UNIT 4 SOCIAL CHANGE IN INDIAN CONTEXT

Contents

Learning Objectives

Once you have studied this unit, you should be able to:

➢ understand the nature of social change in Indian society;

➢ describe Hinduisation, Sanskritisation, Westernisation, Modernisation, Globalisation and Multiculturalism; and

➢ understand how these processes are responsible for social change in India.

4.1 INTRODUCTION

Like any other society Indian society, too, has been changing. However, the pace of change increased rapidly since the advent of British rule in India. British colonial rule had a profound impact on Indian society. This change took place both in its structure and functioning. Then came independence and what makes the social change in the contemporary Indian society specially significant and noteworthy is the fact that, to a great extent, it is planned, sponsored, directed and controlled by the state. Since the last decade or so Globalisation has entered into the economic, social-cultural, and political spheres of Indian society adding yet another dimension to social change in Indian society.

4.2 COLONIAL RULE AND ITS IMPACT

In any discussion or discourse on social change in Indian society the impact of the British colonial rule occupies an important place. British rule, Christian missionary and English education played very important role in changing the face of Indian society. At this juncture, it is prudent to understand and distinguish the impacts of pre-capitalism colonialism/imperialism and colonialism during the age of capitalism. Pre-capitalism colonial rulers though derived all the benefits and advantages through exploitation of their colonies, but could never intervene effectively in the economic base of the societies they ruled. They simply dominated and subordinated the traditional economies and sustained their rule. The British colonial rule was based on the capitalist system and hence was in a position to make radical interventions

in the economic systems of their colonies which facilitated its expansion. They not only changed the land tenure systems changing the nature of land ownership, they also intervened effectively in the selection of crops, production system and their distribution.

The British colonial rulers, in order to bring about desired changes in the points of view of the people, brought out a new system of education. In the initial stages the British rule influenced the port and coastal cities. They brought out changes in the legal, cultural and even in the field of architecture. A new system of education was introduced to achieve the goal of nurturing a class in India which would sustain the British rule. But significantly, the same western education became instrumental in the development of national consciousness and anti-colonial movement. As K.M Pannikkar (1966) points out, the most important achievement of British colonial rule was the unification of India for a better administrative system to serve the colonial interests but it served the purpose for uniting India for the future freedom movement. To serve their own interests the British rule introduced a new western education, new means of transport and communication, new technology and a new system of judiciary. These, in turn released new forces of change and the Indian society could never be the same again. Thus, in a way, the British colonial rule may be seen as the agent of cultural and technological modernisation of India. Since there is a lot of overlapping between the impact of colonial rule and impact of westernisation and modernisation on Indian society several issues not covered under the present heading shall be covered under Westernisation and Modernisation.

4.3   HINDUISATION AND SANSKRITISATION

The process of Hinduisation has been all pervasive within the domain of Indian civilization. However, in the context of tribal populations, it has been studied most and most of the debate has been with reference to the Hinduisation of tribes. G. S Ghurye (1963), by describing the tribal population as Backward Hindus, initiated intense debate among the anthropologists and sociologists. Perhaps, his description was in response or reaction against the missionary activities in some tribal areas and he wanted the Indians to beware of religious conversion into Christianity. However, his apprehensions did not come true as even today the Christian tribals may not be more than 5% of the total tribal population in the country.

N K Bose and Surajit Sinha looked into the phenomenon of Hinduisation with more academic rigour. N K Bose (1975), in his landmark paper on Hindu method of Tribal Absorption, based his thesis on the role of 'Culture Contact' or 'acculturation'. He says that the Hindu method of tribal absorption is entirely different from that of Islam, which involves complete conversion. Bose is of the view that the Hindus generally exercised a policy of laissez-faire with regard to the social, and religious practices of tribal people and moved on subtly.

