# Chapter 5

# Cultural Change, Westernisation, Sanskritisation, Secularisation and Postmodernisation

## Important Point :

- Conceptual analysis of cultural change
- Role of social reform movements and means of communications in cultural change
- Analysis and characteristics of westernisation
- Westernisation and social change
- Conceptual analysis and characteristics of sanskritisation
- Critical explanation of sanskritisation
- Causes of secularisation and historical background of origin
- Concept of modernisation and post modernisation
- Modernisation and post modernism
    You shall be able to understand about various factors of social change in the present chapter
- We shall have to understand social change and why there is need to learn about social structure for the understanding of social change
- We shall also learn that in what way social movements and means of communications played role for cultural changes
- We shall try to learn the concept of westernisation and its impact on Indian society
- We shall try to learn the concept of secularisation and its historical origin along with its impact on Indian society
- To analyse the conceptual aspect of modernisation and to understand the processes of social change. Analysis of the concept of modernisation and post modernisation.

## Cultural change

We can understand the concept of cultural change when we know about structural change. The base of cultural change lies in the social structure. Structural change means change in the structure of the society. Now the question is what social structure

is. According to sociologists meaning of social structure is that system of sustained relations of people which can be defined in the form of behaviour pattern and which can be controlled by social institutions and culture. Whenever there is change in structural system naturally there is a change in cultural system also. Because of the change in structural system there is the change in ethics, behaviour and sentiments of men. Society is mobile therefore change with time is indispensable.

**Historical background**—We shall have to turn the pages of history to understand the social change. We know that our country was ruled by different groups in different parts of the country in the past by which the present modern India happened to develop. It is to point out that the colonial rule had been the most effective rule in comparison to others. Because of that rule several changes were seen in the Indian social system. Colonialism was based on capitalistic system; hence there was a direct impact on the economic system. They introduced railway for their direct economic interest and benefit, with the result movement of common man increased. It also developed the contacts with those people living at distant places. People started migrating comfortably towards cities in search of employment. Consequently the processes of industrialisation and urbanisation got stimulated. Industrialisation does not mean only the production based on machines, further new social groups and social relations also initiate and develop with the process of industrialisation.

**Social reform movement and cultural change**—Impact of colonialized rule was originated by two interrelated significant incidents. First incident is related to the social reformers of 19th century and second is related to the planned efforts of nationalist leaders of 20th century. Main aim of social reformers and nationalist leaders was to bring the changes in

those behaviours by which discrimination was made with women and excluded groups. The social reformers attacked the evils based on the religious scriptures. As illogical and incomplete interpretations had been made for wasted interest, hence the victims were the women and the excluded caste. There were certain vices like; sati, child marriage, prohibition of widow remarriage and caste based discriminations by which the human rights of women and evaded classes were snatched away. Of course voice was raised before colonialism against the social discriminations in India. The voice of equality was raised at the centres of Buddha religion. Similar kind of efforts had been observed during Bhakti and Sufi movements.

In 19th century the impact of social reform could be established because the efforts were made to correlate meaningfully the modern thoughts with the ancient literature. Say for instance, Raja Ram Mohan Roy opposed 'sati tradition'. He referred the Hindu scriptures along with the modern principles to oppose the tradition of 'sati'. In the same manner Ranadey referred the scriptures in favour of widow remarriage. He highlighted those aspects of Vedas which give consent for the widow remarriage.

**Means of communication and cultural change**—We shall have to understand that the restless efforts of social reformers have played a significant role in cultural changes during 19th century. The social reformers have provided a new direction to change the thoughts of the society disguised with traditions. A new direction was provided by the social reformers for the ethics and behaviour in the society which basically indicated the cultural changes. The role of media was significant in spreading the thoughts of social reformers in the whole country. Satish Sabarval, a sociologist discussed three aspects of modern changes—

1. Media
2. Forms of organisations
3. Nature of thoughts

Momentum to different forms of media took place with the result of new technology. Printing press, telegraph, microphones and rail had been communicating the thoughts of social reformers and nationalist leaders to the masses and intellectuals in every corner of the country. Exchange of ideas among the social reformers started from Punjab and Bengal to Madras and Maharashtra. In 1864 Keshav Chandra Sen, of Bengal, visited to Madras. Pandit Ramabai visited several places to create public awareness. Intellectual bases, mainly humanism and rationalism, provided ideological foundation to social reforms. New technology and organisation, provided momentum to different forms of communication, hence cultural behaviour happened to change. Active social organisations of that time had made efforts for public awakening. In Bengal 'Brahma Samaj' was established while in Punjab 'AryaSamaj' was established. In 1914 Anjuman-E-Khwateen-E-Islam was established. That was a national level institution of Muslim women in India.

