does not give one the chance to choose the companion while travelling through public transport. That has helped to eradicate the evil practice of untouchability.

| Bus | Train | Airplane |

6. **Change in Social Institutions**: Among social institutions, the institution of marriage had undergone a drastic change. As the boy and girl have the freedom to choose partners. Inter caste and inter-religion marriages are possible. People have acknowledged that child marriage is detrimental to health that has led to the decline in incidences of child marriage.

7. **Impact on Indian Culture:** There is influence of western culture on various facets of Indian culture. It has visible impact on Indian language, literature, music and art.

Meaning of Sanskritisation

Caste system made Indian society a closed society. But it is not a static society in absolute form. Some form of mobility is observed in caste system. Such mobility is evident in the form of Sanskritisation.

M. N. Srinivas refers to sanskritisation as a "process by which a "low" Hindu Caste, or tribal or other group, changes its customs, ritual, ideology, and the way of life in the direction of a high and frequently, 'twice-born' caste".

Such changes occur when group of individuals who belong to traditionally low position in the community attempt to gain a higher position in the caste hierarchy. The caste system is a rigid system in which the position of each caste is fixed. However, the mobility associated with sanskritisation results only in positional change in the system and does not lead to any structural change. In other words, a caste moves up, above its neighbours, and another comes down. All this takes place in an established hierarchical order. The system itself does not change. Such attempts occur over a long duration of time which extends usually over a generation or two.

There are certain pre-requisites for the process of sanskritisation which brings positional change. These are:

- The caste which other caste wants to imitate is regarded as superior in respect of ritual status, economic matters, respectability and social prestige.
- Castes involved in the process of sanskritisation must have the will to improve their social status.
- Imitating caste must have regular and close socio-cultural contacts with the imitated caste.
- Imitating caste must regard the upper caste as their "reference group".

Box 2

Reference group means a group to which we compare ourselves. That group becomes benchmark according to which one start changing its opinion, behaviour, attitude and beliefs. For example Ram is a below average student in a class. He got inspired from group of intelligent students of his class and decided to improve himself. There onwards he starts observing their peculiar traits, behaviour and orients himself making them as his reference group. He become punctual, disciplined and improved in studies. In our day to day life we rely on many reference groups. It may be family, peer group, actor etc.

Thus, it must be kept in mind that:

- Sanskritisation is an endogenous source of social change.
- Brahmins alone are not the objects of imitation.
- This process is not restricted to the castes but is also found among tribal communities such as Bhil's of western India and the Gond's.
- A caste or a group adopts and follows the customs and rituals of their reference group. It may be a twice born caste or local dominant caste.
- The low caste or tribal community endeavour to gain higher status in society.
- Upward vertical mobility takes place, whereby low born caste or community calls for a change and claims a higher position.
- It is a gradual process which takes a long duration of period to bring change.

Sanskritisation preferred as against Brahminisation

In the study of Coorgs in Mysore, it was found that lower castes, in order to raise their position in the caste hierarchy, adopted some customs of Brahmins like their rituals, dress and food habits and gave up some of their own like meat eating, liquor consumption etc., which were considered to be impure by the higher castes. Within a generation or two they could claim higher positions in the hierarchy of caste. To denote this process of mobility Srinivas firstly used the term Brahminisation. Later on, he replaced it by Sanskritisation. Here comes a question why did Srinivas prefer to use the word Sanskritisation rather than Brahminisation. The answer is given in the following paragraph.

> **Do you Know ?**
> That the term Sanskritisation was coined by **M. N. Srinivas** in his book 'Religion and Society among the Coorgs in South India'. He explained the term Sanskritisation in his book 'Social Change in Modern India'

Sanskritisation is a broader term and it can include in itself the narrower process of Brahminisation. For instance Brahmins are vegetarians and teetotallers by and large. But some of them like Kashmiris, Bengali Brahmins etc. eat non-vegetarian food, as well. If the term Brahminisation had been used, it would have become essential to specify which particular Brahmin group was being discussed. Moreover, it has also been asserted by Srinivas that the reference groups of sanskritisation are not always Brahmins. The process of imitation need not necessarily be oriented on the model of Brahmins. He has given the example of low castes of Mysore who adopted the way of life of *lingayats* who are not Brahmins but who claim equality with Brahmins. The lower caste have made not only Brahmins as their reference group but also tend to imitate the way of life of Kshatriyas, Vaishyas, Jats etc. in different parts of the country. Hence, sanskritisation means not only adaptation of new customs and habits, but also exposure to new ideas, values and behaviour patterns of upper caste.