Reflection

Bose's observed three distinct features in the absorption of the tribal into the Hindu fold.

a)   Although the policy was not to displace the original culture of the tribes, something had to be done 'to bring the tribal cultures in line with Brahmanism'.

b)   Once the tribe comes under the influence of the Brahmanical people a   strong tendency was set up with it to remodel its culture more and more closely in conformity with the Brahmanical way of life.

c)   However, the tribes could not be allowed to come very close to their superiors; the Brahmins very often step in to check such progress. Thus, many forms of culture come into existence.

However, Surajit Sinha took a different view. He opposed the existing idea that tribes were an isolated people. On the basis of his study of Bhumij, Munda, Gond and other tribes of Central India (1959, 1962, 1982), Sinha identified the urge of Bhumij to move away from tribal base to acquire a Kshatriya status. In 1951, when the Bhumij were labeled as one of the scheduled tribes of this region, they were shocked and protested against this. Sinha realised that to understand tribes in India, one has to put them in a proper perspective. He says that it was the British scholars who felt that tribes were outside the frame of Varna-Jati system. He further talked of 'mutually adaptive strategies of Indian civilization' vis a vis tribal cultures. The civilization absorbed the tribes but maintained their identity and also determined their isolation. The modern nation- state is trying to ensure full participation of tribes as equals.

In contemporary India, tribal regions have become an arena for competitive faiths to the detriment of tribal societies. Though the tribes, except those of north-eastern region, have been moving towards a loose form of Hinduism which most of them found compatible with their religious systems, the country in recent years has witnessed "the most aggressive form of proselytization and communal mobilisation of the tribals by *Hindutva* forces directed against the Christian missions and the converts to Christianity in parts of Orissa, Gujarat and Chattisgarh leading to loss of lives, arson, destruction of homes, and displacement of terrorised and traumatised affected population" (Dharmendra Kumar and Yemuna Sunny, 2009). This is a cleverly crafted campaign to not only reconvert the Christian tribal but also to Hinduise the tribes which still practice their own animistic religions

4.3.1 Sanskritisation

Contrary to the 'book view' the Indian caste system has never been absolutely rigid and static. This observation has led progressively to various attempts to explain, in systematic terms, the manner in which change or more precisely mobility occurs within it. The process of hypogamy may be the earliest attempt in this direction. Broadly speaking, four approaches could be delineated in the study of social mobility in India. These are (i) individual or family mobility approach, (ii) corporate or group mobility approach, (iii) comparative approach and (iv) reference group approach. M. N. Srinivas is the main protagonist of the corporate mobility approach in India.

Although some stray attempts have been made to develop theoretical postulations and methodological exercises during the pre-independence period, the first systematic attempt to define, analyse and understand the process of social change in Indian society was made by M. N. Srinivas in his significant and path breaking study, *Religion and Society among the Coorgs of South India* (1952).

The term Sanskritisation used by Srinivas in his study of Coorgs was primarily meant to describe the process of cultural mobility in the traditional rural India. Srinivas holds the view that Hindu caste system has never been so rigid that individuals or castes cannot alter or raise their status. He defines Sanskritisation as the "process by which a low caste or tribe or other groups takes over the customs, rituals, beliefs , ideology and life style of a higher caste and in particular 'twice born' (*dwija*) caste" Srinivas, (1952). For instance, a low caste or tribe or any other group may give up non-vegetarianism, consumption of liquor, animal sacrifice, etc. and imitate the Brahmin's life style in matter of food, dress, and rituals. By following such a process, within a generation or two, they may claim a higher position in local caste hierarchy. Originally, Srinivas used the term

"Brahminization" to denote this process, however, when he was confronted with other models of emulation he gave up the term 'Brahminization' in preference to the term 'Sanskritisation'. Moreover, Sanskritisation is much broader a concept than 'Brahminization' because not only it encompasses non-Brahmin models like Kshatriya model, Jat model, Vaishya model and models of other 'twice born' castes but also denotes a wide spectrum of values and life styles.