Social reformers had conveyed their thoughts to the masses through meetings and symposiums, but along with that mass media kept discussions alive on social problems. Slowly and steadily ideologies of masses started changing with the impact of the talks delivered by the social reformers. Their documented ideas were translated in other languages. Consequently on the basis of social and humanity ground a solid foundation was provided to bring, and make to stand, particularly to the excluded groups in first category in the whole country. New thoughts of liberty and freedom, revolutionary thoughts related to family structure and marriage elevated the status of woman in order of hierarchy. It is also a significant fact that the social reformers while maintaining the ancient traditions, made efforts to include new and modern ideas. The issue of proving right to education for women was also deliberated upon. Ishwar Chandra Vidhyasagar was in favour of women education. With his efforts several schools for girls' education were opened in Calcutta and at other places. The struggle against social evils and rights to the neglected people was not confined to any particular religious community. Muslim social reformers raised their voice against polygyny and tradition of veil. Jahan Ara Shahnawaj did put a proposal against polygyny in a conference of 'All India Muslim Women'. The proposal was supported by womens' magazine; Tahsib-E-Niswan. Similarly

Sir Sayed Ahmed Khan discussed the Islam and mentioned legality of independent investigation (Izatihad) He expressed the similarities between the rules of nature established by modern science and the dialogues written in the Quran.

It is clear that social organisations and social reformers attacked those evils by which the women and neglected groups were pushed back from the main stream of society. Movements held in 19th century changed the thoughts of common men. Consciousness towards female education, widow remarriage, and decrease in the orientation for child marriage are the indication of this matter. One of the significant aspects of this movement has been that it has not only awakened the half of the population of the country towards their rights, but it motivated to revive their hard-pressed strengths.

The social movements of 19th century changed the cultural form of the country. New ideologies, human coordination and the sentiment to protect equality and to carry it, development of liberty, emerged as an example of Indian cultural change. Changes made in these cultural behaviours, could be understood in the form of processes of Sanskritisation, Modernisation, Universalization and Westernisation.

## Westernisation

Westernisation is concerned with that sub cultural pattern which has been assimilated by some Indians. These people were those who came in contact with western culture. Among these, particularly middle class and intellectual class were included. That class adopted the western style of life and pattern of thought, not only that, they supported and expanded it.

Yogendra Singh said while defining Westernisation, 'emphasis on humanitarianism and intellectualism is Westernisation, which has initiated series of reforms in India. Establishment of scientific, industrial and educational institutions, emergence of nationality, new political culture and leadershipin the country are all the by-products of Westernisation.'

**Explanation of Westernisation**—M.N. Srinivas wrote regarding Westernisation- "due to British rule fundamental and static changes have been occurred in Indian society and culture. This period was different from all periods in the past history of India, because Britishers brought new technology, institutions, knowledge, belief and values with them. They brought printing press too with them. Consequently it made serious and various changes in Indian life and thought".

With the result of long period of British rule and its' impact on Indian socio-cultural system, why Srinivas named it as Westernisation, has been clarified by himself. He says, "In the earlier phase of nineteenth century the Britishers removed the evils in support to awakened Indian public opinion, for instance; Sati tradition (1833), female infanticide, human sacrifice and slavery (1833) In brief the impact of Britishers was profound, manifold and fruitful. With the result of 150 years rule of Britishers and its impact on the Indian society and culture I have made use of the term Westernisation. And this term assimilates the changes occurred at different levels of technology, institutions, ideologies and values. I would like to say that instead of its ambiguous and unanimous form, I have been making use of this term deliberately. Such term is necessary for the analysis of the changes occurred in non-western country with the result of long contact with some western country".

In common words the meaning of Westernisation is the adoption of social structures, cultural systems and values of Western countries by the Eastern countries. In this context when we talk about India than we say that in comparison to other Western countries, rather England has influenced the Indian culture. The reason was very clear as the Brishers remained for a long period in India, therefore the impact of their life style and culture was there in public mind.

## Characteristics of Westernisation

Srinivas has mentioned many characteristics of Westernisation—

1. In view of Srinivas impact of Westernisation has been observed every field whether it is cultural field, political, religious or economic field.

2. Srinivas wrote, in his book 'Social Change in Modern India', "Westernisation is an inclusive, complex and many- layered concept. It covers a wide range from Western technology at one end to the experimental method of modern science and modern historiography at the other. Its incredible complexity is seen in the fact that different aspects of Westernisation sometimes combine to strengthen a particular process, sometimes work at cross-purposes, and are occasionally mutually discrete".

