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# Globalisation at the Crossroads of Tradition and Modernity in India

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British Civilisation

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*The modernity of yesterday is the tradition of today, and*

...

*The modernity of today will be tradition tomorrow.*

Jose Andres Puerta

# Dedications

First and foremost, I dedicate this Doctoral thesis to:

The Memory of my mother

My father

Wife and children

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## Abstract

This Doctoral thesis aims at reviewing the theoretical description about the relationship between the concepts of traditions and modernity, and to criticise the understanding of the concept of globalisation. This objective is conducted within cultural models: the first exhibits the theory of dualism, which is in compliance with the researcher convictions. The second depicts paradoxes impacted by globalisation related to time factor (synchronous and sequential) and cultural settings of locations, adaptations, adoptions and resistance. The researcher considers that traditions and modernity are one entity, without rejecting the notion of development, which is a basic feature in traditions. This is to say that traditions are not constant and old but flexible and a part of the present and future. Thus, the perception of dualism can clearly describe the relationship of the concept tradition with modernity. However, globalisation cannot manifest itself in a mode of dualism but in paradoxes; it is not regarding human settings and cultural environment. The synchronous impact is very frequent in globalisation's manoeuvres as well as in human reactions to rejection. Therefore, traditions constitute an evolutionary and a purely creation of the reality, despite the globalisation process which is a production of non-declared organisational classes isolated from real world convictions, dreams, beliefs and social purposes. India as an ancient civilisation is very famous by its traditions, religious considerations and social structure. These are the principal reasons behind the choice of treating the Indian landscape to develop the researcher's theoretical view. The sample of India, since the system of caste to nowadays social structure ejected a type of relationship between the main concepts of this research that human welfare is achieved through a proportional and evolutionary relationship between human's deliberated habits or/and choices. However, any non-filtrated attitudes, beliefs, and social planning risk impacting the society, and provoking deep fragmentations and paradoxes in the mind of any given society within the development of any nation.

Keywords: globalisation, modernity, tradition, Indian culture.

# **General Introduction**

## **General Introduction**

Global changes are operating on many countries, especially the developing ones, as increasing migration flows or cross border technology transfer and growing interdependence of the world's economies, cultures and populations. Yet, these changes can be political, economic, social and cultural, out of which, in this research the cultural and social ones are the targets of the investigation. India is a country which is concerned directly with those changes, especially as it is known for its internal diversity in traditions, languages and religions...etc. Generally, the Indian culture is the result of historical processes and ideologies, such as Hinduism, Buddhism, Islam, tribal beliefs as well as Christianity and British ruling. The main focus of this research will be on the Hinduism question as an area of this research, as it has nurtured the main stereotype of the Indian culture.

The researcher was motivated to understand why globalization theorists meditated on how the cultural dimension of globalization has impacted societies that have long used a traditional social order which can probably change its shape to become more modern. The chosen country is India with its amazing diversity of religions and Hindu casteist system, the characteristics of which are to be closed, cloistered and xenophobic, in addition to Indians living in diaspora.

This thesis will undertake a critical analysis to elaborate and specify the conception of the term traditions and its duality with modernity as a mechanism for maintaining or developing the social structure. It is about a confrontation with a stereotype perception based on the conviction that tradition is the “past and old”; however modernity is the “present, future and creativity”.

Besides, this research will conduct a deep treatment of the source of traditions as well as the source of modernity to inspect the initial crossroads between the two elements. With this key concept, many hypotheses crossed the mind of the researcher, starting from religion as the source of traditions (divine theory) and man as the source of modernity, which is in fact a real confrontation between God and man. Also, with a low degree of confrontation, traditions were old man's purely attitudes and modernity is related to new man's changes and creativity in the different aspects of life. It is a matter of great significance to elaborate on a conceptual relationship between tradition and modernity. The researcher considers that there must be an interplay between the two. To do so, it is very necessary to treat this theme from a rather philosophical perspective. Thus, the understanding of tradition will help to comprehend modernity, and consequently confine theoretically globalisation. The three concepts: traditions, modernity and globalisation are refuges to different social categories as an urban and rural community, youth and old generation, immigrants, Britishers, and religious ones. Each category behaves differently acquiring and adopting a mode of living. In addition to the confrontation cited above between traditions and modernity, adding the item of globalisation is driving the Indian nation to an intricate situation linked to identity, nation formation and consciousness. Thus, the research will trace also the origin of globalization, depicting its features and social structure to perceive its impact.

The research examined the relationship between traditions and modernity to establish a theoretical framework based on dualism as an approach to their evolution, as well as the limitations of the research dimension. This reflects the conviction of the researcher, which constitutes a perception of dualism in the development of

“everything” in life, as man and woman, light and dark, out and inside, national and international. However, this does not mean opposition in meaning, but an extension of *the other* under the motion of change. The author of this change is man’s adoption and adaptation, filtration and admission, refusal and acceptance. The origin of the Indian civilization “not nation” was based on multiculturalism and still nowadays providing an example of survival. The notion of dualism gave the researcher a more accurate perception about the unity of traditions and modernity: both are the creation of man or man's acts and attitudes required because of man's needs. These acts, behaviours or beliefs are simply organized to disappear and appear again. Once they reappear, they are given new values which grant them modernity.

Even globalization as a term is an “old” concept but reappeared after the fall of the Soviet Union in 1989, where academics and media started to diffuse these terms in the mind of the new generation as being a new intercultural project, originally based on the culture of the other empowerment. The innovation in the representation of globalization is in its theoretical framework, reinforced with sub-concepts such as: multinational, international, transnational, and diaspora. Globalization also provoked new conflicts among some notions which developed in the post-colonial era as: nationalism vs. citizenship, where nationalism is purely linked to the original identity (emotional nexus). However, citizenship is a scope for a non-native individual to express his/her new belonging (mainly administrative nexus). Though globalization is linked to key notions such as world cultures, multiculturalism and diaspora movements which impact the organizational change in many societies, the researcher analyses particularly the globalization's influence on the sense of cultural identity and the

consequential diasporic effects, as revealed in the analysis of the interviews made in Malaysia.

The main purpose of this thesis is to explore the influence of globalisation on the social structure, namely the culture and society of India; simultaneously it aims at prospecting and retrospecting the theoretical framework of traditions, modernity and globalisation. Thus, this thesis is a “review” of some theories to confirm the researcher’s conviction about the nature of the relationship between traditions and modernity (out of time perspective) and to flake a hidden reality of the sources of globalisation as an ideology. The main research question in compliance with the problematic is formulated consequently:

What are the main influences generated by globalisation-represented in different natures- on the Indian social structure?

To do so, the following sub-questions are considered to be of a direct relationship with the main purpose:

- What is the relationship between traditions and modernity?
- What are the mechanisms that maintain the relationship between traditions and modernity?
- What are the multiform of globalisation as an ideology ?

The research hypotheses are as follows:

The relationship between traditions and modernity is related to the fact of continuity, and that tradition is the best collection of human thoughts and experiences in all aspects of life transmitted or offered to the new generation. Modernity cannot

have any process without traditional treatment. Results of the modernity process are in fact part of tradition for the future generation. So, the nature of dualism is present in this sense, as dualism resides to exist according to the researcher's philosophy in all walks of life: national and international, individual and community, inner and outer, nationalism and colonialism and so forth. That is why globalisation will be treated separately as being an element in tradition from a local perspective and an element in modernity (nowadays) from a cross-border perspective.

The main theoretical approach of this research is descriptive but critically treated. However, the methodological approach undertaken in this research is purely qualitative, as the research aims to review some theories from a philosophical perspective, reflecting the researcher's convictions. To some extent and from any type of subjectivity, critics in this sense are general and purely academic, without the interference of the researcher's religious or social background. Therefore, this thesis will be dealt using different types of research, namely historical, descriptive, and pragmatic. As the research is referring to a part of Indian history, the historical type of research is then used to prospect historical notions, related beliefs and philosophies, and no factual description is involved in this sense. The descriptive type of research will be a tool to explore the general landscape of the living style of the Indian social structure, notably the socio-religious caste system. The pragmatic one will apply to interpret the philosophical position of the researcher dealing with elements of consciousness and social formation.

The originality of this Doctoral thesis resides in the philosophical treatment of the concepts: of traditions, modernity and globalisation; the researcher is not declaring



that there are no previous researches in this area. But the focus to displace globalisation from present to past can distinguish this thesis from any previous research. Besides, the true nature of tradition is gradually shifting from “clichés” that condemn traditions, as being inadequate in their capacity to deliver prosperity for individuals in the situation of modern challenges. In India, the parliament, which is the upper structure of law in the new or postcolonial India, has also been monitoring the shift. India's transformations addressed all aspects of ethnic relationships, languages, and social structural organization. These norms were intended to benefit the entire nation by concentrating on internal issues on a small scale.

This thesis involves four interrelated chapters distributed to discuss and analyse traditions, modernity and globalisation in different chapters and research methodology. The first chapter will review the concept of tradition from various perspectives to reconsider the issue of its theoretical representation. In addition to this, a confrontation to treat the proportional relationship between the two concepts will be prospected, to see any type of development or formation of the nation. The inspection of tradition as an element of change in the history of the Indian nation is necessary to track its origin (man to rule or divine to worship). Consequently, the concept of tradition is treated as a non-static element (not as a part of history) which means that tradition in order to be alive, thriving and creative must allow modernity to access its scope.

The second chapter will describe multiculturalism as a social change, that functions through the process of (juxtapose theory) based dualism of elements, mainly collection of thought and adaptation with the facts. The theoretical framework of this chapter will explore fundamental concepts such as glocalisation, hybridisation, and

westernisation, as mechanisms of multiculturalism in India. The second chapter will also proceed to display some colonial strategies associated with religion and language for the process of change. Coloniser strategies have taken different natures, from being flexible to being a part of the constitution (British Administration ). The direct focus of the chapter is to shed light on elements of consciousness purity and polluted and the extension of *the other* (colonialism).

Chapter three will be a framework for understanding the key concepts used in this thesis, among which culture, identity, and citizenship linked to globalization. This is to concentrate on the abstract nature of those concepts. The aim of introducing these concepts in the chapter concerned with globalization is to identify their availability as elements of resistance or filtration against the process of globalization. Other analogical concepts are also defined, namely internationalism, multinationalism and transnationalism as forms of diaspora. One may inquire why the researcher will treat the main concept of the theme “globalisation” in the third chapter instead of the first one: globalisation is considered as a result of tradition and modernity, it is a part of this combination; when the researcher explores the caste system, and globalisation then is explored in its minimal image. The treated concepts in the third chapter will serve to confine the areas which would be regarded in the fourth chapter.

The last chapter will be devoted to a critical analysis of an interview with Dr. Siva Rani from the Multimedia University of Melacca (Malaysia, March and December 2016). The criteria of selection of this tiny sample are explained too. The interview will try to encompass all areas of this thesis to deliver an answer to the research questions. The interview aims to increase considerable understanding of the

original source and reasons for changes in the Indian society, as well as, to establish or support theories, or develop new perspectives. The general conclusion will open paths of research as questions remain unanswered partly or at least tentative interpretations were given.

# **Chapter One: Traditions and Social Reforms**

## 1.1 Introduction

This chapter deals with the concept of tradition, swinging from its theoretical platform within many perspectives to its consideration and origin among groups since the arrival of the Aryans and how tradition has characterised the Indian society. The problematic of this chapter is mainly about the traditional evolutive concept of modernity. A harmony between tradition and modernity must be preserved for civilization to make any progress. Both are complementary to progress. The one without the other will make the progress one-sided and misdirected. Social change must be then guided by both tradition and modernity. In the view of this research, traditions are not static, which means that for tradition to be alive, thriving and creative must allow modernity to enter into its corpus. The filtration of the dead and destructive tradition is a must. It is thus necessary that those elements must be purged out from tradition to attain progress. The idea behind progress or reform is to be admitted and initiated for a tradition to continue in the “right” updated status. For a more accurate orientation, we can say that traditions are related to spiritual and material values. The focus is more on ethical and spiritual values. The moral agent is the central agent of change in the human agency; conserving or modernising materials are the results of these agent requirements within a given society.

## 1.2 Perspectives of Tradition

The term tradition has different meanings and is used often in contrast with concepts like ‘modernity’, ‘industrialization’, ‘westernization’, ‘development’ and “progress”. The purpose here is to identify the term tradition as a distinct concept. It is

often discussed concerning authority, convention, custom, habit, prejudice, norms etc. In the following, some of the meanings of “tradition” are commented on.

According to the Oxford English Dictionary (2020) “tradition” means the action of handing something to another. It also refers to delivery or transfer. It is especially the oral delivery of information or instruction. Tradition is commonly defined as the act of transmitting or handing down or being handed down from one person to another or from one generation to another.

Transmissions are mainly done in the area of beliefs, rules, and customs, especially through word of mouth or statements, or by practice without writing. It further says that tradition is a long-established and generally accepted custom or method or procedure of living, having almost the force of law related to a given condition of life.

### **1.2.1. Feeling and Reason**

In this passage, the researcher tries to put a platform for the relationship between traditions and modernity. However, it is very necessary to describe the “real” nature of each concept to invert stereotypes. In the researcher's conception before dealing with this research, we always imagined that tendencies toward traditions are a sign of memory letting the research go back into its origins, breathing waves of feelings, and when it concerns reality we should implement new theories in tune with the present situation requirements. Thus, stereotype shows an internal or subconscious conviction that traditions are of the past and neither useful, nor helpful to be modern, and that modernity requires creativity and the employment of new theories.

Edmund Burke (1980:29)<sup>1</sup>, the English political thinker, defined tradition as the wisdom of ages, and that the life of the individual has to be rooted in the past. But tradition, in Burke's view, is more than just institutions and customs; it is the 'spirit' of the given group defined in the process of experiences of a long history (Burke,1980:29). As a pure conservative, he "strongly" argued that tradition has to be preserved and sustained. Institutions must be reformed, following their original principles, and purposes. His vision exhibits the relationship between the past and the development of a nation and that restoring the legacy of the past secures it from corruption. According to him: *to follow nature is 'wisdom without reflection' because we naturally respect tradition, which contains the wisdom of the ages* (Burke, 1980:29)<sup>2</sup>. In the philosophy of Burke, traditions are threatened by the theories. He explained that theories are the product of reason and traditions are conserved by feeling: *when our feelings contradict our theories, the feelings are true and the theory is false* (Ibid: 30).

The research view can criticise Burke strongly if the researcher considers the feeling like the product of the present decisions. However, he prefers tradition to reason, because he believes that it embodies more reliable knowledge. Thus, theory can be described as an individual status and traditions of group status. In that sense, he does that tradition is to be respected because it represents the 'progressive experience' of mankind. He also thinks that tradition embodies the wisdom of God, working through human experience since the creation of mankind. (Ibid: 29)

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<sup>1</sup> Burke.E and the Critique of Political Radicalism, Chicago: University of Chicago Press, 1980.p. 29.

<sup>2</sup> Burke.E, op.cit , 1980.p. 29

### 1.2.2. Perspective of Literature

Literature represents a reservoir of the written record of the moral values and traditions of societies. Through this perspective, the research aims at identifying the swinging of literature functions. In literature too there are supporters of tradition. Eliot, an early twentieth-century poet and literary critic, attacked Romanticism and Humanism and paved the way for new classicism in the twentieth century.

Eliot (1920) defined tradition as those habitual actions, habits, and customs, from the most significant religious rituals. In “ Tradition and the Individual Talent ”.<sup>3</sup> A tradition is not merely “blind or timid adherence” to the past, but involves “ the historical sense... a sense of the timeless and of the temporal together. (Eliot,T.S 1993:294) <sup>4</sup> Eliot regards himself as a part of a wide historical structure of ideas absorbed by a tradition and does not reflect a part of his present ideas. It is a mere repetition of what has already been achieved, since “novelty is better than repetition”. Tradition in the sense of passive is in fact repetition which is to be discouraged.

In this passage the research started to set for new dimensions hypothesis to consider the philosophy of modernity as a part of tradition under criteria of continuity and not of divorcing the past; Tradition represents the accumulated wisdom and experience of ages, and its knowledge is essential for really great and noble achievements. Tradition is very significant, as its significance is that it is something

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<sup>3</sup> Eliot suggests the following "Tradition and the Individual Talent" (1919) is an essay written by a poet and literary critic(Espace\_réservé2) The essay was first published in The Egoist (1919) and later in Eliot's first book of criticism, "The Sacred Wood" (1920)

<sup>4</sup> Eliot, T. S., “Tradition and the Individual Talent”, Abrams, M.H. (Ed), Norton Anthology of English Literature Vol. II, New York: W.W.Norton, 1993. p.294.



constantly growing and becoming different from the starting point. Tradition carries within it both the essential and the non-essential, both the good and the bad.

Humans could behave intelligently, having an optimum frequency to deal with traditions according to changes in living conditions. Eliot (1920) thinks that the task of literature is to make sure that the traditions are filtrated and examined critically, and only what is good and essential in it should be acquired. This philosophy sets up the neoclassicism in literature, namely in poetry: a fusion between a critical filtrated past and the presence of a creative mind.

### **1.2.3. Authority of the Past**

Through this perspective, the research would like to provoke an unlimited perception of the term tradition, to bring more subjectivity and balance to other views. Edward Shills, an American sociologist worked extensively on the concept of tradition. He suggested that tradition in its vast sense is:

*Anything which is transmitted or handed down from the past to the present. It makes no statement about what is handed down or in what particular combination, or whether it is a physical object or a cultural constitution, it says nothing about how long it has been handed down or in what manner, orally or in written form. The degree of rational deliberation that has entered into its creation, presentation and reception likewise has nothing to do with it is a tradition.*(Shills,1981:12)<sup>5</sup>

As we can understand the term tradition is silent: does not tell anything, but is available in the present. The author or creator of the tradition is thus anonymous, as

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<sup>5</sup> Shills, E., Tradition, London: Feber and Feber, 1981, p.12.

tradition does not pertain to an individual or a given society. But the fact of its transmission and reception from generation to generation gives it the status of tradition. It is a level of a social consensus showing an indirect authority of the past in the present: the presence of a handed down imagination and practices. Attachment to traditions establishes an alive and permanent authority and attachment to the past of a given limited group. This group is mainly defined as the family. The affirmation of traditions within the family may act to bind individuals to the structure of the past.

The vision of Sachidananda is significant: *tradition is transmitted value and behaviour pattern of a community* (Satchidananda, 1976:41)<sup>6</sup>. His point of view is to affirm that tradition imposes esteem on the past, a test then a recall for the revival of traditions. Very Old traditions die and new ones are continually being built up. The term tradition then is not a matter of immovable or constant. Through this vision, we can inspect the authority of man in the past as opposed to Shills' perspective.

Shills (1981) as an American and Sachdananda (1976) as an Indian, they represent different communities and different visions. The Indian community seems more stereotyped by the fact of being conservative and traditional. There are two ways in which one may critically look at a tradition: from within or from the “outside”. Shills represents the outside and Sachdananda represents “the inside”. Based on the researcher’s perception, Sachadananda vision esteems the faults and limitations of traditions which characterise Indian traditions. However shills’ (1981) view from the

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<sup>6</sup> Sachidananda. M., “Tradition, Modernity and Modernization in India” in Srivastva (Ed), Tradition and Modernization, Alhabad: Indian International Publications, 1976.p.41

outside projects: continuing and creatively advancing the traditional modes of thinking.

Duncan and Derret ( 1979) in their paper “*Tradition and law in India*” reflected to some extent a degree of subjectivity in describing the relationship between the past and present. They maintain that: *tradition is that element in the present which represents (and re-presents) the past, whether or not they accept it* ( Duncan and Derret, 1979:32)<sup>7</sup> which indicates to a large extent the presence of traditions in human daily decisions and attitudes, that certify also those achievements of the past are a permanent solution for human welfare.

Modernists as Eliot (1920) claimed to be free from traditions. But, this freedom is just an illusion, For Duncan (1979), tradition is an institution if the present society's mind conforms to it. The confirmation of traditions can be implemented into a given society in two ways: the first one is “the fossilisation”, as when a ceremony is retained even when its function has ceased. The second is when keeping some traditions and thus grow and move through time with the need and general growth of society. Thus, a confirmation of tradition does not valid utility of certain human behaviours, since cultures define their individual and societal values or attitudes

#### **1.2.4. Man and Tradition**

At the beginning of this research, the researcher’s perception of the relationship between man and tradition was limited to the fact that tradition is the behaviour of man

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<sup>7</sup> Duncan, J and Derret, M., “Tradition and Law in India”, In Moore, R. J (Ed) Tradition and Politics in South Asia, New Delhi: Vikas Publishing House Pvt. Ltd, 1979. p.32,

and that man is the creator of tradition. When we read Saran(2006), one of the very outstanding thinkers in his well-acclaimed paper 'On Tradition' we felt that tradition has a mind,i.e. a solid background embedded in social and embodied cognition ( Walsh 2014) and cognitive science (Yoshimi 2009), to name some prominent aspects as it is expressed in the following quotation:

*Tradition is timeless, but has multiple expressions, even if it remains Formless. Tradition cannot be understood by the method of difference nor by any kind of ostensive definition. It is sheer positivity and paradoxically the deepest and highest abstraction. Tradition as a concept or reality can be paired with no other word, concept or idea; nor can it be compared to any other kind of reality. It is the bearer of the Non-Manifest, of the Invisible, of the Incomprehensible, of the Inexpressible, of the Inexhaustible, that is if such a tremendous burden can be borne at all by a single idea or concept. Without tradition, we will not be. Traditional thought, at another level, duplicates tradition. Thought is a trace, the first reification of thinking. Like tradition, thought too is man himself, the absolute, the divine, the void.*  
(Saran,2006:188)<sup>8</sup>

In Saran's point of view, tradition has no shape, no fixed entity. Human sayings about traditions are limited and naïve. The consideration of traditions in a given group is more personal than being a group consensus. As he described it, it is "ultra-personal", because we feel a strong tendency of some individuals in keeping handing down traditions. Then traditions are flowing through humans as channels of transmission. But, at the same time, Saran neglects that tradition is a humanistic or sociological

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<sup>8</sup> Saran. A.K, "On Tradition" in Boruah, B. H Misra, R.S, (Ed.) Social Reality and Tradition, Hyderabad: Rawat Publications, 2006.p.188.

category but seems to convey that tradition is using humans to exist and for its revival, as they are inevitably the ones to perpetuate it.