The talk of cultural imitation should be in concrete terms so that one could visualise the scenario as it exists. Sanskritisation may result in the erosion of cultural autonomy of the womenfolk which includes erosion in the freedom to choose life partner and adoption of a rigid sexual morality. Changes in family structure include a movement towards the orthodox Hindu joint family and the concomitant stronger authority of father, monogamy, a stronger caste organisation with increased tendency of outcasting/ostracism. Also, a rigid commensality prevails along with changed food habits- outlawing beef and pork eating, and consumption of liquor, more emphasis is placed on the acquisition of higher education, adoption of dowry practices instead of the token bride price etc. In the realm of religion and religious practices, it frequently results in the donning of sacred thread, giving up sacrifice of pigs at the time of wedding and increased emphasis on pilgrimage etc.

Srinivas has further explained that political and economic factors have also affected the process of Sanskritisation. With the establishment of British rule in India the lower castes got more opportunities to sanskritise themselves and subsequently raise their social status because the new rulers and a new political order were not socially involved in the dynamics of caste hierarchy.

Sometimes, a lower caste aspiring to climb upward in caste hierarchy through the process of Sanskritisation may have to face hostility from the higher castes especially of middle strata. Sanskritisation refers to a cultural process but it is essential to realise that it is usually a concomitant of the acquisition of political or economic power by a caste. Both are parts of the processes of social mobility.

Talking of new agents of Sanskritisation, Srinivas, (1992) talks of the festivals of the village deities and the calenderical festivals being increasingly sanskritised. Hari Kathas, Yagna, Jagran etc. are being celebrated with much more ostentation in Indian towns and cities. Religious figures, in ochre robes promising salvation or more concrete things to the people, continue to appear on the Indian scene. In fact, they enjoy audience which they could not have dreamt of before the newspapers, the microphone and the radio/television became popular. Everyone of them can be regarded as a Sanskritising agent. Indian films frequently make use of religious themes taken from the epics and Puranas. The availability of low priced books has enabled people to become acquainted with Hindu religious literature in a way not possible ever before.

Sanskritisation as a process of social mobility may be observed empirically even among the non-Hindu communities especially those with well defined social hierarchy such as Muslims and Sikhs and in lesser degrees among other communities too. Cultural emulation for the sake of status elevation has been the prime motive force among the non-Hindu communities too.

When we talk of cultural imitation of the higher castes/dominant castes by an aspiring lower caste we must not forget that in several cases the motive force is not always cultural imitation per se but an expression of challenge and revolt against socio-economic deprivation and frustration like in the case of a lower caste insisting to carry his bride in a palanquin or the bridegroom riding a horse.

Because of erosion in the importance of the ritual component of our lifestyle, especially in towns and cities, some observers make the comment that the process has lost its' relevance in determining social status. While it is true that power and wealth are the main components of secular status, any status achieved by such means is still sought to be legitimised through acceptance into a higher born social group or by burying one's community identity or birth origins. Thus, these new principles of status operate contingently together with the caste principle of social stratification and only rarely do they operate autonomously.

4.4   WESTERNISATION AND MODERNISATION

Westernisation seems to be a much simpler concept when compared with its' twin concept of Sanskritisation. It refers to all cultural changes and institutional innovations in India as this country came into political and cultural contact with the western nations specially Britain. More precisely, it is "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" Srinivas, (1972). He prefers to call this process westernisation and not modernisation. On a wider plane westernisation includes a scientific approach, emphasis on materialism rather on spiritualism, individualism, liberal approach towards various problems of the society, humanism, equality, egalitarianism and rationalism. Establishment of scientific technology and educational institutions, rise of nationalism, new political culture and leadership in the country are all by products of westernisation.

