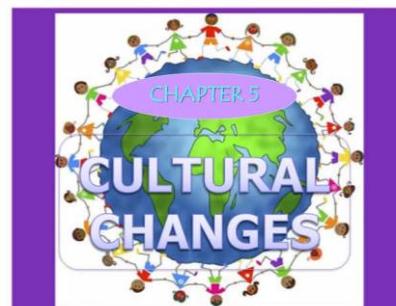




INDIAN SCHOOL AL WADI AL KABIR
Cultural Change (GRADE XII)
Question Bank with Answers

MAIN SUB-TOPICS COVERED:

- Social Reform Movements in the 19th and early 20th century
- Sanskritization, - Westernization,
- Modernization and Secularization



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

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

Q2. Name some of the modern social organizations formed in the 20th century (2mks)

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

- a) Brahmo Samaj in Bengal (Raja Ram Mohan Roy)
- b) Arya Samaj in Punjab (Swami Dayanand Saraswati)
- c) All India Muslim Ladies Conference (Syed Ahmad Khan)

Q3. Why was the 'Dharma Sabha' formed?

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

Q4. Explain Sanskritization (2mks)

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

Q5. Explain De-Sanskritization

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

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

1. **Sanskritization exaggerates social mobility** by changing only some individuals' positions without altering the unequal social structure, so inequality persists.
2. It **promotes the belief that upper caste ways are superior**, encouraging lower castes to imitate them, which reinforces inequality and exclusion.
3. The **ideology justifies caste-based discrimination** and the idea of purity and pollution, making such discriminatory views a normalized part of life and hindering equality.
4. Adopting **upper caste customs leads to negative social practices** like secluding women, endorsing dowry, and increased caste discrimination.
5. Sanskritization **erodes Dalit culture** by devaluing their traditional labor, crafts, and identities, making them seem worthless.

Q7. Explain Westernization (2mks) Ans: M.N Srinivas defined westernization as "the changes brought about in Indian society and culture as a **result of over 150 years of British rule**, and the subsequent changes occurring at different levels i.e. technology, institutions, ideology and values". So, from this, it is clear that the concept of westernization includes the changes which came in institutions, ideology etc. of Indian society and which took place due to political and cultural contacts with western countries. While the lower caste sought to be sanskritized, the upper castes sought to be westernized.

Q8. Explain modernization (2mks) Ans: In sociology, the term modernization is used to refer to the **transformation from a traditional, rural, agrarian society to a secular, urban, industrial society**. From the 20th century the term modernization began to be associated **with positive and desirable values**. It referred to the **path of development that much of west Europe or North America** has taken. And suggested that other societies both have to and ought to follow the same path of development.

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

Ans: Modernity is based on the following assumptions:

1. **Social Differentiation:** Many sectors of society became complex due to the process of modernization. Due to this, the process of differentiation has fastened.

2. **Social Mobility:** Ancient socio- economic elements undergo change because of modernization and new values of human ideals are established.

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

- Modernization refers to the improvement in technology, production processes; path of development taken by much of west Europe or north America.
- In the west modernization seems to have led to secularization- a process of decline in the influence of religion especially in the public sphere.
- Rituals have a secular dimension as it provides occasions to socialize with friends and kin to show off wealth and style to enhance social status.
- M.N Srinivas says that “the term secularization implies that what was previously regarded as religious now ceases to be. The effect of religion is decreasing in daily life and the impact of science and objectivity is increasing day by day.

Q11. Write a short note on Secularization of caste (4mks)

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

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

Q12. Write a short note on Religious rites and secularization (4mks)

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

Q13. Changes in society brought about by modernization (if 4 mks)

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

Q14. Westernization is often just about adoption of western attire and life style. Are there other aspects to being westernized or is that about modernization? Discuss. (6mks)

- Westernization refers to the changes in Indian society and culture caused by over 150 years of British rule, including shifts in technology, institutions, ideology, and values.
- One type involves a westernized sub-culture formed by a minority of Indians, mainly intellectuals, who adopted western ways of thinking and lifestyles and supported its spread.
- Another type is the broader diffusion of western cultural traits in daily life, such as new technology, dress, and food habits.
- Westernization includes imitation of external cultural forms but does not necessarily mean embracing modern democratic or equalitarian values.
- The West influenced Indian art and literature, for example, paintings reflecting western-style nuclear families that differ from traditional Indian family structures.
- Srinivas noted that while lower castes sought Sanskritization, upper castes aimed for westernization, but this is not absolute; some non-upper castes like Kerala's Thiyyas consciously westernized, using British culture to adopt a cosmopolitan outlook and challenge caste norms.

