.

According to W.W. Rustow and L.F. Ward modernisation is "The basic process in modernization is the application of modern science to human affairs". According to Myron Weiner, the causes for modernization are the following:

- (1) **Education:** It includes a sense of national loyalty and creates skills and attitudes essential for technological innovation.
- (2) **Communication:** The development of mass communications (including telephone, TV, radio, movies, etc.) is an important means of spreading modern ideas at a faster rate.
- (3) **Ideology based on Nationalism:** The nationalistic ideologies serve as unifying influence in bridging social cleavages within plural societies. They also help the political elite in changing the behaviour of masses of people.
- (4) **Charismatic Leadership:** A charismatic leader is in a better position to persuade people to adopt modern beliefs, practices and behaviour patterns because of the respect and loyalty he commands.
- (5) **Coercive Government Authority:** If the Government authority is weak, it may not 'succeed in implementing the policies aimed at the modernization process, but if the Government is strong, it may even adopt coercive measures to compel people to accept attitudes and behaviour patterns which aim at development.

Process of Modernization in India

The analysis in the preceding pages indicated the tradition and modernity constitute a continuum with tradition at one end and modernization at the other. As regards the processes of modernization, broadly speaking, it may be said that from the qualitative point of view, modernization in India is undergoing the following processes:

- 1) **At the economic level**, there is a persistent and growing tendency to adopt the rational, mechanized industrial economy in place of older communal — familistic tool economy. This is even responsible for the breakdown of traditional systems like Jajmani system.
- 2) **At the political level**, the change in the power structure is being introduced through the abolition of semi-feudal group-oriented power structure of the past and by replacing it by a rational parliamentary democratic structure of power.
- 3) **At the cultural level**, the change in the realm of values is from sacred value system to secular value system.
- 4) **At the social level**, there is a decline in the traditional principle of ascribed status and role to achieve status and role.

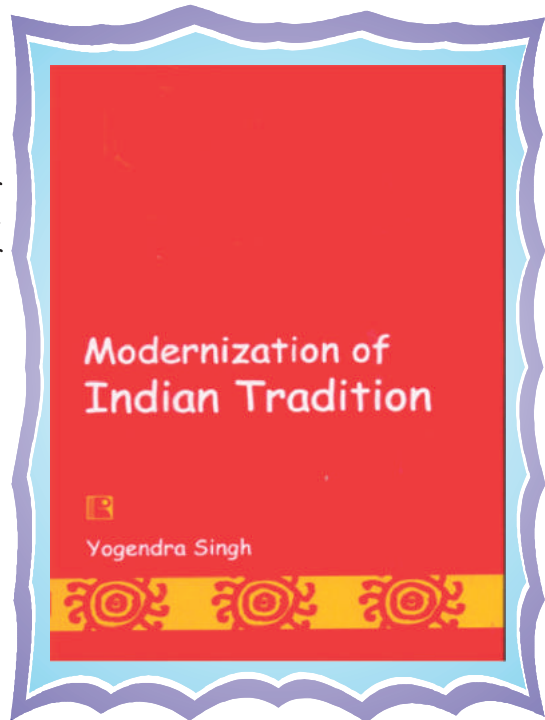
Yogendra Singh in his work *Modernization of Indian Tradition* is of the opinion that a unique feature of modernization in India is that it is being carried forward through adaptive changes in the traditional structures rather than structural dissociation or breakdown.

8.4 Globalization

Meaning of Globalization

The term Globalization was coined by Theodore Levitt, The concept has become widely used in politics, business and the media over the past few decades.

Globalization refers to the growing interdependence of societies across the world, with the spread of the same culture and economic interests across the globe. For example media and consumer products are often produced for a world market, by the same firms running business all over the world.



Globalization is created by the coming together of political, social, cultural and economic factors. It has been driven forward above all, by the development of information and communication technologies that have intensified the speed and scope of interaction between people all over the world. As a simple example, Football World Cup, Cricket or Tennis matches. Because of global television links, some of the matches are now watched live by billions of people across the world.

Factors Contributing to Globalization

Anthony Giddens has explained factors contributing to Globalization in the following way :

1) The Rise of Information and Communications Technology

The explosion in Global Communications has been facilitated by a number of important advances in technology and the world's Telecommunications infrastructure. The spread of communication satellites has also been significant in expanding international communications. Today, a network of more than 200 satellites are in space to facilitate the transfer of information around the globe.

The use of Satellites, Internet, Telephones, Computer Networking, known as information and communication technologies – ITC – have revolutionised the way the world communicates. You could be chatting online, through the internet, with your friend or family, who may be thousands of miles away, and feel that you share your everyday travails much more than a person who is closer home like your neighbour. You could be working in India for a company that is located in the United States of America through telecommunication technologies.

Although IT industry has existed in India since 1980s, it is only after the new telecom policy of 1999, which introduced private players that communication has been on the rise. The reduced rates in international calling and outsourcing by big Corporations have made India one of the leading

