



INDIAN SCHOOL AL WADI AL KABIR

TERM 1: Chapter 2 (Book 2)- Cultural Change (GRADE XII)

MAIN SUB-TOPICS COVERED:

- Social Reform Movements in the 19th and early 20th century
- Sanskritization,
- Westernization,
- Modernization and
- Secularization
- Different kinds of social change



Q1. What were the various social issues taken by reformers in the 19th century?

Ans: Various social issues taken up by social reformers: Sati, child marriage, widow remarriage and caste discrimination.

Q2. Name some of the modern social organizations formed in the 20th century

Ans: Modern social organizations: Some of the modern social organizations formed in 20th century were:

- a) Brahmo Samaj in Bengal
- b) Arya Samaj in Punjab
- c) All India Muslim Ladies Conference

Q3. Why was the 'Dharma Sabha' formed?

Ans: The orthodox members of the **Hindu community in Bengal formed an organization** called Dharma Sabha and petitioned the British arguing that reformers had no right to interpret sacred texts.

Q4. Explain Sanskritization

The term Sanskritization was coined by M.N Srinivas. The process by which a low caste or other group takes over customs, rituals, ideology, beliefs and style of life (CRIBS) of a high and in particular, a twice born (Dwija) caste.

Q5. Explain De-Sanskritization

In regions where the non-Sanskritic castes were dominant, it was their influence that was stronger. This can be termed the process of de-Sanskritization

Q6. Write a short note on CRITICISMS OF SANSKRITISATION (4marks)

- It has been **criticized for exaggerating social mobility** or the scope of lower castes to move up the social ladder. For it leads to no structural change but only positional change of some individuals. Inequality continues to persist though some individuals may be able to improve their position within the unequal structure.
- The **ideology of Sanskritization accepts the ways of the upper caste as superior** and that of the lower caste as inferior. Thus, the desire to imitate the upper caste is seen as natural and desirable.

- **Sanskritization seems to justify a model that rests on inequality and exclusion.** It appears to suggest that to believe in pollution and purity of groups of people is justifiable or all right. Therefore, to be able to look down on some groups of people just as the upper caste looked down on the lower castes, is a mark of privilege. It shows how such discriminatory ideas become a way of life. Instead of aspiring for an equal society, the exclusion and discrimination seek to give their own meaning to their excluded status. This gives rise to an undemocratic society.

- **Since Sanskritization results in the adoption of upper caste rites and rituals it leads to practices of secluding girls and women,** adopting dowry practices instead of bride-price and practising caste-discrimination against other groups. The effect of such a culture is that it erodes characteristics of dalit culture and society. For example, the very worth of labour which lower castes degraded and rendered shameful. Identities based on the basis of work, crafts, artisanal ability are regarded useless.

Q7. Explain Westernization (2marks)

Ans: M.N Srinivas defined westernization as "the changes brought about in Indian society and culture as a **result of over 150 years of British rule**, and the subsequent changes occurring at different levels i.e. technology, institutions, ideology and values". (TIIV). So, from this, it is clear that the concept of westernization includes the changes which came in institutions, ideology etc. of Indian society and which took place due to political and cultural contacts with western countries. While the lower caste sought to be sanskritized, the upper castes sought to be westernized.

Q8. Explain modernization (2marks)

Ans: In sociology, the term modernization is used to refer to the transformation from a traditional, rural, agrarian society to a secular, urban, industrial society. From the 20th century the term modernization began to be associated with positive and desirable values. It referred to the path of development that much of west Europe or North America has taken. And suggested that other societies both have to and ought to follow the same path of development.

Q9. What are the assumptions of modernity? (2marks)

Ans: Modernity is based on the following assumptions:

1. **Social Differentiation:** Many sectors of society became complex due to the process of modernization. Due to this, the process of differentiation has fastened.
2. **Social Mobility:** Ancient social, economic elements undergo change because of modernization and new values of human ideals are established.

Q10. Explain the relationship between modernization and secularization (4marks)

Modernization refers to the improvement in technology, production processes; path of development taken by much of west Europe or north America.

In the west modernization seems to have led to secularization- a process of decline in the influence of religion especially in the public sphere.

Rituals have a secular dimension as it provides occasions to socialize with friends and kin to show off wealth and style to enhance social status.

M.N Srinivas says that “the term secularization implies that what was previously regarded as religious now ceases to be. The effect of religion is decreasing in daily life and the impact of science and objectivity is increasing day by day.