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Dominant Caste

The concept of sanskritisation was substantiated with the help of the concept of dominant caste. Srinivas identified that dominant caste should:

· ● Own a sizable amount of the arable land locally available
   ● Have strength of the numbers
   ● Occupy a high place in the local hierarchy

New factors affecting dominance have also emerged such as:

   ● Western education
   ● Jobs in the administration
   ● Urban sources of income

Box 3

Do you know that the concept of *'Dominant Caste'* was advocated by **M. N. Srinivas.** It appeared in his essay on *"The Social System in Mysore Village"* and later explained in the paper entitled *"The Dominant Caste in Rampura".* He developed the concept of Dominant Caste in his study of Rampura village. This village is situated at a small distance from Mysore city in Karnataka state. In his opinion a caste to be considered as dominant, must have more numerical strength, economic and political power over the other castes.
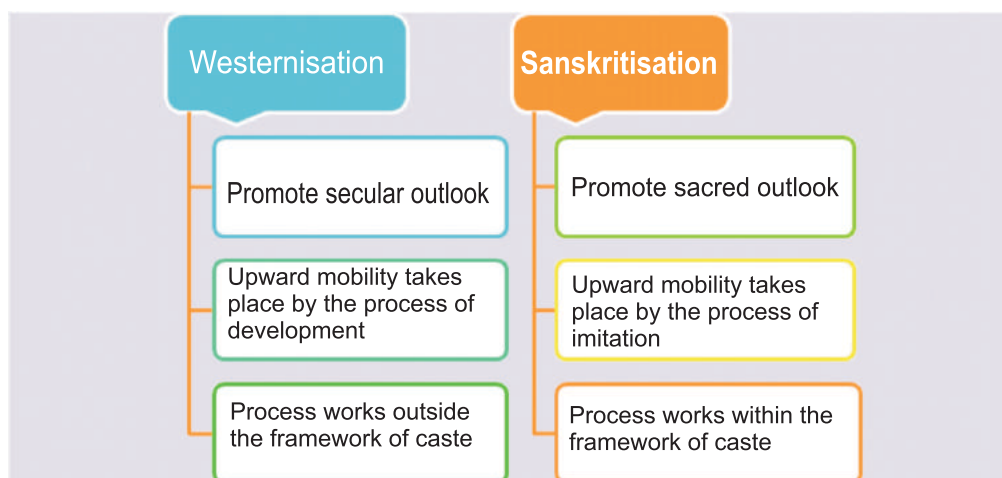

There can be more than one dominant caste in the village. Local dominant caste sets a model for the majority of people living in the rural areas. If the local dominant caste is Brahmin, it will tend to transmit a Brahminical model. And if it is Kshatriya or Vaishya it will transmit Kshatriya or Vaishya model. Here you may recall the definition of sanskritisation given by Srinivas where he clearly made a point that it is not only Brahmins who are being imitated rather it is the twice-born castes. He said "low Hindu Caste, or tribal or other group, changes its custom ritual, ideology, and the way of life in the direction of a high and frequently, 'twice-born' caste."