The impact of Westernisation on Indian society may clearly be observed in a number of spheres. It has influenced caste system and the lessening rigidity may be assigned, to a great extent, to the impact of Westernisation; it has promoted the disintegration of joint family and it has induced a number of social reforms movements. In the economic and political sphere it has disintegrated cottage industries, promoted variety in cultivation, introduced new measures in land management; it has promoted democratic values and ideals, national consciousness, social justice, and a uniform administrative system in the whole length and breadth of the country. To be more precise, emphasis on humanitarianism and rationalism, as a part of Westernisation, led to a series of institutional and social reforms in India.

Srinivas expresses the view that increase in Westernisation does not retard the process of Sanskritisation; both go on simultaneously. Interestingly, in some cases, increase in Westernisation accelerates the process of Sanskritisation. For instance, the expanding means of communication like postal facilities, railways, newspaper, western technology etc. have given fillip to pilgrimages, religious propaganda, and caste and communal congregations. Moreover, a significant by product of Westernisation is that under its impact many higher castes (who are more exposed to Westernisation through English education) give up their traditional life style.

It is observed that usually the westernised ones live minimally in the universe of caste and maximally within the universe of class; they may practice non-traditional occupations, ignore rules of ritual pollution, dietary restrictions and may marry outside the caste/region/religion; they may give up the practice of maintaining *gotra* or caste names, adopt non-vegetarianism, give up the practice of eating in the kitchen or *chauka* and may give up sacred thread. In other words, the westernised ones tend to adopt western models and lifestyle. The lower castes aspiring to attain higher status in the caste hierarchy try to fill this vacuum by

adopting the sanskritic models given up by the higher castes under the impact of westernisation. This is yet another instance of westernisation and sanskritisation going together.

It may be observed that the lower castes spend a lot of energy on sanskritisation while several higher castes turn to westernisation as a means of maintaining the social distance between themselves and the lower castes which is no longer possible within the old order in the face of the later's current ability to sanskritise themselves. Supplementing this line of argument further, Harold Gould (1988) comments that if one is already sanskritised, as the Brahmins and the Rajputs are, then one cannot go any higher up further in the traditional stratification system. If one cannot maintain things as they are through the application of political and economic power, then one can only go down or accept the notion of equality which means accepting the nullity of caste system itself and hierarchical relationship in general. This is patently impossible for the higher castes with the deeply embedded conception of their inherent superiority and so they must ironically move outside the caste system which spawned them in order to preserve their pretensions to paramount status in Indian society. Meanwhile, "the lower castes keep chasing the mirage of equality with the higher castes. But by the time they reach their destination, they discover that the Brahman has himself vacated the spot and moved on to the higher hill of westernisation where he still gazes contemptuously down upon them from an elevated perch." (Gould, 1988. ibid). Perhaps that is why in a number of cases the well off and aspiring sections of the lower castes in towns and cities may be going straight to westernisation. But for the majority of the lower caste population the idiom of westernisation may be too complex, incomprehensible and difficult to understand and adopt. Thus we find an important and dynamic interplay between the processes of sanskritisation and westernisation.

However, the term westernisation itself is not free from controversy and complications. Some scholars have advocated the term 'de-sanskritisation' for westernisation. Moreover, Srinivas equates westernisation with the British impact on India. This may not be a correct assessment when viewed in totality. The post-independence period has witnessed a lot of Russian and American influence on India. The Russian and American versions of modernisation in our economic measures of far reaching importance have also influenced the Indian society to a large extent. The continuing five year plans, emphasis on public sector and nationalisation or socialisation (till recent years) in our economic planning are the instances of distinct socialist impact. Of late, some Chinese impact is also discernible in our health care measures especially in rural areas. To some other scholars the term westernisation sounds value loaded because of its colonial connotation. Hence, they advocate the term modernisation.

