Course Name- B.A.L.L.B.IVth sem

Subject-   Sociology

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Topic-   Sanskritization,Westernization,

Modernization

Sanskritization

Meaning

The concept 'Sanskritization' was first introduced by Prof. M.N. Srinivas the famous Indian sociologist. He explained the concept of sanskritization in his book "Religion and society among the coorgs of South India" to describe the cultural mobility in the traditional caste structure of Indian society. In his study of the coorgs of Mysore, he came to know that the lower castes were trying to raise their status in their caste hierarchy by adopting some cultural ideals of the Brahmins. As a result they left some of their ideals which are considered to be impure by the Brahmins. To explain this process of mobility, Srinivas used the term 'Brahminization'. Later on he called it 'Sanskritization' in a broad sense.

Defining Sanskritization Srinivas writes, "Sanskritization is a process by which a lower caste or tribe or any other group changes its customs, rituals, ideology and way of life in the direction of a higher or more often twice-born caste."

Characteristics of Sanskritization:

1. Sanskritization is a process of imitation in Indian society, the social status of an individual is fixed on the basis of caste hierarchy. There are many lower castes who suffer from economic, religious or social disabilities. So in order to improve the status, the lower castes people imitate the life style of the upper caste people.

2. Sanskritization is a process of cultural change towards twice-born castes. Sanskritization is a process in which the lower castes adopt the cultural patterns of the higher castes, to raise their status in the caste hierarchical order. In some societies the lower caste people followed not only the customs of the Brahmins but also the customs of the locally dominant castes like Kshatriyas and Vaisyas to raise their status.

3. Sanskritization is helpful in the social mobility of lower caste:

In this process a caste is only trying to change the status and not the social structure.

4. Sanskritization process also followed by the tribal:

Sanskritization process is not only confined to the caste people of Hindu society, it is also found among the tribal society.

5. The concept of Sanskritization has also given rise to De-sanskritization. There are some instances in modern times, some of the higher castes are imitating the behaviour pattern of lower caste, and for example Brahmins have started taking meat and liquor. This process is called De-sanskritization.

Models of Sanskritization:

Sanskritization may follow any of the following models such as:

1. Cultural model,

2. Varna Model,

3. Local Model.

1. Cultural Model:
Castes have been assigned high or low status according to cultural characteristics of Hindus. The wearing of sacred thread, denying the use of meat and liquor, observing endogamy, prohibition of widow remarriage, observing the restriction in caste system, worship according to the modes and methods described in the religious text books, giving respect to the religious and mythological stories etc. have been given sanctity in traditional culture. They are considered to be the measuring standards of sacredness and purity. Accepting these behaviour and code of highness and purity as described in religious texts in a form of Sanskritization

2. Varna Model:
In the Varna system the highest status is given to that of a Brahmin followed by Kshatriya, Vaishya and Sudra. Antyaj or the lowest is the fifth Varna that is the lowest and untouchable one in the Varna system. The lower castes coping the ideals and life style of the superior castes. Where the Kshatriyas enjoy superiority, the lower castes followed their life style and ideals. Simultaneously where the vaishyas enjoy superiority, the lower castes followed their life style and ideals. Only the Antyaj or lower caste copy the Sudras. That is to say emulating the life style or ideals of a Varna on the basis of honour and superiority enjoyed by that class is called Varna model or sanskritization.

3. Local Model:

In every country, some castes are considered to be more respectful than others on account of their economic power. This caste may be called the "master caste" or the "dominant caste". So the lower caste copies the life style of the local dominant caste in order to improve their status.

Effects of Sanskritization

1. Sanskritization in social field:

The social aspect of sanskritization is much more important from the view point of change. The low caste individuals are inclined towards sanskritization because in that way they can elevate their social status and get higher status in caste hierarchy.

2. Sanskritization in economic field:

Economic betterment and sanskritization is another related issue. The lower caste people have given up un-cleaned occupation to raise their economic status because clean trades are a symbol of social light.

3. Sanskritization in religious field:

Sanskritization also can be observed in the religious field. Like Brahmins many of the lower castes people put on sacred thread. They also go to their temple regularly and perform Arti and Bhajan. They have left prohibited food and un-cleaned occupation. Even they have specialised in performing ceremonies like Brahmins.

4. Sanskritization in living patterns:

The living patterns of lower castes have also sanskritized. Like higher caste they also get Pucca houses built for them. Now they sit along with the higher caste on the cots without any fear or hesitation. They also keep their houses clean and put on dresses like higher castes.