Impact of Sanskritisation
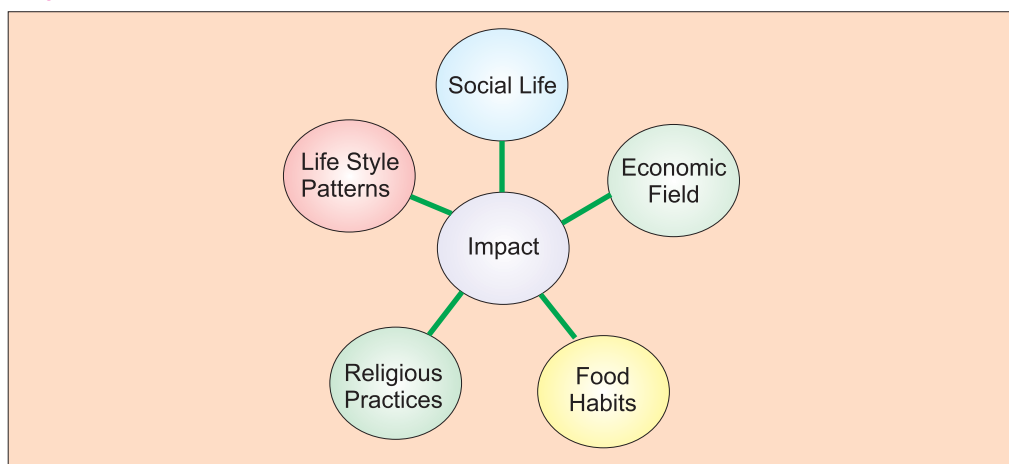
1. **Social Life**: Sanskritisation has a great impact on the social life of an individual. Individuals born in low caste are more oriented towards the process of sanskritisation. Sanskritisation can raise one's social status in a society on the one hand, and can give higher status in caste hierarchy, on the other hand.
2. **Economic Field**: Economic field is another area where Sanskritisation has left its impact. Caste system guides the choice of work. The urge among the low castes to acquire the higher status makes them give up jobs considered to be unclean by upper castes. They adopt and start doing jobs at par with the upper castes.
3. **Food Habits**: Apart from changes in their work profile, there emerge changes in their food habits as well. Low caste people stop eating prohibited food.
4. **Religious Practices**: Lower castes start adopting the religious practices of Brahmins. They begin to don the sacred thread. They start visiting temples and also performing Aarti and Bhajan.
5. **Life Style Patterns**: Sanskritisation has also affected the life style patterns of low castes. In order to look like the upper caste members, low caste people start dressing up like the upper castes. They start living in *pucca* houses and keep their houses neat and clean.

Difference between Westernisation and Sanskritisation

Westernisation	Sanskritisation
Promote secular outlook	Promote sacred outlook
Upward mobility takes place by the process of development	Upward mobility takes place by the process of imitation
Process works outside the framework of caste	Process works within the framework of caste

Conclusion

It is evident from the above discussion that Westernisation and Sanskritisation are the two processes which bring about change in the system and not the change of system. Both Westernisation and Sanskritisation are the processes of cultural change.

Glossary

- **Hierarchy –** A ranking of statuses within an organisation according to some criterion of evaluation accepted as relevant within the system.
- **Reference group –** A group or social category that an individual uses to help define one's beliefs, attitudes and values and to guide one's behaviour.
- **Twice-born –** The upper three castes of Hindu society are known as twice born. They undergo sacred thread ceremony.
- **Vertical social mobility –** Vertical mobility refers to the movement of an individual or people or groups from one status to another. It involves change in class, occupation and power positions.

Exercises

I. Objective type questions

A. Multiple choice questions

1. Change in the belief is a:

    (a) Structural Change   (b) Cultural Change

    (c) Both   (d) None

2. Which of these is a Cultural processes of change:

    (a) Westernisation   (b) Sanskritisation

    (c) Both   (d) None

3. The process by which those who occupy traditional low position attempts to gain higher position in the caste hierarchy is called as:

    (a) Westernisation   (b) Sanskritisation

    (c) Modernisation   (d) Globalisation

4. Who have given the statement "the changes brought about in Indian society and culture as a result of over 150 years of British rules, and the term subsumes changes occurring at different levels- technology, institutions, ideology, values":

    (a) Yogendra Singh   (b) M. N. Srinivas

    (c) K. L. Sharma   (d) None of the above

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5. The development of westernisation is traced from which period?

   a) Vedic period   b) Post Vedic period

   c) Mughal period   d) British period

B. Fill in the blanks

1. British and Indians were considered the carriers of .... process.

2. .... means concern of the welfare of all irrespective of caste, religion, economic status, age and sex.

3. For the caste to be dominant, it should have ...., ... and ....

4. .... alone are not the object of imitation.

