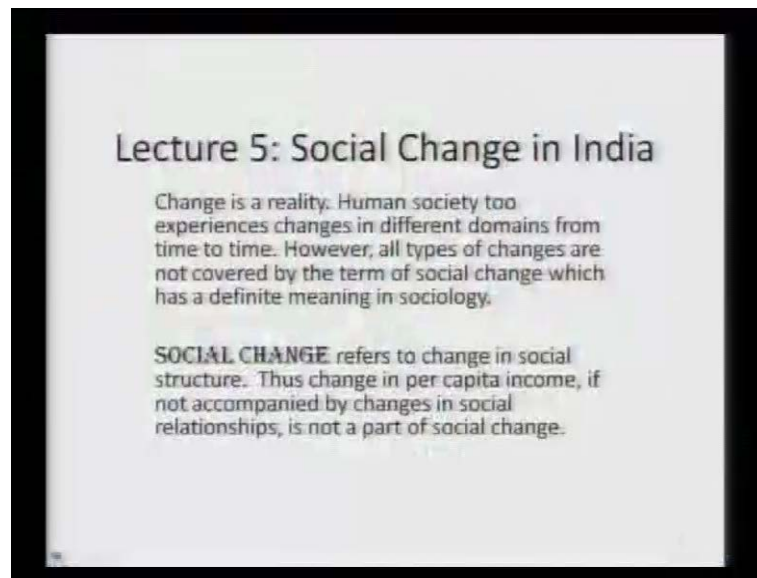


Population and Society
Prof. A.K.Sharma
Department of Humanities and Social Sciences
Indian Institute of Technology Kanpur

Module No # 01
Lecture No # 05
Social change in India

Friends this is our 5th lecture.

(Refer Slide Time: 00:16)



In the first few lectures we discuss the relationship between population processes and society. And now, we will particularly focus on population processes in India and the processes of social change in India. We have to place population trends in a perspective we will first talk about social change. So, today's lecture is devoted to social change in India, as such change is a reality and human society too experiences changes in different domains from time to time; however, all types of changes are not covered by the term social change which has a definite meaning in sociology.

Actually in society several types of changes are taking place simultaneously, there is economic change which means change in say per capita income, change in distribution

of income or change in indicators like contribution of agriculture or industry to gross domestic product, there is purely political change. Political change refers to change in political setup like changes in population size, composition, distribution of population, fertility, mortality, migration etcetera. When we talk of social change, it is not any kind of change.

For sociologists, all societies have a definitive structure which we define last time as some total of all institutions of society means, some total of customs traditions, mores, folkways, laws, enacted laws, customary laws, taboos, etiquette manners, fads and crazes etcetera built around certain core activities of society like family economy quality education and so on. And only that kind of change, which changes social relationships or expectation from different roles or institutions or which changes norms, laws, customs, traditions, fashion, crazes etcetera that is called social change.

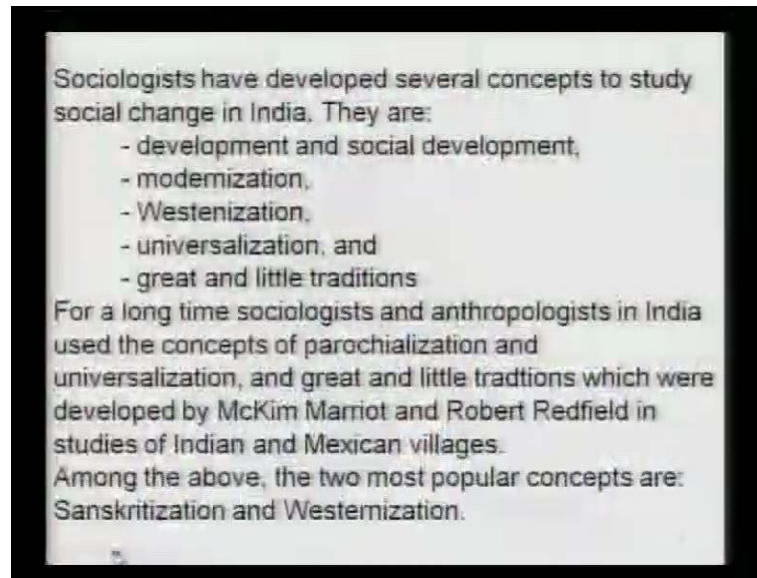
Social change refers to change in social structure, thus change in per capita income if not accompanied by changes in social relationships is not a part of this social change. So, you can have economic change, but no social change you can have political change, but no social change. In China for example, after the Cultural Revolution there was political change, but social change or cultural change did not immediately follow from political change. And Mao had to create a climate for creating cultural change in society. Similarly, in India there was political change at the time of independence the Englishmen left and Indians took over as Prime Minister, president, chief ministers, bureaucrats and so on.

But there was no corresponding social change, one may argue that political change in India produced social change, but social change is a different story and political change is different. If you look back during the freedom struggle there was actually a debate between those leaders, who were more for social change first? Dr. Ambedkar and people of that mind set were more for social change first, while others Gokhale, Gandhi, Jawaharlal Nehru they wanted first the political change and they believe that once we become independent then social change will follow.

Now, in today's lecture we will particularly talk about those types of social changes taking place in Indian society, which may have bearing upon demographic changes. I say that the relationship between society and population is still in infancy and there is not more to

be understood. We will try to make a conceptual relationship between social and structural changes and demographic changes and first we will talk about, what kind of social changes are taking place in India?

(Refer Slide Time: 05:26)

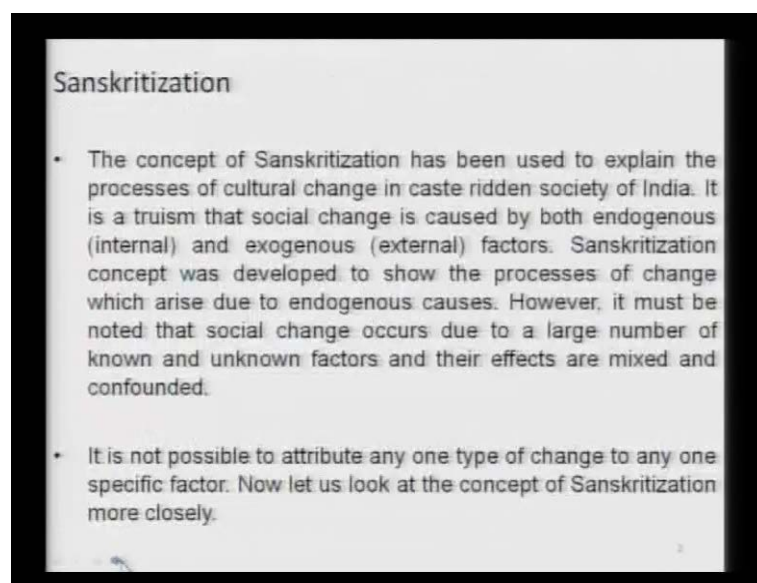


Sociologists have developed several concepts to study social change in India, they are broadly the following type development and social development, modernization, westernization, universalization, and great and little traditions. For a long time sociologists and anthropologists in India also used the concepts of parochialization and universalization, and great and little traditions which were developed by McKim Marriot and Robert Redfield in studies of Indian and Mexican villages. Among the above the two most popular concepts are Sanskritization and Westernization.