Westernisation: Origin and Characteristic of Westernisation!

Quite like sanskritisation the concept of westernisation is also employed for evaluating social change in rural India and elsewhere in the country. The concept was also constructed by M.N. Srinivas to describe the process of social and cultural mobility in the traditional social structure of India. It has also emerged, in Srinivas' study of the Coorgs of south India. The author has defined westernisation as:

…the change 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 (Srinivas, 1962).

The emphasis given by Srinivas on westernisation basically included humanitarianism and rationalism.

Commenting on the broader dimensions of westernisation, Yogendra Singh (1994) writes:

Emphasis on humanitarianism and rationalism is a part of western-isation which led to a series of institutional and social reforms in India. Establishment of scientific, technological and educational institutions, rise of nationalism, new political culture and leadership in the country, are all by-products of westernisation.

Srinivas argues that the acceleration in westernisation does not slow down the process of sanskritisation. As a matter of fact, both the processes go hand in hand. It is found that sometimes increase in westernisation also boosts the process of sanskritisation. A cursory view of the impact of westernisation including communication and transport facilities has modernised the sanskritic institutions, such as pilgrimages and caste associations.

It is a common observation that in the last three or four decade's new religious celebrations have emerged. The deities which were oblivious have now become target of popular celebrations. The caste associations have received better organisation. At empirical plane it is found that with the increase in westernisation sanskritic ties have also got solidarity.

Origin:

Srinivas has given details about the development of westernisation in India. He traces it from the period of British Raj. Surely, the

colonial rule brought with it exploitation and suppression of the masses of people both at the rural and urban levels. At the same time, it also brought certain radical changes in Indian society and culture. The British rule initiated a period of new technology, institutions, knowledge, beliefs and values.

The colonial rule, thus, integrated the different segments of Indian society. The modern state actually got its beginning from this period. The land was surveyed, revenue was settled, a new bureaucracy emerged, and army, police and law courts were established. The British rule also developed communications, railways, post and telegraph and also started schools and colleges.

"One obvious result was that books and journals, along with schools, made possible the transmission of modern, as well as traditional knowledge to large numbers of Indians—knowledge which could no longer be the privilege of a few hereditary groups—while the newspapers made people in different parts of the far-flung country realise that they had common bonds, and the events happening in the world outside, influenced their lives for good or ill."

Yet another force released by the British rule was the working of Christian missionary. The Christian missionaries worked in the different parts of the country, particularly in those which were backward and inhabited by tribals and untouchables. This brought the weaker sections closer to westernisation.

In contemporary India, when we talk about westernisation, a tremendous change has come in rural India. The impact of five year plans has brought the village people in the wider network of

communication and modernisation. The democratic institutions such as Panchayati Raj and massive spread of education have brought the villagers to come closer to westernisation.

What is interesting in the concepts of sanskritisation and westernisation is that in the former, is observed within the caste structure while in the latter, is observed beyond the caste system.

Characteristics:

Srinivas has commented on westernisation from time to time. These comments have come as a result of the academic responses given by other Indian and foreign sociologists.

Some of the important characteristics of westernisation included by Srinivas are discussed below:

1. Humanitarianism:

Westernisation is loaded with certain value preferences. "A most important value, which in turn subsumes several other values, is what may be broadly characterised as humanitarianism, by which is meant an active concern for the welfare of all human beings, irrespective of caste, economic position, religion, age and sex." Srinivas has argued that the term 'humanitarianism' is quite comprehensive. It is inclusive of a large number of other values, the important being the welfare of all.

Equalitarianism:

Westernisation has another value of equalitarianism. It is a democratic value and stands for minimising inequality, removal of poverty and liberty to all. The humanitarianism, as a characteristic of westernisation, stands for a society which could be called as a socialist society in the long run.

2. Secularisation:

Both the British rule and at a later stage the Constitution of India introduced a new value of secularisation. Secular India is conceived as a nation charged by the idiom of a rational and bureaucratic society. Accordingly, the state is required to have respect for all the religions of the society. It also includes the value of scientific ethics.

4. Initiation of social reforms:

The idea of westernisation which was propagated by the British rule struck hard on social evils which eroded the Indian society. The introduction of British law put an end to certain inequalities that were part of Hindu and Islamic jurisprudence. The evil institutions of sati, untouchability and purdah got condemnation from the spread of the notions of equalitarianism and secularisation.