C. True/False

1. The form and pace of westernisation of India remains same from region to region and from one section of population to another. ☐

2. Structural change occurs with the process of Sanskritisation. ☐

3. Sanskritisation is the process where vertical mobility takes place in which one moves in downward direction. ☐

4. For a caste to be dominant it should own a sizable amount of the arable land locally available. ☐

D. Match the Columns

Column A	Column B
Hierarchy	Reference Group
Upper Caste	Positional change
Sanskritisation	Ranking of statues
Westernisation	Welfare of all
Humanitarianism	Value preference

II. Very short answer type questions

1. What is the process called by which one gains higher position in the caste hierarchy?

2. Name one process by which cultural change occurs.

3. Which period can be considered as the indicator of initiation of westernisation?

4. By which process upward mobility takes place by the process of imitation?

5. Which cultural process works outside the framework of caste?

6. From which period the origin of Westernisation can be traced?

7. Who are considered to be the carriers of Westernisation process?

8. Who has used the term Sanskritisation instead of Brahminisation?
9. Name any two groups among British who helped to spread Westernisation.
10. Name any one criterion to identify the dominant caste by M. N. Srinivas.

III. Short answer type questions

1. What is meant by Westernisation?
2. Does Westernisation lead to social reforms?
3. What is meant by Sanskritisation?
4. What do you understand by humanitarianism?
5. Mention various levels at which changes occurred due to Westernisation.

IV. Long answer type questions

1. What are the various pre-requisites for the process of Sanskritisation?
2. Explain the process of Sanskritisation.
3. Why is Sanskritisation preferred to the term Brahminisation?
4. Give details on the carriers of Westernisation process.
5. Sanskritisation results only in positional change in the system and does not lead to any structural change. Discuss.
6. Bring out differences between Westernisation and Sanskritisation.

V. Very long answer type questions

1. Write a note on Westernisation and its features.
2. Write a note on Dominant Caste.
3. What do you understand by cultural change? Explain two cultural processes of change.
4. What do you understand by Westernisation? Explain its impact on Indian society.
5. Write a note on Sanskritisation.
6. What do you understand by Sanskritisation? Explain its impact.

PROJECT

Make a Project Report of various changes which are western and you consider these changes as part and parcel of your life.

Social Movements

Introduction

Social movements play a paramount role in highlighting some of the social problems existing in society. There are certain undesirable conditions which have persisted for centuries. Under such conditions the participants of a social movement strive to create a new system of living. Members of any movement highlight divergent issues through frequent use of various forms of protest.

Meaning of Social Movement

Social movement is a broad social alliance. It has group consciousness working either to promote or to resist social change to achieve a special end. This process involves series of actions and efforts on the part of the group of people. Social movement must have a minimal degree of organisation. Every social movement always has a leader to guide and to accomplish the plan of action. Many a time social movements are spontaneous.

Definitions

A social movement is a collective effort to promote or resist change.

- P.B. Horton and C.L. Hunt

Social Movement is an organised group effort to generate or resist social change.

- Neil J. Smelser

A social movement is a collective effort to transform established relations within a particular society.

- Rudolf Herberle

We all know that India got independence on 15th August 1947 from British empire after a long struggle. Under the colonial rule we were denied freedom to access resources, freedom of expression and we were bearing the brunt of slavery like practices. To break the shackles of such derogatory practices, a consciousness developed among people, which brought them together to fight for their own rights. This organised attempt which was not limited by the boundaries of the states and had a set ideology led to the initiation of a movement, a movement to achieve independence from all sorts of indignities. This movement is called India's Independence Movement.

Do you know ?

The German sociologist Lorenz von Stein in his book "History of the French Social Movement from 1789 to the Present" introduced the term 'Social Movement' in 1850. Among the first documented social movements is French Revolution.