Q15. A short note on MODERNISATION (4mks)

1. Modernity involves moving from local, traditional ties to universal, cosmopolitan commitments, valuing utility, science, and rationality over emotions and sacred beliefs.
2. It emphasizes the individual as the primary social and political unit, with associations based on choice rather than birth.
3. Modernity promotes mastery over the environment instead of fatalism, and identities are chosen and achieved, not just ascribed.
4. Work becomes separate from family and community within bureaucratic structures, and tradition and modernity are fluid, constantly evolving rather than fixed.

Q16. Write short notes on Gender and Sanskritization (4mks)

- Sanskritization supports traditional way of life for women and it is more liberal for modernization or westernization for men.
 - Most of the supporters of Sanskritization support the women life within the four walls of the houses. They support or prefer the role of women as a mother, a sister and a daughter.
 - They like women to follow the traditional way of marriage with the consent of parents.
- Kumud Pawade as a student could enable her to read in the original what the texts have to say about women and the Dalits. As she proceeds with her studies, she meets with varied reactions ranging from surprise to hostility, from guarded acceptance to brutal rejection. As

she says “I remember an expression I heard somewhere: “What comes by birth, but can’t be cast off by dying—that is caste?”

OBJECTIVE TYPE QUESTIONS

1. According to Satish Saberwal, the 'modern context' of 19th-century social reform was characterized by a specific framework. Which of the following best illustrates the 'modes of communication' aspect of this framework?
A) The traditional oral transmission of Bhakti hymns in village squares.
B) The use of the printing press and railways to exchange ideas between reformers in Bengal and Madras.
C) The hereditary passing of Vedic knowledge within priestly families.
D) The isolation of regional reform movements due to linguistic barriers.
2. Raja Ram Mohun Roy’s campaign against sati is a classic example of the 'mix and match' of ideas. How did he justify his position?
A) Solely through the adoption of Western secular laws.
B) By rejecting all traditional Hindu scriptures as outdated.
C) By appealing to humanitarian and natural rights doctrines alongside interpretations of Hindu shastras.
D) By arguing that sati was a colonial invention rather than a traditional practice.
3. Sir Syed Ahmed Khan’s interpretation of Islam emphasized 'ijtihad'. In the context of 19th-century reform, this meant:
A) A strict adherence to traditional interpretations without change.
B) The validity of free enquiry and finding similarities between Koranic revelations and modern science.
C) The complete rejection of modern science in favor of religious dogma.
D) The isolation of the Muslim community from Western educational influences.
4. Which social reformer is credited with opening the first school for women in Pune, arguing that education was essential for a society to progress?
A) Raja Ram Mohun Roy B) Kandukiri Viresalingam
C) Jyotiba Phule D) Dayanand Saraswati
5. The formation of the Dharma Sabha in Bengal to oppose the Brahmo Samaj’s stance on sati illustrates which sociological phenomenon?