3. Predominance of science and technology:

The British rule also introduced science and technology in Indian society. This brought railways, steam engines and technology. As a result of this, the Indian society moved towards industrialisation. Though, science and technology came as a setback to village industries and local arts and artifacts, the industrial growth increased. This also gave encouragement to urban development. Migration from village to town and city also increased.

There was a take-off from tradition to modernity during this period. Industrialisation and urbanisation also introduced new values in society. Many of the traditional institutions like untouchability and caste received new interpretation.

Clearly, the concept of westernisation introduced by M.N. Srinivas is meant to measure the social change which came in India during the British period. In post-independent India westernisation got accelerated. The Indian society came in contact with other countries also.

The United States had a profound impact on our society. At a later stage Srinivas was suggested to review the concept looking to the new impact of modernisation. For instance, Daniel Lerner, after considering the suitability of 'westernisation' as well as 'modernisation', has opted for the later.

Modernisation also includes urbanisation. If also enhances media exposure and wider economic participation. "Modernisation also implies social mobility. A mobile society has to encourage rationality for the calculus of choice which shapes individual behaviour and

conditions it rewards. People come to see the social future as manipulable rather than ordained and their prospects in terms of achievement rather than heritage."

If we examine M.N. Srinivas' concepts of sanskritisation and westernisation, we will be able to find out that in the assessment of rural change westernisation is not much significant. Both the concepts are loaded with sanskritic and western values. The concepts also carry certain ideologies. Yogendra Singh argues that the use of the term 'westernisation' is pejorative for Indian elites. In place of westernisation, modernisation appears to be a better term. He observes:

…modernisation in India cannot be adequately accounted for by a term like westernisation. Moreover, for many new elite in India as also in the new states of Asia, the term westernisation has a pejorative connotation because of its association with former colonial domination of these countries by the West. It is, therefore, more value-loaded than the term modernisation, which to us appears as a better substitute.

he Oxford English Dictionary defines the term 'modern' as 'something of the recent times or something new or latest, not concerned with classic. Thus, the literal meaning of the term refers to anything which is New or Latest in life style, dress, art or thinking.

Modernity and Progressivism in social change may also look alike. It may mean the society constantly moving ahead in the direction of 'Progress' or improvement at all times. Modernisation as a historical process with continuity also involves industrialization, urbanization,

rationalization, bureaucratization, democratization, secularization, sanskritisation, Tribalisation and the like rationality, reasoning with scientific temper and outlook.

The term modernisation has been severally defined by several eminent scholars and one of them is the Indian sociologist Prof. Y. Singh who writes, "Modernisation symbolizes a rational attitude towards issues and their evaluation from universalistic, not particularistic point of view. To him, Modernisation involves diffusing scientific and technological know-how.

C.E. Black in his book 'Dynamics of Modernisation suggests modernisation as a process by which historically evolved institution are adopted to the rapidly changing function that reflect the unprecedented increase in man's knowledge, permitting control over his environment in the recent centuries that accompanies the scientific revolution.

Thus, modernisation emphasizes upon the diffusion of new standards like scientific outlook, rationalism based on reasoning, universalism, humanism, individualism, secularization, democratic liberalism and the like. Application of scientific know-how to meet human requirements is also another aspect of modernisation. From Psychological point of view, modernisation brings about changes in individuals motivation temperament attitude personality and role-perception.

Dimensions of modernization:

Modernisation is multi-dimensional in character. One may categories it into social, psychological, intellectual, demographic, cultural, economic and political dimensions. Modernisation at Political level is also known as Political modernisation or Political development. Political modernisation has its own distinct features. It rejects the traditional authorities like Feudal lords, religious heads & god-heads and Traditional community leaders.

Rather it implies the emergence of a single secular rational authority in a political system to which people render habitual obedience. Political modernisation, therefore involves increasing people's participation in the political process through Business groups, interest groups, political parties, N.G.Os and voluntary organizations.

Thus, political modernisation includes:
(a) Increase in the capacity of the political system to find and utilize the resources of the society.

(b) Increase in the need for coordinated social action to solve all kinds of problems that a political system faces and

(c) Increase in political participation.

Broadly speaking, modernisation has following salient features:
(1) A Scientific temper outlook.

(2) Reasoning and rationalism

(3) Secularization

(4) High aspirations

(5) Total change in attitude, norms and values,

(6) Developed economy,

(7) Broader national interest

(8) Democratization

(9) An open society.