So, we will specifically focus on Sanskritization and westernization, I will explain what Sanskritization mean, who has given this concept? What is westernization? And then I will also little bit talk about globalization and glocalization. Though other concepts are familiar like development and social development usually, the term development is used for improvement in productive capacity of an economy. So, if per capita income is improving at a sustained pace or such forces have been created, such processes have been generated in society which will eventually lead to improvement in per capita income on a sustain basis, you will say economic development is taking place.

Social development as a pose to economic development includes, literacy, health indicators like life expectancy status of women equity or inequity between the rich and the poor urban and rural areas. And those who talk about the social development? They say that ultimate goal of any development is social development. So, it has to be seen whether economic development in a country is leading to social development or not. And modernization refers to a process by which society is developed by using latest technologies. So, modernization is related to technological modernization more than anything else.

(Refer Slide Time: 08:01)

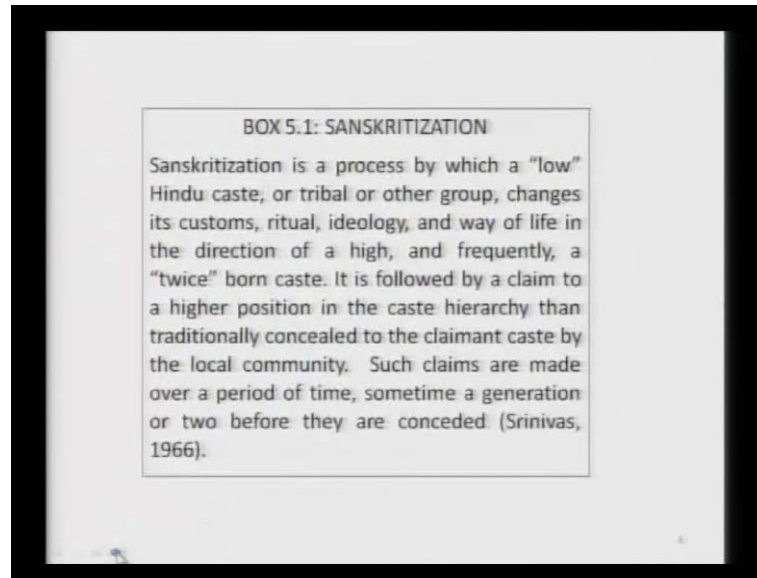


So, development is economy social development is social modernization is technological and this Sanskritization is purely social. The concept of Sanskritization has been used to explain the processes of cultural change in caste ridden society of India, it is a truism that social change is caused by both endogenous means internal and exogenous means external factors. Sanskritization concept was developed to show the processes of change in Indian society which arise largely due to endogenous causes means, its own causes internal causes; internal I cannot give you the word contradiction because that word is smells of Marxist or conflict theory of the society.

However, it must be noted that social change occurs due to a large number of known and unknown factors and there effects are mixed and confounded, some good and bad. It

depends how you look at social phenomena? It is not possible to attribute any one type of change to any one specific factor. Now, let us look at the concept of snakritization.

(Refer Slide Time: 09:09)

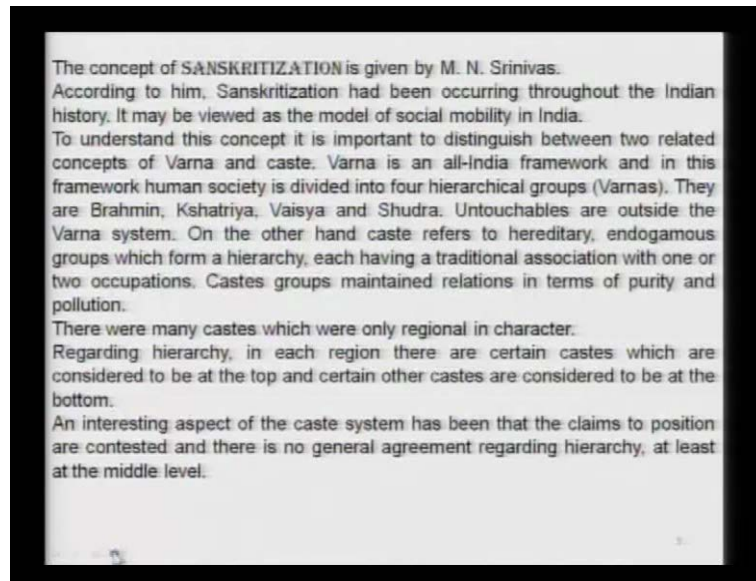


To quote M.N. Srinivas, M.N. Srinivas in his studies of empirical studies of villages around Mysore gave this concept of Sanskritization. And by Sanskritization he means, that it is a process by which a low Hindu cast, or tribal or other group, changes its customs, ritual, ideology and way of life. So, it can be change in anything, it can be change in customs which are practices rituals religious rituals ceremonies ideologies, ideologies can be social, economic, political, any ideology and way of life in the direction of a high and frequently a twice born caste.

You know that in India we divide all cast or all social groups, into two categories, one we call upper caste or twice born and another we call low caste or born once. Usually Brahmins, Kshatriyas, Vaishas they are put in the categories of twice born and the others the low caste are others means born only once. It is followed by a claim to a higher position in the cast hierarchy. So, when somebody sanskritizes, customs, rituals, ideology, way of life any one of them, two of them, or all of them, then this is done with the motivation to improve once position on the caste hierarchy.

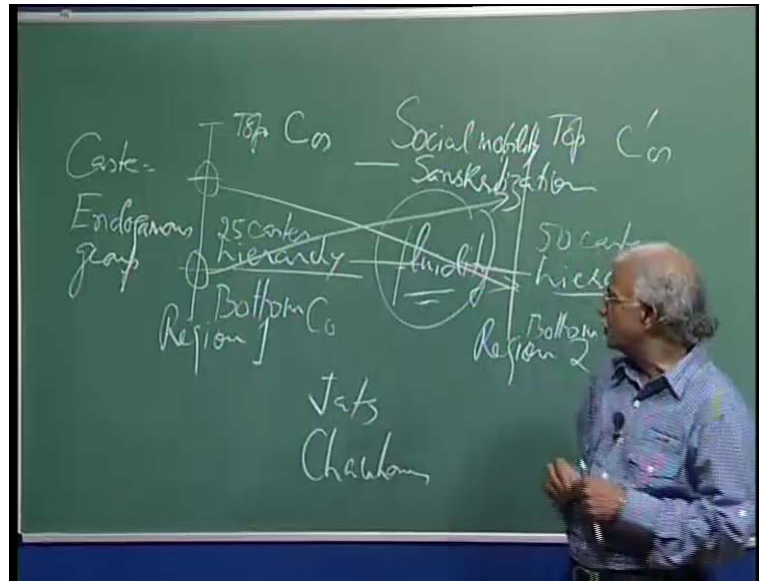
And it is followed by a claim to a higher position in the caste hierarchy, than traditionally conceded to the claimant caste by the local community. Such claims are made over a period of time sometime a generation or two before they are conceded.

(Refer Slide Time: 11:17)



This concept of Sanskritization given by Srinivas is an interesting concept, for beginner it can be a bit complex. So, let me explain this with help of some diagrams, you see according to Srinivas caste is an interesting phenomena, caste is not Varna by the way. Indian society has traditionally been divided into four Varnas Brahmin, Kshatriya, Vaisha, and Shudras. But the number of; and the number of caste is not four, the number of caste runs into thousands. In India if you innumerate all possible caste which have existed ever or which are existing today, there lot of fusion, fission in caste. But if you add all the caste groups of India, perhaps their number will be more than 50000 and there is a caste structure.