In addition, Saran (2006) described this idea as a sort of anthropo-metaphysical idea and reality (Ibid). This concept can reveal the relationship between man's life and the meaning of tradition as synonyms. Man is dependent on tradition through need or fossilisation but tradition is not dependent on man. Furthermore, we can say that an Arabic or Indian man is characterised by his or her tradition, but he or she does not define his or her reservoir of tradition. The researcher is convinced that tradition is the reflection and an ejection of the past. But, the present tradition serves to give humans a distinguished presence and image. In return, we are giving nothing, and if any action to add, then we are in modernity. The limitation between modernity and tradition is very sensitive, not in the mode of quality of action but in the setting of time more than any other aspect.

We feel a very sensitive and light border between the two notions, in terms of the time of man's contributions. The researcher could not understand "timeless" at the beginning of the description of Saran. Based on the researcher's perception we can say: that what is considered now tradition was an act of modernity at the moment it appeared. It is from the tradition that man's life and history derive their meaning and purpose. However, the context of tradition is the man. Explanation of the term "tradition" seems immediately related to the question of human spirit and nature.

### 1.3 Permanence and Change in Indian Philosophy

It is in any part of the world, tradition needs to survive and at the same time it is dependent on creative individuals (who serve the society) or collective initiatives, as is the case nowadays with the use of technologies, tradition covers the “illusion of permanence” (Gall 2020). The forms and models of Indian traditions are a case in point. The Indian society is distinctively known for its diversity based on religion, region, language and caste. Cultural differences between Indians even in the same province, district, or city are as wide as the physical differences between the various parts of the country, called white (north) and dark (south) Indians. The question raised is whether such a middle ground exists to bridge differences.

*We should steer a middle path between the conservatism of Edmund Burke, who exalts tradition over and against rationality, and the liberalism/radicalism of a Concorde and other Enlightenment figures, who exalt abstract rationality over and against tradition.*

(Thomas, 2006:67)<sup>9</sup>

The above saying describes the possibility of an agreement between permanence and change, as it can describe the relationship between theory and practice. Tradition is the theory of groups and modernity is the implementation of the practice of selected traditions within given conditions or periods. As treated in the passage of the authority of the past, tradition is a set of rules to avoid possible conflicts within a given group as it may be the cause of conflicts between two separated different groups.

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<sup>9</sup> Thomas D. D’Andrea, Tradition, Rationality, and Virtue (Aldershot: Ashgate, 2006), p.67.

The inherited constant and diverse rules of a group or individual may face divergent interpretations of our inherited ideas. The change appears if fusion is blended with other groups with constant traditions. Then the change can be radical or innovative. The tradition to survive exists and be creative must allow and cooperate with modernity to enter into its corpus of human lifestyle. Basham discussed in another context: *Gandhi's willingness to compromise on matters which he considered inessential and his admitted inconsistencies hardly invalidate his sincerity.* (Basham, 1971:27)<sup>10</sup>

Tradition in the philosophy of Gandhi is flexible. The idea of flexibility returns to *dharma*<sup>11</sup>, i.e. natural law which governs the world in Buddhist and Hindu and regards permanence and change at all times. Gandhi in his letter to Ranchhodlal Patwari clarifies that *The true dharma is unchanging while tradition may change from time to time* (Ghandi,1958:96)<sup>12</sup>. He considers *dharma* as a source of law, which was and is still taking a higher moral status in Indian society. Its process and survival are not opened or exposed to change. The belonging of Indians to *dharma* is concrete in all aspects of the society: *where there is no dharma, there can be neither knowledge, neither wealth, health, nor anything else. where there is no dharma life is devoid of joy and is mere emptiness* (Anil, 2015:70)<sup>13</sup>.

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<sup>10</sup> Basham, A. L., "Traditional Influence on the Thought of Mahatma Gandhi", Ravinder Kumar (Ed) In Essays on Gandhian politics of Rowlett Satyagraha, Oxford:Clarendon Press, 1971. p.27.

<sup>11</sup> In Hinduism, dharma is the religious and moral law governing individual conduct and is one of the four ends of life.

In Buddhism, dharma is the doctrine, the universal truth common to all individuals at all times, proclaimed by the Buddha

<sup>12</sup> Gandhi. M.K., The collected Works of Mahatma Gandhi, New Delhi: Publications Division, 1958. P.96

<sup>13</sup> Anil Dutta Mishra, Mahatma Gandhi on Education, new Delhi Vikas publishing house,2015.p 70

The concept of *dharma* characterises deeply and constantly tradition in India. The idea of truth and non-violence in the process of this research provoked and developed the curiosity of the researcher to explore “the beyond” or the roots of the Indian traditions. As already stated above by sparking the idea of differences and diversities in India, the researcher considers that he reached an unknown area of research: that of a common philosophy. The philosophy of *dharma* is to give maximum importance to all Indian activities and deeds for the stability, growth and development of the Indian race, enjoying worldly life, earning money, having children, taking care of the family and its welfare, and performing various duties required by family and society. Dharma was constituted by *satya*<sup>14</sup> and *ahimsa*<sup>15</sup>,

The separation of tradition from the process of change is the isolation of ancestors' thoughts from new generations' thoughts. The practice of tradition in a form of truth serves to get an in-depth knowledge of human heritage and acknowledgement of events. If we prejudge traditions as a matter of differences, the action of being engaged in those differences is a claiming for a positive change, a forwarding pace towards a different idea and to the other side of reality.

Besides the declared differences in Indian tradition, *dharma* constitutes a crossroads of all traditions. If globalisation aims at unifying different communities or shapes the background picture of civilisation, *dharma* is the reference of globalisation

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<sup>14</sup> In the Vedas , the meaning of the word satya evolves into an ethical concept about truthfulness and is considered an important virtue. It means being true and consistent with reality in one's thoughts, speech and actions. Gandhi identifies Truth with God. According to many philosophers, God is the highest reality.

<sup>15</sup> Ahimsa or Non-Violence is the central concept of Gandhi's philosophy. According to Gandhi, Ahimsa or Non-Violence has a positive meaning also. In a positive sense Non- Violence means 'love'. It means love towards all living creatures, that's why they have made rules to not be violent and they do not eat meat.



in ancient spiritual India. The research specified the perspective of spirituality to give meaning to the nature of *dharma* connected to spirituality. However, globalisation is an ideology based on the economic aspect more than being spiritually inspired. As said above where there is no *dharma* there is no knowledge, no wealth, and no economic stability. To some extent, same in nowadays universal culture, without globalisation there are no free markets (wealth exchange), and no access to information (knowledge). The researcher sees there is a kind of compliance and similarity between characteristics of *dharma* and globalisation and their influence on the organisation of the society.

#### **1.4 Caste System**

In this part the researcher displays an image of the origins of the constitution of the Indian society, to perform deeper access into the sphere of traditions and Indian philosophy. Also, he aims to show the distinguished social classifications, based on many theories, namely religious, occupational, racial and traditional.

The Indian caste system is historically one of the main dimensions where people in India are socially differentiated through many aspects: class, religion, region, tribe, gender, and language. Although this or other forms of differentiation exist in all human societies, but in India, it was and may still be the only basis of systematic ranking and unequal access to valued resources like wealth, income, power and prestige.

Here are different interpretations of the term caste:

*Defining the word "caste" itself is harder than thought to be. Risley defines it as a collection of families or groups of families bearing a*

*common name; claiming common descent from a mythical ancestor, human or divine; professing to follow the same hereditary calling; and regarded by those who are competent to give an opinion as forming a single homogeneous community* (Hutton, 1963:47).<sup>16</sup>

As pointed out by Risley, the peoples of India form a homogeneous whole. The various races of India occupying definite territories have more or less fused into one another and do possess any cultural unity, which is the only criterion of a homogeneous population. Given this homogeneity as a basis, caste becomes a problem altogether new in character and wholly absent in the situation constituted by the mere closeness of endogamous social or tribal groups. Thus, endogamy resides to be the only characteristic that is peculiar to caste.

The item of family and blood is the matchmaking of the caste in Risley's view. It may be at its earlier building based on family relativity, much more than other aspects as occupation: *Caste name is generally associated with a specific occupation and, as mentioned before, is a closed stratification, which makes it endogamous* (Ibid). The tribal attitudes had manufactured the traditions of endogamy and hereditary, based on blood and family structure. Deviations in the caste group have been established and hence stereotyped the caste. *It can also be defined as an endogamous and hereditary subdivision of an ethnic unit occupying a position of the superior or inferior rank of social esteem in comparison with other such subdivisions* (Velassery, 2005: 2).<sup>17</sup>

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<sup>16</sup> Hutton, J. H. *Caste in India: Its Nature, Function and Origins*. Bombay: Indian Branch, Oxford UP, 1963. Print

<sup>17</sup> Velassery, Sebastian. *Casteism and Human Rights: Toward an Ontology of the Social Order*. Singapore: Marshall Cavendish Academic, 2005. Print

The Indian Caste System is considered a closed and fixed system of stratification; it is a unique type of class system in which the social ordering is done based on birth. This type of system exists in the Indian subcontinent only. Unlike the class system, the caste system does not allow any person to move from one caste to another. There is a strict restriction on inter-dining and inter-marriage among people belonging to different castes. One of the main characteristics of the caste system is endogamy i.e. marrying into their caste. It is a very formal, rigid and well-defined system. That is why *Varnas*<sup>18</sup> or castes are known as closed classes. It is a closed system of stratification in which almost all children end up in the same section of society as their fathers. There are limits on interaction and behaviour with people from another social status. The caste system is defined here as a form of social stratification that satisfies a given number of features and a caste (also called subcastes or *jatis*) is the smallest subdivision of society that has all the features of the system. In this part of the research, I will be exploring the various aspects of the Indian caste system and some of its effects on India today.<sup>19</sup>

The caste system is a classification of people into four main hierarchically ranked castes. They are classified according to occupation and determine access to wealth, power, and privilege. The *Brahmans*, usually priests and scholars, are at the top. Next are the Kshatriyas, or political rulers and soldiers. They are followed by the *Vaishyas*, or merchants, and the fourth is the *Shudras*, who are usually labourers, peasants, artisans, and servants. At the very bottom are those considered the

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<sup>18</sup> Varnas means caste in the Tamil language

<sup>19</sup> <https://www.indiacelebrating.com/social-issues/caste-system/>

untouchables. These individuals perform occupations that are considered unclean and polluting, such as scavenging and skinning dead animals and are considered outcasts. They are not considered to be included in the ranked castes.

Abbé Dubois, 18th Century French Missionary in India said: *I am persuaded that it is simply and solely due to the distribution of the people into castes that India did not lapse into a state of barbarism.* This saying is known and common among Indian people. The researcher considers it as a colonial element deviating Indians from their own belief, that of *dharma* and *ahimsa* (non-violence and love of everything) as the source of peace stability and continuity in India.

#### **1.4.1. Theories of Caste System Origins**

There are several theories, opinions and beliefs in this regard; the exact origin of caste cannot be traced. Indo-Aryans reached India about 2500 B.C. The caste system took its birth after the arrival of Aryans in India. Ghurye has emphasised the great role played by the Brahmins priestly caste in India. According to him caste is a Brahmanic child of the Indo-Aryan culture cradled in the land of the Ganges and thence transferred to other parts of India by the Brahmin prospectors ( Majumdar 1944)<sup>20</sup>. In the theories of the origin of the caste, the research attempts to exhibit two different points of view, the former is resourced from non-native Indians, Risley and Ghurye and the second is a view from inside, treated namely by Majumdar and others before him as Malone and Lahiri (1928)

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<sup>20</sup> Majumdar. D.N 99 races and culture of India. kitabistan.1944  
<https://archive.org/details/in.gov.ignca.5337/page/n119>

### 1.4.1.1. Racial Theory

Majumdar (1944) explained that racial significance was recognised by sir Herbert Risley, other supporters of this theory are the scholars like Ghurye, Westermarck. According to this theory, the caste system came into existence due to a clash of cultures and the contact of races (Rao, 2004:102 )<sup>21</sup>. The Aryans came to India as conquerors, because of their better and lighter complexion, physical appearance and built up of the body, in comparison with the non-Aryans, the Aryans placed themselves as a superior race over the non-Aryans, in order to maintain their separate existence the Indo-Aryans naming is used for certain groups and orders of people, and the favourite word is “*varna*”, “colour”. Thus they spoke of the ‘*Dasa varna*’, or more properly the *Dasa* people (servant of God)( Ibid: 103).

The Aryans came to India around 1500 BC after fighting with their predecessors. The fair-skinned Aryans arrived in India from south Europe and north Asia; the more recorded information is that they arrived from the Persian area. Before the Aryans, there have been other races in India such as blacks, Mongolian, Austroloid and Dravidian. The blacks were called *negrito*, they have physical features similar to people of Africa. The Mongoloid have pure Chinese features. The Austroloids have characteristics similar to the native people of Australia (the aboriginals). When the Aryans arrived in India their main contact was with the Dravidians which was the largest and most important community in India (Dube, 1996.31)<sup>22</sup>. The Aryans

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<sup>21</sup> Rao, C. N. Shanker. ( 2004). Sociology Of Indian Society: S.Chand and Company Ltd. Ram Nagar, New Delhi

<sup>22</sup> Dube, S.C.Indian society. National Book Trust, India,1996

manifested to disregard the local cultures. They considered the native people inferior to them and maintained their own customs and ideas and rituals. The only contact with other inferiors was the marriage to the non-Aryan women, at the same time refusing to give their daughters in marriage to the non-Aryans. This was an instinctive organisation of the Aryans in the Indian society, willingly or unwillingly they aimed at conquering and taking control over the important regions in the north pushing the local people southwards or towards the jungles and mountains in north India.

The contact of Aryans with others created certainly a feeling of risk of customs being lost, and the adoption of new attitudes of lifestyle could create a feeling of risk and disruption in a given group, theoretically, this contact can be described as modernity or globalisation. I can imagine at that time that modernity was a risk and obliged races to live in castes to preserve their heritage from Aryans.

#### **1.4.1.2. Risley's Theory of Race**

According to Risley, the people of India were composed of seven basic racial types: the Mongoloid, the Dravidian, the Indo-Aryan, the Turko-Iranian, the Mongols-Dravidian, the Aryo-Dravidian, and the Scythe-Dravidian. Each group was the result of incursions by different racial types into the subcontinent, the Scythians arriving from central Asia sometime in the second millennium, and sweeping down the west coast, and the Aryans arriving shortly after. The Mongoloid and the Dravidian races were the original inhabitants of north-eastern India and the Dravidians were the original inhabitants of the south, and with these races, the invading peoples sometimes

mixed. O'Hanlon, 1985).<sup>23</sup> Risley (1915) believed that linguistic divisions of the Indian subcontinent could be traced back to racial origins, he wrote:

*The gobbling speech of the people of Chittagong and Eastern Bengal, and their inability to negotiate certain consonants seem to suggest that their original tongue belonged to the Tibeto-Burman family and that their vocal apparatus must differ materially from that of their western neighbours.*

( Risley, 1915: 9)<sup>24</sup>

Risley's theory based language connected race is an answer to the so described theory of "unholy alliance" between comparative linguistics and ethnicity. He went so far by the rejection to admit culture is a basic indicator of race. Language in Risley's theory was used as a fundamental indicator to detect the geographical setting of groups. Other researchers joined Risley's theory as Thurston who was convinced of the distinctness of racial types. He added:

*if we take a series of castes in Bengal, Bihar and the United Provinces of Agra and Oudh, or Madras, and arrange them in the order of the average nasal index, so that the caste with the finest nose shall be at the top, and that with the coarsest at the bottom of the list, it will be found that this order substantially corresponds with the accepted order of social precedence (Ibid).*

It is a clear rejection of aspects of his theory based on race, he means by the finest nose: the Aryans, actually living in the north or the so-called nowadays in India by

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<sup>23</sup> R.O'Hanlon, *Caste, Conflict and Identity*, Cambridge: Cambridge University Press, 1985

<sup>24</sup> Risley, H.H *The People of India*, 2nd edn., (London, 1915), p. 9

white Indians. The concept of white Indians is linked to those Indians located in north India. Even though the researcher was described by an Indian merchant in the little India of Kuala Lumpur (March 2016) as a white Indian, the merchant got confused that the researcher is a north Indian immigrant.

Risley has developed situation of the development of race theory and described the contacts between castes, which were in terms of:

- **First:** Change in traditional occupation, when a caste or a sub-caste or even an individual changes its original occupation and adopts a different one, it ultimately develops into a distinct caste. The researcher hypothesised in this term, that it may not be the case if they develop new modern occupations, but adoption of other castes' occupations. Occupation is associated with castes, many writers have gone so far as to claim function and function alone is responsible for the origin of the caste system, i.e. the superiority or the inferiority of the caste being determined by the quality of the occupation followed by the caste society.
- **Second:** Migration, in the past the transport and communication system was not developed. Therefore whenever a section of caste migrated from one region to the other, it faced difficulties in maintaining contact with the earlier place. In course of time, it was delinked with the parental caste.
- **Third:** A customary change from the earliest times or the formation of new castes was based on the rejection of old customs and usages and acceptance of the new practices and habits. I can also hypothesise in this aspect that those refusing old customs are members of the outcast class or called the



untouchables, who are considered as the very lower class in the Indian groups.

- **Fourth:** Preservation of old practices, some caste groups are interested in maintaining their old traditions and on those bases, they separate themselves from the rest of society who follow relatively new customs and traditions. The caste groups preserving old patterns may take up new names. These impact the formation of new castes or the division of the caste or the creation of a sub caste. The increase of separations at a given caste may also lead to the disappearance of the principal castes and transform them into myths.
- **Fifth:** Getting into the folds of Hinduism, certain tribes or the section of the tribes enter into the rank of Hinduism by joining or converting to the Hindu religion without changing the original name of the caste. This item involves the adoption of any belief or idea of the Hindu religion. Caste was willing to keep purity as the mode of consciousness, and any new considerations or doctrines or aspects will lead to a divide, and thus the disappearance of principal caste. Another aspect is the change of lineage through actions of adultery or non-accepted marriages between castes.<sup>25</sup>
- **Sixth:** Role of religious enthusiasts, separate sects are created by the religious enthusiasts. They preach their doctrines and attract people towards them. Gradually their followers develop into a new group.

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<sup>25</sup> <https://studydocz.com/theories-of-caste-system-in-india-34622>

### 1.4.1.3. Ghurye's Theory

The research does not consider Ghurye 's theory as a reaction to Risley's convictions. But it is a further description is done in 1920. Time and place settings are different, thus Ghurye 's theory is an extension of the caste landscape and its development.

In his book *Caste and Race* (1932), Ghurye focuses principally on caste, where he identified the basic features of the caste system and analysed the nature of caste groups. He largely regarded caste as it was in the 1920s and he described caste and subcaste in their constraint of social life and cultural patterns in their prescription of endogamy. Ghurye noted the very loose affiliation of caste with occupation, sect, and other forms of difference, and he referred all those distinctions to the Aryans considerations:

*Of the many cultures that flourished in India the literacy records of the Indo-Aryan culture are not only the earliest but contain the first mention and continuous history of the factors that make up the caste. The only other culture whose records are intelligible is the Dravidian ; but when that culture put forward its extant document, it had already been influenced by the Indo-Aryan tradition ...we, therefore, conclude that some of the important aspects of caste originated in this region (Gurhye:1932:142,143).<sup>26</sup>*

Ghurye shows that there is a strong correlation between race and caste in India, namely Hindus. *Brahmanic* endogamy could remain stronger in Hindus, caste no

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<sup>26</sup> <https://archive.org/details/in.ernet.dli.2015.69673/page/n152>

longer correlated with physical type, as claimed by Risley. Thus, diffusions were coupled with a new view that caste endogamy was ideologically important but practically difficult. Intermarriage was perpetually creating new groups, which then had to be rationalized and systematized by *Brahmanic* intellectuals, even while the requests of life aspects such as occupation, landowning, and trades.

Ghurye's view of caste was thus inevitably dynamic and rejected the deep, almost primitive stability sought by indeed assumed by many of the racial and occupational theories organised by *Brahmanic* intellectuals. *The caste in India must be regarded as a Brahmanic child of the Indo-Aryan culture, cradled in the land of the Ganges and thence transferred to other parts of India by the Brahmin prospectors*" (Ibid:143).