3. In view of Srinivas impact of Westernisation has not been in equal amount on all. It is such a complex process that it cannot be estimated that how much impact shall be there on which part. According to Srinivas 'The form and momentum of Westernisation and one part of population to the other part has been discrete from one field to the other. Group of people have been westernised regarding their dress, food style, language, sports and from the point of the items used by them. While the other groups those who have adopted western science, knowledge and literature, had been relatively free externally from Westernisation.

4. Srinivas clarified that the term 'Westernisation' has been used merely to reveal change. Its aim is not to express good or bad. Means this term is neutral from ethical point of view.

5. Westernisation influences the personality of an individual partially or completely, at the same time the other part of its personality remains totally un-influenced by Westernisation. Srinivas has presented such examples in his book. In 1952 Srinivas observed a driver of government bulldozer in a farm while levelling the land. That driver happened to perform traditional play also for entertainment in the village. It is clear that he did not perceive any incompatibility between driving a bulldozer and practising black magic. For him black magic was played for entertainment while to drive bulldozer was for livelihood.

6. It is not necessary that the impacts of Westernisation may always have direct influence on individual. Many times individuals are influenced by it indirectly too.

**Westernization and Social Change—** Westernisation has influenced cultural, social, economic and political system of Indian society. Due to Westernisation traditional institutions of Indian society have been influenced and new institutions took birth. The education centres established before the British rule, basically had extended the traditional knowledge, but by the influence of British government, the education system changed. The aim of new education system was to generate such a class which could perform at lower level in British administrative system. However this system played its significant role in creation of a new middle class. It was the class which was excited to change the traditional institutions.

Before Westernisation of Indian culture the tradition of taking food was considered as a religious act. Standards of purity were established with food. For instance, after throwing away the leaf plates the place happened to be purified by applying the solution of cow dung where these leaf plates were used for eating. With the result of Westernisation in big towns and cities, the educated and westernized groups prefer to eat at dining tables in place of sitting on the land. Srinivas himself writes that "the point I wish to stress is that the new mode of eating contributes to an increase in secularisation, as the table is not likely to be purified with cow-dung solution after meals. And the ritual acts traditionally performed before and after meals tend to be dropped".

With the result of Westernisation change occurred also in political and cultural field. Due to Westernisation there was not only the growth of nationalism but caste based discrimination became weak, also the seeds of linguistic consciousness and regionalism germinated.

In historical perspective Srinivas wrote regarding social changes that, 'a small part of Indians came in direct contact with the Britishers or Europeans and those who did not come in direct contact they also had not been always helpful in change. For example, impact of Indian servants,

working for Britishers, were probably limited to their kin groups or local caste groups, but there was no impact on others. Similarly, those who converted to Christianity from Hinduism did not exercise much influence in Indian society as a whole because, first, these also generally came from the low castes, and second, the act of conversion excluded them from the wider community of Hindus. Finally due to conversion to Christianity often there was a change of religion, customs and the common culture only, means no charge occurred in their social status.'

An intensive impact of Westernisation on Indian literature had been reflected. Writers of Hindi language were influenced by the language and style of western writers. Westernisation has influenced architecture, styles of dance and music, drawing and painting.

Westernisation gave birth to a new class in the society which was known as elite class. In this context Srinivas wrote that, "There is a certain amount of continuity between the traditional elite and the new or Westernised elite. Such continuity exists ina double sense : first, some members or sections of the traditional elite transformed themselves into the new elite, and second, there is continuity between the old and new occupations. A simple instance of continuity is provided when the sons of a Brahmin pundit enter the professions, or when a Chieftain's son achieves a high position in the Indian army, or a Bania's son becomes a leading exporter and importer of goods. It is only natural that during the first phase of Westernisation each section of the Indian elite should chose a model of Westernisation traditionally closest to it. This is only true, however, in very broad terms, and there were exceptions. The Persians of Bombay, for instance, were one of the first groups to take advantage of the new opportunities; they entered the professions, government service, industry commerce and trade, especially trade in liquor, and finally, were also prominent in civic and national life".

There is no doubt that Westernisation has influenced the Indian social system, however it would be proper to observe its effectiveness. Srinivas himself made use of adjective like; primary, middle or tertiary with Westernisation.The first stage of Westernisation has passed in India. Rural area of the country is at the middle stage of Westernisation and the urban as well as metropolis culture have been passing through the tertiary stage. Indian culture shall totally assimilate with Westernisation, is doubtful, because Indian culture has been maintaining its originality for thousands of years.