4.4.1 Modernisation

Modernisation has been a dominant theme after the second world war specially in nineteen fifties and sixties and a central concept in the 'sociology of development,' referring to the interactive process of economic growth and social change. Modernisation studies typically deal with the effects of economic development on traditional social structures and values. The process of modernisation is related to the industrialisation, urbanisation, high standard of living, development of civilization and broadness of view point. Defining modernisation Eisenstadt (1966) says that "from a historical viewpoint modernisation is the process of change towards those types of social, economic, and political systems which were developed in Western Europe and North America from the 17th to 19th century and after that spread

over to South America. Asia, and Africa during the 19th and 20th centuries". In the context of contemporary times the concept of modernisation is the response of western social science to the many challenges faced by the third World in the decades immediately following the second world war. Therefore some scholars considered modernisation to be the child of westernisation. In a brilliant analysis of the ethical aspect of modernisation, S.C Dube (1988) says that "an attractive feature of the concept was that it showed an apparent concern for the cultural sensitivities of both the elites and the masses of the third world. The term modernisation was much less value loaded than it's predecessor westernisation". Most countries in the Third World were proud of their cultural heritage and deeply attached to it. While desiring western standards of plenty they had no desire to abandon their own life styles and values. The concept of modernisation recognised the strength of roots; it did not pose any overt threat to the cultural identity of the people aspiring for rapid change. To the elite of the third world the ideal of westernisation was difficult to swallow; they accepted modernisation readily because it did not appear to offend their cultural dignity. According to Lerner (1958), three features constitute the core of modernised personality – empathy, mobility, and high participation. Empathy is the capacity to see thing as others see them. All societies possess this capacity in some measure but to sharpen and strengthen, it can make a qualitative change in human interaction. Such a change is desired in modernised societies. The second attribute, mobility, does not refer only to geographical mobility- it is used in a more comprehensive sense. The imperatives of change demand a capacity to assume, as occasions demand, new statuses and learn to play associated roles. Unlike the traditional society, which had ascribed statuses and roles, the modernised society has an open status system. The third attribute-high participation- refers to the increased role of individuals in realising social goals and objectives in more active ways; high participation requires the capacity in individuals to visualise new goals or alter objectives and modify their roles accordingly. In traditional societies social objectives are not open to question; the core of modernisation is, of course, rationality.

One of the most significant features of modernisation is that modernised societies operate through institutional structures that are capable of continuously absorbing the change that are inherent in the process of modernisation. Let us see very briefly as to how the contemporary Indian society is striving to adopt modernisation for economic growth and social change. On the agricultural and industrial fronts the country's performance is not as poor as some of its critics make it out. Our record in these fields is better than that of many Third World countries. But the development has been lopsided and full of regional imbalances. The distributive aspects of economic growth and the diffusion of the benefits of modernisation appear to have received little serious thought. The growth of elitism is alarming and it should be curbed. Rampant corruption and nepotism are the product of the prevailing state of moral decay. All possible political and administrative steps should be taken to arrest this trend. The cohesive bonds of society should be strengthened.

As very rightly observed by S. C. Dube (ibid), "there is no standard model of modernisation and no fixed path for its attainment. Developing societies can adopt a model of their choice and can chalk out their own path for it's realisation." We have chosen democracy and secularism as the basis of the aspired for modernised Indian society. Adoption of modern science and technology alongwith a scientific temper shall go a long way in the achievement of India's cultural and technological modernisation.

4.5   MULTICULTURALISM AND GLOBALISATION

'Multicultural' and 'Multiculturalism' are terms frequently used to describe the ethnic diversity that exists everywhere in the world today. However, there is some confusion about what precisely they signify. Terms like 'plural' and 'diverse' have also been present in the discourse on multiculturalism. These terms are commonly used to describe societies having different religions, ethnic groups languages and cultures. Interestingly these words are used interchangeably; plurality suggests the presence of 'many' but does not stipulate anything about the nature of 'many'. Does this simply describe diversity? We must be very clear as to why multiculturalism has overtaken pluralism as the dominant concept. It was common in social science before the rise of the word 'multiculturalism'. Multiculturalism as a coherent theory with its district conception of democracy and citizenship, has emerged only in recent past. As Gurpreet Mahajan (2002) points out, "the simultaneous presence of many cultures and communities within the same social space points to a plural social fabric, but it should not be taken as the presence of multiculturalism. The latter entails something more than the mere presence of different communities or the attitude of tolerance in society. Multiculturalism is concerned with the issues of equality; it asks whether the different communities living peacefully together, co-exist as equals in the public areas"? Thus it is the emphasis on equality that distinguishes multiculturalism from pluralism; pluralism remains silent about the status of different groups or communities.