(Refer Slide Time: 12:20)



The interesting part of caste structure is, that in any region first we must understand that caste is a regional phenomenon, which means that the caste which are found in region one may not, will be found in other regions or their positions in the hierarchy may be quite different. You know? People belonging to Tamilnadu may not have ever heard the name of certain caste which exists in Uttarpradesh. If somebody a traveler come from Andrapradesh and goes to a village of Uttarpradesh and somebody; the first thing somebody will ask? To a stranger in India is, what is your caste? And he says that I am Kama.

Now, the people of Uttarpradesh would not understand what Kama is? Because there is no caste of Kama in Uttarpradesh, may be a remote area of Uttarpradesh which are uninfluenced by urban culture. In Uttarpradesh or in Bihar people may not have even heard the titles of caste like Reddys or Vaniar etcetera etcetera. So, it is a local thing here, caste is endogamous basically endogamous cast is basically an endogamous group marrying within. There may be other associations, there may be some concepts of purity and pollution associated with this, there may be some concept of occupational association, there may be various types of restrictions on mixing, there may be many other things.

There may be organization of a caste leadership and jurisdiction some region some area in which laws of a particular caste apply and therefore, it is a regional phenomenal. But

what is interesting is? That in all the region, there are some caste which are at the top and there are some caste which are considered to be at the bottom say C infinity at the top and C zero at the bottom, in between there are a large a number of caste. In some regions or in some villages there may be 5, in some villages there may be 10, in some villages there number may go up to say 20 or 25, 25 caste here, and there is a hierarchy.

You can arrange all the cast groups in region, one in a hierarchical manner means there are some caste, which are above the other caste? And there is some caste, which is at the top? Say C infinity and bottom C zero to use algebra like expression. Now, there is another region; region 2 and here also, there is a caste at the top C dash infinity and a caste at the bottom C 0 dash and again in it will in between there are 50 caste which are arrays hierarchically again hierarchies important.

One interesting aspect of caste system was, that this hierarchy; this hierarchy was always fluid means the hierarchy was not well defined or the no sense of high or low were said that they were not equally acceptable to all caste of the region. They are like if there is a caste of Jats and another caste of Chauhan both of them are living in the same region, there are several districts in western UP, where? You have Jats as well as Chauhans. Now, Jats will claim that they are superior to Chauhan and Chauhans will say they are superior to Jats.

So, there are claims, counter claims and in between there is lot of fluidity means the hierarchy is never a clear; clear-cut to understand caste phenomena in India. It is very important to understand that cast is a regional problem, it is a small endogamous unit, it is not Varna. And although there are some castes at the bottom and some caste at the top, but in between there is lot of fluidity, and there are claims and counter claims which actually give rise to the process of Sanskritization. And Srinivas wants to say that generally the notion is the Indian society has been a rigid society, highly stratified society, a society that has remained unchanged for thousands of years, but that is not the case.

Indian version of social mobility has been the model of social mobility in India took the form of Sanskritization. The Sanskritization means that people at a lower level on the caste hierarchy may, by emulating practices, believes, rituals, ideologies the terms used by M.N. Srinivas claim a superior status on the caste hierarchy. And this can be done in

five years time, ten years time over a generation sometime over several generations. So, an India to have a model of mobility the difference between western model and Indian model of mobility is that in India mobility was always mobility of the caste or a larger group not an individual phenomenon where in the west the mobility is individual, but in India mobility was associated with groups and cast.

So, this is Sanskritization by Sanskritization people belonging to lower caste lower social groups in society claim a superior status on the caste hierarchy. This also means theoretically speaking, it becomes extremely impossible to make an all India hierarchy of all the caste of India. There something which commissions like backward commission in India try to do lots of problems will arise, if ma; try to make an all Indian list of high and low caste. It is quite possible that a caste which is high in region one is at much lower level in region two a caste which is at lower level here is at a much higher level in region two.

That make the caste and caste mobility your Sanskritization a complex phenomena. It is a interesting part of history, if you read history of Sanskritization in India, know there have been stances in which there were disputes including violent disputes, riots. For something like donning a sacred thread that people belonging to a lower caste after sanskritizing their lifestyle, they claim a brahminically status that they are Brahmins or they are part of twice born, that now they have sanskritize their lifestyle they are part of twice born and they should be allowed to be your sacred thread.

Something which the upper cast would resist and that leads to violent conflicts, ultimately these kinds of conflicts are resolved through political intervention. And the king the monarch, the king will decide which social group should be place where? Whether a particular social group has the right to be your sacred thread or not, know it is there are I do not want to spend much time on this issue alone, but there are lots of instances like Nairs of Kerala, Nairs of Kerala are treated like Khatriyas, but there are many Nair groups, which was originally part of, what we called? Shudras and because these groups helped the king at some point of time during war of something. So, the king declared that from now onward they will be called Khatriyas.

This is how? Social different social groups in society moved up and down and this was Sanskritization, but it must be emphasize that in Sanskritization although there is change

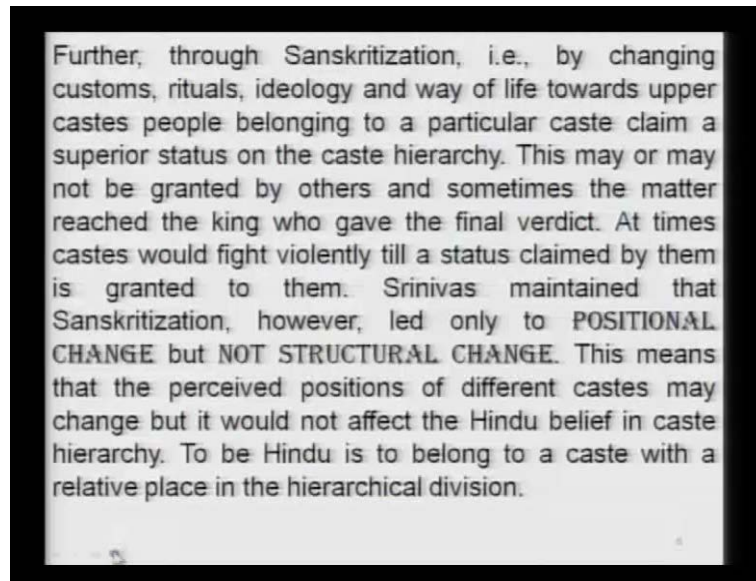
of position of different caste, but there will be no structural change mean, the concept of high and low, the concept of hierarchy these things continue. I remember when I read? M N Srinivas is social changes in India first time, though I was shocked to see a statement that as a matter of fact in India, the real Khatriys were vanished about 2000 years ago, none's according to some historians where the last dynasties of Khatriyas.

After that anybody who captured power became a Khatriya? Then where also caste of vats in Hindi we call Charan or Bhatt or in Rajasthan they are called Baivacha genealogist and it was the work of genealogist to trace genealogy of different people. So, when somebody belonging to a lower caste becomes the king, then the genea some genealogist or all genealogist of that region may come forward to recreate a history of that caste and somehow? Attire that caste to descendent of some mythological character like they may say that they are descendent of lav or Kush or Bharat or ram or Laxman.

And this is how? That low caste or a Shudra caste person and his family are elevated to the status of Khatriya. But this is all positional change and this does not lead to any structural change in society. Now, from this Sanskritization theory for us students of population, what is more interesting? The idea of emulation or idea of diffusion or the idea that the people belonging to lower social groups is start behaving like people of the upper group. So, what happens in the upper group? Subsequently that defuses to lower sections of society.