Q11. State the important elements of secularization (2marks- read only)

Ans: a) Lack of religiousness: changes took place in religious beliefs. Importance was given to practical profits. It means that anybody can be influenced without religion

b) Rationality: In this, every work and problem is discussed on the basis of rationality with which faith in old superstitions has been reduced.

c) Differentiation: Different aspects of society like economic, political, social etc. are differentiated from each other and the effect of religion in these areas has been reduced.

Q12. Write a short note on Secularization of caste (4marks)

In traditional India, caste system operated within the religious framework.

- Belief systems of purity and pollution were central to its practice. India has seen such formation of caste associations and caste based political parties. They seem to press upon the state for their demands.
- Such a changed role of caste has been described as **secularization of caste**.
- The traditional social system in India was organized around caste structures and caste identities.
- Politicians mobilize caste groupings and identities in order to organize their power.... where there are other types of groups and other bases of association, politicians approach them as well. And as they everywhere change the form of such organizations, they change the form of caste as well.

Q13. Write a short note on Religious rites and secularization (4marks)

- Secularization usually means a process of decline in the influence of religion.
- Indicators of secularization have referred to levels of involvement with religious organizations (like church attendance), the social and material influence of religious organization, and the degree to which people hold religious beliefs.
- A considerable part of ritual in India has direct reference to the pursuit of secular ends.
- Rituals have secular dimensions i.e. they provide men and women occasions for socializing with their peers and superiors. They get an opportunity to show off family's wealth, clothing and jewelry. During the last few decades in particular, the economic, political and status dimensions of ritual have become increasingly conspicuous.

Q14. Changes in society brought about by modernization (if 4 marks)

1. Change in Institutions: Many changes took place in the institutions of our society due to westernization. The strictness of marriage, family, caste system, and religion no longer prevails in our modern society.
2. Change in Values: Values of society are also changing due to this. Everyone came to know about the right to equality after receiving education. Individualism and formal relations are increasing day by day.
3. Change in the importance of religion: The importance of religion has also decreased due to this. In earlier times, people were afraid of religion but now they use only that part of the religion that is required.
4. The spread of education: Education in our country is spreading day by day. The literacy rate of our country is 74% and it is increasing day by day.

NCERT QUESTIONS:

1. Write a critical essay on Sanskritization (6marks)

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

- Its influence can be seen in language, literature, ideology, music, dance, drama, style of life and ritual.

- It is primarily a process that takes place in the Hindu space though Srinivas argued that it was visible even in sects and religious groups outside Hinduism.

- It operated differently in different regions. In those areas where a highly sanskritised caste was dominant, the entire region underwent a certain amount of Sanskritisation. In those areas, where non-sanskritic castes were dominant, it was their influence that was stronger, this can be termed as the process of ‘de- sanskritisation’.

- Srinivas argued that, ‘the sanskritisation of a group has usually the effect of improving its position in the local caste hierarchy. It normally presupposes either an improvement in the economic or political position of the group concerned or a higher group self-consciousness resulting from its contact with a source of the ‘Great Tradition’ of Hinduism such as a pilgrim centre or a monastery or a proselytizing sect.”

- But in India, there are many obstacles to any easy taking over of the customs of the higher caste by the lower. Traditionally, the dominant castes punished those low castes, which was audacious enough to attempt it.

2. Westernization is often just about adoption of western attire and life style. Are there other aspects to being westernized or is that about modernization? Discuss. (6marks)

Ans. • M.N. Srinivas defines westernization as “the changes brought about in Indian society and culture as a result of over 150 years of British rule, the term subsuming changes occurring at different levels.... technology, institutions, ideology and values.”

- There were different kinds of westernization:

- One kind refers to the emergence of a westernized sub-cultural pattern through a minority section of Indian who first came in contact with the western culture. This included the sub-culture of Indian intellectuals who not only adopted many cognitive patterns or ways of thinking but also styles of life and supported its expansion,

- There has been a general spread of western cultural traits such as the use of new technology, dress, food and changes in general.

- Westernization does involve the imitation of external forms of culture. It does not necessarily mean that people adopt modern values of democracy and equality.

- Apart from western ways of life and thinking, the west influenced Indian art and literature. Example of the painting of Krishna Menon family in matrilineal community in Kerala but it reflects the very typical patrilineal nuclear family of the modern west consisting of the mother, father and children.