Indian civilization was formed through the slow assimilation of non-Aryan groups to Hinduism, and the caste system spread through the process of cultural diffusion. Endogamy and ritual restrictions were just to maintain the purity of Brahmins and keeping themselves apart from the local population. He wrote also: *it must however be said to the credit of Brahmins that they did not quite forget the original solidarity: they tried to preserve the purity of their model of course.*(Ibid 146). The Brahmins, who considered themselves the moral guides and priests of the immigrant Aryans, tried to keep their blood free from any inter-mixture with the lower classes.

In the view of Ghurye, caste is not a fixed system but is considered as an aggregation of diverse social groups articulated into a loose of social hierarchy based on the principle of purity. In the beginning, the caste was structured in terms of

occupation quality, then castes turned to be organised by another aspect of endogamy, which was a reaction of the lower class towards the higher class to create separation.

In this sense Ghurye affirms:

*group solidarity and group prestige would soon assert themselves against marrying on unequal terms; the lower group would refuse to marry their females to the males of the higher classes only to create a new group giving itself superior airs. it was bound to close up its rank and be endogamous ( Ibid).*

Then caste no longer rigidly determines an individual's occupation but continues to prescribe almost the circle into which one has to marry. To conclude with this theory, Ghurye criticised specific features of Risley's theory, he did not reject the overall racial categorisation and perceived new racial categories for the Indian population. His hypothesis was: *that the 'Aryan type' is long-headed and fine-nosed, represented by the people of Punjab and Rajputana, while the "aboriginal type", represented by the "jungle-tribes", is broad-nosed (Ghurye 1969:118)<sup>27</sup>*. In his conviction, Ghurye did see classification between race, language and culture, although he did suggest an element of diffusion to his argument by adding that *Brahminism* and caste spread throughout India through cultural aspects rather than physical migration of Aryan Brahmins. It means that non-Brahmins adopted and been adapted to Brahmin's culture and so far to race.

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<sup>27</sup> Ghurye Caste and race in India. Bombay: Popular Prakashan (fifth edition) 1969

#### 1.4.1.4. Majumdar's Theory

The theory of Majumdar represents a view from the inside to track the origin of the caste, it is also a reaction to outside's views, especially that of British anthropologists for introducing concepts of racial superiority of *Brahmins*, which is an outgrowth of capitalism into their study of Indian history and sociology. Majumdar theory is based on physical anthropology; he justified his method as follows:

*A new technique has been adopted by anthropologists to test the interrelation of racial groups as it is based on the distribution of blood groups ... a discussion about raciology is incomplete without reference to blood groups evidence for what it is worth.*  
(Majumdar,1944:44)<sup>28</sup>

When treating the above theories of Risley and Ghurye the researcher felt they are proportional. However, with Majumdar, the researcher can recognise that he is using different methods to reject or to bring doubt to other theories. It does not mean that he did not involve the cultural aspect. He added on the same page: *blood groups as indices of racial relationship have an advantage over anthropometric characters...and are not influenced by the environment* (Ibid). Culture and occupation are items to be developed, to be adapted and adopted. It means that they are influenced treated and may be oriented according to ideological religious and political preferences. However, blood is a matter of man origin to be saved eternally. Majumdar's view is a backward to the starting point that of purity of physiques before endogamy and hypergamy and purity of minds; before Brahmins culture diffusion.

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<sup>28</sup> <https://archive.org/details/in.gov.ignca.5337/page/n61>

During the treatment and the review of many websites and articles about the origin of caste in India, I usually found that race theory is placed after environmental, traditional and occupational theories. Based on the researcher's understanding, this classification is not "objective" to some extent if we consider the view of Majumdar, who is considered as a view from inside in this research, his view is "very clear" in this sense: as the Indian groups are endogamous and despite centuries of contact. They have tried to retain their endogamy by occupation and other taboo, an arrangement on caste basis would have of great value in estimating of genes involved. (Malone and Lahiri 1928 quoted in Ibid: 53), this quotation represents another view from inside and been confirmed by Majumdar when he said on the same page: *these authors we are told ...were natives of many parts of South India and Ceylon and belonged to several low castes* ( Majumdar op. cited.Ibid:53) to sum up, Majumdar theory seems clearly rejecting many European scholars for introducing concepts of racial superiority. He considered that racial traits are important to the study of culture in India, particularly the caste system.

#### **1.4.1.5. Traditional Theory**

If we had to compare traditional and race theories, the researcher's point of view can consider that the last one is more in compliance with anthropology and scientific methods. However traditional theory is theological from an Indian view and a myth. This theory is originated from ancient literature and represents the first belief of Indians about the constitution of the caste system. It says that all Indians represent or are of the same body, and each caste represents a part of this body, according to rig veda: *Brahmins are like the mouth, kshaatryas are like the arms, vaishyas like the*

*stomach and the sudras like the feet of the social body* (Sharma,2004: 61)<sup>29</sup>. Brahma is considered as the supreme creator. He created different castes for the harmonious performance of various social functions for the maintenance of society. According to the '*Purushasukta*' hymn of the Rig Veda, the Brahman is supposed to have been born from the mouth of the Supreme Being, the Kshatriya from the arms, and the *Vaishya* from the thighs and the *Sudra* from the feet of the creator (Ibid 62).

As claimed by the researcher, this theory is a kind of myth, but it existed and may still exist in the mind of Indians. It contributed to the constitution of the caste system and the division of the society as well. Sharma (2004) limited the scope of this theory to *Varna* system and did not refer to all Indian castes of the Hindu society. He created different castes for the harmonious performance of various social functions and for the maintenance of society. The *Brahman* is supposed to have been born from the mouth of the Supreme Being, the *Kshatriya* from the arms, and the *Vaishya* from the thighs and the *Sudra* from the feet of the creator.

The emergence of four castes from different parts of *Brahma's*<sup>30</sup> the body is only a symbolic description and is referential of the work executed by each caste. It considers caste as the creation of nature and as a natural organisation of social functions, which explains one's birth in a particular caste. Since the *Brahmin* has come out of the mouth, the seat of speech, his duty has to serve society as a teacher and also to preserve his cultural heritage. Arms symbolize strength. Hence, the duty of the Kshatriya has to defend the society from internal and external aggressions and rule the

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<sup>29</sup> Sharma,R.kIndian Society, Institutions and Change. Atlantic publisher 2004

<sup>30</sup> is a Hindu god, A distinction between Brahman and the Brahma is that the former is a genderless abstract metaphysical concept in Hinduism while the latter is one of the many masculine gods in Hindu tradition.

land. The duty of the *Vaishya* who comes out of the thighs has to provide food for the members of society and look after its economic well-being. The feet serve the body. So, the prime duty of the *Sudra* who is born out of the feet of *Brahma* is to serve the members of other castes without grumbling or grudging.

Thus the purpose of the creation of each caste is to perform specific functions according to the creation of God. As such, castes cannot be changed due to human will. This division may be the basic constitution of the occupational theory. The researcher's own critics of this theory are as follows: if we admit that occupations are naturally determined by the creator, why then the endogamy was not also inspired by those castes to preserve the divine division, as any woman is also concerned with a role within the caste of her birth. But religious strong beliefs are difficult to eradicate. The researcher is a cultural outsider and many have a stereotyped interpretation.

#### **1.4.1.6. Occupational Theory**

The researcher considers this theory as one of the main characteristics of the nowadays situation, especially in the geopolitical aspect. Occupational theory identified castes based on fixed occupation. Persons in noble occupations, such as educating the people, fighting on the battlefield, trade etc. are perceived as members of superior castes. The others were treated as persons belonging to inferior castes, such as the *Sutras*. In support of this theory, Nesfield (1885) said: *the function and function alone is responsible for the origin of the caste system* (Ibid: 62). He holds the view that in the beginning, each individual was free to have an occupation of his choice. We can admit this as a foreign EFL reader. But, if the choice of occupations was made by



individuals, freely, who made then the classification of those occupations? The choice can be a divine act or inspiration. Sharma affirmed:

*The ancient tradition of Hindus supports this theory.in Bhagwadgita (Religious Hindu text),Shri krishna ( The supreme god ) has pointed out that the fourfold Varna system has been created by God himself. In Buddhist literature, there is a mention of so many castes according to occupational distinctions, and skills in various crafts and industries. (Ibid)*

others also supported this theory, as Ibbetson (1916), explained his modest experience, observing the Punjab community, ejecting different notions specific and exclusive to that community, where he described it as a "corporate community ".it is very normal and natural we find traditions of marriage and food and clothes in different tribes over the world, however occupation as a notion in tradition since the birth can be restricted only to Indian society. He added: *the whole basis of diversity of caste is the diversity of occupation. The old division into Brahman, Kshatriya, Vaysia, Sudra, is but a division into the priest, the warrior, the husbandman, the artisan and the menial. (Ibbestson, 1916:3)* <sup>31</sup>

The persons or castes engaged in better and respectable professions used to claim themselves superior and the persons or castes engaged in the manual and dirty professions were treated as inferior in the social setup of the day. He linked occupation to blood: *the guild in its first form was, no less than the tribe, based upon common descent; and that the fundamental idea which lay at the root of the institution in its inception was the hereditary nature of the occupation. (Ibid: 02)*

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<sup>31</sup> <https://archive.org/details/panjabcastes00ibbe/page/n21> page 3.

Persons in noble occupations, such as educating the people, fighting on the battlefield, trade etc. were considered as members of superior castes. The others were treated as persons belonging to inferior castes. The tribes following different occupations created different castes. The division of castes based on occupation was not at all secured which led to the customs of endogamy. Ibbetson described the consequences of this theory:

*As the Brahmins increased in number, those numbers exceeded the possible requirements of the laity so far as the mere performance of priestly functions was concerned, while it became impossible for them to keep up as whole even the semblance of sacred learning. Thus they ceased to be wholly priests and a large proportion of them became mere Levite ( Ibid: 4)*

Such a problem could- to some extent- stand as a sparking point for a change requirement in all castes. At the beginning of this theory, we expressed similarities of this theory with the nowadays geopolitical situation. When we observe countries of power as: the United States, United Kingdom, Russia, France...etc., we can notice they have exclusive occupations or industry sectors of an exclusive list of articles to export to other countries, such as massive and nuclear weapons. There is the group of five (G5) the group the twenty (G 20), North-South, and the third world as a consumer. If we track globalisation in Indian castes, then globalisation is old and saved to accompany man under different nomenclatures.

#### **1.4.1.7. Political Theory**

This theory relies on the manipulation by those wanting to retain authority resulting in the origin of the caste system. The Brahmins were solely responsible for

creating and maintaining this system to retain authority. It was described above in Ghurye's theory that caste is the *Brahmanic* child of Indo-Aryan culture cradled in the land of Ganges and hence transferred to other parts of India by *Brahmanic* prospectors. We can read a sense of ruling, culture remains only a tool to impose authority.

Abbe Dubois (1903) thought that the caste system is an ingenious device made by the *Brahmins* for *Brahmins*. Brahmins imposed restrictions on food and social intercourse to preserve the purity necessary for the sacerdotal functions. They also granted high status to themselves and declared all others inferior to them. The *Brahmins* also held that whatever a *Brahmin* says is a social norm and the entire property of the society belongs to the *Brahmins*. The salvation of individuals or society lies in the performance of religious rites by the *Brahmin* only. The Brahmins even added the concept of spiritual merit of the king, through the priest or *purohit* (the family priest) in order to get the support of the ruler of the land. (Sharma, 2004:61)

#### 1.4.1.8. Theory of “Mana”

According to Hutton (1961), the theory of ‘Mana’ is related to the formation of castes. ‘Mana’ is a supernatural power which possesses the capacity to do good or bad to people. The tribal believes that ‘Mana’s a mystic power and he is attached to objects, places and even to individuals; mainly, he is everywhere, which is a similar belief of some Islamic thinkers like the group of “*El Mu’tazila*”<sup>32</sup>. The tribal also believed the tribe also believed that this mysterious impersonal power can be

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<sup>32</sup> An Islamic rationalist school in theology flourished in the cities of Basra and Baghdad from the 8th century to the 10<sup>th</sup>.

transmitted through contact and social intercourse. The theory of *Mana* excluded the Aryans as very natives of the caste first makers or formers. Hutton considered that the traditions of endogamy and untouchability have their roots in *Mana* (Ibid: 63).

Tribal belief in *Mana* is always accompanied by the belief in the value of taboo. Each *Mana* has its corresponding taboos. Taboos are required to provide protective measures. Taboos are imposed on commensality, inter-marriage, interaction, etc... to save the members of one tribe from the *Mana* of the other tribe. Tribals consider the food of the other tribe perilous due to the belief that food and contacts may be infected with the dangerous soul matter of others. Hutton's argument is those caste elements were existent in India before the Aryan invasion (Ibid).

This theory can be criticised, as we simply enquire about the limitation of Manu spirit on primitive tribes of India only and not on other tribes of other lands, where there are no castes since they claimed *Mana* as a mystic power having a relationship with everything. If “the everything” is only those non-Aryan primitive tribes then doubts can emerge about the *Mana* theory as the origin of caste. Besides, castes did not serve to protect those primitive tribes, but only the new tribes coming from the west: *Aryans* were the only section who got profit largely from the caste organisation.

#### **1.4.2. Characteristics and Conditions of Caste**

The researcher will focus only on those characteristics related to the social structure, among which: are types of marriages, food and drink, the descent and relationship among members of the caste. Its principal characteristics are as follows: Hereditary, Endogamy, Restriction on Food and Drink, Hierarchy, Cultural Difference, Social Segregation, and the Concept of Pollution.

### 1.4.2.1. Static Division of Society

Society is divided into various small social groups called castes. Each of these castes is a well-developed social group, the membership of which is determined by the consideration of birth. The children belong to the caste of their parents. Caste membership is an indisputable and unalterable fact by which a man's position in the social structure is wholly determined. The membership of an individual does not undergo any change even if changes in his status, occupation, education, wealth etc. take place. Since membership is normally lifelong; there is practically no social mobility. However, as pointed out by M. N. Srinivas: *a low-caste has been able in a generation or two, to raise itself in the hierarchy, after acquiring economic and political power, by adopting the Brahmanic customs and ways*( Srinivas, 1966:91)<sup>33</sup>. Primarily the *Hindu* Society is divided into four *Varnas* and many castes and sub-castes and thus totally stands not only segmented but fragmented and based on the idea of high and low, superior and inferior, pure and impure, touchable and untouchable. There are two main characteristics on which the caste system is based:

- The first is Hereditary where all such caste-based distinctions or divisions are hereditary and irrevocable and unchangeable.
- The second is by birth: the caste status is not an achieved status but an ascribed one for which an individual does not have to put any effort.

### 1.4.2.2. Hierarchy

The Caste system includes three elements: repulsion, hierarchy, and hereditary specialization. According to Velassery (2005):

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<sup>33</sup> Srinivas, M. N. (1966). *Social Change in Modern India* (pp. 67-68). Berkeley, CA: California University Press

*a society is characterized by such a system if it is divided into a large number of hereditarily specialized groups, which are hierarchically superposed and mutually opposed. It does not tolerate the principle of rising in the status of groups' mixture and of changing occupation* (Velassery,2005:20) <sup>34</sup>

A hierarchy is a ladder of command in which the lower rungs are encompassed in the higher ones in regular succession. The castes teach us a fundamental social principle of hierarchy. Castes form a hierarchy, being arranged in an order of superiority and inferiority. At the top of this hierarchy is the Brahmin caste and at the bottom is the untouchable caste. In between are the intermediate castes, the relative positions of which are not always clear. As such disputes among the members of these castes over the social precedence of their respective castes are not very uncommon: *The same caste may have different positions in the hierarchy for two different regions. If this differentiation persists for some time, the separate branches may often regard themselves as different castes, no longer intermarrying* (Kosamb,1964:15) <sup>35</sup>.

Hierarchy is viewed as the principle by which the elements of a whole are ranked with the whole. It is being understood that in the majority of societies it is the religion which provides the view of the whole. Hence, ranking assumes a religious dimension. But hierarchy was not of the same frequency among castes, as everywhere in India there is a definite scheme of social hierarchy. However south of India indicated a different landscape:

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<sup>34</sup> Velassery Sebastian. Casteism and Human Rights: Toward an Ontology of the Social Order. Singapore: Marshall Cavendish Academic, 2005. Print

<sup>35</sup> Kosamb.D.D. 1964 The Culture and Civilisation of Ancient India in Historical Outline / <https://vidyaonline.org/dl/cultddk.pdf>

*only in southern India, the artisan castes have always maintained a struggle for a higher place in the social scale than that allowed to them by Brahmanical authority ... there is no doubt as to the fact that members of this great caste (Ksammalan) dispute the supremacy of the Brahmins, and that they hold themselves to be equal in rank with them. (Ghurye, 1969:6)<sup>36</sup>*

Individuals of the grouped castes; non *Brahmins*, cannot acknowledge a definite hierarchy, maybe because the idea is not accepted because they are maintaining their ancestors' social organisation. The caste system was simply imposed on them by Brahmins. From an outer dimension the caste system in India seems to have the same characteristics of the feudalism system in Britain.

### 1.4.2.3. Endogamy

The most fundamental characteristic of the caste system is strict endogamy. All the thinkers believe that endogamy is the chief characteristic of caste, i.e. the members of a caste or sub-caste should marry within their own caste or sub-caste. The violation of the rule of endogamy would mean ostracism and loss of the caste. Although endogamy is the common rule for a caste," Anomie and Pratiloma" marriage, i.e. hypergamy and hypogamy, were also prevalent in exceptional cases. *This principle of strict endogamy is such a dominant aspect of caste society, that it is regarded as the essence of the caste system (Ibid 18).*

Strict endogamy is when a man of a given caste as *Konkanasth* caste must marry a girl from *konkanasth* caste. It is defined as intermarriage. But there are some exceptions due to the practice of hypergamy and hypogamy, as described above

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<sup>36</sup> Ghurye.G.S Caste and Race in India. Routledge and kegan paul. 1969 , 5<sup>th</sup> edition ( first was in 1932)

(Anomie and Pratiloma) when a man of a higher class can take as a wife a girl from the lower caste. Here it should be noted that under certain circumstances hypergamy and hypogamy are allowed within castes. This union does not prohibit the caste members from marrying themselves within the caste. The party retains its spiritual nature. So it is important to differentiate endogamy from isogamy.

Hutton (1961) defines isogamy as "marrying a spouse from the same caste" on the one hand. Endogamy, on the other hand, while it implies marriage within the group does not eliminate the possibility of extra-caste marriages. When the group allows marriage within as well as outside, it is endogamous as well as hyper or hypo-gamous. When no marriage outside the group is permitted, then this stage of rigid endogamy may be called isogamy. Thus it is not isogamy, but endogamy, which is the basic attribute of caste ( Hutton,1961:53)<sup>37</sup>.

#### **1.4.2.4. Hereditary Status**

To a large extent, castes are birth status groups. In the right words, membership is confined to those who are born of original members, though recruitment is mostly from within, in some castes birth is not the only way to acquire a membership. There are still parts of India where caste is fluid enough to make it possible for persons to acquire a caste into which they are not born, especially through extra endogamy (Ibid 49). Generally speaking, the membership of a caste is determined by birth and the man acquires the status of a caste in which he is born. In this connection membership in the

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<sup>37</sup> Hutton, J. H. Caste in India (Oxford) 1961



caste is hereditary and membership does not undergo any change, even if the change takes place in his status, occupation, education and wealth.

#### 1.4.2.5. Hereditary Occupation

The traditional caste system is characterised by hereditary occupation. Members of a particular caste are expected to follow the occupation meant for the caste. Caste association with the occupation is generally acknowledged as an attribute of the caste. The very name of some castes refers to their association with a given occupation, others can have insights into the common words and the prejudices. Textual references can indicate the occupational affiliation of many other castes. Traditionally a Brahmin was allowed to function as a priest. In some castes, the name of caste is dependent upon the very occupation, for instance, *Napita* (barber), (Barth, 1960, cited in Yogesh, 1967)<sup>38</sup>. Then every caste is designated by a name. For the identification of a caste, its name is the most important clue. The name in some cases also suggests the occupational association of a caste.

- ***Brahmins'*** duties/works/occupations were: teaching, studying sacrifices (as a priest) for others and also giving and receiving gifts.
- **The *Kshatriyas'*** duties/works/occupations were: defence of the people, giving alms, sacrifice **and** study but yet the absence of attachment to objects of senses.
- **The *Vaishyas'*** duties/functions/occupations were: tending cattle, giving alms, sacrifice, studying, trade and agriculture
- The duties/functions/occupations of ***Shudra*** were: Serving the upper castes without grudging (Ibid).