So Varna is an all as I said, Varna is an all India framework and in this framework human society is divided into four hierarchical people groups Brahmin, Kshatriya, Vasiya and Shudra untouchables are outside the Varna system on the other hand caste refers to hereditary endogamous groups which from a hierarchy each having a traditional association with one or two occupations and cast groups maintained relations in terms of purity and pollution.

(Refer Slide Time: 24:59)



Through Sanskritization that is by changing customs rituals ideology and way of life towards upper caste people belonging to a particular caste claim a superior status on the caste hierarchy. This may or may not be granted, Srinivas maintained Sanskritization; however, led only to positional change means change in position of some specific caste. Caste which were trying to Sanskritize their ideology and rituals and life styles, may be learning of Sanskrit language, may be becoming vegetarian, may be taking to prayers, may be reading of Ramcharit, Manas and Mahabharat.

Whatever and this means that the perceived position of different caste which is, but it does not affect the Hindu belief in caste hierarchy, to be Hindu is to belong to a caste with a relative place in the hierarchical division. Some sociologists used to say including Srinivas that Hindu religion is clearly associated with caste and the end of caste system in India can also be the end of Hindu religion. No this is a true strong statement and this may not happen. Srinivas agreed that Sanskritization was only a source of mobility in Hindu society, initially observed that Sanskritization means simulating the life styles of Brahmins, but later on he said that he gave the idea of dominant caste.

And the dominant caste can be any dominant caste can be Brahmins, dominant caste can be Kshatriyas, dominant class can be Vaisyas in certain regions, dominant class can be scheduled caste or scheduled tribes having some areas dominant caste may be Muslims also. And accordingly he developed different models of Sanskritization. Initially he

started with the Brahminical model of Sanskritization, later on he talked about Brahmin model of Sanskritization, Kshatriya model of Sanskritization, Vaisya model of Sanskritization and Shudra model.

(Refer Slide Time: 27:00)



In some regions we have caste, we have classified the Shudras are dominant people belonging to other class that region may start ambulating, ideology, ritual, practices, food habits of the Shudras, there have been tribalization in some area. The model of Sanskritization has been tribal model of Sanskritization. In many parts of Uttarakhand for example, if we have certain tribes for dominant it was found that migranes that the non tribal migranes from the plains, started developing food habits of the tribal areas or tribal people for better accommodation assimilation absorption in the new society and this is something that can be called tribal model of Sanskritization.

The concept to dominant caste supplemented the concept of Sanskritization in some way. At some places if the tribal groups were dominant, the other groups followed the tribal concept and thus one can also speak of a tribal model of Sanskritization. Look why I am putting lots of emphasis on Sanskritization and let me connect this Sanskritization to something purely population or something related to demography. In one of our study recently sensor data also show the same thing, sensor data has been showing that some of the developed regions of country have the highest fall in juvenile sex ratio in the recent

times, means indicating increasing practice of female feticide sex determination and female feticide.

Ashish Bode developed a new acronym for that de Moivre's states daily Haryana western U P Punjab well these regions have more of this problem. Even in regard to religious communities you may find that Jains some of the most educated and most prosperous community in India have that least juvenile sex ratio 0 to 6 sex ratio females by male in age group 0 to 6. Our own study in some rural areas of Kanpur show, that the practice of sex determination is more among the upper caste and upper classes.

Using the C prospective I can say, that what is found among upper caste and upper class? Or like Celsius data shows what is found first in the double of regions of the country? Will eventually diffuse to other regions like today it is Haryana tomorrow it can be Bihar or west Bengal and practice of sex determination can diffuse to those areas. Similarly, what is found first among Jains? Gradually it can diffuse to other religions six already have a very low juvenile sex ratio gradually these things can spread to Muslims and to Christians also. And what is found among the upper caste upper classes? We gradually diffuse to lower caste and classes if the Now, let us look at the concept of Sanskritization prospective is correct.

(Refer Slide Time: 30:29)



For a long time Sanskritization work well. The major factors in Sanskritization were, fluidity of political system, position of the dominant caste, pilgrimage is from one place

to another from end to end India was one homogeneous culture. And doctor Ahmbedkar was also talked about India being a homogeneous universal culture from end to end and he said that before the British came into India. Indians actually would not recognize the deference between races whether somebody is Dravidians or Aryans.

Anybody who become the king? Is called Arya so, if doctor Ahmbedkar say that if anybody you become the kings, become Arya, then you can see what kind of culture we lived in? Then the position of dominant caste, pilgrimage, migration of values and beliefs from great tradition; the term great tradition a little great tradition is used for textual formal all India universal character of a religion, Ramayana, Mahabharata, balmiki's Ramayana, Mahabharata of Vedbyas, Gita, Manusmriti other yagaball other Smrities Satryas their part of great tradition of India, great tradition of Hinduism in India.

And there are little little tradition in India, there are traditions folk tradition, folk culture is specific to villages, specific to certain communities, specific to certain regions had the lower level. And there is always a migration culture from great tradition to little tradition. So, d t s ideas practices of little tradition are explained using the concept of great tradition and similarly, ideas of great tradition are diffused to little tradition. There was a time M N Srinivason himself talk about something like pitcher forth when I read M N Srinivason's book social changes in India first time.

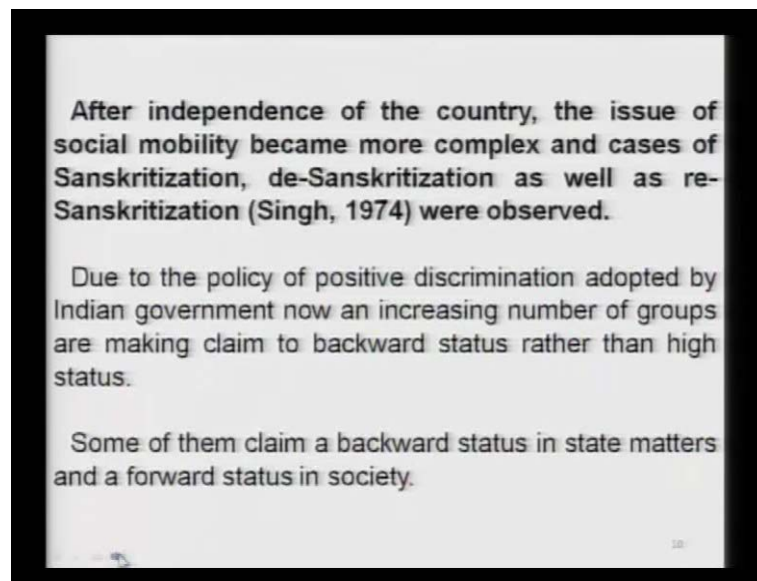
And a I found references about pitcher forth even being an Hindu and a Brahmin I could not understand, what is this pitcher forth? He was saying that this pitcher forth has come from some kind of great tradition to little tradition and it is spreading pitcher forth is Karvachaut. Now, Karvachaut was a part of little tradition of India you do not find reference to Karvachaut in Ramayana Mahabharat and Gita on in Smritis and Sastryas, but today this Karvachaut or pitcher forth has become part of great tradition of India.

Thanks to media, thanks to news paper and television channel showing, celebration of pitcher forth. You know this pitcher forth may be starting in some smaller part of western U P has moved to all parts of India and may be seeing as becoming part of the great tradition. So, that is another source of change then circular factors in also determine the position of caste in addition to pollution and purity, if a caste is numerically large, if a caste is more educated people, if people belonging to certain castes are working is

cities, in high quality jobs, in beurocrasy, in army, in universities the status of that caste is elevated.