Box -1

After the victory in the Napoleonic wars Britain underwent a period of social upheaval. Similar situations were faced in other countries as well. For example in Russia demand for reforms were persisting, which led to the Russian Revolution of 1905 and of 1917, resulting in the collapse of the Russian state around the end of the First World War. In 1945, Britain underwent radical changes after victory in the Second World War. The post war period traces the occurrence of various movements such as women's rights, anti-nuclear and environmental movements.
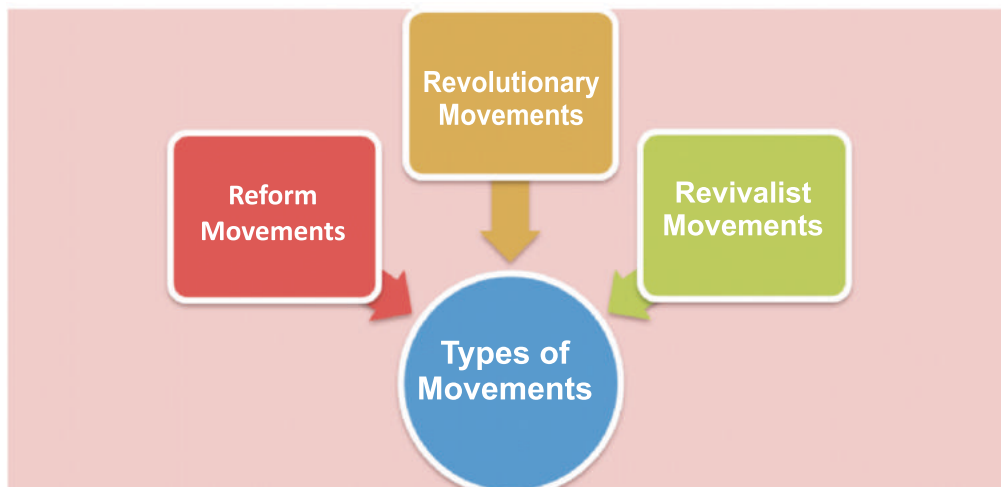
Features of Social Movements

Following are the key features of social movement:
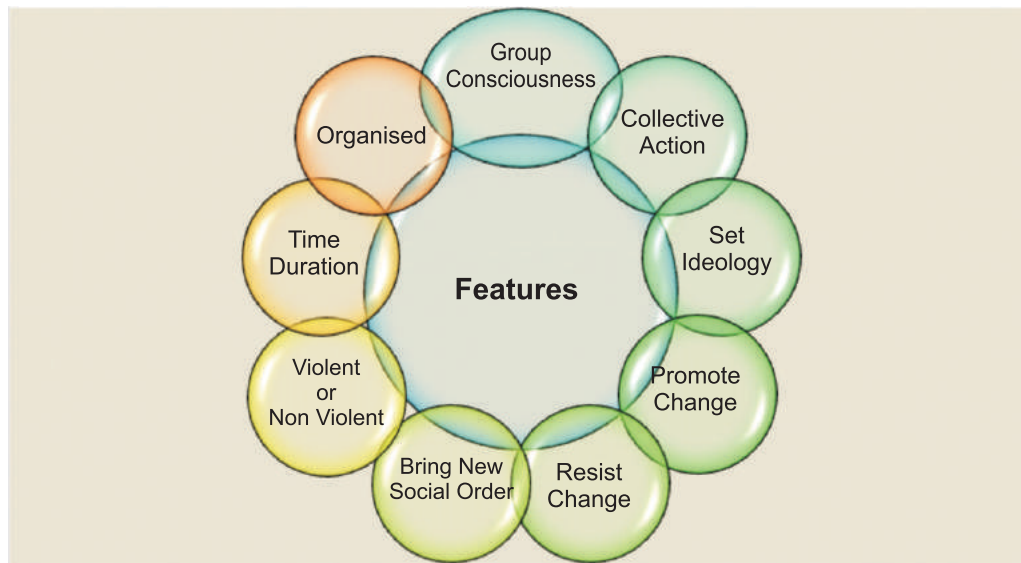
1. Group consciousness is an essential feature of any social movement. This sense of belongingness and solidarity breeds through active participation.
2. Social movements develop more or less a set ideology which is obligatory for its members to follow.
3. Social movements involve collective action rather than individual action.
4. Social movements involve sustained collective mobilisation through organisation, either informal or formal.
5. Social movement is not limited by the state or national boundaries. It tends to spread beyond these boundaries.
6. A social movement is usually oriented towards bringing about changes which may be partial or total. Some movements may, however, also be oriented towards resisting change and maintaining a status quo.
7. Social movements may be peaceful in nature although they may also turn violent.
8. The cycle of the social movement is not definite, it may continue for a long period of time or it may fade away very soon.
9. Social movement implies the creation of a new social, economic and political order.