Extending the debate to more serious analysis David Theo Goldberg (1994) in his seminal work writes "that multiculturalism stands for a wide range of social articulation… The systematic sectoral division of the world into discrete spheres of control and management of human population creates a severe challenge to creating a truly democratic, equal, diverse, but coherent world."

The term 'multiculturalism has not been much used in India, except in the recent times by the left-liberal intellectuals. When we look at the contemporary situation in India we find that the Indian constitution is the main source of multicultural state policies. It may be seen as the basic multicultural document in the sense that it provides political and institutional measures for the recognition and accomodation of the country's diversity in the post- independence period. Right to equality, in all respects, is the cornerstone of multiculturalism in India and it has unleashed forces of social change, changing the fabric of hierarchical Indian society in which all the groups never enjoyed equal share in the power structure. Creation of tribal states and sub-states such as Tribal District Councils may be seen as the acceptance of multiculturalism as state policy.

As Gurpreet Mahajan (1999) rightly points out, this concern for equality and non-discrimination of people of minority communities links multiculturalism to democracy in a fundamental way. The single most important value of democracy is non-discrimination. Thus, the concept of multiculturalism contributes to the agenda of democratisation and non-discrimination. It also provides safeguards against 'majoritarianism' coming in the garb of democracy. Till the time Indian democracy becomes mature, the threat of majoritarianism shall always be there. Thus we can say that how much flawed and immature Indian democracy may be, if the state continues to follow multiculturalism, society in India will continue to change.

4.5.1   Globalisation

Globalisation is as fascinating a term these days as modernisation, development, and change have been in the 20th century. Globalisation has emerged as one of the

most important and talked about phenomena of the present age with its social, economic, and political dimensions. The Blackwell Dictionary of Sociology (1985) described globalisation as "a process in which social life within societies is being increasingly affected by international influences based on everything from political and trade ties to shared music, clothing styles and mass media". Perhaps, the most powerful form of globalisation is economic in which planning and control expand from a relatively narrow focus such as a single firm doing business on a regional or national basis to a broad global focus in which the entire world serves as a source of labour, raw materials and markets.

Analysing the necessity of international economic and socio-political management in the face of globalisation, Samir Amin (1997), a renowned and strong voice on the issue of globalisation and its implications for the third world countries, says that the globalisation of the capitalist system is certainly nothing new, but it has undeniably taken a qualitative step forward during the most recent period. Rise of ethnicity as a political response to economic globalisation is yet another important dimension of globalisation. The rise of *Hindutva* forces in India pretending to be nationalist but, in reality, opposed to pluralism and consequently anti-minority in character, the emergence of Muslim fundamentalism in Pakistan, Bangladesh, and some other nation-states exhibiting similar trends has been strengthened by the process of globalisation; ethnic violence of the worst type is an alarming trend in the face of globalisation.

When we analyse the impact of globalisation on Indian society in the sphere of economy, the 'new economic policy', liberalization', its consequences are accepted as the direct fallout of globalisation. But, if we wish to see it in concrete sociological terms, we find that it has impacted various social groups in a variety of ways.

Women in India have been badly affected by globalisation-economically and socially. Because of scarcity of food and other necessities of life the poor, for sheer economic reasons, feed their girl children less than their boys, as boys are perceived as major bread earners. This also contributes to the widening gap in sex ratio. With decreasing subsidy on food, the food security has been shrinking rapidly and the poor women have to spend more hours on unproductive and meaningless labour. With growing retrenchment of their men folk, women previously working as agricultural labour are mostly consigned to the organised sector in urban areas at starvation or less than starvation wages. Hiring women workers seems to be more convenient for the employers because women workers face more difficulties in getting organised than the male workers and hence more susceptible to exploitation. On the other hand, upward climbing middle classes and elite are getting more opportunities to take up diverse roles. Women entraprenuers are far more visible now than at any point of time in the past.