Then migration to new areas, when people migrate from one place to another then the status of caste may go up or go down. Then Bakti movements that established the idea of quality before god that everybody is equal, thus the idea of equality among different groups and caste.

(Refer Slide Time: 34:27)



Now, after independence of the country the issue of social mobility became more complex and cases of Sanskritization, de Sanskritization as well as re Sanskritization were observed. De Sanskritization means that somebody maintaining a distance from the upper caste. You know in Sanskritization there is diffusion or there is emulation or imitation of upper class, in de Sanskritization it is maintaining a distance or it saying that we are more pure, that the upper caste are impure we are more pure.

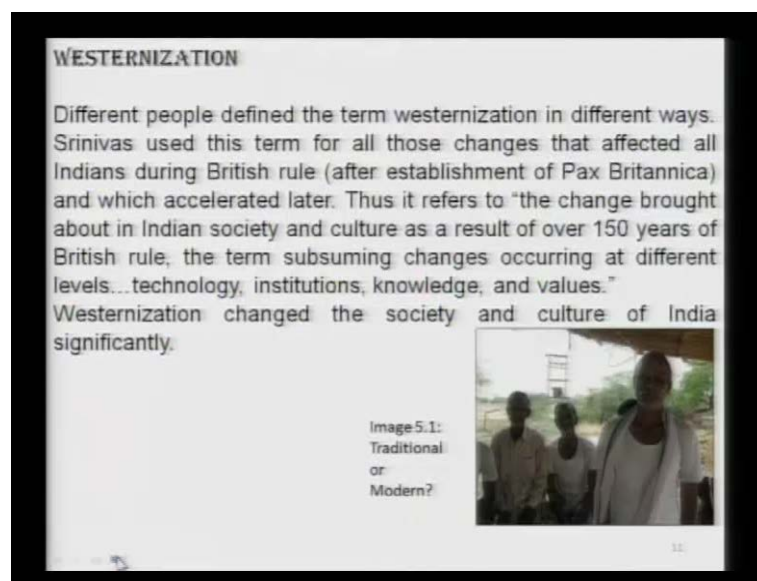
So, Yogen sing in his book modernization of Indian tradition have mentioned several instances from different parts of U P where people belonging to certain lower caste is stop take accepting water from Brahminical caste this was de Sanskritization. And then there is also re Sanskritization that may be there is a caste like Chatriyas first becoming westernized and then becoming sanskritized after independence joining Bharti today we call Bhartiya Janata party at that time there was junctions. So, they were re Sanskritized.

So, all these processes of Sanskritization de Sanskritization westernization was observed simultaneously.

Now, due to the policy of positive discrimination adopted by Indian government now, in increasing number of groups are making claim to backward status rather than high status that is also a source of one can say de Sanskritization. Some of them claim a backward status in state matters and a forward status in a society. I see that this is not to hurt sentiments of anyone, but also I have seen that there are certain castes like Kurmi when a Kumi will write a matrimonial? In matrimonial he will write that needed a groom or a bride for Kurmi Kshatriya person, but for the purpose of interaction with the state they are backward.

So, in some domains you become backwards to gain the benefit of the policy of positive discrimination and in social domain otherwise you claim is a superior status. Yadavs and Kurmis they will say that they are decadence of Luv or Kush and from that prospective they are upper caste, they are the Khsatriyas, but for the purpose of gaining benefits from the state they are backwards. So, the situation has becomes much more complex Yes I said that today I will talk about Sanskritization, westernization, globalization and globalization, Sanskritization itself taken so much time.

(Refer Slide Time: 37:25)

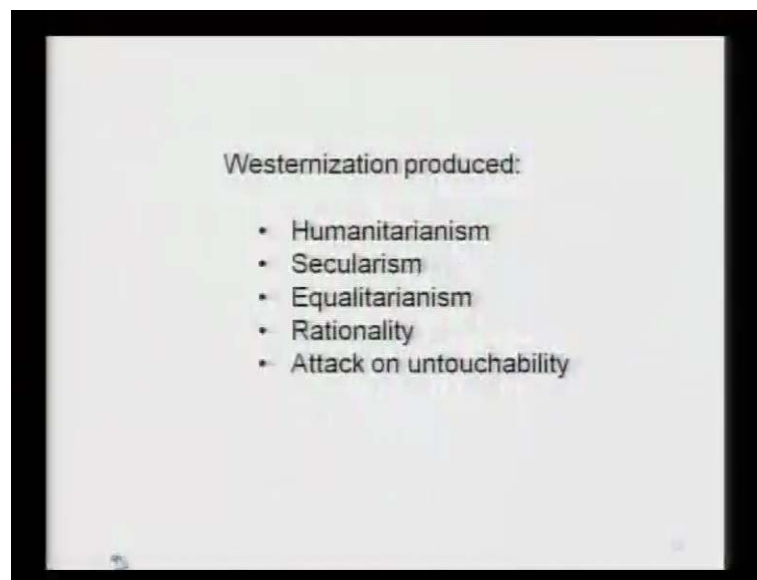


So, let me be fast and come to the concept of westernization. According to Srinivas this term westernization has been defined by several people, but M.N. Srinivas in the same

book social change in India define westernization in a more précised way. It is the change brought about in Indian society and culture both society and culture as a result of over 150 years of British rule, the term subsuming changes occurring at different levels technology institution knowledge and values. So, everything was changed.

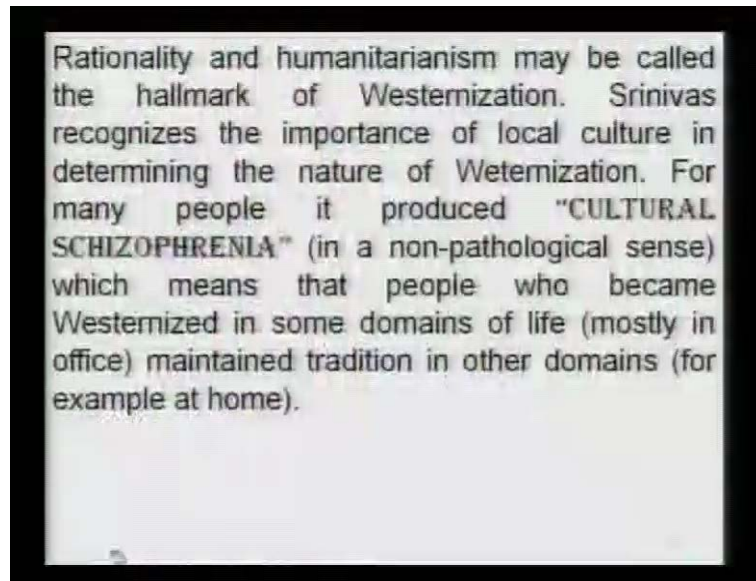
Westernization means changed brought about by 150 years of British rule, the English men the British had a different technology they had their own different institutions of family education and so on. Their level of knowledge in the so, called external world even Indians accept that in the external world they are higher knowledge and values. Western values of success materialism as against the value of its spiritualism in India.

(Refer Slide Time: 38:43)



Now this westernization produce a number of things which have demographic consequences humanitarianism, secularism, equalitarianism, rationality and attack on untouchability these are all desires of westernization. We do not find humanitarianism, secularism, equalitarianism, rationality etcetera in pre British India having such high stature as you see them having today.

(Refer Slide Time: 39:13)



Rationality and humanitarianism may be called the hallmark of westernization. Srinivas recognizes the importance of local culture in determining the nature of westernization.

