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## **YOGENDRA SINGH'S VIEWS ON MODERNIZATION OF INDIAN TRADITION**

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### **Abstract**

As Yogendra Singh has pointed out, modernization is a type of specially organized reaction, which includes features that are essentially universal and striking; Those skeletons are humanistic, cross-ethnic and non-ideological. The method of modernization of the Indian show began among English controls, in any case, it was everything except a straight directional cycle as had happened in the West, yet it strengthened a rational relationship between progress and customs and the present was thus in a traditional, yet low-key way in the mean time.

### **Keywords:**

Modernization, Tradition, Caste

### **Introduction**

The modernization of the show reinforces differences in standard establishments, virtues and modes of reasoning such as caste, family, relations, political and social association, religion etc. The demonstration of new systems for correspondence such as railroads, phones, and philosophy was extended. The new regulatory and general course of action of the rules fundamentally influenced the social outlook. New types of businesses replaced the term related status. (Bhagwati, 2010)

Molding and workmanship had a social and mental impact. Another type of sensible and objective theory had an ideological and respectful effect. Universalism, Opportunity and Secularism evaluated a range of

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static beliefs of importance, specificism, etc. Industrialization and urbanization changed social planning.

The earliest transporters of modernization were the metropolitan general bailiffs who first came into contact with Westerners.

The plan turned into a colossal image of modernization and it influenced all kinds of customs – food orientations, dress and language, etc. As Yogendra Singh indicated, it influenced the social approach, as well as the collaborative focus. New agreeable classes emerged. The power situation had changed.

(Chakraborty, 2009)

The new political system and new money-related rehearsals prompted the advancement of new select classes and new rejected pieces. With industrialization and urbanization in mind, skilled classes and customary specialists were created. Exchange affiliation emerged as the new affiliation. With part of the cash economy passed more systematic conflict foundations such as the Jamini system.

Modernization was marvelously destroyed by the ridiculous component of Indians at exceptional quality and sacrifice. Amazingly, the West has reserved its Middle Ages past in favor of the side. The individual has found a clear quality in modern culture not entirely expecting that India should have an opportunity.

(McCloskey, 2011)

Other than caste and religion remained solid and, unimaginably, undoubtedly leaned more ground. Thus, modernization somehow led to pieces other than custom. At this point, caste is not confined to the custom circle only, the status alliance, caste has made it more definite. Modernization had also damaged the auxiliary effects. The debate system was really damaged and the social evaluation of Indians was projected as second class in the middle.

The curriculum was at best an unbearable misfortune and the absence of mass organizing near the

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breakdown of the standard master disciple tradition without its replacement left the public uninhibited by the conceivable growth of the plan. Modernization itself was one-sided.

Some places benefited and others did not, leading to the spread of a system of one-sided characterizations based on territory. Metropolitan traditional one-sided characters were created. Today, in the post-English period, associations and religions other than modernization have influenced the performance. For example, in India today a detailed custom guide recommends travel for standard termination and ethics. (Vakulabharanam, 2010)

Clearly recently, the assessment of the situation of constraint, political and custom has indeed become clearly undisputed, and records of how much vehicles worked outside a wedding home and the superstars who went to the wedding give records.

In political circles, in basically the same way, vote-based establishments are removing traditional obsolete foundations. Free effort in debate and the market is eliminating the standard type of creation. Generally, standard cycles choose festival hours; The final dates of the festival have been formalized with every novel on the plan of the electricity government.

### **YOGENDRA SINGH ON MODERNIZATION OF INDIAN TRADITION**

He has observed at a very important level the possibility of social change through various methods portrayed by various sociologists - sanskritisation, westernisation, small and luxurious practice, and further in his work 'Modernization of Indian Customs, 1973'. He coordinates such examinations in the guise because they are clearly adapted to new developments and not helpful changes.

What he thinks about well disposed change/modernization is usually a mix of social and core change.