## Sanskritization

Caste system has been considered as a unique feature of Indian social system. Caste is basically a chief form of Indian social stratification. Means, here one caste is considered as higher or lower to the other. An extensive study was conducted by M.N. Srinivas regarding these castes. Srinivas made use of a term 'lower caste' for the excluded group of society to discuss the caste stratification system. Srinivas used the concept of Sanskritization for the first time to analyse socio-economic life of the Coorgs-the people of south India in 1952. Till the mid of 20th century original study of caste system had been based on heredity or on the basis of conception of purity and impurity or in terms of the basis of status in 'varna system'. But Srinivas made efforts to discuss the caste system on the basis of 'vertical mobility'.

Before the concept of Sanskritization it was considered that caste system is a rigid system based on birth in which no change is possible. The verification of this fact is made by S.V. Ketkar by his explanation on caste. Ketkar in his book 'History of Caste in India' wrote that, "membership of a caste is limited to those individuals who have born from the members of that caste only" Similar kind of thoughts are mentioned by the sociologists Majumdar and Madan. They said that "caste is a closed class". Against all these well-established considerations M.N.Srinivas viewed that caste is flexible system, mobility is possible in this system and it is not necessary that the position of every caste remain certain for ever.

**Concept of Sanskritization**—Srinivas said while defining Sanskritization that, It is a process by which a "low" Hindu caste, or tribal or other group, changes its customs, ritual, ideology and way of life

in the direction of a high, and frequently, "twice born" caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant caste by the local community. The claim is usually made over a period of time, in fact a generation or two, before the arrival is conceded."

Srinivas also says that " Sanskritization of any group often results in, upward mobility for the caste in question. Generally it is considered that Sanskritization is a reform in economic or political status of the concerned group or the great traditions of Hinduism come in contact to certain source. With the result a sentiment of high consciousness emerges. The source of these great traditions may be any of the place of pilgrim, any *muth* or may be any sect of belief.

As a concluding remark we can say that Sanskritization indicates towards such a process in which any caste or group from cultural point of view follows the customs and names of prestigious group to elevate their social status.

### Features of Sanskritization

1. Srinivas has clarified that in the process of Sanskritization it is not necessary always the Brahmin caste would be followed, because local dominant caste is also very significant. The concept of Sanskritization has been clearly observed by relating it with economic and political dominance too. Role of local capable caste has given special importance in cultural circulation of change.

2. Srinivas considered that Sanskritization is a two way process because the attempting caste obtains or learns a lot from the higher caste to achieve the higher status, at the same time lower caste also provides something to the higher caste also. In this regard Srinivas gave an example; he narrated that at all places of India Brahmins worshiped some local deities also beside the worship of universal and prestigious gods and goddesses so that they could be protected from plagues and their animals, children and grains could be secured.

3. Sanskritization is not only an individual process of social mobility rather it is a group process.

4. In the process of Sanskritization merely 'positional' changes occur. No occurrence in structural changes. Means one caste makes its position higher from the nearby castes in caste hierarchy but the social system remains un-changed.

5. Process of Sanskritization is a long way process. In this process a lower caste has to wait for a long to achieve the position of higher caste and during this period it has to maintain a continuous pressure for its claim.

6. With the result of Sanskritization the gap between secular and ritual rank is to be bridged. When a caste or section of a caste achieved secular power it usually also tried to acquire the traditional symbols of high status, namely the customs, ritual, ideas, beliefs and life style of the locally highest caste.

### Factors to Encourage Sanskritization—

There have been several factors to make possible the process of Sanskritization. These factors somehow strengthened the process of Sanskritization.

**1. Development of means of communication and transport—**With the result of development of means of communication and transport, contact among the people in un-approachable area, became easy to access. Even the entry in non- accessible area made possible, consequently the process of Sanskritization got accelerated.

**2. Convenience in Ritualistic Practices—** Srinivas considered isolation of chanting Mantras in ritualistic practices as a main cause of Sanskritization. Because of isolating the Mantras the rituals of Brahmins have become easy to access for all castes. Brahmins imposed restrictions on lower castes (Non Twice-born) on chanting of Vedic Mantras. In this manner people from lower castes also could adopt social ethics and ideas of Brahmins very conveniently.

**3. Political Encouragement—**According to Srinivas due to democratic parliamentary system Sanskritization got encouraged. The excluded groups faced every kind of discrimination and several disabilities imposed upon them, all of these have been

abolished and now they have put to become a part of the main stream.