For many people it produce cultural schizophrenia very powerful concept, but not in a pathological sense, normally when we say schizophrenia? It refers to a psycho pathological state, a dual personality and abnormality, but when Srinivas is using the term cultural schizophrenia? He is using it he qualifies by saying it is in a non pathological sense, which mean that people who became westernized in some domains of life mostly in office maintain tradition in other domains for example, at home.

(Refer Slide Time: 40:05)



Now, this is a case of cultural schizophrenia what will you say that? This groom, going for his marriage may to become a part of his marriage procession is he westernized? Or is he traditional? Perhaps he is both as per as ritual are concerned, he is riding a female horse it is traditional and he is wearing a modern jacket he is modern.

(Refer Slide Time: 40:35)

It must be noted that there were different Western influences on different people of India because different people in India came in contact of different types of British people: administrators, army men, traders, and Christian missionaries. Srinivas also showed that the movement from tradition to Westernization was not linear: Westernization also produced revivalism, nationalism, communalism, casteism (vertical and horizontal solidarity), heightened linguistic consciousness, regionalism and passionate xenophobia (among Muslims).

Look people are becoming both modern and traditional simultaneously and it is, but in different domains without any conflict. It must also be noted that there were different western influences on different people of India everybody did not rationalizes in same

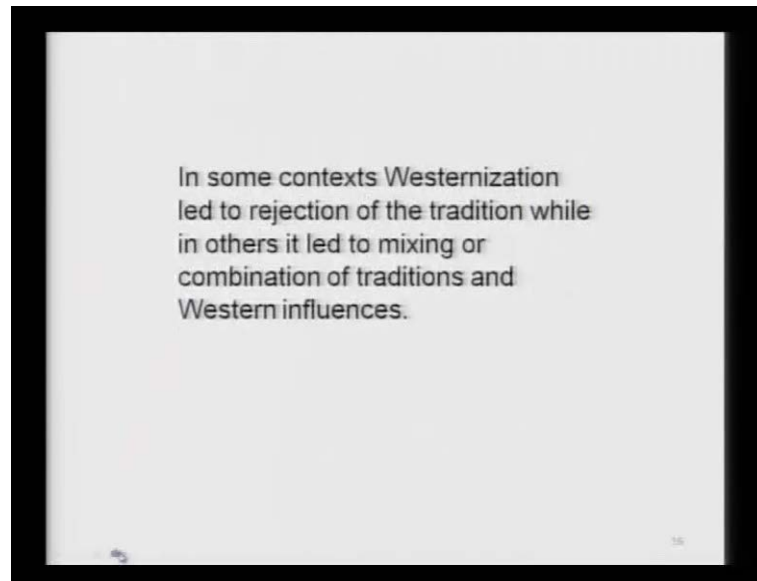
way because they came in contact of different types of British people administrator, army men, traders, Christian missionaries. Srinivas also showed that the movement from tradition to westernization was not linear, that we start with tradition and then we become more and more western or more and more modern.

Westernization also produced revivalism, nationalism, communism, casteism, vertical and horizontal solidarity between different communities, heightened linguistic consciousness, regionalism and passionate xenophobia among Muslims. Do not you see that television channels are promoting certain traditional things I sometime wonder that things which my parents some my forefathers considered to be superstitious part of belief systems only, not having any scientific, not having any rational truth behind them like disasur or this vastu or different magical and ritual phenomena tantra mantra.

And this tv channels which is a modern phenomena cable cable cable tv is promoting vastu, cable tv is promoting astrology when you open some tv channel in the morning some Swamiji, some Shadhu or somebody is telling you which mantra can solve your problems. What is this? Is this modernization or traditionalisation? Not this is certainly not traditional use of tv channels for promotion of religions this is not traditional, but this is not completely western also, then what is this? This is westernization in the form of acceptance of new technology leading to spread of certain traditional believes like vastu and astrology and palmistry and so on, or mantra or this things it is not a what is said? That it is not a linear phenomena.

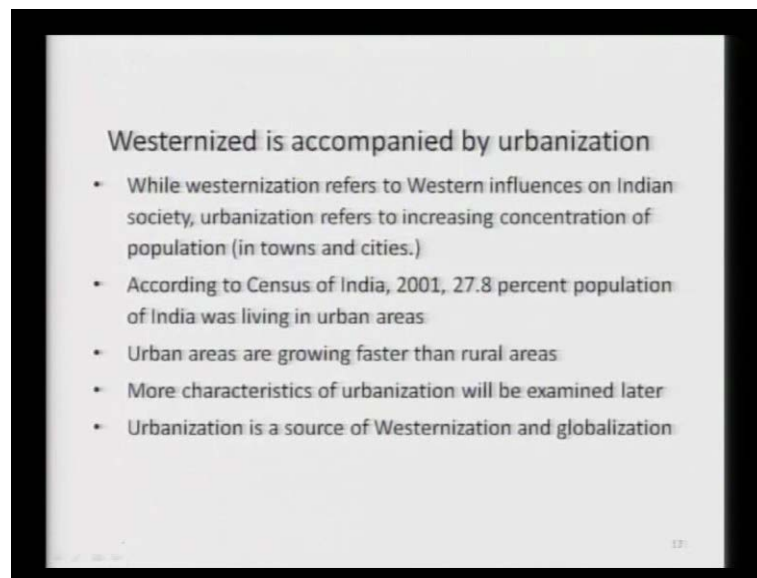
Sometimes westernization can also produce rational any matter from nationalization or nationalism or communalization or communalism have been the product of westernization only the English education that is why Gandhiji rejected English education and he believed that English education in India can create all kinds of problems. Including problems of castism, communalism, disrespect to elder elderly people rejection of tradition and. So, adornaning of the basic values of love truth or religion and produce a strange kind of communalism and groupism, linguistic conciseness and so on.

(Refer Slide Time: 43:51)



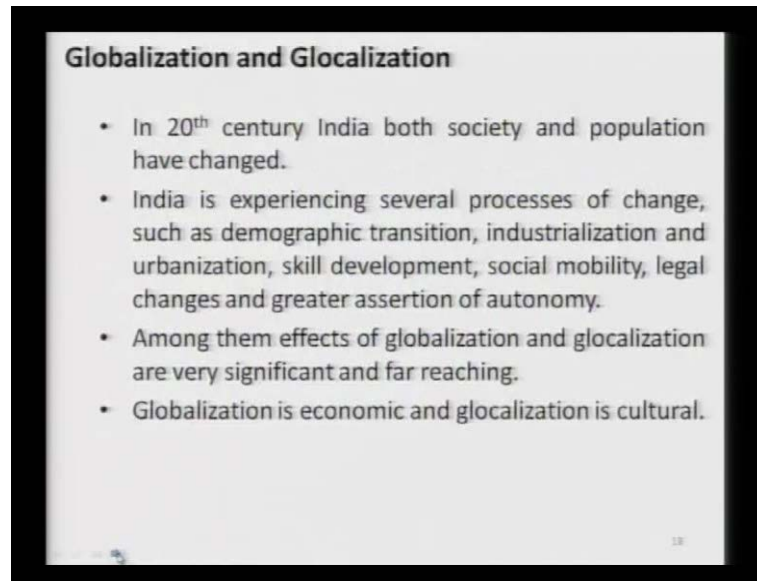
In some context Westernization led to rejection of the tradition while in others it led to mixing or combination of traditions and Western influences.

(Refer Slide Time: 44:01)



Westernized; westernization is accompanied by urbanization, but the two are different thing. Urbanization refers to increase in percent population in urban areas and not to western values there may be urbanization, but no westernization.