- Srinivas suggested that while lower castes’ sought to be sanskritised the “upper caste’ sought to be westernized. But this generalization is difficult to maintain. For example, the Thiyyas (by no means considered an upper caste) in Kerala show conscious efforts to westernize. Elite Thiyyas appropriated British culture as a move towards a more cosmopolitan life that

criticised caste. Also, western education opens up new opportunities for different groups of people.

3. A short note on MODERNISATION (read only)

- Modernity assumes that local ties and parochial perspectives give way to universal commitments and cosmopolitan attitudes;
 - That the truths of utility, calculation, and science takes precedence over those of the emotions, the sacred, and the non-rational;
 - That the individual rather than the group be the primary unit of society and politics;
 - That the associations in which men live and work be based on choice and not birth;
 - That mastery rather than fatalism orient their attitude toward the material and human environment;
 - That the identity be chosen and achieved, not ascribed and affirmed;
 - That work be separated from family, residence, and community in bureaucratic organization.
- It would be simplistic to state that complex combinations are just a mix of tradition and modernity as though tradition and modernity themselves are fixed entities. Or as though India has or had only one set of traditions. Modernity and tradition are constantly being modified and redefined.

4. Write short notes on Gender and Sanskritization

- Sanskritization supports traditional way of life for women and it is more liberal for modernization or westernization for men.
 - Most of the supporters of Sanskritization support the women life within the four walls of the houses. They support or prefer the role of women as a mother, a sister and a daughter.
 - They like women to follow the traditional way of marriage with the consent of parents.
- Kumud Pawade as a student could enable her to read in the original what the texts have to say about women and the Dalits. As she proceeds with her studies, she meets with varied reactions ranging from surprise to hostility, from guarded acceptance to brutal rejection. As she says “I remember an expression I heard somewhere: “What comes by birth, but can’t be cast off by dying—that is caste?”

6 MARKS QUESTIONS

1. Explain the three aspects responsible for the modern framework of change in colonial India.
2. Examine the different levels at which sanskritisation as a concept has been criticized.
3. Read the passage and Answer the given questions, you have already seen the far reaching impact of colonialism in our lives. The Social reform movements which emerged in India in the 19th century arose to the challenges that colonial Indian Society faced. You Probably are familiar with what were termed social evils that plagued Indian Society
 - (a) Discuss the effects of colonialism in Indian society.
 - (b) Write about the social evils that plagued indian society and also discuss the attempts made by social reformers to remove them.

Points to answer Q1- 6marks.

- Sociologist Satish Saberwal explains the modern context by elaborating three aspects to the modern framework of change in colonial India:
 - (i) Modes of communication
 - (a) New technologies speeded up communication.
 - (b) Invention of printing press, microphones, movement of goods through railways helped in the movement of new ideas.
 - (ii) Forms of organisation
 - (a) Formation of modern social organisations like Brahmo Samaj in Bengal and Arya Samaj in Punjab.
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- (b) All-India Muslim Ladies Conference was founded in 1914.
- (c) Indian reformers started using media as a platform to present their ideas.
- (d) Translation of writings from one language to another took place.
- (iii) The nature of ideas
 - (a) New ideas of liberalism and freedom, homemaking and marriage, value of education and self-conscious pride in culture and tradition emerged.
 - (b) New roles for mothers and daughters emerged.
 - (c) It became important for the nation to come up with modern ideas, but retain its ancient roots.
- The idea of female education was debated - social reformer Jyotiba Phule opened the first school for women in Pune.
- Reformers argued that women's education is important for the society to progress leading to the justifications of the thoughts based on the modern and traditional ideas.
- Jyotiba Phule recalled the glory of pre-Aryan age, while Bal Gangadhar Tilak emphasized the glory of the Aryan period.
- 19th century reform was a period of questioning, reinterpretations and intellectual and social growth.
- There were various concerns that upper caste and middle-class women and men faced. Injustice suffered by the discriminated castes, social evils, caste and gender oppression, polygamy, purdah system were central questions.
- A resolution against the evils of polygamy was proposed by Jahanara Shahnawaz arguing that the kind of polygamy being practiced by certain sections of the Muslims is against the true spirit of the Quran, and it is the duty of the educated women to exercise their influence among the relations to put an end to this practice.
- Debates within communities were common during this period. Sati was opposed by the Brahmo Samaj, however orthodox members of Dharma Sabha argued saying that reformers had no right to interpret sacred texts.
- Dalits stood up for their privileges and started demanding their rights and respect from the society.