**Critical Analysis of Sanskritization—**Srinivas has discussed the concept of Sanskritization in its pure sense but many intellectuals have shown their disagreement. Even Srinivas himself accepted the fact that the concept of Sanskritization is not so easy. He writes that, "Sanskritzation is an unequal and complex concept. It is also possible to consider it a sum of many concepts it would be more beneficial. Here it is to notice that for broader social and cultural process it is merely a name and our main task is to understand the nature of this process. As soon as it comes to notice that the term 'Sanskritization' is a hurdle in place of help in the analysis than it should be abandoned immediately without any hesitation."

Srinivas clarified while discussing the concept of Sanskritization that 'vertical' social mobility is possible by the process of Sanskritization. It means any caste may lift high its position by adopting this process. In this context D.N.Majumdar wrote in his book, 'Caste and Communication in an Indian Village', that "principally and merely principally it happens when we pay attention on particular matters than our knowledge and experience regarding caste mobility seems not correct from such view point of principle".

F.G. Bailey criticised the concept of Sakritization. He wrote in his book, 'Caste and the Economic Frontier', that there is no clear explanation of social change in the concept of Sanskritization, in his words, "social change cannot be explained clearly by the process of Sankritization."

Beside critical comments by different sociologists on conceptual aspects of Sanskritization, it has been criticized at several other stages too. Particularly regarding the fact that the concept of Sanskritization states appropriate, which is based on exclusion and inequality. By this concept it seems that discrimination by upper caste towards lower caste is a kind of special right. Assumption for a sentiment of equality is not possible with such a petty view..

The kind of inequality is more clarified in this form; basic sense of the concept is to consider the life style of upper caste as super. Therefore, it has been considered proper to consider the life style of the people from upper caste as imitative. Rather to say that to have such kid of wish is a natural instinct.

Instead of all these criticisms, we cannot absolutely discard the concept of Sanskritization, because this concept has been helpful to understand the Indian social system and specially to comprehend extensively the socio-cultural mobility among different castes.

## Secularisation

It is very difficult task to define secularisation, because the concept of religion has been explained from different views. Means religion has been interpreted from various angles.There has never been a common consensus among intellectuals in explanation of religion. Bryan R. Wilson said, while explaining religion, "it indicates to such process under that different social institutions are freed from the influence or hold of religious concepts up to a large extent". Means less religious control on everyday life under the process of secularisation, shifting of ritualistic practices by logic, development of negative situations towards religious beliefs are included.

**Explanation of Secularisation—**Sociologists said about secularisation that it is such a process under which religious thoughts, practices and institutions lose their importance. In Indian context, M.N. Srinivas says, while clarifying secularisation, "secularization implies that what was previously regarded as religious is now ceasing to be such and it is also a process of differentiation which results in the various aspects of society, economic, political, legal and moral, becoming increasingly discrete in relation to each other."

There are three main points in the definition of secularization—

**1. Religiousness Decreases—**According to Srinivas as there is progression of secularized notion the religious beliefs of people become simplified. Means the notion of religious strictness start losing.

**2. Increase in the sentiments of rational thought—**In traditional society an individual is governed by religious beliefs and traditions, its life style, activities and the focus of all working process

is religious belief. It is clear that analysis of beliefs is not possible on the basis of logic. Rationality increases with the expansion of knowledge and science.

**3. Process of Differentiation**—M.N. Srinivashas clarified regarding secularization that with the progress of the process secularization, differentiation in society would increase. In traditional society religion is the part of social life, but due to differentiation other aspects of society such as; political, social cultural and legal system become alien to each other.

## Features of Secularization

1. Under the process of secularization belief of masses increase towards worldliness and belief towards uncommon and supernatural authority lessens.
2. Rational thinking, freedom and ideas are emphasised in the process of secularisation. Traditional thoughts are not accepted blindly, without putting on the logical yardstick.
3. To resolve the problems in life, path of science and technology is chosen in place of following the path of religion. Means to study human life and to resolve the problems, there is increase in the belief of logical and scientific principles and religious beliefs are weakened.
4. One of the significant characteristics of this process is to convert religious principles in to behavioural processes, so that those may be acceptable according to changing needs and changing situation of the society.

### Historical Background of the Origin of Secularisation

—Emergence of Secularisation is considered with the deterioration of the influence of religion or Church in daily life in Europe. Middle aged European society was basically a religion dominant society. All activities of social life were governed by religion. But the situations for common man became more painful when several mores and evils developed due to a nexus between the religion and the state, which indirectly legalised the exploitation made by religion and the state.

Several incidents were there in the social life of Europe which emphasised the process of secularization, which intended to establish the logic and scientific approach in place of religion. Renaissance movement played a significantrole, as a component for secularization. Renaissance movement made possible to improve logical knowledge. Consequently reinterpretations started in the field of knowledge and a revolution for discovery of logical knowledge stared in every field.