From the above discussion it can be inferred that a social movement is a collective venture. It is based on consciousness of belongingness. It involves a set of ideas, which is essential for the members to adhere to and confer their acceptance to. Social movements may transcend the state or national boundaries. With collective and organised attempt its members try to bring either partial or total change following any means, i.e., either peaceful or violent.

Types of Social Movements

1. **Reform Movements:** Reform movements are satisfied with the existing pattern of social order but try to bring certain changes in some spheres of society without completely transforming it. The institutions of press, church etc. are used to support their agenda. For example a socio-religious reform movement like Brahmo Samaj movement in India aimed to remove social evil practices like sati, child marriage, denial of inter caste marriage and education.

Sati

Child Marriage

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2. **Revolutionary Movements:** Revolutionary movements are not satisfied with the existing social order. Such movements attempt to bring radical changes. Being dissatisfied with the existing structure, they advocate reconstructing of the entire social order. For example, the French and Russian revolutions, which were used to overthrow the then existing socio-political order.

French Revolution   **Russian Revolution**

3. **Revivalist Movements:** Revivalist movements are also called reactionary movements. Genesis of such movements also lies in the dissatisfaction. Their members deem certain changes objectionable. The movements seek to bring back old values. For instance, Khadi and Gramodyog movement of Mahatma Gandhi or Christian revivalism in the American society in the eighteenth and nineteenth centuries in which there was increased spiritual interest in the Church resulting in mass conversions of non-believers.
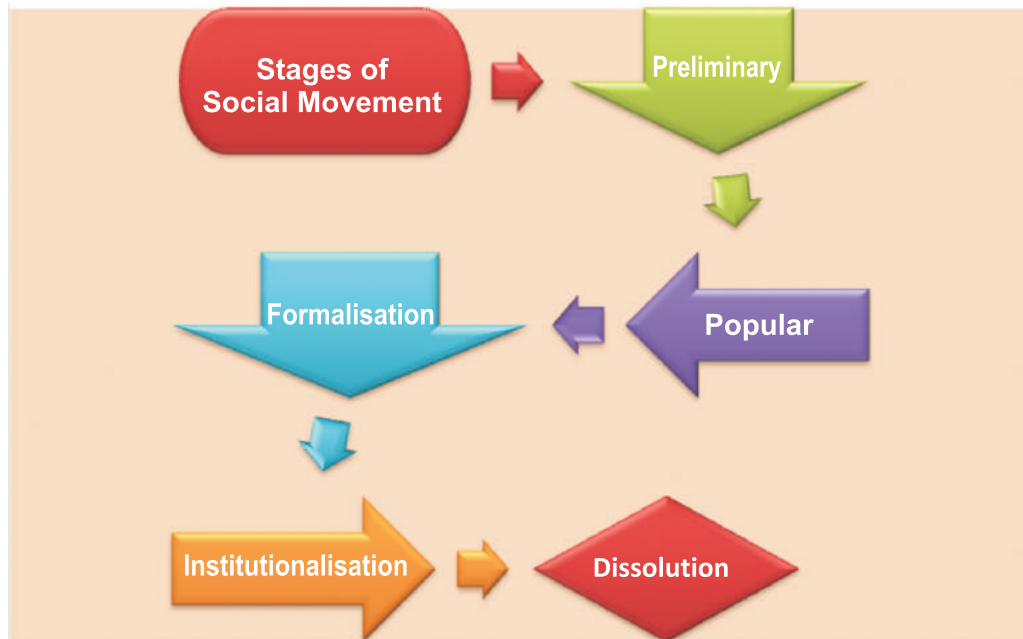

Mahatma Gandhi Spinning Yarn   **Christian Revival Movement**

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Stages of Social Movements

Social movements pass through five stages – preliminary, popular, formalisation, institutionalisation and dissolution.

1. In the preliminary stage, there is a discontentment among people with the existing social pattern. If people are satisfied with everything happening around in a society then there is no scope for the emergence of any social movement.