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<sup>38</sup>Yogesh A , A Conceptual Framework for the Analysis of Caste. Sociological Bulletin, Vol. 16, No. 2 (September 1967), pp. 20-38/ <https://www.jstor.org/stable/24431224>

### 1.4.2.6. Restrictions on Food and Drink

Every caste imposes restrictions on its members concerning both food and drink, and thus each caste group has its own rules which govern the food habit of the included members. There are rules, for example, for what sort of food or drink can be accepted by a person and from what castes. Usually, a caste would not accept cooked food from any other caste that stands lower than itself on the social scale. A person belonging to a higher caste believes that he gets polluted even by the shadow of a person belonging to the low caste or by accepting food or drink from him. The main reason behind the restriction on food and drink is that the southerners before their contact with Aryans believed in the sanctity and power of food to transmit certain qualities very much like those primitive people ( Ghurye,1967:177)<sup>39</sup>. Based on some conversations with Indian people from the south, they believe that taking meat can transmit the nature of being violent and hostile:

*Since food affects its eaters' intelligence, the Brahmans, Vaisias adopt a Sattwic diet which includes fruit, milk, honey, roots and vegetables. As meats are believed to have Tamasic qualities, Sudra communities eat different kinds of meat but not beef. Yet, Kshatrias have Rajasic diet, notably eating deer meat and mutton. ( Bedjaoui,2013)<sup>40</sup>*

The biological theory developed that all existing energized and unanimated things have three qualities, but totally different proportions. *Sattwa* qualities include intelligence, insights, genuineness, and goodness, whereas *Rajas* comprise energy and pride. *Tamas* incorporates a need for imagination and insights. Subsequently,

<sup>39</sup>Ghurye.G.S.Caste and Race in India. Popular Prakashan.1969.5th edition

<sup>40</sup> Bedjaoui, F: "Food and the Caste System" in Alchemist, an International Journal of English and Interdisciplinary Studies, Issue III, Vol.1, India, August 2013

individuals with negative or positive qualities involve diverse occupations: Brahmans, Vaishyas and Sudras have *Sattwa*, *Rajas* and *Tamas* qualities individually. Since food influences its eater's insights, the Brahmans, *Vaishyas* receive a *Sattwic* slim down which incorporates natural product, drain, nectar, roots and vegetables. As meats are accepted to have *Tamasic* qualities, Sudra communities eat distinctive sorts of meat but not beef. However, *Kshatrias* have *Rajasic* count calories; outstandingly eat deer meat and sheep (Ibid).

#### **1.4.2.7. Cultural Difference**

As every caste has its own sets of endogamic, pollution-pure and specific occupations, rules and regulations, every caste creates its own subculture as the behaviour of the member is regulated by his caste's conditions. The doctrine says that the *dharma* (religious duty) of one's caste, though low is better for an individual than the *dharma* of a different caste. The outcome of this concept resulted in several castes' distinct lifestyles. So castes are small and they complete social worlds, and basically, they are distinguished from each other, though still belonging to a broader society of India. The cultural differences included all aspects of the social structure namely: marriage, religion, food, and ceremonies ( Ghurye, op.cit:5 ).

#### **1.4.2.8. Social Segregation**

Social segregation is an aspect of caste differentiation. According to Ghurye; *the Segregation of individual castes or groups of castes in the village is the most obvious mark of civil privileges and disabilities, and it has prevailed in a more or less definite form all over India( Ibid:10)*. Southern racism is worst than north

discrimination. While impure castes are isolated and made to live on the edges of villages, in parts of the caste-like Marathi, Telugu and Canary. The village of Tamil and Malayalam is very often divided into three parts: the dominating caste or *Brahmin*, allocated to the *Shudras* and the third, reserved for the *Panchama* and untouchables. The castes are very often different and vary from one area to another (Ibid). It is very logical that the geographical segregation is in terms of securing the high castes from outside unknown risks.

### 1.5 The Concept of Pollution

The attribute of pollution is taking an important role in maintaining and saving the necessary spaces between different castes:

*A high caste man may not touch a low caste man, let alone accept cooked food and water from him. Where the two castes involved belong to either extreme of the hierarchy, the lower caste man may be required to keep a minimum distance between himself and the high caste man ( Srinivas 1980:11).*<sup>41</sup>

Pollution distance varies from caste to caste and from place to place. Indians are characterised by their unique way of salutation ( Namaste), featured by no touching of each other's hands, even person of the same caste. If rules of distance are not respected, such as eating food of another caste or having an illicit relationship, this may result in the impurity of the higher caste, and the offender will be rejected by the caste. In some situations, some castes are prohibited to enter temples of other castes, as *Hajiran* caste is prohibited to enter Hindu castes (Ibid: 12).

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<sup>41</sup>Srinivas.M.N India: Social Structure. hindustan Publishing corporation, 1980

Based on a personal experience, the concept of pollution appears to be still residing nowadays even among Muslims. If you want to do your prayer in an Indian mosque they will tell him that he is not allowed to pray in their mosque and it is restricted only to Indians. The concept of pollution serves for the non-transmission of higher castes' rituals to lower ones. The research can consider this as the omission of an intercultural process among castes. The caste then is obliged to develop its customs and rituals on its own without minimal interference or interplay with other castes. (Bedjaoui.op.cit )

## **1.6 Debate on Caste Features**

The characteristic of the caste system are mainly prohibitions by which the superior castes try (Srinivas.M.N) to preserve their ceremonial purity and endeavour to neutralize the potentialities for evils believed to exist in every person namely the low castes. These potentialities are supposed to be more active and harmful to individuals. A particular name, a particular occupation, hereditary membership, a particular food, a particular woman or man etc. are the essential features of a caste group. The research can define caste in terms of a closed social system which means that there is no freedom of mobility. It is the extreme face of tradition, restricted to be developed and modernised. Caste can be described as a ritual and an ideology. Caste is not only a social group but also a cultural group in the sense that the caste is a distinct style of life which marks off one caste from another, but is purely intra-cultural.

The Indian social structure is an output of the Brahmins who acted as the intermediate class between Indians and the truth (God). They considered the low castes more polluted and less pure. However, they considered themselves as the purest class and less polluted. Their social behaviour and interactions were constituted on this

belief, structured and imposed by the *Brahmins*. What we are describing as traditions in India, were originally Brahmins' set of rules to secure their social status and economic welfare. This led to investigating traditions from another perspective: that of individualism and law. As the rules serve a particular caste, that of Brahmins and among *Brahmins*, serves a particular unit in the family that of man. Individualism may be concerned with a source of thought or a performance of unity. This justifies the notion of inspection led by the research to check traditions' definitions from different perspectives among which law. (See above, Authority of the Past page:14 )

Any caste cannot exist by itself a caste is only identified in the existence of contrasts in other castes entirely featured with different attributes in the economic, social and religious relationships. This situation had strengthened the maintaining of differences, and hence freezing attributes and behaviours where no sense of modernity is at the status of groups, any innovation the research esteem has been done to maintain the immobility of the individuals. In this critical area, the research is extracting a perception of combat between individuals and the group. This development of critical ideas guided the research to review the sloping up or sloping down of the caste, from a group versus individual perspective.

### **1.7 Rules and Traditions**

Based on the relationship between traditions and law developed in the critical area, the research was direct to investigate the main and fundamental amendments done by rulers (Indians and British) to bring a change in the social structure. This is also to check individualism contributions in this phase of breaking off -an attempt- with Brahmin rules as considered by this research. Here are the main introduced rules

in the direct and indirect areas of the ruling. The aim is to confine the number of rules in favour of westernisation on the one hand, on the other hand, is to remove disabilities imposed by customs to let an intercultural fusion and acceptance.

1) The Indian Legislative Council was the first to introduce legislation for throwing open the Hindu temples to all Hindus by enacting the removal of Civil Disabilities: These disabilities mostly arise from custom. The preamble of the Bill states the grounds which have made its provisions necessary. To these grounds may be added the significant circumstance that British Indian adjudication, respectful as it often is of Hindu usages, has tended to confirm the customs, which have had the effect of excluding the untouchable classes from participation in the benefits of endowments in which it is but just, that they, as members of the Hindu community, should participate.<sup>42</sup>( see appendix 1)

2) The Bombay Harijan Temple Worship (Removal of Disabilities) Act was passed in 1938 granting temple entry rights to the untouchables.

3) The Bombay Harijan Temple Entry Act, 1947 ( see appendix 1): In spite of passing such acts, the observance of untouchability did not become illegal. Nevertheless in general, people were influenced by the Liberal Western education which never advocated watertight segments of the society like the caste system in India. The impact of western education on Indians put them into two minds, one believing in traditional caste ideology and untouchability, and the second, believing in a liberal society. Slowly western-educated caste

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<sup>42</sup> Act and the Malabar Temple Entry Act in 1930

Hindus, because of their association with westerners and introduction of western education became less violent and rigid unlike their female folk and other castes of Hindus. Such men projected themselves as liberal in the public but remained conservative and caste minded in the private, in their family lives.

## 1.8 Social Reforms

Social reform movement: It was Mahatma Phoolley, the first Indian Social Reformer from Maharashtra in the 19th (nineteenth) century, who had not only attacked the caste system and untouchability but led a movement in an organised way through his "Satya Shodhak Samaj." Satya Shodhak Samaj was actively engaged in the anti-untouchability movement. This movement was the first of its kind to organise the masses and gain confidence in abolishing the caste system and untouchability. The movement was a considerable force in Maharashtra till the early part of the 20th (twentieth) century. The British enacted some Laws as a result of which the grip of the caste system did not remain as strong as before.

Thus the laws enacted by the Britishers worked as an effective instrument of social change. In the late thirties of the 20th (twentieth) century, the rise of Dr Ambedkar and his collective struggle for the emancipation of untouchables created an atmosphere in favour of the eradication of untouchability. For this, the untouchables and their leaders did not mind paying a huge price as they realised that freedom cannot be achieved without sacrifice. The Britishers were interested in the maintenance of law and order for their own ends and not for the welfare of the Indian Communities and certainly not for the untouchables. In fact, after the "revolt" of 1857, the British Government pledged not to interfere with the religious customs and traditions of India. Moreover,



interpretation and enforcement of the Law showed respect to Hindu traditions and customs which were against the untouchables. For instance, under section 61(m) of the District Police Act, 1890, the court convicted Bhagi for her drawing water from a public cistern, knowing that the water could be drawn from it only by the high caste people without objection being raised by the Marathas or the Kumbhis, even though it could not be said that the water was rendered physically less fit for the purpose for which it was originally used. (Queen Empress V/S Bhagi Kom Nathiaba).

An untouchable could be punished under section 295 of the Indian Penal Code for the offence of entering a caste Hindu temple as observed in the case of Bhagya Mahar in 1880. In 1924 Justice Predeaux, an untouchable guilty of a similar offence. In *Atmaram V/S. King-Emperor* the learned Judge held "When a custom that has held for many centuries ordains that an untouchable, whose very touch is, in the opinion of devout Hindus, pollution, should not enter the enclosure surrounding the shrine of any Hindu God and when an untouchable with the knowledge, deliberately enter a temple and defiles it, he has committed an offence within the purview of section 295 of the Indian Penal Code.

The British rulers brought with them the western judiciary system which treated all persons as equal before the law. However, they did not disturb the Indian Social Order because it would not have worked in their favour. They did not attack the practice of untouchability. Thus it can be seen that laws were differently interpreted to protect the practice of untouchability due to fear from the majority of a backlash like the 1857 revolt. This was nothing, but sheer helplessness on the part of British rulers.

For the first time in India after the establishment of the British rule 143 traffic in human beings was legally prohibited.

The British brought with them the legal system which treated all persons as equal before Law. However, they too maintained the status quo in the social structure and relations and did not make any direct attempt to abolish untouchability because they were interested in preserving and expanding the British Rule in India and not in bringing about social change. For achieving their end they did not touch on the caste system and untouchability. They brought with them western Literature, Science, Commerce, Philosophy and their ideology of constitutional law and jurisprudence which had a great impact on Indian Social life. As a result, the position of the untouchables improved gradually because they began to regain their status as persons in the eye of the law. The Indian Penal Code of 1860 was generally made applicable to all persons irrespective of their caste or creed or religion in British India.

### **1.9 Fundamental Rights to Change**

It was supposed to entitle this passage to fundamental rights to equality, the researcher considers the equality more connected to the polluted rather than *Brahmins*. The Indian Constitution is the consolidated major and almost final attack on caste and caste-based disabilities faced by the *Sudras* / Untouchables / Scheduled Castes. The various provisions of the Indian Constitution have almost nullified all irrational, illogical, surprising, shocking, discriminatory, devastating, unjust, unfair, unreasonable, biased, prejudiced and inhuman provisions contained in various Hindu Scriptures including and mainly *Manu Smriti* and other Smrities against the *Shudra* and other lower caste people of India. How deadly blow and powerful punch the

Constitution has delivered against all such disabilities and infirmities thrust upon the *Sudras* / untouchables on a caste basis can be seen from the following main provisions of the Constitution of India:

**Article 14:** Equality before law.-The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

**Article 15:** Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth

- 1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.
- 2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to access to shops, public restaurants, hotels and places of public entertainment: or the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.
- 3) Nothing in this article shall prevent the State from making any special provision for women and children.
- 4) Nothing in this article or clause (2) of Article 29 shall prevent the State from making any special provisions for the advancement of any socially and educationally backward classes of citizens or the Scheduled Castes and the Scheduled Tribes.

**Article 16:** Equality of opportunity in matters of public employment.

- 1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.
- 2) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State.
- 3) Nothing in this article shall prevent Parliament from making any law prescribing, regarding a class or classes of employment or appointment to any office under the Government of, or any local or other authority within, a State or Union territory, any requirement as to residence within that State or Union territory before such employment or appointment.

Abolition of Untouchability.-"Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of "Untouchability" shall be an offence punishable following the law.

**Article 18:**Abolition of titles.

- 1) No title, not being a military or academic distinction, shall be conferred by the State.
- 2) No citizen of India shall accept any title from any foreign state. Right against exploitation:

**Article 23:** Prohibition of traffic in human beings and forced labour.

- 1) Traffic in human beings and the beggar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with the law.

2) Nothing in this article shall prevent the State from imposing compulsory service for public purposes, and in imposing such service, the State shall not make any discrimination on grounds only of religion, race, caste or class or any of them

To sum up, the Indian Constitution stipulates that untouchability is illegal and promotes equality between members of society. Yet, the reality is harsher as up to now, some men and women stick to rigid caste rules and do not want to make any change for the well-being of human beings. They keep precisely the privileges granted to them following blind traditions of hierarchy and power.

### **1.10 . Conclusion**

The main purpose of this chapter was to shed light on the real nature of traditions, moving out from the stereotypes, which accuse traditions of limitations to provide welfare for human beings despite nowadays changes. The aim also was to explore the psychological mechanisms of traditions, mainly the philosophy of societies. The research was successful to some extent to explain that the term tradition is a consensus of a given society to up come their problems and continue to survive, which is the aim of all populations. As globalisation aims to create a small village sharing the same customs in clothing brands, foods, interests ...etc. But, it feeds certain confusion between traditions and modernity in the human perception. Globalisation tends to impose or inject an outer understanding. However, tradition is a deliberated action handed from one generation to another and flexible to a change based on the one man's environment change. It is purely an adaptation process, created and developed by the individual, or the community concerned with the change. The

research focused more to indicate the relationship between tradition and rules, knowing that rules are to control and organise the community. This is also what is happening nowadays. Every change or transfer is done through rules expressed by different organisations, such as the World Trade Organisation (WTO), the World Health Organisation (WHO) and United Nations Educational, Scientific and Cultural Organisation ( UNESCO).

As described above that every tradition has a philosophical or psychological background, the outer rules of globalisation were to attempt at finding this missing important puzzle, as to eradicate the structure of traditions in the local environment. The new psychology of the new rules was based on the theory of certainty, represented in creating the same environment in every country, summarised in the same restaurant chains ( MacDonald's, KFC...), the same clothes brand, the same leisure ( football, mainly European champions league), and a controlled source of information, and the same education functions. The new India or postcolonial India has also tracked the change through the parliament which is the higher structure of the legislation. The changes in India tackled all the areas of ethnic relationships, languages, and social structure organisation. These rules were to bring welfare to the whole nation considering at the first scale internal aspects. The next chapter is concerned with a philosophical perspective on the relationship between traditions and modernity.



# **Chapter Two: Juxtaposing Theory and Colonial Strategies**



## 2.1 Introduction

This chapter aims to portray multiculturalism from a colonial perspective, applying a theoretical framework based on juxtaposing theory, a theory-based dualism of different components, mainly original and western. In addition to the main theory, other concepts will be reviewed as glocalisation, hybridisation, westernisation and McDonaldisation, as instruments to inject western culture into the psychology of people, as well as their daily life. As they are analogical, it is necessary to reproduce a definition related to the theory of juxtaposition. After that, the research will display historical facts about the implementation of such a theory in the reality. Aspects such as: religion. Language and identities are considered as pillars of a national structure. A very pointed report will be displayed as the review coloniser procedure to infiltrate western values into the classes of the society. This chapter hypothesises that coloniser methods are not always direct to the whole population or all aspects of the national structure. In each area, they proceeded differently and “intelligently”. The flexibility of the coloniser gives him more legibility to be a constitutional part in solving problems of the native society. The type of research used in this chapter is a pragmatic one, to fusion theoretical framework with a description of its impact on the reality. The would-be investigated class in this chapter is the deep class in India, that of tribes, as it is considered as the origin and the very natives of India.

## 2.2 Theoretical Framework of the Study

Through this section, the research aims at drawing pointed attention to the pluralist orientation of the Hindu cultural tradition. India is a multilingual and multi-ethnic community. The action of bringing multiculturalism in India is simply a dualism of multiculturalism with mono-western culture. Social scientists have recently conducted extensive research to investigate the pluralistic complexity of cultural and social environments of different societies. In the foreign intellectual circles, many of these theoretical scholarly works as Arjun (1996) and Srinivas (1995) have received great support. When deciding a country's economic growth, social structure and institutional principles are important. Yet, the ethnic and the racial transitions have had a longitudinal effect both in emerging and underdeveloped countries in the cultural fields. In the shift from the conventional to the modern way of life, developing countries are experiencing several contradictions and fundamental issues, such as languages and dialects recognition at state institutions.

The influence of colonization in underdeveloped countries contributed to a shift from the original or simple culture into a new world of sophistication. The movement towards modernisation, post-modernisation and anti-modernisation has forced developed countries to move along the western sea. In modern India, social change is a comprehensive and complex subject which will involve the long-standing cooperation of a variety of scholars in various

fields, such as economics, social and cultural history, law, politics, culture, religion, demography and sociology (Srinivas, 1995:1).<sup>43</sup>

The western-educated Indian bourgeoisie has provoked a change in the local conceptions of life, extracting support from British policy on resources. India's experience with the West under British rule is responsible for laying a foundation in the Subcontinent for New State in Indian society and culture for a profound and irreversible transformation. (Ibid)

Indian western-educated elite manipulated the tension between the old and new life structures and spear directed the so-called social structure transformation. They emancipated indigenous ideas, and cultural culture, born from the host society of lifestyles and built a west lifestyle to construct their power base. The transition in Indian society's hierarchical sphere stratified and reinforced dualism in contemporary India within the long history of India and its multi-linear political cycle, ethnic and cultural plurality, and faith. It has become very difficult to identify the core elements of its culture by the unequal exposure of various segments and divisions of society to international cultural influences and by the various paths followed by the *Renâître* of modern India (Dube, 1990:27).<sup>44</sup>

Indian experiences with imperialism have created a new, rapidly growing, quest for cultural identity. Religious beliefs and social customs had to face purpose and morality problems. The British-west assault on traditional

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<sup>43</sup>Srinivas, M.N. Social Change in Modern India, New Delhi: Orient Longman, 1995

<sup>44</sup>Dube, S.C. Tradition and Development, New Delhi: Vikas Publishing House, 1990

culture contributed to the reinterpretation of Hinduism, political as well as institutional (Ibid: 46). The consequence of this change is the rise of fluid patterns in Indian religious beliefs and cultural ethics.

Colonialism thus served as a powerful force in the growth of westernization in India. It provoked the notion of danger in terms of the cultural sovereignty and identity, as the socio-cultural pressures of economic development and social structural change are imposed by the western block. Social conservatism embedded in the Indian tribal community has begun to decrease, because of the colonizers' impact on many regions. This pushed the native people to walk away from their own social and economic system and to adopt in their fields a new social, cultural and political attitude.

### 2.3 Culture Import or Modernity

Modernization and globalization also created radical changes in developing countries' social spheres. In third world countries, these reforms paved the way for the emergence of new, outwardly democratic economic and social structures. *Conflict exists even in the era and context of globalization, and it can be very well said that globalization is a re-arrangement of conflict in a very critical way in terms of rivalry and re-organization* (Kossler, 2001:85)<sup>45</sup>.

When observing the impact of globalization, It can be recognized that the implications in foreign communities, especially in developing countries, were

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<sup>45</sup>Kossler, R "Globalization and Human Rights: Some Developmental Reflections" in Globalization and Development Studies: Changes for the 21st Century, ed. Frans J. Schuurman, 85 New Delhi: Vistarr Publications, 2001.

far-reaching and contradictory. In some cases, imperialism has been working hard in developed countries to introduce and inject a Western social structure.