(10) A challenging personality and finally

(11) Dynamic leadership to organize socio-economic cultural & political movement and undertake reforms.

Steps to be taken for Modernisation:

According to Rustow and Ward, steps to be taken for modernisation include the following:
1. Faster industrialisation of economy and adoption of scientific knowledge and technical know-how to make industry, agriculture more productive and profitable in modernisation process.

2. Secularization of Ideas, values and rites

3. Increased social mobility.

4. Spread of scientific & technical education.

5. Higher standard of living and thinking

6. High degree of Urbanisation.

7. High level of literacy

8. Growing per-capita income.

9. Developed and wide spread mass media.

10. Better health & hygienic conditions for women & children.

11. Eradication of Poverty and Unemployment

12. Broader outlook to fight out superstition and blind-faith.

Preconditions of Modernisation:
Modernisation of society through a switch-over, from traditionalism requires certain essential pre-conditions.

Those are:
(1) Awareness of the people to accommodate to the new technology conditions

(2) A sense of urgency

(3) Availability of opportunities

(4) An emotional preparedness to accommodate the changeover from traditionalism to modernism either slow or fast.

(5) Emergence of devoted, dynamic and committed leadership to lead the modernized society

(6) Society's inbuilt capacity for accommodating such transformation.

According to Myron weiner, the main instruments which make modernisation possible are:
(a) Education

(b) Developed Mass Communication both Print & Electronic Media (like Telephone Radio, TV, Cinema, Newspaper, Book and Journals)

(c) Nationalist ideology and sense of Patriotism

(d) Charismatic national leadership,

(e) Strong and stable governmental authority to implement policies & programmes directed for modernisation and to compel & force people to accept such policies.

(f) Seminars and workshops to be held to highlight the influence & impact of modernisation.

How to achieve Modernisation?
Modernisation can be achieved by two ways:
(1) by modifying the tradition and

(2) by criticizing the odd aspect of tradition.

Both these methods are regulated by two guidelines —such as:
(a) unity and integrity of the Nation are not endangered

(b) Benefits of the modernisation Process are available to the society and community as a whole and in no case, should one alienate himself from the society and tradition. It should be strictly ensured that all contemporary changes like ragging in educational institution, eve-teasing, divorce, living together without being married are not modern.

Whom should we call modernizers?
The elaborate list of modernizers includes the following.

(a) Elites:
Elite constitute those who are more equal than others. They may also be called First among the Equals. Elites include political elites, religious elites, social elites. Business elites, academic elites and the like. These Elites contribute new ideas to replace the old ones. Circulation of Elites make changes in the 'elite-structure'. Make their political elites contribute to political modernisation.

1. Intellectuals:
Are the 'think-tanks' or store house of new ideas, new experiences and new strategies of change from tradition to modernity.

2. Political Leadership:

In India, eminent Nationalist and Political leaders have also played role as modernizers with their belief and faith on certain ideologies and political techniques.

For example:

(1) Gandhi and his concept of Non-Violence.

(2) Tilak's concept of Swaraj as "birth-right"

(3) Nehru's concepts of Democratic socialism, secularism, Nationalism and Internationalism, Non-Alignment.

(4) Indira Gandhi's concept of 'Garibihatao' (Abolish poverty) and 'protection of weaker sections of the society'.

(5) L.B. Shastri's slogan of 'Jai Kishan, Jai Jawan'.

(6) Rajiv's Mera Bharat Mahan' emergence of computer and I.T. era.

(7) V.P. Singh's concept of Mandalisation or 'Reservation Policy'.

3. Army having spirit of devotion, service to the nation and sacrifice also acts as agents of modernisation.
4. Neutral Bureaucracy having clear-cut objectives, efficiency and universality act as modernisers.
Social Reformers with their modern outlook expedite modernisation process through various socio-religious reforms. Abolition of child marriage system, introduction of Widow-remarriage, abolition of 'Sati' system is a few such instances. Eminent socio- religious reformers like Raja Rammohan Roy, Iswar Chandra Vidyasagar,

Swami Vivekanand, Swami Dayanand Saraswati have fought for casting off orthodoxy and socio-religious superstition and creating foundational base for change over to modernity.

Law Makers:

Law makers who actively participate in the law-making process in the legislative have a constructive role to play as modernisers. They deliberate and contribute new ideas for the over all socio-economic development of the people.

Electorate:

India exhibits progressive democratization during the last half-a-century. Right to vote has been given to all adult citizens of 18 years of age to elect their representatives through periodic elections. These voters who have this sacred duty and obligation to vote are required to be wise, intelligent and vigilant to ensure the democratization process moving and to adhere to democratic values and norms thus making political modernisation a success.