- A) The universal acceptance of modern liberal ideas by all sections of society.
 - B) Internal debates within communities regarding the right to interpret sacred texts.
 - C) The complete absence of traditionalist organizations during the colonial period.
 - D) A lack of interest in religious matters among the 19th-century elite.
6. M.N. Srinivas defined Sanskritisation as a process where a 'low' caste takes over the customs and ideology of a 'twice-born' caste. What is a primary prerequisite for this process to occur?
- A) A decrease in the group's political influence.
 - B) An improvement in the economic or political position of the group.
 - C) The total rejection of the 'Great Tradition' of Hinduism.
 - D) A move toward secularisation and Westernisation.
7. In some regions of India, non-Sanskritic castes were dominant, leading to a process where their influence was stronger than the Sanskritic tradition. This is termed:
- A) Westernisation B) Modernisation C) De-Sanskritisation D) Secularisation
8. The autobiography of Kumud Pawade, a Dalit woman who became a Sanskrit teacher, highlights that Sanskritisation:
- A) Is an easy and welcomed process for all lower-caste individuals.
 - B) Completely erases one's original caste identity in the eyes of society.
 - C) Faces obstacles and hostility in a highly unequal society where caste is difficult to 'cast off'.
 - D) Is only relevant to men in the local caste hierarchy.
9. A modern middle-class woman wearing a sari with a western 'petticoat' and 'blouse' is used in the text to exemplify:
- A) The total replacement of tradition by Westernisation.
 - B) The 'mix and match' of traditional and modern cultural elements.
 - C) The failure of Indian society to modernize.
 - D) The process of Sanskritisation in urban areas.
10. Colonial modernity in India was paradoxical. Which scenario best reflects this paradox described in the text?
- A) An English-educated Indian who admires Western liberal democracy but asserts pride in traditional Indian scholarship.
 - B) A rural farmer who rejects all forms of modern technology.
 - C) A British official who adopts Indian food and clothing entirely.
 - D) A social reformer who believes that tradition and modernity are completely incompatible.
11. The All-India Muslim Ladies Conference (1914) passing a resolution against polygamy demonstrates:
- A) That Muslim women were not involved in social reform.

- B) That reform movements were limited only to the Hindu community.
- C) That educated women used their influence to debate and reinterpret religious practices in a modern context.
- D) That there was no opposition to reform within the Muslim press.
12. Which of the following is NOT one of the four processes of cultural change discussed as complex responses to colonialism?
- A) Sanskritisation B) Industrialisation C) Secularisation D) Westernisation
13. The text mentions that in Punjab, until the late 19th century, the dominant cultural influence was not Sanskritic but:
- A) British B) Persian C) Portuguese D) Dravidian
14. Sociologists define 'culture' as:
- A) A continuing arrangement of persons in relationships controlled by institutions.
- B) Socially established norms or patterns of behaviour.
- C) The physical infrastructure of a city like roads and buildings.
- D) The genetic traits passed down through generations.
15. Why did some 19th-century reformers argue that women were educated in 'pre-modern' India?
- A) To prove that Western education was unnecessary.
- B) To justify female education by using recourse to traditional ideas and heritage.
- C) To discourage women from attending modern schools.
- D) To support the British claim that Indian culture was stagnant.

ASSERTION REASON BASED QUESTIONS

For each question, choose the correct option from the following:

- (A) Both A and R are true and R is the correct explanation of A.
- (B) Both A and R are true but R is not the correct explanation of A.
- (C) A is true but R is false.
- (D) A is false but R is true.

1. Sanskritisation and Economic Status

Assertion (A): The process of Sanskritisation normally presupposes an improvement in the economic or political position of the group concerned.

Reason (R): In a highly unequal society, the aspiration to adopt the customs of higher-placed groups usually occurs when a group becomes wealthier or more self-conscious.

2. The Paradox of Colonial Modernity

Assertion (A): The English-educated Indian middle class often asserted their pride in traditional learning and scholarship despite being influenced by Western Enlightenment thinkers.

Reason (R): This assertion was a response to the humiliation felt under colonial rule and a desire to retain ancient heritage while becoming modern.

3. Women's Education and Social Reform

Assertion (A): 19th-century social reformers argued that for a society to progress, women had to be educated.

Reason (R): Reformers like Jyotiba Phule believed that women were already universally educated in pre-modern India, and they simply wanted to restore that status.

4. The Nature of Sanskritisation

Assertion (A): Sanskritisation is a process that is exclusively confined to the Hindu religious space and has no visibility in other sects.

Reason (R): M.N. Srinivas argued that Sanskritisation involves a 'low' caste taking over the customs and ideology of a 'twice-born' (dwija) caste.

5. Modern Communication and Reform

Assertion (A): New technologies like the printing press and railways speeded up the movement of social reform ideas across different regions of India.

Reason (R): Satish Saberwal identified modes of communication as one of the three key aspects of the modern framework of change in colonial India.