The interrelation between culture and modernity in the modern world is a fruitful field in which to carry out an examination and understand the challenges of modernisation and globalization in developing countries. In many third world countries, the reaction against colonization contributed to a process of global organization and imperialism to reach the heights. Therefore, we need to examine the impact of globalisation, and modernisation, in emerging and underdeveloped countries when clarifying the principle of socio-cultural relativism. The post-modern version of globalization is a continuation of international interactions and expanded world culture flows. Globalization in this sense is synonymous with global diversification and openness worldwide. Then we can look at global history, local culture globalization, and regional location.(Roberston,1995: 25)<sup>46</sup>

In Europe as well as in the under-developed world, the globalization of western culture by the established Mercantilism generated a new phase of social and economic thought. This cultural change can be interpreted as a fundamental shift or the transformation of a new culture, and it is likely to clear away humanity from the ancestral or conventional world. When conveying this vision to the nation, the reach of global studies or growth studies has significance. A lively clarification on globalization reveals that this is not only

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<sup>46</sup> Roberston, R. "Glocalization: Time-Space and Homogenety-Heterogenity" in *Global Modernities*, ed. M. Featherstone, S. Lash and Roland Roberston, 25, London: Sage Publications, 1995

about the incorporation of increasing numbers of people into a political and economic system. As we can all see the world is turning into a worldwide village, the question is whether, through globalization, we face the challenge of westernisation or are we able to protect our traditional social ideals so gravely endangered by globalisation?

## 2.4 Theoretical Research Perspective

When describing a union of the global culture with a local culture social scientists have developed various nomenclatures. The researcher's own perception to describe the "real" social landscape of India can be resumed in some concepts used by some anthropologists. The social scientist at the University of Pittsburgh, Robertson, characterized this as a "Glocalisation".

The First time the researcher identified the key term "Glocalisation" as a term was during a conversation with my supervisor Prof. Bedjaoui at Djillali Liabes University, and thus it was the first step to tracking the inspiration of the union between global and local culture. Hannerz, (1993), identified it as "Creolisation".<sup>47</sup> While "Hybridization" by Pieterse (1996)<sup>48</sup> refers to blending a culture into another culture by modifying elements to fit cultural norms. However, Ritzer (2000) introduced an economic aspect to the term and referred to it as the "McDonaldization of society"<sup>49</sup>. Ritzer pointed to the

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<sup>47</sup> Hannerz, U, *Cultural Complexity: Studies in the Social Organization of Meaning*, (New York: Columbia University Press, 1993,p-p. 7-10.

<sup>48</sup> Pieterse, J.N. "Globalization and Culture. Three Paradigms" *Economic and Political Weekly*, vol. XXXI, no. 23 (1996): 1389-1393

<sup>49</sup> Ritzer, G. *McDonaldisation of Society*, Revised Edition, CA: Pine Forge Press, 2000

"Americanization" of world markets such as the position of Coke, Pepsi and food chain firms in developing economies and to how they affect human activity and social structure.

Some similar terms are used to characterize the socio-cultural context and idea change such as syncretism, cultural globalization; pluralism, transnationalism, diaspora, cosmopolitanism and multiculturalism etc. are widely used terminologies among sociologists. Various scientists with their own jargon and their perception have thus described the framework for evaluating the struggle between civilizations in developing and underdeveloped nations. Economically speaking, this transition would lead to a massive global trade of products, resources and arts. Lifestyles, user preferences and the majority of cultural forms of expression are exchanged more and more easily amongst sites. In wide parts of the world innovations of a financial, economic, religious or cultural nature seem to be originally related to a specific area, society or time and are being reflected in their original nature.

These concepts related to the cultural, social, and traditional changes within a given society bring huge changes to the living standards of the community and its institutions as well. This thesis can supply also a nomenclature to identify this situation as done by the anthropologists above a noted; "process of perdition", which is not of the same meaning as "Diaspora". We just can imagine what happens in the world nowadays. Individuals and groups in the sense of many cultures being uprooted feel the need to build or create new identities progressively. Modern ethnic identity has been changed

by creating the tune climate for several foreign communities from other countries, pushing the local or the traditional to shift away from their traditions, trends, beliefs, desires and histories. Thus communities find themselves in “the process of perdition”.

## 2.5 Mechanisms of Culture Creation

A combined perception of Hannerz refers to the idea of cultural creolization as *mixing and combining two or several previously visible faith or cultural traditions in sociology* (Hannerz,1993:11),where he noted that "the environment is creolizing," and "creolisation encourages the peripheral (the foreigner) to converse more and more. As a consequence of its growing connection between the communities of the middle and the suburb, several of its new cultural goods became increasingly attractive to the global market (Ibid).

The idea of creolisation was mostly used in linguistics, in which pidgin languages are converted into native languages and an instrument for the language change –a long term process. Another critic the research may bring in this term. In linguistics, such a change may happen within a community of immigrants' third generation, composed of many origins. However, it cannot be a simple process to solve a problem of a clash of civilisations within one given community, as the process of language change is not similar to the process of human attitudes, where language is taking a part of it.



### 2. 5. 1. Glocalisation

Robertson, wanted to view globalisation from a different perspective, giving new consideration to the term. He described *glocalisation as taking place both at the level of human consciousness as well as in terms of cultural connectivity and complexity* (Robertson,1995, quoted Khondker 2005:182). It is the presence of non-native culture in the host country. It is the creation of cultural space to keep connectivity with the original place. The words "Globalisation" and "Glocalisation" procedures were created by global and local telescopes to create a mix according to the Oxford Dictionary of New Words 19.The word "Glocalisation" was formed in Japan, which initially meant applying the cultivation method to the local environment.(Ibid: 184)

Glocalisation thus requires the incorporation in a single environment of the global and local community. But the involvement of the local culture with the new one may not be necessary resulting in a new culture. The blending of one original culture and a foreign culture can be separated in one given environment. Immigrants equip their homes with every traditional substance of their original culture, as they want to make their original environment within them, to create cultural welfare. It means they change what is possible to be changed under their own individual, family or community authority (China Town, Little India). The researcher considers the notion of glocalisation as an evaluation of the concept of globalisation, as much as individuals are connected

to their own culture, as much as globalisation is having a narrow space in the micro cultural sphere (individuals and families).

### 2. 5. 2. Hybridization

Sociologist Pieterse (1996) called for the socio-economic integration between community and state a "*cultural mélange*" or "hybridization. " According to him, the hybridity of how national identities are a mixture of cultures, communities mixed and their relation, genetic and cultural, to the society in which they live. He continues, that in a multicultural society since we have three choices of viewpoint, that is to say: integration, separation and hybridization.

### 2. 5. 3. McDonaldization

McDonaldization is the mechanism that contributes to the dominance of the fast-food values of both American society and the world. The main components of McDonaldization are:

- **Efficiency:** is the search for the best means to achieve a certain goal, which involves streamlining operations, easier goods and services and the use of consumers for jobs (Ritzer 2010:124).
- **Predictability:** focuses on consistency, systematisation and repetition to ensure that everything is the same from one location to another, reached by replications, counteracting, workplace schedules, staff compartment habits, and consistent product offers. Ritzer: ... *things become reassuringly the same...fast food, restaurants, similar to*

*the predictable shopping mall, aim to offer safe, pleasant environment devoid of nasty surprises* ( Ritzer 2004 quoted in Ibid:128). Humans are then stimulated by the routine; the item of predictability is an essential aspect that can offer what original traditions provide as a feeling of certainty and security.

- **Control:** is the substitution of humans, equipment, objects, competence, information, laws, legislation, procedures and techniques with non-common technology attitudes and desires. It is like an imposition of multinational companies' traditions, which are of interest in this research as institutions of globalisation (Ibid: 130).

#### 2. 5. 4. Westernisation

In his concept of westernisation Srinivas (1995), meant the subordinate transition happening at various levels: technologies, structures, philosophies and meaning. *Westwardness results not only in the creation of modern structures (for example, magazines, elections and Christian missions) but in fundamental changes in old institutions* (Srinivas, 1995:51)<sup>50</sup> One of the key values, which in addition replaces several other values, may generally be named humanitarianism<sup>51</sup>, which implies an aggressive dedication to the well-being of all people regardless of status, economic position, ethnicity, age and gender (Ibid).

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<sup>50</sup> Srinivas. M.N, Social Change in Modern India, New Delhi: Orient Longman, 1995

<sup>51</sup> the doctrine that humanity's obligations are concerned wholly with the welfare of the human race. It is also the doctrine that humankind may become perfect without divine aid ( Old Institutions)

The presence between global corporations and how this has influenced underdeveloped, developing and developed economies is demonstrated by all these claims. This research shows that in a developed society socio-cultural dualism can take two types. The first portion is a community or segment of a population which has a higher economic history, and practices traditions and ideals from western civilisation. On the other side, it is a section of the society which has less or no moral gains in culture.

The second comprises individuals who pursue the west as well as the conventional culture of the indigenous community with the presence of the western elements in the society, with a sound economic backdrop, i. e. upper class, middle class or lower class. The socioeconomic approach is a vital element in the concept of traditions flow, development and modernity based on non-original influences as well as original ones (restructuring old attitudes)

## **2.6 Arjun's Description**

The five facets of the global cultural flows are identified by Arjun, the Indian sociologist and Professor at the University of Chicago. He identified them as follows: a) ethnoscapas, b) technoscapas, c) ideoscapas and d) financescapas. The last item will not be treated in the section below as it is not "really" considered an important point related to this research. The suffix scape helps us to display the dynamic, unusual forms of a given environment, features that are as complex as clothes of new fashion.

Typically the suffix-scape often suggests that these partnerships are not factual, but rather fundamentally broader viewpoints based on historical, cultural, as well as political situations of various sorts of actors: nation-states, multinationals, diasporic communities; in addition to intimate communities, comprising towns, regions and friends, also face-to-face. Indeed, the individual actors at the ultimate manifestation of this perspective set are eventually surrounded by agents who experience and make up larger groups, partly through their own sense of living from what these landscapes provide (Arjun,1996:33).<sup>52</sup> Individual culture is then not factual, but it is an aggregate of many variables fundamental at the moment where an individual starts to have new tendencies toward modernity or returns and maintains ancestor's attitudes and beliefs.

**Ethnoscape** is the context of the people who represent the transforming reality we live in: travellers, foreigners, refugees, exiles, and multinational workers. Other travel groups and individuals are an essential element of the planet and seem to control, to an alarming degree, the political and economic planning of the nations (Ibid: 33).

**Technoscape** implies that development is always in a dynamic global environment and that the system is now travelling at high speeds along various historically undesirable borders, whether high or low, mechanical or insightful (Ibid: 34). Especially, the technology of

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<sup>52</sup> Arjun Appadurai, *Modernity at Large: Cultural Dimensions of Globalization*, Minneapolis: University of Minnesota Press, 1996, 33.

mechanical transportation and communication as social media are to fasten and increase human communication out of the recognised boundaries. It is in fact a mode of control, data collection and a direct supply of the planned scape.

**Ideoscapes** are static pictures in the mind of individuals and groups, but often they are overtly ideological and often related to philosophies of governments and the counter ideologies of campaigns. Specifically aimed at gaining state power, these ideoscapes are made up of elements of the ideology on the reason for man's existence and how he should live, consisting of a chain of concepts, myths, beliefs and illustrations, such as democracy, equality, rights and freedom and belonging (Ibid:36). Human life became a common stereotype in some pieces of evidence, as the employment of the term human and inhuman instead of forbidden and allowed from a religious perspective. Media and group displacement (immigration) are among the most serious causes, which made the breaking between the development of real, original traditions and modernity, leaving space for institutions of globalisation to set place in the mind of communities.

## 2.7 Social Juxtaposing

As already stated in this chapter the dual existence of the socio-cultural changes in the Indian society is focused on local and international cultures. The two social systems include one being developed and based on western societies' pressures, while the other is indigenous, originally created. They are

not only more nuanced but have to do with communities which impact one another and influence each other. The collective nature, the hierarchical structures and the strategy that are controlling it can label society in the cultural sense. In this context, these three aspects are interdependent and offer the societies their style and characteristics. Thus, their social spirit and prevailing modes of operation and technology are called the social structure, social style or social environment of that society. In any society in the world, social and behavioural aspects are interdependent (Boeke,1953:3).<sup>53</sup>

The theory of social juxtaposing has been explained by anthropologists to describe and be applied in those countries with "colonial or western philosophies with western life trends and habits, terms as "pre-capitalist societies" and "eastern economies". The eastern" lands are the ones that are generally having their own native cultures but, at the same time, are those that come into contact with the West, which the West has penetrated, but has never culturally or socially absorbed. If we just compare, the economy of the East is essentially different from that of the west, based on the primitive system of life as the agriculture of rice. However, the economy of the west is based on great industries, among which is armament.

The principle of social juxtapose was propounded by Boeke, Professor of Eastern Economics, who finds that the hypothesis is focused on the socio-economic growth of underdeveloped countries. He established the theory based

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<sup>53</sup>Boeke, J..H Economics and Economic Policy of Dual Societies, New York: International Secretariat, Institute of Pacific Relations, 1953

largely on the Indonesian case. He believes that there are two systems in society simultaneously, namely traditional and modern. Boeke applies the word dual society to societies which display a distinct separation of two synchronous and fully-grown social types, which, in the usual historical evaluation of homogeneous societies, are divided by transitional forms, such as pre-capitalism and high capitalism through early capitalism, and which do not correlate as contemporary dominant features (Ibid: 3).

Indeed, reflected on cultural background, early native traditions with global traditions are separated by modern attitudes. Modernity could serve integral transformation or divorce between groups and considerable traditions. It can be also described as the coexistence of original traditions and modern cultures. Thus, the final perception the research inspired from the theory of Boeke is that a society or culture in the society can be divided into three:

**a)** the early or primitive traditions, **b)** the modern developed culture, and **c)** the culture of other societies in parallel, where there are more interactions between many foreign cultures, namely the west.

In the vision of the research, which is contradictory to the purpose of globalisation aiming at achieving homogeneous societies, a culture does not have to be regulated entirely by a unique social system. If this occurs or where at least one social model is dominant, the culture in question can be considered the homogeneous one, when on the other side, two or more social models emerge, one "clearly" different, and each rules a portion of society. At the same time, we have to be concerned with a dual problem and not a plural



community, because the portions of the society will be considered as a minority.

Quite “clearly”, Boeke describes internal juxtaposing as the conflict between an imported structure and an original social style. In a dual culture, on the other side, one of the two prevailing social structures will always be the most developed. It will be adopted from the west and will have established its presence in a new environment without being able to eradicate or reintegrate the divergent social system that has grown up there, with the effect that neither of them will become a universal feature. Such a process can be described as the process of identity obliteration (Ibid: 4). It is the central theory content, global capitalism, introduced into an original native culture, is not even able to practice and impose capitalistic ideals if the original social system has maintained and preserved its own. The risk of diaspora occurs when the global system starts to be applied and takes place within a community. The native culture is harmed and starts to be erased, and any activity in return will bring individuals into confusion.

Therefore, the two systems are at odds with each other. In general, most of the undeveloped countries seek to incorporate or follow Western values and principles. They establish a combination of western modernity and pre-modernity. Global modernity is the most common imported and injected social system. Yet, even in this case, the word "social dualism" remains appropriate, since it emphasizes that the nature of social juxtaposing is the confrontation between global imported culture and an indigenous social system (Ibid).

Boeke portrayed the theory of juxtaposing that illustrates the social and cultural practices of underdeveloped or emerging countries and that shows why western social practices have grown in developing worlds. It has been a form of disintegration that has come to life with the appearance of modernity in a non-modern community (Boeke, 1954:282).<sup>54</sup> In this term, the research hypothesises that developing tradition became a necessity to be in tune with other societies. In the case of non-development of those traditions and local values, the flow of non-native ones will substitute the sterility of the community. Changes in societies are a necessity, better to be done through original development rather than an import of non-native values.

Natures of global and native cultures are different in terms of needs. There are "small needs" in the native cultures. There are 'unlimited needs' in the western economy. The need is related to the willingness to change. This feature exists mainly in new shaped societies, where the aspect of conservativeness is absent. The fundamental principle in juxtaposing theory is that dualism emerges from a conflict between eastern and western cultures, or original society and non-original society. Within a native culture, there is a division between traditionalism and source, and the basis of modernism and this is the key fact to be recognized in the study of socio-cultural dualism:

*many of our manners and customs, our fashion, dress and other external elements are merely conforming to standards set by the community and may be explained as a feeling of*

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<sup>54</sup> Boeke, J.H. "Three Forms of Disintegration in Dual Societies", Indonesia, vol. 7, no. 4, 1954

*dependence on social norms. This dependence may express itself in either of two ways: namely, in following a social pattern, fashion or habit, or in the opposite, namely in departing from that pattern, launching a daring novelty, a piece of fireworks to evoke admiration or envy (Ibid: 37).*

Boeke argues that 'Western influence tends to draw the elite class ' attention from their own societies towards the fresh and attractive Western power. (Ibid:39) This explains that the predominance of western capitalism removes the social customs and manner of indigenous populations from their native affiliations. This western domination is more noticeable in urban and metropolitan areas than in rural areas of underdeveloped countries, in Africa and India.

### **2. 7. 1. Types of Social Juxtapose**

There are different types of juxtaposing that are considered as the main aspects of the atmosphere of a social structure. It can be socio-cultural, ecological, technological or financial, as it is explained in the followings:

#### **2.7.1.1. Ecological**

An important part of human traditions is devoted to the economic side to make life conditions easier for one's survival and welfare. The Ecological type is based on economic conditions selection:

*Culture as both the meanings and values which arise among distinctive social groups and classes, based on their given historical conditions and relationships, through which they 'handle' and respond to the conditions of existence; and as the lived traditions and practices through which those*

*'understandings' are expressed and in which they are embodied* (Hall 1986 quoted in Hobart, 2000:7) <sup>55</sup>

Geertz (1973) introduced the principle of ecological dualism. According to him, the weather conditions and raw materials of different areas produce components of dominance and marginalization. He suggests Indonesia's experience in confirming his theory. Internal Indonesia is an example of a labour heavy -ecological system categorized by intensive rice and sugar production as it requires more water and semi-tropical conditions. However, outer Indonesia has adopted capital-intensive techniques, e. g. mining products, for good exploitation of the entire territories. It is not a blended type, as it is used in different areas at the same time, but used under the necessity of ecological conditions, such as weather and ground quality (Ibid).

The human ecological system is to maintain people's comfort and survival, who are also flexible in the selection and the treatment of equipment needed in one's daily life. To say that traditions have produced and maintained in some ways efficient equipment and attitudes, we find ourselves obliged to return to them, as the quality of food, medicaments, and winter clothes. However, under some other conditions, they are useless.

### **2.7.1.2. Technology**

In 1961 Professor Jorgenson promoted a philosophy of social dualism by dividing modernity and traditions based on the quality of products used as

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<sup>55</sup> Mark Hobart , After Culture Anthropology as Radical Metaphysical Critique, Duta Wacana University Press.2000

competitive forces in the new emerging sectors, new groups and the new labour market and the efficiency of tools of production. This allows for reinforcing technological planning. Thus, the planning based blended structure –traditional and modern – is taking into account all the variables cited above (Jorgensen, 1961:311)<sup>56</sup>

Dualism is considered as a stage and not as a purpose of the cultural dynamics. It drives the human attitudes into a gradual change, working to eliminate the dual system in the course of the so-called: “national development” or also “national unity”. Dualism in the theory of Jorgensen is inspired from the economic sector, and it takes into account the very basic equation of traditions, that of the relationship between man and land. The land is fixed in supply and benefits, which maintain the feeling of certainty and security for humans. This formulation can be disrupted by the involvement of the capital (money) and set money as a source of human welfare security. Yet technology has become the modern form of business globalisation as well as both technology and globalisation increase land use rather efficiently, either ensuring natural ecosystems or agricultural intensification.

### **2.7.1.3. Reasons of Juxtaposing**

Boekes's theory is based on the fundamental argument that dualism is the result of the East-West clash. He used a famous quotation in this context *“East is east” and “West is west” and never the twain shall meet (*

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<sup>56</sup> Jorgensen Dale. W. The Development of a Dual Economy. The Economic Journal, Vol.71, Issue.282.June1ST 1961, p-p 309-334

Eliot,1979:111).<sup>57</sup> It is the conflict between an imported social system, with different indigenous social systems. This may therefore be the East-West confrontation. A hybrid society has therefore a culture in which one of the two is dominant.

Advanced social structure is introduced internationally and is formed in the new environment without being able to ignore or assimilate the divergent social system that has evolved before, with the effect that none of them will become standard and functions for the whole society ( Boeke, op. cit:3).This trend can be seen in all cases where western culture has encompassed eastern regions without flawing traditions or traditional society. In the background of India, the implementation of Boeke's theory is very important. East imperialism in a certain way has been encouraged in Indian society through western alliances and affiliation to western forms of social life and dreams.

## **2.8 From Cultural to Multicultural Change**

The term culture can be defined as the observed human behaviour. First and foremost, culture is a social organization or a moral institution, through which society members are grouped into minimal structures or constitutions, such as family, community and government. It is featured by the way the members of a society respond to one another in particular. It is dependent on spoken, written or both, in addition to behaviours. Each culture has objects,

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<sup>57</sup> Eliot,T.S A Choice of Kipling's Verse, (London: Faber & Faber, 1979), 111.

commonly referred to as its products, including houses and fishing boats (Francis, 1975 quoted in Williamson and Buttrick 1975:319).<sup>58</sup>

Moreover, culture takes shape at different levels in many ways in the cycle of social change. Cultural change is a gradual and natural mechanism that contributes to structural and political change in society: *the process of change encompasses the technological, intellectual, cultural, physical, medical and religious contributions of the humanity* (Singh, 2000:25)<sup>59</sup>.