Scientific revolution of Europe broke the year's long established monopoly of religion. Significance of logical, methodical and empirical knowledge steadily began to weaken supernatural explanations and conceptions. This revolution dismantled the tradition of relating all incidents happened, in the world, with religion and in place of it objective and rational knowledge increased.

Bryon Wilson accepted the ideology of communism and development of trade unions due to the emergence of secularization in his book. He agreed that such organizations and ideologies gave challenge to ancient religious explanations and protected the rational thoughts.

## Factors of Secularization in India

**I. Social and Religious Movements**—The aim of the emergence of social and religious movements was to oppose that form of traditional religious practices which were away from rationality, and making human life painful. Particularly the elements against humanity. These movements opposed the religious evils. For the purpose they took the base of scientific approach and rationality to establish equality, humanity human rights. With the result interest of public developed towards freedom and rational thoughts.

**II. Westernization**—Several parts of social and cultural system have been influenced by Westernization, particularly religion, art, literature and social life. With the influence of Westernization view of a common man have been changed towards life. His faith towards supernatural authority has been reduced and faith towards universality inceased.

**III. Lack of Religious Organizations**—Lack of religious organizations has been a significant factor in the development of Secularization. Srinivas

has also considered that as there has been no single central universal organization and no chief of Hindu religion which might govern and control all members equally at a single platform on the basis of religion. Hence the influence of thoughts of external forces increased rapidly.

**IV. Urbanization**—According to Srinivas the process of secularization has moved rapidly in cities in comparison o the villages, among educated in comparison to illiterates. Because scientific and rational thinking is more effective in cities in comparison to villages.

**V. Progress of means of transport and communication**—Means of transportation and communication have brought close to the people in remote places. Because of easily access of means of transportation and communication thoughts of intellectuals and nationalists were communicated throughout India. This proved as a revolutionary step in the society which was entangled in chains of traditions. The people divided on the basis of religion, caste and state, came close. This closeness spread and extended new ideas through which secularization strengthened.

**VI. Emergence of Middle Class**—With the result of development trade and commerce and industrial revolution middle class emerged in the country. This middle class opposed the traditional ideologies for the establishment of their existence and religious faith was in its root. They were conscious towards such a system which stands on the basis of rational and scientific ideology.

## Impact of Secularization on Indian Society

M.N. Srinivas has discussed about many changes in context to Secularization in his book, 'Social Change in Modern India.' Srinivas believed that the concept of Secularization changed the notion of purity and impurity. Secularization broadened the narrow mentality of individual. Focus of public mind was confined to the sentiments of purity and impurity, became the development of self. Expectations to achieve wealth, power and authority strengthened which enfeebled caste discrimination.

Public belief developed from supernatural authority to universality. It did not mean that the sentiments of devotion and faith totally got extinct. Now the way to reach the God became through human. Consciousness developed and it was more than the limitation of worshiping individual, and temple. And it was the reason that people started donating more and more to educational institutions, *Ashramas*, hospitals and social service organizations.

With the result of Secularization rural system of the country also influenced. The centuries old tradition of accepting the predominated class as *Panch*, tarnished. Srinivas said that the process of politicization started in rural communities.

In brief we may say that Secularization has re-explained the social thoughts. Importance of rational knowledge increased. Evaluation of religious explanations started to make on the basis of logic.

## Post-Modernisation

Before pondering seriously on Post-Modernisation in Indian society, essentially we should learn that what is Post-Modernisation? And Post-Modernisation could be understood when we know that what is Modernity?

Rudolf and Rudolf said, while expressing their views in this context, "meaning of Modernity is comprehended that all of its limited-narrow local perspectives become weak and universal commitment and reliable perspective (means whole world is civil) become more effective. In place of emotionality, religious purity and non-scientific elements, importance is given to utility, calculation and scientific truth. Under the influence of that, individual is preferred at social and political levels rather than group. According to its values men live in such a group-organisation and work, the selection of that group-organisation is based on wish in place of birth. Knowledge and potential to control are preferred above the tendency of fate. And because of it man connects to physical and human environment; selection is achieved according to own identity, not on the basis of birth. It means work is de-linked from family, house and community and included in bureaucratic organisation…."

It is clear that meaning of modernity is related

to such an ideology which is not confined to any boundary. Thought of an individual, its functions are not bonded with any tradition, rather derived by his willingness.

After clarified the meaning of modernity now it would be easy for us to understand Modernization.