While globalisation is making people more materialistic and money minded, the greed for dowry is also increasing rapidly and the poor parents are being further pushed into difficult and humiliating conditions. With increasing globalisation, a frenzy has been created over the so called beauty contests. As Arvind (2002) rightly point out, "while the benefits of this frenzy are reaped by the multinational corporations who advertise their products via these phenomenon, the entire display has had its impact on the minds of urban women particularly middle class and lower middle class young women". The vast proliferation of beauty parlours and rapidly increasing cosmetics industry are the natural corollary of this phenomenon. Equally, by the logic of the 'market economy' prostitution is a perfectly legitimate activity – one more industry of the 'service sector'. In this age of globalisation,

girls from even well to do families are going into prostitution and call girl profession either directly or through the so called beauty parlours, massage parlours and 'make a friend industry' through telephonic and internet communication. Market of pornography has also expanded astronomically. Commoditization of women has increased many folds. Consumerism and consumer culture has taken under its shadow, first the urban India, and now the rural society is trapped in it.

Globalisation, no doubt, has impacted adversely the socially and economically weaker sections of Indian society. The dalits and tribals are the worst sufferers. Dalits belong to a large section of the society, which has been subjected to human indignities on account of the caste differentiations perpetrated for centuries and millennia. They still bear the burden of acute poverty and social degradation. The increasingly lower allocations for social sector, in the wake of 'new economic policy' and 'liberalization' adversely affect the poor – mainly dalits and the tribal communities. It is the poor who depend largely on public services and any reduction in budget allocations contribute to the reduction and availability of social services and their consequent higher costs. In social-economic terms the small gains made by the dalits through reservation are being reversed. More than 75% of the dalit workers are still connected with land; only 25% of which are marginal and small farmers. In urban areas, they mostly work in the unorganised sector. Under the impact of the new economic policy, the direct fallout of globalisation, land reforms, the key question for their development, are being pushed out of agenda and are being substituted with corporatization of farming for the global agricultural market.

Tribal population of the country shares a number of features of the impact of globalisation with the dalits. As with the dalits, the systematic cuts in welfare expenditure, dismantling of the public distribution system etc. have also hit the tribals hard. In the name of 'development' the tribal people are being driven off their lands, their forests are being snatched, their sources of income are being sapped, and they are, thus, being virtually pushed to death. The entry of multinational companies into industrial mining and commercialisation of forest products are likely to increase inequalities of income and consumption between regions and peoples. The new agricultural policy enunciated by the government is capital intensive; improved seeds, pesticides, and fertilizers are costly and subsidies are being withdrawn. There is also encouragement to mechanized farming. This is harmful to the tribal interests. Globalisation is also promoting over-consumption of industrial and consumer goods, thus changing the life style of the tribal and other deprived people, to their disadvantage. Disruption of their traditional crafts and theft of their indigenous knowledge system by foreign companies is making their life miserable. The tribal population has always been known for their strong community life and collective spirit, and they have been using it as part of their 'survival strategy'. This is rapidly being eroded through the promotion of private rights at the cost of community rights. Thus, the tribal people are going to be the worst sufferers and the most coveted sacrificial goat for globalisation.

4.6 SUMMARY

In this unit you studied various aspects of social change in India from colonial rule to the advent of globalisation as an important factor of social change. It is true that, like any other society, Indian society, too, has been changing even before the advent of British rule. Yet, the British rule released such new forces of change that contributed to much faster pace than ever before. It can be said that the British rule contributed immensely to the cultural and technological modernisation of India.