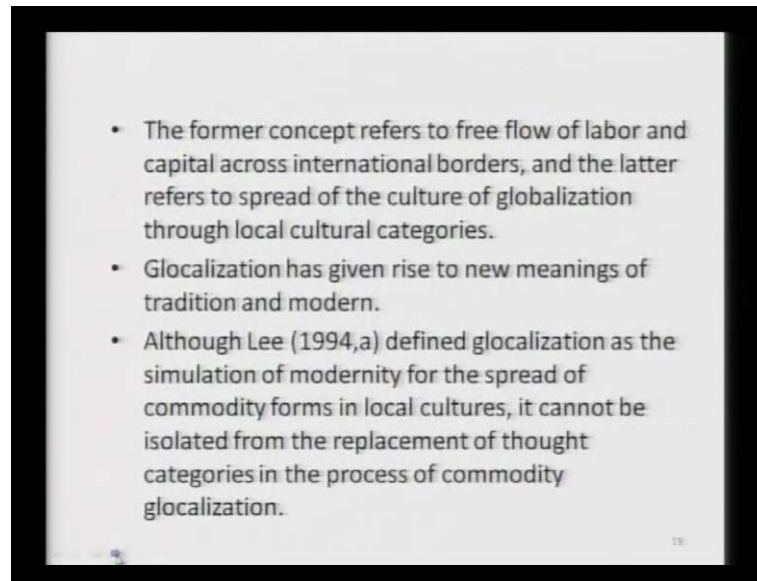
(Refer Slide Time: 44:18)



In Indian context we say there is rurbanization, that Indian urban areas are basically rurban they are not urban towns and cities in the sense, in which towns and cities of the west have urban. And there are many pockets or sometime the whole town or city may reflect the culture of rural areas, rural institution, rural believes and rural practices and therefore, the term rurban rural plus urban. Another thing which we must notice happening in India and which will affect our population trends is globalization. The globalization or the world becoming one global village know, is defined by different people by different ways, but basically it means flow of resources capitals human and technology from one country to another.

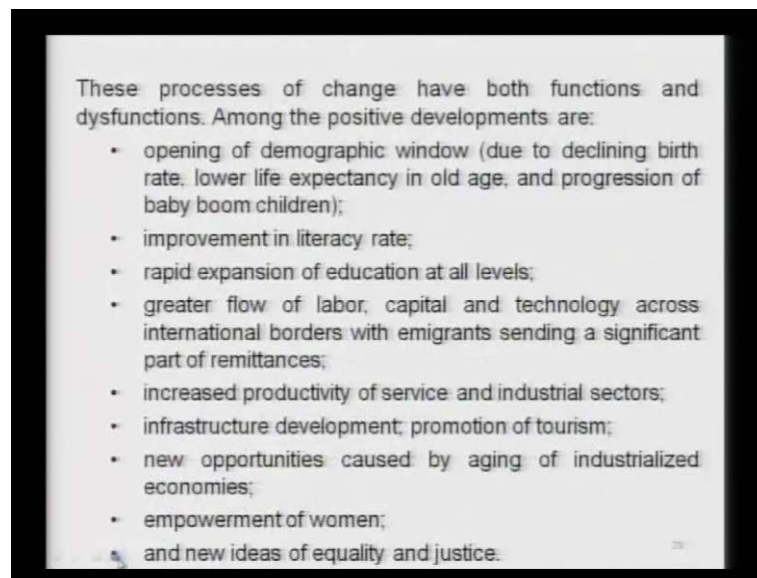
In 20th century India both society and population have changed and India is experiencing several processes of change such as demographic transition, industrialization, urbanization, skill development, social mobility, legal changes and greater assertion of autonomy. Among them effects of globalization and glocalization are very significant. Globalization is economic, glocalization is cultural.

(Refer Slide Time: 45:47)



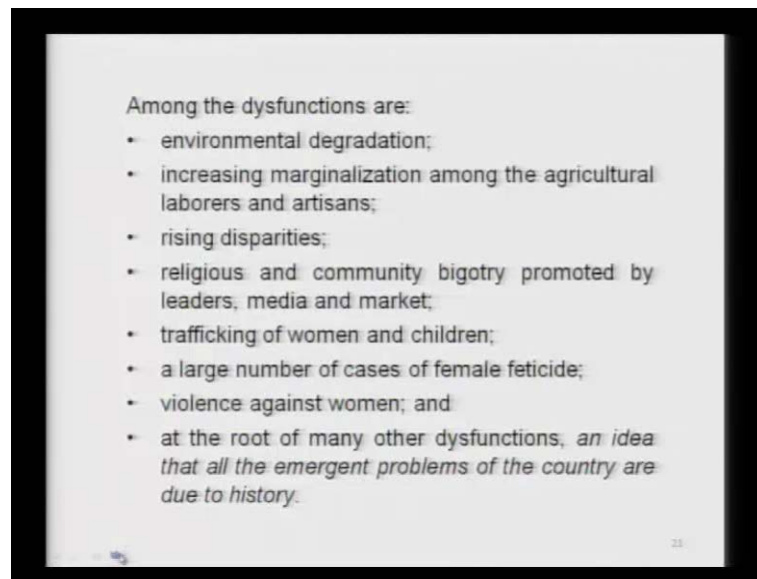
The former concept refers to free flow of labor and capital and glocalization to local changes in local cultural categories. Glocalization has given rise to new meanings of tradition and modernization. Although Lee defined glocalization as the simulation of modernity for the spread of commodity forms in local cultures, students of sociology understands these terms well, it cannot be isolated from the replacement of thought categories in the process of commodity glocalization.

(Refer Slide Time: 46:19)



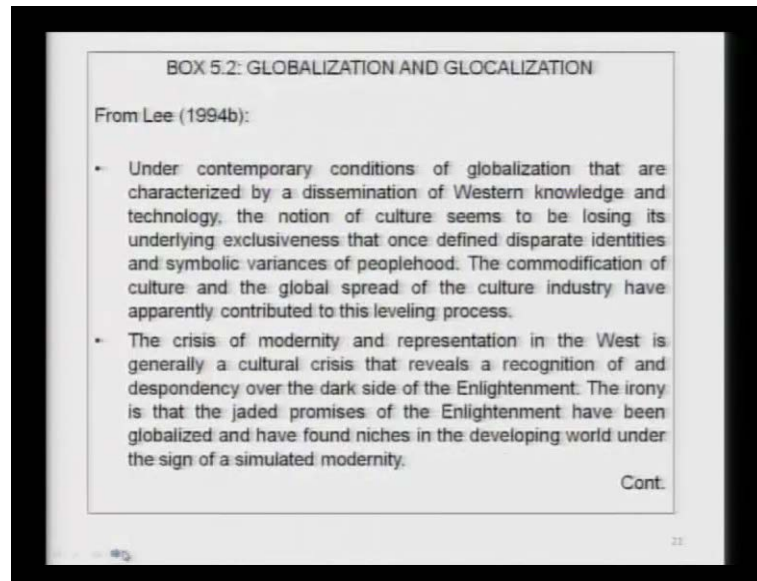
These processes of change have both functions and dysfunctions. Functions are opening of demographic window we will talk about demographic window in the next or after that next to next lecture improvement in literacy, rapid expansion of education at all levels, flow of labor capital and technology across international borders with emigrants sending a significant part of remittances. Increased productivity of services and industrial sectors infrastructure development and new opportunities caused by ageing of industrialized economies, empowerment of women and new ideas of equality.