Thus, the adjustment of globalization reflects multiculturalism or pluralism in the social order of the nation. The study of socio-cultural imperialism would therefore explain the response of the globalised individual in society with Western perceptions and multi-cultures or dual-cultures. Indian sociologists have been researching culture that correlates in large part with the introduction of the British Rule and the emergence of the national movement. The impact of colonial history contributed to a critical assessment of local cultural traditions, and the call for maintaining the strong points of the western culture ( Srinivas, 1995:25).<sup>60</sup>

*This indicates that a permanent shift in Indian indigenous culture has occurred with the arrival of colonial people in India. This shift in original identity caused by western reconstruction of Indian culture and cross-cultural developments affected a major part of the country. Indian*

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<sup>58</sup> Francis L. K. HSU, "Cultural Factors" in Economic Developments: Principles and Patterns, ed. H. S. Williamson and J. A. Buttrick New York: Prentice Hall Inc., 1975, 319

<sup>59</sup> Yogendra Singh, Cultural Change in India, Identity and Globalization, Jaipur: Rawat Publications, 2000

<sup>60</sup> Srinivas, M.N , Social Change in Modern India, New Delhi: Orient Longman, 1995

*culture and civilization have been greatly influenced by western elites. Lifestyle and leisure time activities of the people have changed. The mode of consumption, styles of dress, use of synthetic material or artefacts, modes of transport and weakening of the traditional interdictions about the consumption of meat, fruits, vegetables and milk products, etc.... (Ibid: 28).*

This transition or improvement was reversed by a large portion of the original population. The establishment of pluralistic religious groups, ideologies, and social practices, such as groups, castes and minorities, however, was unable in the face of such a social change. Nonetheless, the broad variety of Indian cultures has flourished under different forms of cultural and social identities called Indian civilisation. Yet original forms of the Indian culture started to flow into a new nature and towards new social considerations.

The original spirit of Indian traditions has been infiltrated through fundamental institutions such as family, community, education structure and the industrial sector. Therefore, *the cultural institutions and ideals of the pre-industrial, agricultural society are combined with those that align with modern capitalism's cultural values* (Ibid: 33). Globalisation or/and colonisation brought about native Indians' exposure to western foreign culture, which affected their original cultural identity, behaviour and traditions. In addition to rapid developments in infrastructure, extensive networking of markets and cultural enterprises including visitors, intercultural, formal transfers of racial artefacts, and so on, the development in information and communication technologies, leads considerably to the globalization of culture.



It can also contribute to institutionalized ways of intercultural interactions by travels, international cultural conferences, touristic activities, etc.

Therefore culture is not rigid, not stagnant as the process of change is always in progress. It represents and anticipates a social and political change in society. It is important for shifting attitudes and for the record and distinction of the groups of that historical era. Multiculturalism conveys an image of other communities, each isolated from the other that suggests distinctions rather than continuities and development based on earlier traditions. Then, logically it is accompanied by separateness and distinctiveness, leading to a situation that can be described as a situation of contrast:.. *this contrasts with the conscious mixing of language, race and culture in much of contemporary societies. This implies that the boundaries between groups must be formalized and institutionalized* (McAllister, 1997:20).<sup>61</sup>

The British colonizer witnessed Indian ethnic support and invested in the Indian diversity of language, race and culture, a blend of oriental Indian to a world of western Asian culture. Multiculturalism in that way symbolises social and cultural developments in a culture that separates them from traditional cultures and fragments the continuity of the process of the original tradition. That means a total cultural transformation, which implies changes in literature, music, art, fashion, food, mass media, and family interactions including marriage.

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<sup>61</sup>McAllister, P.A, "Cultural Diversity and Public Policy in Australia and South Africa. The Implication of 'Multiculturalism'", African Sociological Review, no. 1, 1997

A multi-cultural company shows that its initial image changes to an acquired framework, the cultural juxtaposing theory, which underlines the contradictions between societal specific goals and western economic priorities and non-material objectives of Western cultures. The aim of defining socio-cultural juxtapose is to determine societal differences within East cultures by the intervention of Western forces. It is like the listing of non-common or inappropriate values to the global culture.

In the Indian context, theoretic socio-cultural juxtaposition is process-oriented thinking in order to integrate Western culture into eastern one. This shift in identities is created by a continuous and consistent process and can lead to social and cultural conflicts in a society as much as it was in the frame of castes. The frequency of this process can be described as foreign cultural harassment (see Glossary).

## 2.9 Historical Reasons for Socio-Cultural Changes

As a South Asian nation, India shows a heterogeneous society, which has grown over the centuries, as the waves of invaders are continually adjusted and amalgamated between the different cultural trends –the *Aryans*, the *Sacas*, the *Huns*, the *Pathans*, the Mughals and the Europeans. India often is represented as one in unity. In lexical terms, this developed hybrid or multicultural community of India. Through Indian culture and society, multiculturalism is rooted and is an Indian way of life. Jawaharlal Nehru in his book The Discovery of India said: *we are an old race, or rather an odd mixture of many races, and our racial memories go back to the dawn of history*

(Nehru,2002:55).<sup>62</sup>Multiculturalism started to take place in India before its Independence (1947).

The effect of the British settlement and international missionaries ' presence caused significant shifts in the Indian culture, taking profit from conflicts between classes of the same castes and between the main castes. British ruling of India can be considered as the first action of westernisation of India, which is also considered as being responsible for creating a so-called foundation in the subcontinent of ' modern state featured with extreme and profound reforms in the Indian society and culture. Smith( 1962) described diversity in India as the unity:

*Her type of civilization... has many features which differentiate it from that of all regions of the world, while they are common to the whole country, or rather sub-continent, in a degree sufficient to justify its treatment as a unit in the history of the social, religious, and intellectual development of mankind (Smith 1962:5).*<sup>63</sup>

By the tenth century, fundamental cultural nationalities were formed in India. There were the *Punjabis*, the *Sindhis*, the *Gujaratis*, the *Marathas*, the Bengali, the *Assamese*, the *Oriyas*, *Andhras*, the *Tomiles*, the *Malayalese*, the *Kanadigs*, etc.(Narang,1995:133)<sup>64</sup>.Several politically powerful nationalities had arisen in India by the eighteenth century. It included the Kingdom of Marathas in

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<sup>62</sup> Jawaharlal Nehru, The Discovery of India, J Nehru Memorial Fund and Oxford University Press, New Delhi, 2002 ( first published 1946)

<sup>63</sup>Smith, V.A.The Early History of India, Clarendon Press, Oxford, 1962

<sup>64</sup> A.S. Narang, A.S, Ethnic Identities and Federalism, Indian Institute of Advanced Study, Shimla, 1995

western India, Mysore in Maharashtra, Punjab in north-western India and Bengal in the east. But the boundaries have not always been well established (Ibid), as many parts of India during the colonialism of the British administration were not under the direct ruling. Meanwhile, those cited above were under the direct ruling of the British.

However, during the second half of the 19<sup>th</sup> century, a sense of distinct identity and a demand for a single, compact administrative category had also started to arise in the absence of complete changes throughout various regions and their societies, traditions and language nationalities. It was the result of the unbalanced treatments of political, economic and cultural representations during British colonisation (Ibid).

The identity and nation formation is thus a priority of the new India, and this requires the development and the consideration of the diversity, and the new risks related to technology and the new economic system. Indian State Formation then is a Retrospect and a prospective strategy, *The relationship between history and identity formation is crucial in bridging the past with the present, it is important both to our sense of who we are and how we relate this history to our lives today* (Woodward 1997 in Anjoom and Mawani 2007:198)<sup>65</sup>, which confirms that the 19<sup>th</sup> century was an alerting century revealing problems of identity in India.

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<sup>65</sup>Gijsbert O, Global Indian Diasporas, Exploring Trajectories of Migration and Theory, Amsterdam University Press, 2007

Indian diversity is visible in almost every important aspect of its cultural life, whether it is a social system, an economic system, a societal pattern comprising language-dialect units, religious communities, castes, subcastes, and sects or some local mythologies and beliefs widely reintroduced. The concept is reflected extensively in the following summary of India's ancient multicultural diversity:

*While India's democratic system is new, its pattern of socio-cultural federalism is age-old with a distinctive heritage of rich diversity. In its latent form, this sociocultural federalism has not only survived but has matured with time despite the vicissitudes of India's political destiny. Developing from its embryonic form since the Vedic age, it continued to acquire new forms and substance in the ancient period ... and came to acquire distinct characteristics by the medieval times, in the span covered.. , the Bahamanis of the Deccan and the Mughal Empire. The Mughal Suba and Sarkars considerably coincided with the socio-cultural identities (Khan 1994:26, 27).<sup>66</sup>*

This traces the first cultural shock between an ancient cultural platform and the new wave of the medieval age. the intention of identity empowerment then has reached its summit because of civilisation clash, especially those related to castes. This is also to say that the geography of identities is not under the responsibility of the Brahmins only but also by the little known castes and subcastes. The matter of cultural integration was a criterion of that geography:

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<sup>66</sup> Khan, R, *Bewildered India-Identity, Pluralism and Discord*, Har-Anand Publications, New Delhi, 1994, pp. 26-27.

*It is interesting to note that even in the hoary past, India's federal socio-cultural pattern, was recorded with amazing clarity in Vayu- Purana. However, today little is known of the Janapadas of Bharat Varsha...the territorial communities identified by an admixture of ethnicity, dialect, social customs, geographical location and political characteristics.(Ibid)*

To discuss the concept of sociocultural juxtaposing, and multiculturalism in India, important items have to be debated, as religion, language, caste, tradition, rituals, and cultural norms are fundamental components of any culture.

## **2.10 New Religious Challenges**

Diversity of religious beliefs constitutes the most important characteristic of the Indian population. There is probably more diversity of religions in India than anywhere on the earth. Religion is an important tool that shapes people's cultural and social beliefs and attitudes. Throughout forming India the ancient Hindu faith exerted a deeply rooted power. Religious convictions and behavioural patterns had to face the challenges of reality and civilization. This has emerged under the British-West conquest on traditional culture which contributed to an ideological and institutional reinterpretation of Hinduism. Why Hinduism? Because it represents the main religious composition in India (1991:82. 4% - 2001:80. 5%- 2011:79,8%)<sup>67</sup>.

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<sup>67</sup> [https://www.business-standard.com/article/current-affairs/india-s-population-at-1-21-billion-hindus-79-8-muslims-14-2-115082600038\\_1.html](https://www.business-standard.com/article/current-affairs/india-s-population-at-1-21-billion-hindus-79-8-muslims-14-2-115082600038_1.html)

At the time of the first detailed census in 1881, the adherents of religions of native Indian origin constituted about 79 % of the population, of which 95% were Hindus.<sup>68</sup>

*Karma, Dharma* and *Samskara* doctrines, coupled with countless rituals and social taboos, constituted an outstanding factor in the evolution of the Indian culture. Nevertheless, in fact, in the urban areas of India, the introduction of Christianity resulted in diverse cultural groups. As a modern religion, Christianity adopted diverse cultures to maintain its survival in this territory. The western missionaries in India developed new strategies to interpret differently Hinduism in the educational system, which greatly contributed to the modernisation of the Indian philosophy.

The western Protestant revolution has enhanced the materialistic aspects of life, much more than traditional Catholicism, generating a sense of bravery and exploration within the minds of the people, related only to agriculture, industry and commerce. Social developments became evident in the influence of the Catholic faith on the social sector, ultimately leading to dramatic social and political changes that facilitated swift and significant economic growth. This paved the way for economic development in Europe and religious movements in the west. The Hindu society resided in maintaining the retrospect mode, neglecting the new aspect of the identity formation:

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<sup>68</sup> <https://www.esamskriti.com/e/National-Affairs/Foreign-Affairs/Religious-Demography-Of-India-2.aspx>.

*The traditional Hindu society was anon achieving society. i have tried to explain how, because of its basic feature, decadent Hinduism did not and could not convert itself into an achieving society: it could only produce a passive, caricatured version of the traditional non-achieving society (Saran,1963:87).<sup>69</sup>*

Hinduism was accused of being sterile and an obstacle to the scientific and technological achievements of society. In the view of the west, it is confirmed that *the most powerful force against the emergence of both technology and capitalist enterprises may be called the relentless and self-transcendence of Hinduism. It is difficult to formulate* (Ibid: 91). This is according to the west or local dependence for the nation formation.

Such a statement is an indicator of how the role of religion impacts social and economic transition. Indian long history shows that the relationship of man with nature and land is of no importance to the Indian religions, such as Hinduism, and Buddhism and are more based on the spiritual aspect. As a result, they have preserved a stagnant economic order throughout the years, holding wealth in unproductive, religious rituals and ceremonies, and constraining resources through endless religious activities.

### **2.11 Religion in the Indian Economy**

The institutional structure has a notable effect for the formation of new culture in the nation. In the process of economic development of every nation, religion and social structure and values act as a driving force. Indeed, western

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<sup>69</sup> Saran A.k. Hinduism and économic Development in India. In: Archives de sociologie des religions, n°15, 1963. pp. 87- [www.persee.fr/doc/assr\\_0003-9659\\_1963\\_num\\_15\\_1\\_172694/](http://www.persee.fr/doc/assr_0003-9659_1963_num_15_1_172694/)



economic growth was greatly enhanced by changes in the role of social institutions and people's attitudes, philosophy and motivation. It responded rapidly to the many technological innovations and played a leading role in the dynamic spread of global capitalism in economic growth as a whole. The social structure based on common family and caste, in addition to the cultural component of the ancient Indian related to faith, ideology, scriptures, and ceremonies, particularly the *Dharma*, *Karma* and *Samskas* doctrines, was dominant, imposing many purification rituals. All of these had an impact on the economic situation of India, with an institutional basis of agriculture and crafts (David in Mandelbaum 1996:1174) <sup>70</sup>.

Ancient India's economic structure and growth are largely determined by the above influences. These trends can demonstrate to some extent that the Indian culture focuses on non-useful and non-pragmatic principles. It is the result of the active factor that traditional restrictions play in managing individual freedom and motivation, as well as, the nature of the identity, and the control of a holy society's system of values that are essential in determining needs, work, desires and health of the whole community.

The dualism of transcendental function and pragmatic one was a step to involve Hinduism on a multicultural level. It is about achieving a partial divorce from the transcendental and full spiritual world; as a fundamental condition to set up

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<sup>70</sup>) Mandelbaum, G. Transcendental and Pragmatic Aspects of, New Series, Vol. 68, No. 5 (Oct. 1996), pp. 1174-1191. American Anthropological Association/  
Stable URL: <https://www.jstor.org/stable/671039>

for a change in India, a change from the authority of the caste to individualism. The country's vocational organization was based primarily on the caste system. It was primarily a community entity, composed of people who practice the same occupation. The strict caste structure was at the heart of the labour division, which supported the Indian population with social and economic “harmony” to some extent.

## 2.12 Multilanguage and Multicultural Paradox

India is a polyglot society and not just a multi-ethnic and multi-religious state. The overall languages spoken in India are not universal. Dr George Grierson mentions 179 main languages and 544 dialects in the Linguistic Survey of India.( Khan, op. cit:38). There are many other different statistics about the linguistic situation in India that differ according to the consideration of every dialect such as the census of 1931, which recorded more than 2000 languages/ dialects, in 1961 census registered 1652 spoken languages of which 1549 were indigenous to India. Out of which, 572 covered almost 99% of the total population (Ibid: 39).

The multi-language situation of any country can only reflect its multicultural richness and heritage. Indian multilingualism dates back historically to ancient times when ethnic groups and races came in contact with one another through migration from one region to another.(Sharma,2001:1)<sup>71</sup>.The plurality in language, ethnicity, gender, history, and tribus is usually what characterized

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<sup>71</sup> Sharma J, C. "Multilingualism in India", Language in India, Vol I:8 December 2001

a multicultural nation. Language is the most significant and most effective as it is a means of social interaction, and reflection, and it is regarded as an instrument to establish a society unified, and organised.

Roy (1965) emphasized any speech community as a major factor in the creation of a society: *that wherever there is a different language, there is also a different country that can freely control its own affairs and to govern itself* (Roy, 1965: 220)<sup>72</sup>

Krishna, gave similar reasoning when he wrote:

*Language implies a cultural instrument of homogenization, expression of tradition and religion and of song and dance, literature and philosophy and administrative and legal wisdom. Statehood sums up the plurality of forces that make for the political personality of a linguistically and culturally homogenous group. It symbolizes self-government and linguistic egalitarianism.* (Krishna, 2003:124)<sup>73</sup>

Experience of the world around us, for instance, German unification was based on language, France on the French language and England on English. Nations were organized around language. On the opposite, empires' experience is also full of examples of states' language disintegration. The language, for example, contributed to the disintegration of the former Austro-Hungarian Empire. Besides, as many minorities in the world, are claiming the freedom to set up their separate nations on the basis of the linguistic differences, as in Australia.

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<sup>72</sup> N.C.Roy, "The Growth of Linguistic States in the Indian Federation" in Aiyar. S.P and Mehta. U (ed) Essays on Indian Federalism, Allied Publishers Pvt. Limited, Bombay, 1965

<sup>73</sup> Krishna V.R.A Constitutional Miscellany, Eastern Book Company, Lucknow, 2003, p. 124.

During the research actions, we have found few traces of the linguistic policy of the British in India. We mean here, the involvement of the English language as a new language within the various social classes in India. However, much attention was about to implementing the notion of statehood in the mind of nationalists as an aspect of division rather than of unity. The research will focus in this context on the attempts of the coloniser to introduce multiculturalism through the linguistic aspect. The policy described in the next passage demonstrates the coloniser's intentions for state division and involvement in the denationalisation process in the Indian population from two main sides; intellectuals and non-intellectuals.

### 2.13 British Language Policy in India

In India, though within a paradoxical situation, language has been a significant unifying factor since British colonialism and the Indian freedom movement. *Lokamanya Tilak* was the first political leader to recognize this intricate feature of the Indian society and to support language reshaping districts to maintain unity in heterogeneity. He stated:

*The present administrative division of India is the result of certain historic processes, and in some cases, purely the result of an accident....if they are replaced by units formed on a linguistic basis, each of them will have some measure of homogeneity and will provide encouragement to the people and languages of the respective region...*<sup>74</sup> (Jhumpa,2014:7)

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<sup>74</sup>Jhumpa Mukherjee,2014: Conflict Resolution in Multicultural Societies: The Indian Experience, SAGE Publishing India, 6 oct. 2014

The origins of linguistic statehood campaigns can be traced back to the 1905 division of Bengali as a province. In fact, at its twenty-first session in “Benaras” in (1905), the concept of the reorganization of the States was introduced on a rather reasonable basis. It was asserted that language is the most logical among the various criteria for the reorganization of the nation. Congress complained against the British policy of dividing Bengal into a province.

The resolution further reported that this Congress suggests that some devices had to be implemented that would be in compliance with administrative efficiency and would bring the entire Bengali under one undivided governance.(Roy, op.cit: 215) The premise was that the Bengali language brought the people together regardless of their religious differences, social classes and castes and that the partition was a non-deliberated action and a naive political initiative by the British colonialist. Charles Johnson described the role of the English (man) in India saying:

*The English in India, recognizing this, have followed the lines of natural... And with the modern tongues the same course has been followed. Very much has been done to turn into modern literary languages the popular idioms of the Bengalis, the Sikhs, the Mahrattas, the Tamils, the Telugus and a score of other less familiar tongues. Thus every one of a score of nations, races and faiths in India has a government in its*

*tongue, in harmony with the spirit of its own history and religion (Johnston, 1909:705).<sup>75</sup>*

The contradiction is obvious between the declaration of the congress (1905) that called for the adoption of reasonable criteria in addition to language, among which religion and caste. Johnson (1909) replied that the province division done by the British administration was the rationale and has taken into consideration linguistic items as representative of one religion and one history.

When reading the paper of Johnson, we can feel truly that the author's purpose was to “purify” and depict the British as not guilty of what can be considered as fragmentations within the Indian nation. He defended the English in India stating:

*In much that has been written recently in a sense hostile to the work of England in India, there are certain tacit assumptions. The first is that the English went to India as ruthless conquerors, destroying a national culture which had many of the elements of the golden age. But the truth is that the English went to India not at all as soldiers or conqueror (Ibid: 698)*

The above quotation announces clearly the real purpose of Johnson's paper. He was to justify the actions of the coloniser and accuse others with hostility. It is an ‘inversion’ of historical status. In another scientific context, the British language policy in India had planned for the injection of the English language at the presidency universities: universities of Bombay, Madras, and Calcutta

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<sup>75</sup> Johnston, C “The English in India,”The North American Review, Vol. 189, No. 642 (May 1909), pp. 695-707 University of Northern Iowa/ <https://www.jstor.org/stable/25106354>

founded in 1887. All three were affiliating universities to the original pattern of the University of London. Palmer (1965)<sup>76</sup> described the London University in its early days: as an incorporeal institution which was little more than an examining body, divorced altogether from teaching and existing only to confer certificates, and diplomas. In 1869 Lord Napier, speaking to the students at the University of Madras, about the commitments that would be provided by higher education for Indians specified four items as follows:

- A new foundation for national unity,
- A better understanding of the nation,
- Self-government, the Indian government in a new structure,
- Participation in the general intellectual movement of the world.