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They have a defined system in the pursuit of social change in India and they think about all aspects of social change or modernization such as the sources of progress (orthogenetic or heterogenetic), social change (Sanskritisation, westernisation, remarkable customs, and so on ) and collaborative change (at a level more unobtrusive and larger than the normal level). He adopts a constructive strategy and has two approaches to his assessment -

I. First he tracks the sources of social change - endogenous/orthogenetic or exogenous/heterogenetic.

Orthogenetic sources reinforce sanskritisation, cultural renaissances are endogamous wells of cultural change and migration, people change, unique diffusion, remarkable turns of events, etc. at the structural level. The heterogeneous wells of social change join together – Islamic influence in the olden times, Western influence in the modern period.

Second. In the second point he sees social change in India in relation to both change in 'social development' and change in 'custom/society'. At the cultural level, modernization took place excellently as a blend of modern benefits of objectivity, sensible perspective, modern teaching, urbanization, fight against social evils, and reform of caste system etc.

According to him, the hypothesis of sanskritisation, westernisation, small and striking practice etc. was an undertaking to trace cultural change in the eyes of the people. Clearly, at the structural level, the relations of affiliation, the common worker, the new class of modern superiority, the worn-out force, the working man, etc. were structurally conceivable consequences of the modernization of the practice. These were normally full scale and had a one-dish Indian influence.

III. Structural change in practice is considered from two additional perspectives:

a. Change in a more polite structure than usual with a little practice and it strengthens relationships that



have boundaries such as belonging to a semantic field, a family relationship linking a based district, etc.

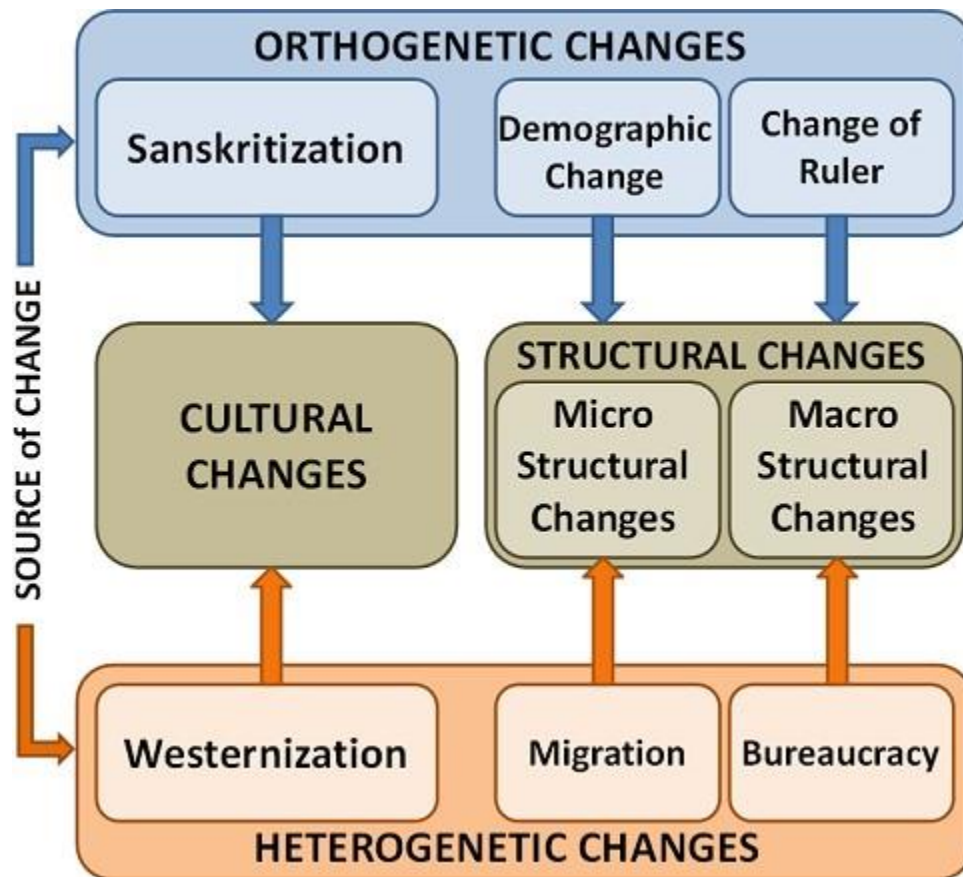
For example - change in caste, family, city area etc.

b. Large growth, changes in the seemingly unusual structure, Indian relations such as political, modern, administrative and metropolitan planning have been observed.