**Concept of Modernization—**It is not easy to define Modernization, because different social scientists have used this term in different meanings and contexts. Modernization is not a static matter. It is a process. Moore wrote, in his book 'Social Change', that "under Modernization there is total change of traditional or completely modern society in to that kind of industrialised and in the form of social organization related to it, which is found in developed countries, economically prosperous and expected politically more stable nations of western world. According to Yogendra Singh, "the specific form of modernization might take in different cultural traditions may have distinctive features. Modernization everywhere in the world might share in some common and recurrent substantive and causal characteristics."

It is clear that modernization means to give importance to modern and new knowledge, belief, value and intellectualism.

**Characteristics of Modernization—**Alatas said about modernization that, it is such a process by which modern scientific knowledge is extended and spread in society. Level of individuals is improved by that and society moves towards betterment.

Lerner in his book, 'the passing of Traditional Society', mentioned seven characteristics of modernization—

1. Scientific notion
2. Increase in urbanisation
3. Revolution of means of communication
4. Widespread of education
5. Growth of political participation or voting behaviour
6. Growth in per capita income
7. Extensive economic participation

The focal point of above characters is reformation in all aspects of life, extensiveness of viewpoint, flexibility towards innovation and consensus towards changes.

We shall have to understand that modernization is a process. In this regard W.J. Smith emphatically said that 'modernization is not an objective, while it is a process. It is not a thing to be adopted that someone possesses it, whereas it is that which is followed, whether good or bad.'

**Concept of Post-Modernization—**Post modernization has been observed as an alternate to modernization. First of all Arnold Toynbee used the concept of post-modernity in his book, 'Post Modern Condition'. As per social scientists society has entered in in the process of post-modernization.

In the first part of $20^{th}$ century of modernization, modern technology developed and the world got a shape. Second part of the century is of post-modernization.

Sociologists clearly indicated, while accepting post-modernization, as procedural knowledge and culture as a condition, that modern social institutions have been flagging and it formulate the global society.

Social scientists have discussed in detail, considering post-modernization as a functional aspect of post-modernity. Richard Got, a Sociologist defined post-modernity, as 'post-modernity is a form provides liberty from modernity. It is a dismantled movement whereas hundreds of flowers may bloom. Multi-cultures may live in post-modernity.'

Meaning of post-modernity is concerned to a historical period. This period starts after the end of the period of modernity. The context of post-modernity lies with cultural elements. Whole concept is cultural. Post-modernity is the development of society of after modernity.

David Harvey has analysed post-modernity in his book, 'Condition of Post-Modernity' On the basis of that analysis following characteristics may be discussed—

1. Post-modernism is a cultural paradigm, and there is mixture of economic, social and political processes in it. That is reflected in different styles of life, such as; literature, philosophy, art and so on.
2. Post-modernity is seen in dismantled. Diversity is accepted in it in place of uniformity.
3. Post-modernity is multi-dimensional. It is such

a culture which has plurality. In the focus of post-modernity there are the neglected women and marginalised people.

4. Post-modernity desires that all processes held at local level should be analysed.

5. Jameson is a post-modernist. Marxist, says that a large step of development of capitalism is the culture of post-modernity.

In brief it is to state that post-modernity is dominated by culture and over consumerism is the part of this culture. Post-modernity is neither any life style nor a new ideology. Complexity of society and the advanced stage of industrialisation made the ideas more rational. Therefore conversion of society in to the form of post-modern became indispensible. Post-modernists believe that critical condition of environment happened due to modern society. Macckiben says that 'modern society has destroyed the nature'. High technology, career-consciousness, bureaucracy, liberal democracy and subjective life have been the results of modernization. It is true that modernization has made mechanisation of human life. What shall it wear, in what way shall it greet, even what shall it read; have made its life painful. Attempt to break, modernity of academic discipline, orderly life pattern, is merely post-modernity.

In simple words it can be stated that all sociologists have accepted post-modernity, it is not like that. Contemporary sociologists those who are profounder of functionalism and Marxism, do not accept it. Calin Kos has tried to show in his book, Against Post-Modernity a Marxist Critique', that post-modernity is nothing but it shows that some white collar people consume extravagantly, and it means that this concept is a capitalist concept. In conclusion it is a very hard task to make judgemental review regarding post-modernity at this stage of sociology as a discipline.