The process of social mobility in Indian society cannot be understood without a fairly good understanding of Sanskritisation as it has deeply affected the caste system and its dynamics. Needless to say, caste system is one of the most important social institutions in India and any change in it would affect the entire Indian society.

Globalisation and Multiculturalism are comparatively new actors but they have started impacting the Indian society in a variety of ways. Just to make it clear, the impact of globalisation on various segments of Indian society such as tribal communities, dalits, and women has been explained with the help of suitable examples scattered all around us.

References

Amin, Samir. 1997. *Capitalism in the Age of Globalisation: The Management of Contemporary Society.* London: Zed Books.

Arvind. 2002. *Globalisation: An Attack on India's Sovereignty*. New Delhi: New Vistas Publications.

Bose, N. K. 1975. *The Structure of Hindu Society*. New Delhi: Orient Longman Limited.

Dube, S.C. 1974. *Contemporary India and it's Modernisation*. New Delhi: Vikas Publication.

Eisentadt, S. N. 1996. *Modernisation, Protest, and Change*. Englewood Cliffs: Prentice Hall.

Ghurye, G.S. 1963. *The Scheduled Tribes of India*. Bombay: Popular Prakashan.

Goldberg, D.T. 1994. *Multiculturalism: A Critical Reader*. Oxford: Blackwell.

Gould, Harold. A. 1988. *Caste Adaptation in Modernising Indian Society.* New Delhi: Chanakya Publication.

Hasnain, Nadeem. 2006. *Indian Society and Culture: Continuity and Change*. New Delhi: Jawahar Publishers and Distributors.

_____2009. *Indian Anthropology*. New Delhi: Palaka Prakashan.

Johnson, Allan. A. 1995. *The Blackwell Dictionary of Sociology*. Cambridge, Massachusetts: Basil Blackwell.

Kumar, Dharmendra & Yemuna Sunny (ed.). 2009. *Proselytization in India: The Process of Hinduisation in Tribal Societies*. New Delhi: Aakar.

Lerner, Daniel. 1958. *The Passing of Traditional Society*. Glencoe: The Free Press.

Mahajan, Gurpreet. 1988. *Identities and Rights: Aspects of Liberal Democracy in India*. New York: Oxford University Press.

_____2002. *The Multicultural Path*. New Delhi: Sage Publication.

Panikkar, K. N. 1966. *A Survey of Indian History*. Bombay: Asia Publishing House.

Sinha, Surajit. 1959. 'Kshatriya Social Movement in south Manbhum'. *Bulletin of the Department of Anthropology*. Calcutta: Government of India.

_____ 1962. 'State Formation and Rajpur Myth in Tribal Central India'; Ranchi: *Man in India*. 42. (pp-1).

_____ 1982. *Tribes and Indian Civilization: structures and transformation*. Varanasi: N.K Bose Memorial Foundation.

Singh, Yogendra. 1996. *Modernisation of Indian Tradition*. Jaipur: Rawat Publication.

Srinivas, M. N. 1952. *Religion and Society among the Coorgs of South India*. Bombay: Asia Publishing House.

_____ 1972. *Social Change in Modern India*. New Delhi. Orient Longman Limited. First published in 1966.

_____ 1992. *On Living in a Revolution and Other Essays*. New Delhi: Oxford.

Suggested Reading

Singh, Yogendra. 1996. *Modernisation of Indian Tradition*. Jaipur: Rawat Publication.

Hasnain, Nadeem. 2006. *Indian Society and Culture: Continuity and Change*. New Delhi: Jawahar Publishers and Distributors.

Hasnain, Nadeem. 2009. *Indian Anthropology*. New Delhi: Palaka Prakashan.

Sample Questions

1) In what way the British rule contributed to social change in India?

2) How does Sanskritisation explain mobility in the caste system?

3) Distinguish between Westernisation and Modernisation.

4) Distinguish between Pluralism and Multiculturalism.

5) Deliniate how the process of Globalisation is affecting various segments of Indian society?