2. Stage two is known as popular stage where dissatisfaction and feeling of deprivation leads to collective mobilisation. The leader promises to diminish the sufferings of people.

3. Stage three is the formalisation stage. The organisation clarifies the ideology which if accepted by the masses, calls for collective action. It leads to the initiation of a social movement.

4. After the formalisation stage, comes the fourth stage of institutionalisation where movement becomes crystallised. The goal of the movement becomes accepted in that society.

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5. The fifth stage is the stage of dissolution of the movement. Sometimes the movement ends up with the achievement of set goals and sometimes the movement itself fades away.

It is, however, essential to note here that all the movements may not necessarily pass through the above mentioned stages.
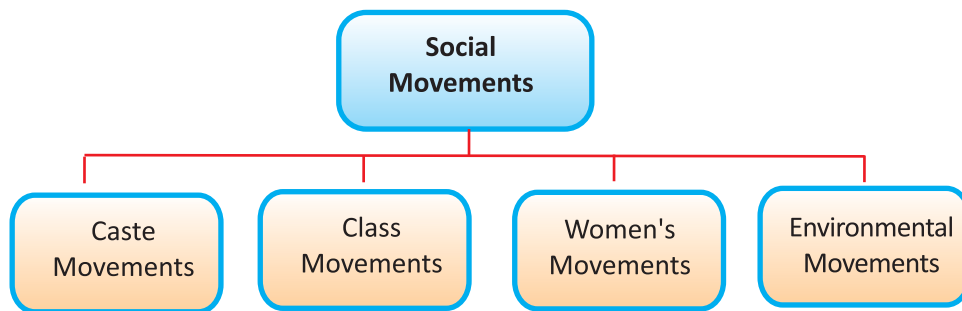

Caste Based Movement

Caste based movements highlight the struggle of *dalits* and other backward castes/classes. These movements were initiated not only to get rid of economic exploitation but also for the abolishment of the practice of untouchability and to bring reforms in the society's stereotyped traditions and ideologies. The usage of the term *dalit* and other backward caste/class goes back to the nineteenth century. On the basis of their status in the society they were made to bear oppression for centuries. We shall now discuss few movements to acknowledge the struggle of *dalits* and other backward castes/classes.
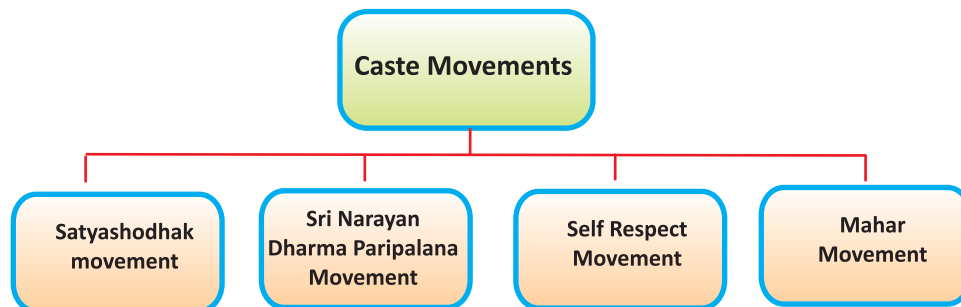
Satyashodhak movement: Satyashodhak movement is a Non-Brahman movement. It was represented by the Satyashodhak Samaj. It was founded in 1873 by Jotirao Phule. Jotirao Phule belonged to the Phul Mali caste. Its members were mostly gardeners, cultivating flowers, fruits and vegetables. Phule and his associates argued that the principal division within the Maharashtrian society was between the Brahmans on the one hand and the backward Shadratishudra castes on the other. Furthermore, they argued that the Brahmans were deploying their traditional religious authority and their newly acquired powers as officials under the British rule to reinforce this divide. The ideology of the movement was based on the idea of elimination of all kinds of Brahmanical power. It was considered as the prerequisite for the liberation of the lower castes.
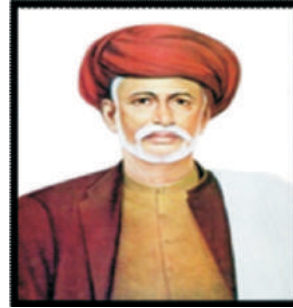
Sri Narayana Dharma Paripalana (SNDP) movement: In 1895 SNDP movement was founded by Sri Narayana Guru in Kerala. Sri Narayana Guru himself belonged to Ezhava caste. Ezhava were considered to be unapproachable by the clean castes. Ezhava were not allowed idol worship and animal sacrifice. Under this movement focus was given on two point program – firstly, for the upliftment of the Ezhavas, as well as, to eradicate the practice of untouchability and secondly, building up of number of temples, which were declared open to all castes. He also simplified rituals regarding marriage, religious worship and funerals. He gave a new slogan "one religion and one God for mankind".
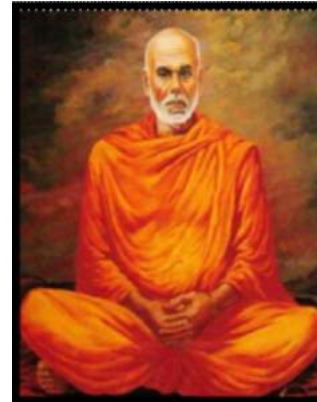
Self Respect Movement: In 1925 the Self Respect movement was founded by Periyar E. V. Ramasamy in Tamil Nadu. The movement aimed at attaining a society where backward castes enjoy equal rights. The movement also aimed at encouraging backward castes to have self respect in the context of castes based society, where backward castes placed at the lower end of the hierarchy. The movement was extremely influential in Tamil Nadu. The central theme of the self respect movement was to gain economic and social equality. It was all because of Periyar's determination to fight the inequalities ingrained in the caste system and religious practices. The movement worked on liberating the society from the evil social practices. Periyar developed the idea of instituting this movement as the medium for achieving his goal.