The purpose of university education is of a greater contradiction. When Lord Napier prepares the elites to set up new foundations of national unity, he declared self-government, under the new political structure. We consider he is communicating to two different audiences at different times in different cases. The speech is not very based on a “clear” vision of the constitution of a nation. Claiming division in unity is not a commitment but a call for division. In any nation, education plays a basic role in growing up with the feeling of nationalisation rather than denationalisation. University at that time was a tool of filtration and orientation towards the main implicit purpose; of division:

*It is sometimes said that a wide separation has taken place between that comparatively small section of the*

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<sup>76</sup>Palmer, D.J The Rise of English Studies London: Oxford University Press, 1965

*native community who have been educated through the medium of the English language and the masses of their countrymen, that the former has become denationalized...(Nagarajan,1981:666)<sup>77</sup>*

British colonialism had not proceeded directly with the implementation of the English language in society. But it started to create what they called the language of the provinces or districts. This represents new languages for many Indians, as they are imposed in the educational system. The aim was first to reduce and confine the mass of reactions and so to control them, under long-term commitments. British policy was applied indirectly from the class of intellectuals as they are more open-minded and ready to accept changes under commitment to modernity, as well as, the ruling of the non-intellectual class confused under terms of provinces.

The injection of the English language led to an academic revolution in India, but it was a limited revolution restricted to a few intellectuals. The great crowd remained completely unchanged; none of the West's new ideas, such as freedom of thought and expression, constructive and fair critique, acceptance of different opinions, government-by-debate, or human value, were transferred to Indians (Ibid).

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<sup>77</sup> Nagarajan, S. 666, The Decline of English in India: Some Historical Notes, College English, Vol. 43, No. 7 (Nov. 1981), pp. 663-670  
<https://www.jstor.org/stable/376894>



## 2.14 Indian Tribal Identity

In compliance with the above items: of religion and language, the researcher seeks any motivator of internal self-determination and the reasons behind the establishment of a tribal-state in India. The fundamental factor in this passage is the transition of early Indian society from an early tribe-nation to modern tribe state. Cultural homogeneity is then the primary institutional moral code to be achieved, According to Sahlins: *A tribe is a segmental organization. It is composed of some equivalent unspecialized multifamily groups, each the structural duplicate of the other: a tribe is a congeries of equal king group blocs* (Sahlins 1961, quoted in Beteille, 1991:60).<sup>78</sup>

In his view, a tribe is a minimal structure or a collective way of interference and conflict in a well-defined place. This segmentation is well characterised or defined through genealogical and territorial aspects. After Africa, India has the second biggest tribal population. There are 8. 5 million tribes (2001 census), making up 8. 2% of the overall population of the country.(Narwani, 2004:11)<sup>79</sup>

*Among which in Central India; Gonds, Bhils, Kurkus, Kols etc are the major Adivasis inhabiting the western region of our country, and the Koyas, Todas, Banjaras and other major indigenous tribal groups are found in South India, including Onge and others in Andaman and Nicobar islands*<sup>80</sup>

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<sup>78</sup> Sahlins.M.D, "The Segmentary Lineage", American Anthropologist , 1961, in Anre Beteille, Society and Politics in India: Essays in a Comparative Perspective, The Athlone Press, London, 1991, p. 60

<sup>79</sup> G.S.Narwani.G.S. Tribal Law in India, Rawat Publications, Jaipur, 2004, p.2.

<sup>80</sup>. Excerpts from the Presentation by the Indigenous Tribal People of India to the U.N., Working Group of Indigenous Populations, Geneva, Aug. 1987. Agenda Item 4.

Such numbers complicated the issue of unity from diversity, and the feeling of tribe's belonging may conflict permanently with the belonging to the nation of India.

### 2.14.1. Pre-colonial Tribal Landscape

The Tribes resided in forests as Adivasis and isolated lands as the Sentinelese during the pre-colonial period and managed to live away from the violence of outside. There are many reports of the presence of tribes in several periods of history starting with the first millennium before J. C in *Vedas, Vedan, Smrities, Puranas* and *Travelogues*. In Sanskrit, "Kirata" refers to the wild, non-Aryan tribes that were originally Mongoloid and who live in the mountains, especially the Himalayas and northeast Indian regions. Evidence also indicates that the Aryan immigrants had different social relations with the non-Aryan people who live in this region. The tribes were invaded many times by the Aryans between 3500 B. C. to 700 A. D. (Kumar, 1999)<sup>81</sup>. Many dynasties ruled the tribal nation. Here are some in chronological order, though many dynasties ruled the tribal nation simultaneously. They ruled in different social structures and geographical locations:

- The dynasty of Manipur ruled almost uninterrupted for over 19 centuries.
- Naraka dynasty (C 2200 BC to 1389 BC),

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<sup>81</sup> Kumar, B. B, "North-East India: Crisis of Perception and Credible Action", in the Journal Dialogue, Vol. I. No.2, Oct-Dec. 1999  
<http://nevigil.freesevers.com/00101999a.htm>

- the Varman dynasty (C 350 AD to 654 AD),
- Miehchha dynasty (C 655 to 985 AD),
- the Pala dynasty (985 - 1130 AD), the
- Varahi Pala dynasty (1200-1400 AD),
- The Deva dynasty (1130-1500),
- The Sotia dynasty (1194-1523),
- The" Varahi dynasty (1190-1 390)
- The Koeh dynasty (1513-1772).
- The Kachari dynasty ruled uninterrupted from 1385 AD to 1831 AD.
- The rule of the Jaintia kings (the new dynasty rule from 1500-1835 AD)
- The Syihet kings (including the Pator dynasty, 550 to 1304) were very long (Ibid).

As it is shown, great dynasties ruled India, with their different cultural perspectives and geographical locations

#### **2.14.2. Tribes vs. Colonialism**

The British authorities during the first phases of colonialism did not take much interest in the tribes as these people lived an isolated life and had their own traditional laws. The British followed a pragmatism strategy, where tribal lands were considered as an elementary purpose compared with the main British interests, such as the economic one, and the geostrategic functions. The British presence pushed tribes to react against their oppressive

rulers. A sequence of uprisings then took place, starting from the Kol Rebellion of 1831 to 1832 (Das, 2001:132).<sup>82</sup>

This revolution obliged the British government to change its strategy with tribal people, which resulted in several Regulations and Acts being passed to reduce violence and maintain law and order in tribal areas. For this purpose, Regulation number 1 of 1796 was enacted by the British Government for special arrangements in the tribal regions. For the first time, Regulation XIII of 1833 acknowledged that it would be impossible to apply administrative policies similar to Bengali and Bihar's developed regions to the remote tribal regions. In specific "Chota Nagpur"<sup>83</sup> as uncontrolled places were listed off by this legislation (Ibid). The main reason above can be developed into other segregations:

The British land settlement in India resulted in a process of destruction of the tribal traditions of joint ownership. It led to increasing socio-economic differentiation in the equal structure of the tribal society, with the extension of settled agriculture under Colonial Rule and the influx of the non-tribal in the tribal areas. The tribals were exploited and the Indian government did little to protect them. The British introduced the notion of private property, which fixed land commodity that could be bought sold and leased. Its control became dependent on the ability of the British to pay the revenue in time. From a moral

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<sup>82</sup> Das, J.K, Human Rights and Indigenous Peoples, A.P.H. Publishing Corporation, New Delhi, 200 I, p. 132.

<sup>83</sup> The Chota Nagpur Plateau is a plateau in eastern India, it is approximately 65,000 square kilometres

values perspective, the introduction of the general law of isolation and the land property was resented by tribals and considered as an intrusion into their personal lives. Other ideologies in the form of modern ideas have been injected into Indian society. Humanism, individualism and westernization deeply influenced India as well as new ideas, including conservatism, nationalism capitalism and socialism. Indian identity centred on tribes and castes was seen to be redefined and restructured.(Torri, 1990:7)<sup>84</sup>

In this section, the researcher tried to investigate and track historical evidence of westernisation in India. The investigation dealt with three main items directly linked to sovereignty of the social structure: religion; language and land, with its impact on the pragmatic aspect: mainly economic. Attempts of the coloniser were the same in the direct and the indirect ruling, characterised as an agent of the coloniser. They were numerous including isolation of man from the land, and isolation of man from his mother tongues or bringing doubts into their spiritual beliefs and convictions. Simply, it was understood as a war on conservativeness.

The tribal communities of India have been subject to the overwhelming pressures resulting from the extension of the coloniser's administrative and economic frontiers into their lands. Economically deprived and culturally vulnerable, they have had no such consolations. The rise of the so-called

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<sup>84</sup> Torri, M, "Westernised Middle Class", *Intellectuals and Society in Late Colonial India*, Economic and Political Weekly, Vol. 25, No. 4 (Jan. 27, 1990), pp.2- 11  
<https://www.jstor.org/stable/4395867>

development-oriented westernisations has brought to India massive threats to tribal cultures' survival. This is illustrated, for instance, by current controversies regarding the construction of the allied development projects, as such projects had a culturally and an environmentally destructive impact on the ways of life of tribes.

## 2.15 Conclusion

At last, the very dynamic societal entity is the product of the long-lasting juxtaposition and integration between diverse cultural practices, which is developed through generations and is actually not the harmony in plurality, but unification by diversity. It can be said that the particular multiculturalism of India is ultimately characterized by the spiritual, cultural and linguistic relations. There are not only various diversities in India, but alive and respectful. The past, culture, and the Indian States have all valued these cultures and never forced them to take on the privileged status of any specific cultural identity. Every multicultural society needs to devise its own appropriate social structure to suit an appropriate cultural identity. That multicultural society must formulate its proper system to fit its cultural, historical, religious and diverse identities. A multi-lingual dialogue, accompanied by participatory political procedures and institutions, is necessary to protect the rich diversity of India's composite culture. It is essential that union or long-term internal dualism -a native with a native- is adopted and implemented in a way that is not in contradiction with ultimate sovereignty and fulfils the desires of various ethnic differences.

This chapter has not treated the middle class in India but only the deep class, mainly those tribes, which represent the very pure original image of an Indian, in his language, religion and place. Coloniser's strategies were very pointed to obliterate the maximum of what a pure Indian possesses, as to inject later all that is western. Dualism or juxtapose theory has been implemented through the law of linguistic provinces, involving pragmatic into spirituality and British as a partnership in the land of the natives, and this represents the dualism from an objective perspective. The following chapter examines the issue of tradition close to the Indian caste system and its theoretical /religious and legal frameworks.

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**Chapter Three : Towards an  
Understanding of Fundamental  
Concepts**



### **3.1 Introduction**

A sound understanding of the key concepts used in this Doctoral thesis is of outstanding relevance, namely culture, identity, and citizenship linked to globalization. These notions are difficult to define as they are abstract, and the expressions of culture can be better understood by explaining the related conceptual framework. The aim behind introducing these concepts in the chapter concerned with globalization is to identify their presence or absence and impact on the process of globalization. As any cultural identity is more or less compact, globalization means probably an interconnected world community, ideally tolerant of some values and ideas or at least a common set of norms. But, those established norms and principles are strong enough to be desirable, as the world is facing fast economic development and acute social changes.

### **3.2 Ineffable Cultural Citizenship**

Defining cultural issues is a bit thorny as different communities and societies find relevant their perceptions of life, their cultural belongings and ethical practices. Yet, with increasing regional integration, struggles for recognition and diasporic movements, it is not very clear whether citizenship is becoming a matter of social belonging, increased autonomy or interests created by globalization which reinforces multiculturalism with a politics of mutual respect, including respect for different cultures. Whether globalization is internationalism or diaspora implications, structures and processes interact where cultural patterns and socio-political or economic processes establish pathways for global thought and legitimacy transcending national

borders. Indian culture and diaspora are referred to in this section for a better understanding of the contextualization of transnational and globalised perspectives.

### 3.2.1. Defining Culture

Culture is regarded as a concept which is universal, objective and significant in an anthropological sense. But, though such a generalization can be accepted, there are different schools of cultural anthropology which try hard to appropriately define this key term. While the functionalist school claims that each culture is unique and that comparisons are useless, the configurationist one led by Ruth Benedict, (1932)<sup>85</sup> affirms that cultural patterns called also cultural configurations of a given society, are determined and perpetuated by societal norms. Thus, it means that one culture is different from the other, as each develops a particular understanding and vision of reality. The members of each society process information from their own environment with a specific orientation toward their perception and understanding of reality.

Culture, therefore, plays an essential role in constructing the social actions and behaviours of its members as well as their minds. Yet, as Welte (1997)<sup>86</sup> reveals it, individuals use and modify their own culture, as values are included in emotion, cognition and connotation. These values are shaped by culture but values are not fixed and rigid as they are changing following their own ends or objectives. Individuals are capable to transcend what is learnt and creating or reorganising as much. As a

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<sup>85</sup> Benedict, Ruth, (1932). "Configurations of Culture in North America». *American Anthropologist*, Vol. 34, n° 1, pp. 1-27

<sup>86</sup> Welte, C.R. (1997) (Interrelationships of Individuals: Cultural and Pan Human Values in Language and Thought : Anthropological Issues Mouton, W.C., Cornack and S.A.Wurn

component of individual and social development, culture remains therefore a key issue in this Doctoral research. Being common and specific, private and public, then:

*culture comprises the whole complex of distinctive spiritual, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters but also different modes of life, the fundamental rights of human beings, values, systems, traditions and beliefs (Hooper, 2000:22-23)<sup>87</sup>*

In the anthropologist sense, culture means also sharing, i.e. shared understanding of, generated by or maintained social interactions. What seems evident is that culture, as stated: *brings some order and authority (Matthew 1960:144)<sup>88</sup>*.

Individuals develop a set of beliefs, values, modes of thinking and behaviours and linguistic patterns in conformity with the society to which they belong, in which they live. On the one hand, culture is not static, and is enriched by the various experiences and perceptions of the world reality, and establishes the criteria for what is good or bad true or false, beautiful or ugly, positive or negative. On the other hand, there is no culture better than the other as any culture has its own criteria for truth and beauty. The difference can reside in the fact that there are human invariants, shared by all the people, namely loving, speaking, thinking, and eating, but performed and understood differently from one culture to the other. Hence, there are some transcultural values as ethical norms prevailing in all societies and cultures or times, which are justice, equality and peace to preserve human welfare. Such values are

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<sup>87</sup> Hooper, Anthony (2000) Culture and Sustainable Development in the Pacific. Canberra: Asia Pacific Press

<sup>88</sup> Matthew, A (1960) Culture and Arnachy. Cambridge: Cambridge University Press

universal but their implementation is cultural as they are interpreted by each culture in specific ways.

### 3.2.2. Cultural Identity

The cultural analysis includes thus turning to cultural criticism, where commitment to one's cultural identity is inevitable while supporting and respecting principles to understand and tolerate others. In this line of thought, it is pertinent to quote Sieber's:

*political demands that we risk taking a position, that we stand somewhere, that we decide, and that we accept part of the political process the possibility that our positions, stances may go "horribly", nowhere or miraculously right. This is the only form of arbitrariness, a favourite term of skeptical criticism, worth taking and with which it is important. (Siebers, 1993:156-157)*<sup>89</sup>

Therefore, a series of questions might be raised connected to increased exposure to others' cultures, as is the case in this Doctoral thesis. Cultural changes challenge previous Identities to some extent. Such changes are regarded as a personal fulfilment with positive intercultural negotiations where individuals are aware of their metamorphosis as freedom is perceived as the push factor against close-minded criticism, especially when diasporic immigration is the result of a voluntary choice. But, changes can be considered as a threat to the original culture provoking psychological and physical issues leading to some degree of acculturation and

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<sup>89</sup> Siebers, Tobin (1993). *Politics of Skepticism*. New York: Oxford University Press

destabilization or fragmentation of the traditional cultural standards. Conflicts occur as identity is under a process of everlasting construction and deconstruction, particularly in a diasporic context, where individuals question their subjectivity moving from despair and contestation to isolation.

*But in a deeper sense, globalization enhances cultural identity and people become much more concerned about the uniqueness or the particularity of their culture. If we look at it negatively, globalization may lead to hegemonic control. But hopefully, globalization may lead to a sense of “togetherness”. (Wang 2007)<sup>90</sup>*

As to individual cultural profile, it is rather the product of a sound understanding, respect of societal norms and communication which allow a tolerance of cultural difference and commitment to responsibility and dignity. No individual possesses an absolute perception of reality as his perception is only relative to his own cultural context as culture shapes his interpretation of reality. As cultures remain incommensurable, perceptions of reality become to some extent different. Nowadays particularly, and in the context of this Doctoral research, individuals are members of multiple institutional frameworks, namely ethnicity, work, gender, and interests, creating Identities with various layers who are interacting with each other in more-or-less complex ways. Individual specificities, regional ethnicity, social diversity religious faiths are evident confirmation of how acute the problem of defining identity stands.

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<sup>90</sup> Wang , Yi;2007 Intercultural Communication Studies XVI : Globalization Enhances Cultural Identity, Harbin Engineering University, China

Closely related to cultural identity is the dialectic of belonging, particularly in a diasporic context. Such a concept is associated with the awareness of the existence of other's values and cultures which underline interactions and communication. Two consequent key terms and processes are namely interculturality which reveals the prevalence of two or more cultures while intraculturality sticks to the relationships within the same culture. Even if interactions occur in various ways, at the sociopolitical level, interculturality takes place when the government implements laws which protect national minorities, notably facilitating their integration into the (• Wang) host society and within common citizenship.

Yet, following the political and economic or religious world events such as terrorist acts and greater mobility for job-seekers, inequalities remain as is the employment case. In fact, individuals have to define themselves according to their national, ethnic, linguistic, religious, educational, gender, or professional markers while developing their Identities. If sharing is an essential basis for social cohesion and cultural change, freedom rises as a fundamental asset cherished to construct oneself and meditate on existence. Even if a total freedom is an illusion; as described by Murdoch: *one may turn toward total determinism, towards fatalism, towards regard freedom as a complete illusion* (Murdoch, 1964:691).<sup>91</sup> Individuals possess more or less freedom of choice between certain pressures, including political financial, emotional, social, religious or sexual to some extent.

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<sup>91</sup>Murdoch.I (Sept 1964). The Idea of Perfection in The Yale Review, Volume 58, N 3, p. 691-692

Cultural norms change from one generation to the other, from one culture to the other, and from time to space which highlights the complex terrain this Doctoral thesis has to take into account, in addition to the various subjectivities at home as in India and in a diasporic context where individuals have to transcend and negotiate cultural differences or opportunities in a country which defends cultural plurality. To this end, Cornel (1990) explains that individuals are involved in: the perennial quest for the precious ideas of individuality and democracy by digging deep into the depths of human particularities and special specificities to construct new kinds of connections, affinities and communities across empire, nation, region, race, gender, age and sexual orientation (Cornel, 1990:35).<sup>92</sup>

### 3.2.3. Religious Marker

As seen previously, globalization is an intricate controversial and contested term that has many definitions. Even if linked to economic and political issues, particularly globalization refers to a specific process where social and cultural relationships are overcoming the territorial and geographical borders. Globalization tends to shape a rather homogenized global culture impacting the de/construction of identities across time and space.

*Homogenization is something imposed on people by market forces. It treats people as objects. However, it should be noticed that even while they use those goods, people can and do assert themselves as subjects, integrating them into their own way of life. People are not passively accepting, as they have great*

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<sup>92</sup> Cornel, West (1990). The New Cultural Politics of Difference. Cambridge: the MIT Press.

*freedom to select the way of their lives. In this sense, people could choose their favourites, regardless of the external factors. The global tendency could not eliminate cultural diversity, because we have the right to stick to our cultures (Ben-Nun Bloom and Arikan, ; 2014).<sup>93</sup>*

And among cultural markers affecting identity stands religion. Religion is generally defined as a system of beliefs and practices to which believers turn to shape their behaviour and understanding of life and give meaning to their quest.

### **3.2.4. Religious Perspectives on Globalization**

The complexity of the relationship between religion and globalization is deepened by expectations and realities and convictions: Religion has long been a driving force in the process of globalization, mainly as a paradox for those religions basically linked to traditions *:no single force can be said to have had a greater impact on propelling globalization forward than religion, which has always sought to spread its message” beyond the ethnic and territorial frontiers of its origin” (Reza Aslan quoted in Herrington 2013)<sup>94</sup>. Globalization facilitates the way in bringing cultures, identities, and religions in direct contact. Religion takes advantage of communication and it represents an entity of resistance versus the process of globalization and this is because globalization engenders a "non-accepted" religious tolerance across areas such as politics, economics, and society. In fact, globalization is a polysemous term:*

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<sup>93</sup> Ben-Nun Bloom, Pazit and Arikan,Gizem; 2014Globalisation has contributed to declining levels of religious freedom across the world  
<https://blogs.lse.ac.Uk/usappblog/2014/07/17/globalisation-has-contributed-to-declining-levels-of-religious-freedom-across-the-world/#Author>

<sup>94</sup>Luke M. Herrington:Globalization and Religion in Historical Perspective: A Paradoxical Relationship; Religions 2013, 4(1), 145-165;<https://doi.org/10.3390/rel4010145>



*Whether globalization is considered as a worldwide structured system of interstate relationships (Friedmann, 1998) or as a world “in motion” (Tomlinson, 1999) crossed by human and cultural flows (Appadurai, 1998), it refers indisputably to a new set of environmental conditions for religions. Globalization is creating new dynamics of change including transnational expansions of traditions (Csordas, 2007), deterritorialized sites, cultic areas (even parishes), virtualized and networked “communities” of believers, electronic and mediatized gods (Stolow, 2010), the universalization of cosmopolitan values and the localization of universalized beliefs (Robertson, 1992 in Obadia 2014)<sup>95</sup>*

Indeed, globalization would bring about *the awareness* of the diversity of world religions and result in greater tolerance through contact and knowledge learning. But, on the other hand, it can provoke mental and affective disturbances which reinforce isolation, marginalization or racism.