At the more limited size level and at the full scale level, the Reformation provides the backbone to the forces of modernization and stresses other than once in a while. In addition, there is a relative open door between the two levels and changes at the absolute scale level have an effect on the more restricted size level in the form of constant conceivable indiscretion.

It forms heads or tails of apparitions well disposed in different parts of India and has particularly observed symmetry. So likewise, improvement at a cut back scale level was not a small breakdown of social reform by thinking about everything. Change began to be particularly visible from a broader view of the former as pre-contact with Islam as it did not understand modernization other than the respect spread across the show.

Thus, there was social change, not yet modernization. Furthermore, not all avenues that considered contact with the West were modernized and some of them even developed standard installations. So there is no significant difference between modernization and appearance. In fact, complete modernization was evident and even the structure of limited scope was deliberately abandoned by the regular rulers. They cleansed themselves from caste and city communities.



**Figure 1.1: Macro Changing Structure**

It was not long after the open electorate that some pieces of the structure of a more restricted shape were from a general perspective influenced by the modernization effect. Public new developments and social changes also had an impact in this modernization system. He contends other than that the adjustments to the practice have been in the nature of an 'adaptable change' in standard development and are not considered to be broken or parceled out. As needed, a sort of 'neo-standard' continues with near modernization.



## **DISCUSSION**

In modern India, caste is a socially empowering opportunity as well as a tangled piece of political technology. Caste, which is seen as the key to any fundamental consciousness of social conditions in India, is steadily turning into the top gadget of constituent planning in a district made up of genuine issues.

and the need to give a critical speculative view of unconventional ideas and the complexities drawn with their combined effort to characterize the cultural movement of caste drives, their actual and anticipated political impact and character.

This has shown the speculations and conviction systems created with the testing of changes and switches in their speculative headway while being around the place of inception of the speculative scheme. At any rate, the change is decidedly severely syncretic, violating the assumptions of the center of discussion hypothesis that the external mention of caste is permanent and the lack of fringe speculative changes.

Marxism challenges this difficult position in the Indian party environment, when class, its fundamental unit of social survey and with the help of its ideological game plan, is able to find its end points and create a free circle of presence among different castes and sub-castes discomfort is experienced. Castes Indian Marxists are beginning to depict the relationship between caste and class in the Indian social system.

What has become a secret zone due to the social phenomenon of industrialist market relations is reprimanded in some cases to reprimand Dalits and other lower castes on the basis of boundaries. This suggests that the return of feudalism and the beginning of a free effort rather than an etching on the caste structure is inextricably linked with the increasing use of caste for political purposes. What it is giving is

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that the country has sustained the trade and has carried forward the visionary ties of creation and has adopted and managed caste based character regulatory issues without any difficulty. Along these lines, the connection between the decline of feudalism and the continuing destruction of the caste system cannot be conveyed by a definitive examination of the post-colonial history of the Indian nation state.

At the same time, this association drawn by the Marxists has prepared a complex blueprint on their part. At a much-needed level the traditionalism of caste orientations coupled with rigid financial relations conclude that caste must be conceived through the denial of feudalism, and to achieve this objective, they adopt agrarian warfare and land conversion.

## **CONCLUSION**

Reliable issues of reservation by focusing on caste care regardless that your approach has shown disturbing energy towards regressive caste and this unskilled energy in general country state as a quiet retreat in contrast to the apparent viciousness of the past Is. Developed from the belief of a social mingling of business visionary aid ties, the Gupta district is unexpectedly destitute to dismiss Dalits and other lower castes on the basis of ability. This suggests that feudalism has agreed to and with the increasing use of status for political purposes the presentation of private enterprise as a defined entity rather than creating a gauge in the caste structure.

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