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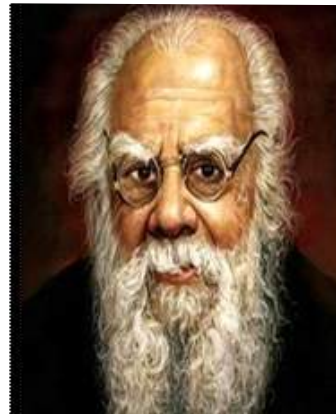
Mahar Movement: Dr. Ambedkar was one of the greatest leaders of the Scheduled Castes in India. In October 1956, he led a mass conversion movement to Buddhism in Nagpur. About half a million people participated in this movement. This Neo-Buddhist movement was a conversion movement in which mainly Mahars participated, which was the community Dr. Ambedkar himself belonged to. The Mahars were one of the major Scheduled Caste groups in Maharashtra. They were the largest group in proportion of population before their conversion to Buddhism. The socio-economic status of Mahars was extremely low. Their touch was considered to be polluting and they lived in isolation in Maharashtra. They were made to do various types of menial jobs like taking wood to cremation ground, conveying messages of birth and death, taking away dead cattle from houses and cleaning wells. The ideology of the Mahar movement reflects a total rejection of the religion of the caste Hindu, which was characterised by hierarchy and inequality.

Class Based Movements

Class based movements include both workers' movements as well as peasants' movements. The main demand of workers as well as of peasants was freedom from economic exploitation. The trade union movement in India illustrates a study of the working class, their demands, response of their owners and measures taken up by the government. With the growth of cotton mills, jute mills and tea industry in India the poor Indian masses got employment in these factories as workers. Low wages, long working hours, unhygienic conditions, exploitation at the hands of native and foreign capitalists made their conditions miserable. A number of Factory Acts came at various points of time but they too, could not improve the plight of the working class people. Further, peasants were also exploited economically. Well known peasant revolts were the Bengal revolt against indigo plantation system and peasant movement in Punjab. .

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                    │    Class     │
                    │  Movements   │
                    └──────┬───────┘
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┌──────────────┐   ┌──────────────┐   ┌──────────────┐
│ Trade Union  │   │   Indigo     │   │   Peasant    │
│  Movement    │   │  Movement    │   │  Movement    │
│              │   │              │   │  in Punjab   │
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