6. Tradition and Modernity in Reform

Assertion (A): Social reformers like Raja Ram Mohun Roy used only Western liberal doctrines to attack the practice of sati.

Reason (R): 19th-century social reform was a creative combination of modern ideas of Western liberalism and a new look at traditional literature and shastras.

Answer Key

Section 1: Sociology Knowledge Check (MCQs)

1. **B) The use of the printing press and railways to exchange ideas between reformers in Bengal and Madras.** *Rationale:* Saberwal identifies new technologies like the printing press and railways as the primary drivers for the speed and reach of communication in the modern context.

2. **C) By appealing to humanitarian and natural rights doctrines alongside interpretations of Hindu shastras.** *Rationale:* Roy utilized a 'mix and match' strategy, grounding his arguments in both modern liberal values and traditional religious texts.
3. **B) The validity of free enquiry and finding similarities between Koranic revelations and modern science.** *Rationale:* Sir Syed Ahmed Khan sought to reconcile faith with modern scientific laws through the practice of *ijtihad*.
4. **C) Jyotiba Phule** *Rationale:* The text explicitly credits Phule with opening the first school for women in Pune to promote social progress.
5. **B) Internal debates within communities regarding the right to interpret sacred texts.** *Rationale:* The Dharma Sabha represented the orthodox reaction against the Brahmo Samaj's reinterpretation of tradition.
6. **B) An improvement in the economic or political position of the group.** *Rationale:* Srinivas noted that Sanskritisation usually presupposes a rise in the group's material or political status.
7. **C) De-Sanskritisation** *Rationale:* This term describes the process where non-Sanskritic dominant castes influence the culture of a region.
8. **C) Faces obstacles and hostility in a highly unequal society where caste is difficult to 'cast off'.** *Rationale:* Pawade's experience shows that even with education, social barriers and caste identity persist.
9. **B) The 'mix and match' of traditional and modern cultural elements.** *Rationale:* The text uses this example to show how traditional attire was modified by western garments to create a new standard.
10. **A) An English-educated Indian who admires Western liberal democracy but asserts pride in traditional Indian scholarship.** *Rationale:* This reflects the paradox where colonial subjects used western tools to reclaim and defend their own traditions.
11. **C) That educated women used their influence to debate and reinterpret religious practices in a modern context.** *Rationale:* The conference shows that women were active agents in the reform process, using modern organizational forms.
12. **B) Industrialisation** *Rationale:* While industrialisation is a structural change mentioned in the intro, the four specific *cultural* processes listed are Sanskritisation, Modernisation, Secularisation, and Westernisation.
13. **B) Persian** *Rationale:* The text states that in Punjab, Persian influence was dominant until the late 19th century.
14. **B) Socially established norms or patterns of behaviour.** *Rationale:* This is the specific sociological definition provided in the introductory section of the text.
15. **B) To justify female education by using recourse to traditional ideas and heritage.** *Rationale:* Reformers used the argument of a 'golden past' where women were educated to make their modern demands more acceptable to traditionalists.

Section 2: Assertion and Reason Challenge

1. **(A) Both A and R are true and R is the correct explanation of A.** *Justification:* The text states that the desire to adopt higher-caste customs (Sanskritisation) is typically triggered by an increase in wealth or political power.
2. **(A) Both A and R are true and R is the correct explanation of A.** *Justification:* The paradox of colonial modernity arose because the middle class used their western education to defend their culture against colonial humiliation.
3. **(C) A is true but R is false.** *Justification:* While Phule advocated for education, the text notes that reformers *debated* whether women were educated in the past; it was not a universally accepted fact that all women were educated.
4. **(D) A is false but R is true.** *Justification:* The text explicitly mentions that Srinivas argued Sanskritisation was visible in sects and religious groups outside of Hinduism.
 5. **R are true and R is the correct explanation of A.** *Justification:* Saberwal's framework identifies communication modes as the mechanism that allowed reform ideas to travel and gain momentum.
 6. **(D) A is false but R is true.** *Justification:* The text clarifies that Raja Ram Mohun Roy used both humanitarian doctrines *and* Hindu shastras, not just western doctrines.