Positive effects of modernization:

Enhanced medical facilities: The immediate impact of modernization is felt on the general health of the population. Due to the presence of hospitals and qualified doctors, medical help is away at an arm's length for the people. Surgery and medicines available at the local hospital can treat patients suffering from varieties of diseases.
Smart cities: Modernization is responsible for creating smart cities wherein close circuit TV cameras are installed at every road

intersection to monitor the traffic. They house educational institutions of higher learning that impart rational and scientific thinking. Students graduating from the universities and colleges participate in research and business to improve the quality of life of the people. Smart cities are equipped with modern transport system such as Metro trains carrying millions of passengers from one place to another. Efficiency is the concept used in enhancing the quality of the life of the citizens.

Quality of communication: Modernization has played an important role in the invention of the internet. People can communicate with each other through smartphones and tablets. They are able to access the website and gain information about the distant countries and tourist spots. Aviation technology has led to an increase in air travel with tourists flying from one continent to another. People engaged in manufacturing and services get employed in huge numbers.

Negative effects of modernization:

Change in culture: Increased modernization has led to the creation of new technologies that go a long way in changing the socio-economic structure of the society. People by nature tend to maintain the status quo which is challenged by the new generation. New ideas lead to a novel outlook on life however they are opposed by the traditionalists leading to conflict in the society.

Deforestation: Increased urbanization has led to the cutting of trees and forests resulting in the disappearance of the greenery. Wild animals are losing their habitats due to modernization as they attack humans encroaching into their areas. Balanced approach is the need of the hour or else the whole planet will become uninhabitable in the future

Pollution: Clearing of the forest has resulted in the loss of trees which in turn increased pollution level of the environment. Moreover, the setting up of manufacturing industries has worsened

the problem. Countries have introduced legislations but they are not effectively implemented because of corruption and economic problems.

Income disparity: Modernization has led to a huge gap between haves and the have not's. As a result, a certain section of the population is agitated with the economic policy of the governments leading to a rise in crime and the political movements.

Conclusion:

Modernisation involves transformation towards progress democratic, socio-economic and scientific ideals. Modernisation as a process of change requires both structural and functional changes. Mutual tolerance, respect for other's views and equality among all are the essential requisites of modernity.

Modernisation does not mean elimination of all traditional and ancient values. Those ancient values are to be preserved and protected along with induction and modernity has to be intelligently solved to accommodate overall progress. Conflicts and problems are bound to arise, but a dynamic leadership with a progressive and modern outlook is required to solve these problems in time. Ultimately, the choice of proper leadership is the sole responsibility of the conscious voters.

India possesses vast cultural heritage and it is the overall responsibility of the people of India at large and the popularity elected government. No Nation, not even India, can be modernized without protection and preservation of its cultural heritage. No tradition bound society is a backward society because a few

traditional elements have universal appreciation. India's policy of non-alignment is founded upon the Ancient India's traditions of Non-Violence, peace and Fraternity.

Modernisation in India is a continuous process of transformation from tradition to modernity and these has to be a synthesis of tradition and modernity in India. Not all, but a few traditions in India are partial to modernity and those traditions have to be preserved and protected. Three views describe the tradition-modernity relationship one of them is the optimistic outlook that supports faster westernization. The other view, obscurantism believes in tradition and orthodoxy which are considered to be eternal and hence not to be spared.

The third and the most balanced view between the two, is called Progressivism' which believes in progress towards modernity without sacrificing the least traditional elements. Only these orthodoxy elements which prevent progressivism have to be abandoned to achieve modernity and socio-economic development quicker and in a planned manner.

In India, Progressivism implies well-planned-Socio-Economic changes for the community-welfare.

It is debatable to identify which traditional and orthodox elements in India have to be cast off and which have to be retained. Yet, the agreed view favours a synthesis of tradition and modernity.

Lastly it is relevant and wise to cast off misconception of modernity in India and to ban blindly aping the misconceived modernity and westernization. But, that has to be done through scientific outlook,

tolerance and respect for others point of view and without any coercive imposition.

Hence in India, Modernity has to be belonged to coexist with rationality based tradition and cultural heritage. Modernity and Traditions are not poles apart and there has to be an agreed and well-accepted synthesis between the two in India. India has to be modernized and not westernized at the cost of the cultural past and tradition.