(Refer Slide Time: 47:06)



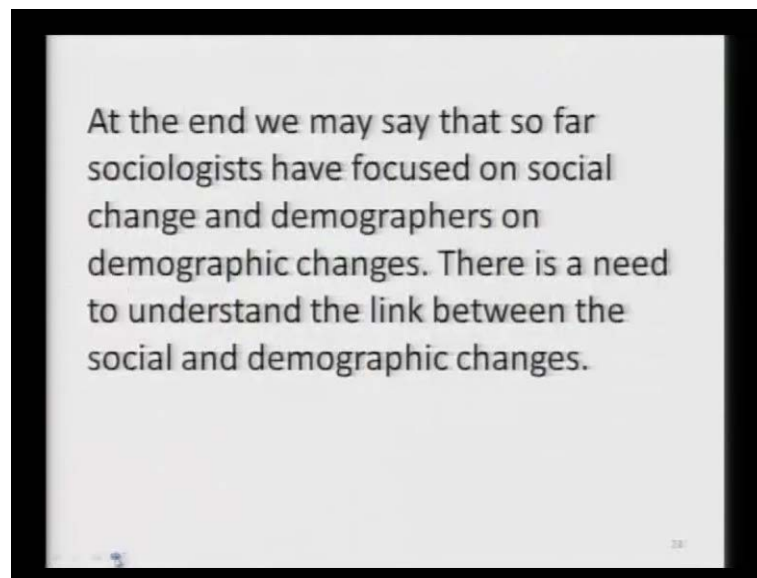
But there are also, some dysfunctions, environmental degradation, increasing marginalization among the agricultural laborers, rising disparities, religious and community bigotry, trafficking of women, a large number of cases of female feticide, violence against women and at the root of many other dysfunctions an idea that all the emergent problems of the country are due to history.

(Refer Slide Time: 47:27)



This is a definition of globalization and glocalization, this is from Lee I can skip this part you can read it later from the slides.

(Refer Slide Time: 47:39)



At the end of this I may say that so far sociologists have focused on social change and demographers on demographic change. There is a need to understand the link between the social and demographic changes.

(Refer Slide Time: 47:52)



The issues are what are the impact of globalization on demographic trends in the developing countries like India? Does demographic transition promote forces on globalization and glocalization? Globalization in the sense of transfer of capital technology and labor and glocalization in the sense of transmission of cultures from one part to another, but in such a manner that the local cultures find as though the products delivered by forces of globalization are to meet or to satisfy the values of the local culture, folk culture.

Do not we find that there are when we celebrate Dipaboli, we buy ideals of Laxmi, Ganesh and we buy crackers, we buy many things which are traditional in nature not made by Indian industries or Indian artisions, but by Chinese manufacturing companies this is glocalization. Chinese are sending their ideals, toys, crackers, calendars and we are buying them as though they are to serve our Indian culture, will demographic transition, in developing country too will be followed by second demographic transition?

This a term which I will define little later when I talk about demographic transition in particular, demographic transition essentially means change over from high fertility, high mortality situation to low fertility, low mortality situation as associated with processes of industrialization urbanization and economic development. This is happened in the west and this is happening in the less developing countries today. This is going to happen and the so called least developed countries also. But there is second demographic transition,

which is while first demographic transition was considered to be something good for society the second transition is seen as highly dysfunctional for the survival of mankind this has already happened in European countries.

In European countries Sweden, Denmark, Iceland now, you find people are shying away from marriage, late marriage, no marriage, can you imagine? In India if a child is born in our side wed law, the child he or she is considered to be illegitimate child. And illegitimacy is not common in India, but the countries like Iceland you will be surprised to know that as many as 70 percent children born outside the wed law, this is second demographic transition. That loss of importance of certain institutions like marriage, reproduction we may just not taking interest in family and reproduction, people not marrying and dissociation between reproduction marriage and family that is second demographic transition.

Right in the beginning I said that there are two sources of changes in an in any society endogenous and exogenous. Sanskritization is endogenous, completely endogenous and I gave the example of how practice of such determination and feticide is defusing from upper caste and upper classes to lower caste, lower classes this is an example of influence of Sanskritization. You can also find similar examples of migration of ideas between great tradition and little traditions of India and these are kind of endogenous changes. But changes brought about by westernization, globalization today and glocalization resulting from globalization they are parts of changes produced by exogenous factors, they are changes of exogenous type.

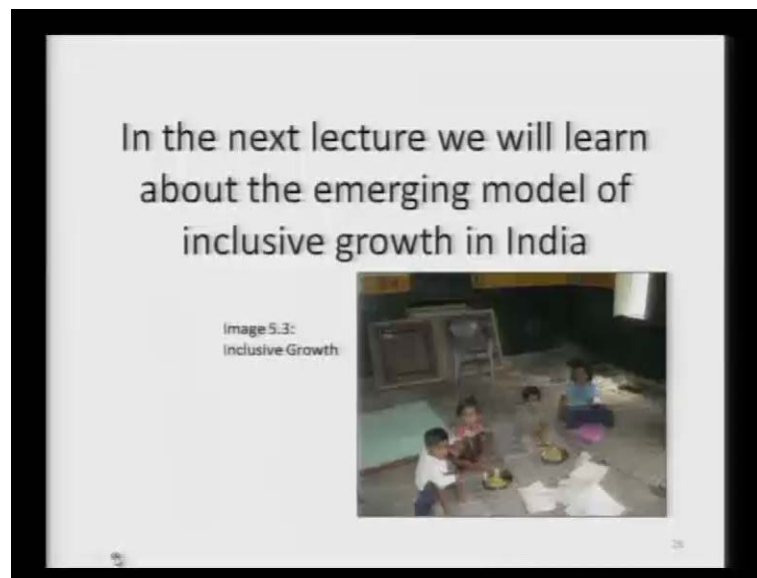
Then what is the relevance of globalization and glocalization for demographic trends? Globalization, westernization globalization promoted westernization actually from M.N. Srinivas point of view westernization count first globalization is only post 90s phenomena, but something is common that common is travelling of ideas from the west to the east. Now, due to westernization and globalization status of woman is rising our woman are getting more education, they are competing with men for jobs. And in urban areas there is live in relationships already there are many women, careerist women in metropolitan cities who are not interested in marriage or child birth.

So, will this globalization, westernization, education of woman, new culture, travel of ideas from western societies to our societies not create a situation, when we say second

demographic transition also occurs in our country, What are the lightly response of cultural communities? It is very interesting sociologist must study this because cultural communities are not silent they are reacting in different, sometime peaceful, sometimes violent manner to forces of globalization and glocalization. Sometimes they want to take off the best from glocaluization like, not to say anything good or bad about Baba Ramdev, but Baba Ramdev is taking the good part of globalization.

He is buying the best machines hence scientific technology to promote ayurvedic medicines. So, he claim that he is making the best herbal medicines in India using the western technology and globalization has made that possible. So, there is in certain domain there is acceptance of globalization, but he is also rejecting globalization and westernization and wants people to come back to Indian values and tradition. There are communities like chabs of jads in Haryana, who are reacting violently to globalization westernization and glocalization. You know that they are making an issue that marriage laws in India should be changed and marriages between gotrya's should be banned that is another kind of reaction to the forces of globalization.

(Refer Slide Time: 55:04)



In the next lecture we will learn about the emerging model of inclusive growth in India. So, this lecture shows that we are in a complex situation and the how the state is trying to create a more egalitarian society taking into consideration interests of all sections of society.