## Important Point :

In this chapter we have learned about cultural change and related concepts, it needs to remember-

- Whenever there is change in structural system of any society than naturally there is cultural change.
- Restless efforts, of social reformers of 19th century have played a significant role in cultural changes.
- New thoughts of liberalism and freedom in 19th century, family structure and marriage and related revolutionary thoughts, elevated the status of female in social hierarchy.
- Changes happened in Indian society and culture with the result of British rule, was named as westernization by Srinivas.
- Srinivas used the term Sanskritization for the analysis of social and cultural life of the Coorgs of south India for the first time in 1952.
- Srinivas discussed caste system on the basis of 'vertical mobility'. Sanskritization of any group carry its status upward in local caste hierarchy.
- Under the process of secularization, religious control reduces on daily life and ritualistic practices are replaced by logic.
- Social and religious movements, lack of religious organisations, urbanisation and progress of means of transportation and communication, have promoted secularisation in India.
- Secularisation has changed the notion of purity and impurity.
- Modernisation is not merely related to progress in technology, rather it is related to scientific, global view, internalisation of humanity for resolution of contemporary problems and philosophical view of science too.
- In first part of modernisation in 20th century there was development of modern technology. Second part of the century is of post-modernisation.
- The context of post-modernism is related to cultural elements. Whole concept is cultural.

## Questions for Practice
**Objective Type Question**
1. 'Anjuman-E-Khwatin-E-Islam' an institution at national level for Muslim women, was established in which year?
   (A) 1920          (B) 1916
   (C) 1914          (D) 1918
2. Influence of Westernization was in which field of life?
   (A) Cultural field      (B) Political field

(C) Religious field    (D) Above all

3. Which are the factors of secularisation in India?
   (A) Westernisation
   (B) Social and religious movements
   (C) Urbanisation
   (D) Above all

4. Who is the author of the book, Social Change in Modern India'?
   (A) EberChromy
   (B) G.S. Ghurey
   (C) M.N. Srinivas
   (D) D.N.Majumdar

5. Which of the following characteristic of modernisation was mentioned by Lerner?
   (A) Extension of education
   (B) Growth of urbanisation
   (C) Scientific notion
   (D) Above all

6. Who is the author of the book, 'Post Modern Condition'?
   (A) Arnold Toynbee (B) David Harvey
   (C) M.N. Srinivas    (D) Richard Got

## Very Short Answer Type Questions

1. Which social reformer did put the proposal against polygyny in all India Muslim Women conference?

2. 'Because of British rule there had been fundamental and permanent changes in Indian culture and society…' Which sociologist stated?

3. Which new class was born due to Westernization?

4. How many stages of Westernization have been discussed by Srinivas?

5. Which concept of Sociology explains caste custom based social stratification?

6. Which Sociologist discussed caste system on the basis of 'vertical mobility'

7. Who is the author of 'Histiry of Caste in India'?

8. Who is the author of 'Caste and Communication in an Indian Village'?

9. Secularization 'indicates to such a process under which various social institutions are freed from the grip or impact of religious concepts up to a large extent'. Who stated?

10. 'Meaning of modernity is understood as limited narrow local views weaken in before it.' Who said?

11. 'Modernization is not an aim but it is a process, it is not anything to be followed but to be included in that…' Who stated?

12. 'Modern society has destroyed the nature'. Who stated?

## Short Answer Type Questions

1. The term; structural change' indicates which change?

2. Origin of Colonial rule was resulted by which of the two incidents related to tradition?

3. Satish Sabarwal has discussed which of three aspects of modern change in colonial India?

4. Write the names of those means of communication which communicated and extended the thoughts of social reformers and national leaders.

5. Write the meaning of Westernization.

6. Westernization influenced which fields of life?

7. In what way westernization influenced the food style of Indian culture?

8. Before giving theory of Sanskritization, Srinivas studied which community?

9. What is the definition of Sankritization by S.V. ketkar?

10. Mention three factors of Sanskritization as an encouragement.

11. What do you mean by longitudinal mobility?

12. What was the statement of Everchromy on secularization?

13. Which of three main elements have been mentioned by Srinivas in the definition of secularization?

14. Which of two main factors have been mentioned by Bryon Wilson in the emergence of secularization?

15. Write the definition of modernization by Yogendra Singh.

16. Give any four characteristics of modernization by Lerner.

17. What is post-modernisation? Write in brief.
18. What Colinicos wrote about the concept of post-modernity?

## Essay Type Questions

1. In what way social reform movement of 19$^{th}$ century became the responsible factors of cultural change in India? Discuss.
2. Discuss in detail social change happened with the result of westernization in India.
3. Critically analyse the concept of Sanskritzation.
4. Explain in detail the factors of emergence of secularisation in India.
5. Give characteristics of modernisation and mention about post-modernisation.

### Answers

1. (C)     2. (D)     3. (D)     4. (C)     5. (D)
6. (A)