Yet, any religion is supposed to promote greater religious tolerance and humanity or brotherhood. Such commitments to fundamental religious tenets of peace, love, equality or dignity before God are reflected in the work done by some political or religious organizations like the World Council of Churches or ethnic associations advocating religious or interfaith dialogue. Partly because of technological innovations, religious beliefs are spread over the continents through channels and

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<sup>95</sup> Obadia.L 2014 Special Issue "Religion & Globalization"  
[https://www.mdpi.com/journal/religions/special\\_issues/religion\\_globalization](https://www.mdpi.com/journal/religions/special_issues/religion_globalization)

exchanges on social networks, besides teaching and learning religious practices. But, it endangers religious parochialism too or narrows mindedness.

If religion is meant to give support and hope or security, globalization destabilizes people's understanding of belonging in our global village. They switch to comfort, inner peace and a sense of personal fulfilment provided by their traditional religious and ethical patterns to avoid mental stress nurtured by loss of a job or tiny job requirements (discriminated on grounds of skin colour, ethnicity, gender or religion) and increased material possessions promoted by American companies as "Nike" or "MTV" or European ones.

Besides, religion detains "the Truth" to each believer. The disastrous 9<sup>th</sup> /11 event with the destruction of the twin towers in Manhattan, induced most westerners to regard Islam and stereotype Muslims as dangerous "terrorist" activists while Al Qaeda considers western nations as destroyers of the plain truth. Unfortunately, religion should be the go-between individuals who can act as agents of peace and nonviolence without sacrificing their contextualized beliefs, as Indian Mohandas Gandhi or Afro-American Martin Luther King did claim interreligious dialogues. Therefore, globalization includes religions in different ways but essentially it encourages religious pluralism.

*Although religion and globalization have a uniquely co-constitutive relationship, the latter can impact religion in varying, sometimes paradoxical ways. The obvious explanation for this, as most people should understand, is that religion should not be treated as a monolith, a reality dictated by its sheer diversity and the world's almost incalculable number of*

*religious actors. Nevertheless, scholars should become comfortable with this strange relationship, especially since religion regularly exposes the paradoxes of globalization.* (Herrington.op.cit :2013)<sup>96</sup>

World religions share similarities and differences though they remain anchored in particular places as a result of diasporas and transnational ties. But, the religious perspectives on globalization suppose that do not restrict themselves to the opposition, and can envisage reducing possible tension between global and local, between homogeneity and heterogeneity, and between the universal and the particular to some extent. That is to say, those religious sensibilities seem to be contrary to globalization, as globalization and religion are essentially “ineffable” and “incommensurate”:

*the spread of trans-planetary—and in recent times also more particularly supra territorial—connections between people. From this perspective, globalisation involves reductions in barriers to trans-world contacts. People become more able—physically, legally, linguistically, culturally and psychologically—to engage with each other wherever on earth they might be* (Scholte 2008 in Herrington 2013).

In this vein, religion can be defined as a global or transnational institution, as communications media, whose role is outstanding in building a strong sense of identity and affirming "much" visibility and integrity. To illustrate this viewpoint, we can refer to religious-political movements, as the fundamentalists or extremists, who obtained

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<sup>96</sup>Herrington.L.M :Globalization and Religion in Historical Perspective: A Paradoxical Relationship; Religions 2013, 4(1), 145-165;<https://doi.org/10.3390/rel4010145>

greater attention worldwide. Yet, the role of globalization can affect in declining religious freedom as mentioned by Ben-Nun Bloom and Arikan (2014):

*By increasing the threat perceptions of the masses and raising demands for restrictions on minority religions and for a greater religious and cultural homogeneity, globalisation creates conditions that lead policymakers to restrict the religious activities of minority groups*

(Bloom and Arikan, 2014:275)<sup>97</sup>

Thus, religious institutions are essential social services that allow survival and settlement in the new land. This question is not susceptible to easy understanding but inevitably efforts are made to understand religion's role among global migrants and Diasporas as well as religion is a socio-cultural and political resource too. Whether it is analyzed as a positive or negative feature or whether unity or diversity of vision is defended, globalization allows cultural and economic exchange and sharing of technological progress among all peoples.

*Remembering again the fact that religion cannot be treated as a monolith, one cannot simply assume that globalization elicits identical responses from all religious actors, or that it even necessarily has to regard globalization, in whatever incarnation it may take, as a threat. Sometimes, it can simply elicit anxiety, sometimes it elicits something more; and, as the agent-opponent*

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<sup>97</sup> •Ben-Nun Bloom, P., Arikan, G., S. (2014). Globalization, threat and religious freedom. Political Studies, Vol 62, Sage Publishing, 273-291.

*paradox reveals, sometimes globalization is something actively pursued by religious actors. (Herrington 2013)<sup>98</sup>*

With these main conceptual lenses in mind, we can now turn to associated issues named the gendering of globalization that touch upon globalization which is gender as women mainly faced and are still facing in every walk of life the distinctive forms of oppression, inequality in our global world caused by first patriarchy and then colonialism and social in/justice...

*On a discursive level, as noted earlier, globalizing processes have often been metaphorically construed as masculine forces that impinge upon immobile localities framed as feminine. Critiques of this narrative have been important in challenging understandings of globalization as a fait accompli that inexorably leads to homogenization. On another level, it is by now clear that globalization often affects men, women and transgendered persons differently. More broadly, attention to the gendering of globalization is part and parcel of a broader (and badly needed) conceptual move in which we investigate both differential modalities of globalization and sexuality... ((Kempadoo 2004 quoted in Elliott : 2020)<sup>99</sup>*

Therefore, sexuality is global and local as well as involved in any cultural processes and part of human experience.

*Though sexuality deserves much attention as Collaboration across disciplines and methods can provide new insights into the mutual constitution of globalization and sexuality, and the varied*

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<sup>98</sup> • Luke M. Herrington : Globalization and Religion in Historical Perspective: A Paradoxical Relationship; Religions 2013, 4(1), 145-165; <https://doi.org/10.3390/rel4010145>

<sup>99</sup>Elliott,A Handbook of Social and Cultural Theory. Routledge.2020

*forms both phenomena take in differing spatial and historical locations.*(Boellstorff 2012).<sup>100</sup>

This question on sexuality/ies would not be deepened further in this thesis as the focus is much on cultural identity and not on this specific field including sexual and romantic attraction or the shifting nature of human sexuality/ies.

### **3.2.5. Shaping Citizenship**

Closely linked to the key concepts of culture and identity, is the notion of citizenship via cultural experience and performance. While ethnic identity refers to racial identity defined by: *the presence or absence of exploration and commitment* (Erikson,1968:101)<sup>101</sup> where the ethnic group differentiates itself from the host culture and society, the transnational identity turns to different parameters. Transnationalism includes the notions of geographical displacement and interaction with different people from various cultures within the receiving society culture. In political contexts, such a controversial phenomenon is also named globalization, where people are submitted to economic pressures, breaking down country boundaries and reducing their cultural markers as religion and language are required for better integration. As defined by Schiller (1995:48)

Transnationalism is *a process by which immigrants forge and sustain simultaneous multi-stranded social relations that link together their societies of*

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<sup>100</sup> Tom Boellstorff 2012 Some notes on new frontiers of sexuality and globalisation  
<http://www.socsci.uci.edu/~tboellst/bio/Notes.pdf>

<sup>101</sup> Erik, Erikson. (1968). Identity: Youth and Crisis. New York: Norton

*origins and settlements.*<sup>102</sup> From a national identity which cherishes a sense of nationalism, belonging and sharing which: focuses on state strategies, referred to as nation-building destined to foster a cohesive loyal and up to a point, the homogeneous citizenry (Guibernau, 2001: 242)<sup>103</sup> A diasporic Identity is rather similar to the establishment of other communities in new lands to create a new home far from their original homes.

Following what has been described; Identities can perpetuate their cultural Identities in some ways, strengthened by resistance to globalization. (Hall, 1992:301).<sup>104</sup> Nationalism and citizenship are often used interchangeably though shades of meaning are evident. Citizenship refers to a political stance while nationality means a cultural one.

To conclude, the broad definitions given in an attempt at understanding the ambiguity of their tight relationship show the necessary step or understanding in today's world involved in an intricate cultural situation of self-awareness, notably the multicultural aspect of our globalizing reality or cultural globalization (understand the paradoxes that globalisation can occur within society). These notions are helpful to grasp a cultural topography where the content of any new identity is alterable, being indefinable or heterogeneous to some extent.

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<sup>102</sup> Schiller, L., B. Glick, N., Szanton, C. B. "From Immigrant to Transmigrant: Theorizing Transnational Migration". *Anthropological Quarterly*. The George Washington University Institute for Ethnographic Research Vol. 68, No. 1 (Jan., 1995), pp. 48-63.

<sup>103</sup> Guibernau, M (2001). *Understanding Nationalism*, - Polity Press Cambridge.

<sup>104</sup> Hall, S, (1992) "The Question of Cultural Identity" in *Modernity and Its Futures*, Stuart Hall, David Held and Anthony McGrew (eds.), Cambridge: Polity Press.

### 3.3 Inner and Outer Globalisation

In this part, the researcher tries to identify Globalization as a complicated system which involves the diffusion of ideas, practices and future planning. It is something more than multiculturalism, internationalisation, universalization, modernisation and liberalisation of markets. Also, it aims to draw attention to the earlier existence of globalisation in the Indian philosophy as a concept and way of life, on the one hand, and on the other hand within the intensification of the complex systems of local and diasporic levels interrelations increased by multifaceted and multidimensional globalization.

#### 3.3.1. Critical Definition of Globalisation

Globalisation, according to sociologists is an ongoing process that involves interconnected changes in the economic, cultural, social, and political spheres of society. As a process, it involves the ever-increasing integration of these aspects between nations, regions, communities, and even seemingly isolated places. Globalisation also represents the intensification of economic, cultural and political practices accelerating across the globe in the early 21st century. Most countries in the world are culturally diverse. According to world statistics there are about 600 languages and 500 ethnic groups in 184 independent countries<sup>105</sup>. Only a small number of countries in the world can say their citizens share the same language and belong to the same ethno-national group. However, this diversity may cause many important

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<sup>105</sup> (Human Development Report, 2016):  
[https://hdr.undp.org/sites/default/files/HDR2016\\_EN\\_Overview\\_Web.pdf](https://hdr.undp.org/sites/default/files/HDR2016_EN_Overview_Web.pdf)



questions that can be subject to disagreement. Minorities and the majority are mainly opposed to various matters such as language, regional autonomy, political representation, educational programmes, ideology, and religious doctrines.

Finding answers to these previous questions is the major challenge that most democracies are faced with nowadays; the attempt to make liberal–democratic institutions, namely in the developed countries among which India is weakened by internal conflicts. In India frequent disagreement concerning Muslims, Sikhs and Hindus, or also between old castes Brahmins and the polluted newly coined ‘Dalit’ who challenge the expectations of "true" development of the country.

Modern societies are mostly faced by minority groups in search of recognition of their own identity. This is usually seen as the chief challenge of globalisation and outer-multiculturalism. However, the latter covers several forms of cultural pluralism, each of which represents a test of its own. In addition, social structures are merged with political communities in different ways, from conquest and colonisation to the immigration of individuals and families. The inner influences this kind of relationship with the outer multiculturalism.

Yet, globalisation today is seen as a process of making a single economic, political and cultural space on earth. It suggests that global culture emerges from different tendencies of social and cultural development, global patterns of consumption and consumerism, cosmopolitan lifestyles, global sports events such as the Olympics and World Championships, spread of tourism and weakening of nation-state sovereignty besides the growth of global military systems, world's health

problems, to enumerate some of them. More important is the fact that globalisation enhances the new consciousness of the world as a single space. Generally, globalisation is described or can be described as a particular structuring of the world as a whole, and this means that the world is an environment that is 'endlessly' being fabricated. Another definition implies that globalisation is a social process in which geographical restrictions on social and cultural activities stop prevailing.

In fact, globalization reaches into nearly every dimension of social life and more deeply than we might imagine into each of our lives. We have probably noticed that our clothes are manufactured in many countries. But they are not manufactured randomly anywhere in the world. Our electronics come from a lot of different places, but where they are manufactured is not random. Global forces influence where our clothing, electronics, and any other of our possessions are made. We may feel that globalisation is executing a given theory, similar to Hinduism in the occupational theory.

Globalization is more complicated than products and produces travelling to and from places all over the world. People, ideas, jobs, money, bacteria, viruses, plants, and animals, nearly everything flows throughout the world. These flows knit people from all over the world into webs of interaction that change how they work, play, and think. Events in one country can have repercussions across the world, as all countries are interrelated politically and economically, not to say socially or religiously.

*Globalization is a promiscuous and unfaithful word. It has become a term with many definitions. The concept stretches across the social sciences, sociology, anthropology, geography,*

*political science, economics, law, and religious studies. The concept is fluid and slippery, sometimes used broadly as a substitute for international and multinationals that do not mean the same thing. Sometimes, it is used narrowly to mean the spread of production processes across countries or increases in trade among nations (JoAnn , 2013:8).<sup>106</sup>*

Sometimes globalisation is used with multiculturalism, internationalism and transnationalism. However, in the view of the researcher globalisation is a mono culture-based ideology. Others may think that globalisation is a post-modernity phase, or even, it is global modernity.

*There are a few terms that we use so frequently but which are in fact as poorly conceptualized as globalization. The word seems to have appeared everywhere from nowhere. But what does it mean? At the moment, two schools of thought hold sway, taking quite opposite positions. On the one hand, there are what might be called the "hyper-globalizers", and on the other, the "globalization skeptics (Giddens, 1996).<sup>107</sup>*

In his intervention, Giddens explained the two schools' theories and replied by contradicting both of them. The hyper globalised believe that globalisation is an ideological link with the universal business dynamics. The researcher's points of view in this term are as follows: if globalization has emerged, then surely countries' borders would have been one of the first to have lost their pertinence as far as trade, investment

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<sup>106</sup> JoAnn. C 2013, Globalisation: Prospects and Problems, Sage Publications

<sup>107</sup> Anthony Giddens on Globalization Excerpts from a Keynote Address at the UNRISD Conference on Globalization and Citizenship 1 December 1996

<https://www.unrisd.org/unrisd/website/newsview.nsf/0/3F2A5BF8EF7300D480256B750053C7EC?OpenDocument&cntxt=A4292&cookielang=es#top>

and migration are concerned. But it has not. The existence of those borders is an obstacle to trade, as far as cultural exchanges. The situation is the same as that of the permanent obstacles founded in the Indian caste, based on the non-acceptance of the other. When it comes to money and tangible interests, humans can break the borders and claim the free market and duty-free area. However, as far as culture, traditions and customs are concerned, humans show selfish possessions.

Giddens's (1996) critiques were based on the different resources of the emergence of globalisation, explaining that it was not based only on business as an aspect of its foundation but also due to many other reasons:

*that we are at the beginning of the process of globalization, not at the end. We are at the beginning of a fundamental shake-out of world society, which comes from numerous sources, not from a single source. It comes from the impact of technology on global markets, and also from the disappearance of the Soviet Union and the Soviet-style of communism. We are at the beginning of this process and we do not "really" know as yet where it is going to lead us (Ibid).*

The consideration of the research in this term is that globalisation has re-emerged and not emerged, old and not new. Giddens (1996) may consider the new resources, factors and purposes, as elements of the constitution of the term. The factor of the foundation of the free market in the 18<sup>th</sup> century, it was the feudalism system.

The opposite point of view is taken by the "globalization skeptics"<sup>108</sup>: *globalization was more highly developed at the turn of the century than it is now. There was more global trade, they claim, in the 1900s, and even in the latter part of the nineteenth century, than there is today* (Ibid). Besides, Giddens believes that globalization is a fundamental set of changes going on in the world today. It has not advanced as far as the hyper-globalizers think, and it is not purely driven by economic market imperatives, but it is still the most fundamental phenomenon of our times. The idea of acceptance of others' cultures is more discussed than before, due to the spread of organised tourism, goods exchanges and the set of a common sense of certainty towards given attitudes, foods quality, and the standardization of a universal means of communication, that of the English language.

In this perspective, the research considers globalisation as a daily phenomenon that acts from a relative distance through the internet and TV shows, movies,...etc. The process action of globalisation is having an increasing impact on our daily attitudes and economic and educational choices. But the main question on this term: does the impact cover almost society or individuals only? is worth analysing.

The dimension of individualism and universalism will be considered as dimensions in the interview analysis in the following chapter devoted to the practical analysis. Thus the research hypothesises for the risk of welding the national unity, and

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<sup>108</sup> Globalization Skeptics: The skeptics argue that the side effects of globalization on society are much greater than its positive effects. One of the greatest skeptics, Ralph Dahrendorf, foresees a threat to social cohesion due to an increase in individualism and competition.

that globalisation may fragment social structures, whenever its impact is portioned and limited. In this sense Giddens confirms:

*globalisation is not a single set of processes and does not lead in a single direction. It produces solidarities in some places and destroys them in others. It has quite different consequences on one side of the world from the other. In other words, it is a wholly contradictory process. It is not just about fragmentation: I see it much more as a shake-out of institutions in which new forms of unity go along with new forms of fragmentation (Ibid).*

The results of globalisation are not pre-defined theoretically. However many factors contribute to the quality of globalisation's impact on given individuals and groups, such as real-world dynamics based on human psychology, historical and economic conditions, religion, and language. In this vein, the research views also Giddens saying that the distance from the source of globalisation action has a direct influence on globalisation impact quality. The notion of race and racism started to be dismantled.

### 3.3.2. Globalisation in the Indian Philosophy

*One small man discriminates saying: one is relative, the other is stranger. For those who live magnanimously, the entire world constitutes but a family.*(Maha Upanishad, chapter 6, verse 72).<sup>109</sup>

The most recurrent religion in India is Hinduism which has been called the oldest religion in the world. It includes a diversity of ideas on spirituality and traditions but does not include any ecclesiastical order, no unquestionable religious

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<sup>109</sup> A logo of the indian philosophy :Original text in tamil :Ayabandhurayamnetigananalaghushetasam UdaaracharitaanaamtuVasudhaivaKutumbakam. This verse is engraved in the entrancehall of the Indian parliament

authorities, no governing body, no prophet or any binding holy book. On account of its liberal nature and practices, several westerners adopted the Hindu way of life. *Vasudhaiva Kutumbakam* (see footnote 23) is a Sanskrit word, a philosophy of Hinduism that inculcates an understanding that the whole world is one family. *Vasudhaiva Kutumbakam* is made up of three Sanskrit words - *Vasudha*, *Eva* and *Kutumbakam*. *Vasudha* refer to the earth, *Eva* means emphasizing and *Kutumbakam* signifies a family. It means that the whole earth is just one family.

The concept of *Vasudhaiva Kutumbakam* purposes to instruct young minds on the philosophy of life in an easy way so that they are able to grow into responsible adults. The whole philosophy of *Vasudhaiva Kutumbakam* is an integral part of the Hindu Philosophy. The relationship between men and nature should be cemented on the basis of equity, mutuality and respect.(Shanshank and Ramamoorthy, 2013:451)<sup>110</sup>

Ideally, advancement in contact between societies has to break down physical barriers and state nation concept and brought societies together, achieving common progress in all life aspects. This is the transformational phase of globalisation that is to achieve a harmonised progress in welfare and wealth and support the mutual coexistence of cultures, and nations under the concept of *Vasudhaiva Kutumbakam*, which can be taken to be the starting point of Globalization. From an Indian perspective, man has more consideration than material possessions, as man is the measure of development, which reflects elements of freedom, a universal consensual

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<sup>110</sup> Shanshankshnah, V.E.R.Soulful Corporations: A Values-Based Perspective on Corporate Social Responsibility, Springer Science & Business Media, 2 Sept. 2013

mode of decision making, and egalitarianism without prejudices and discrimination. The researcher identified the gap between the Indian perspective and the real globalisation of the 20<sup>th</sup> century which can be resumed in the difference between human progress and material development.

The globalisation of the west considers man as an agent of change to develop the material and capital of certain groups. However, Indian globalisation seeks to use the material for the development of human civilisation based on freedom and welfare. On the basis of the concept, deviation from its ideal meaning connected man's welfare, yet other concepts have been used to identify globalisation in different types of discourse, namely: political, economic, and cultural.

### **3.3.3. Internationalism vs. Globalisation**

Internationalism is the most common concept in the world. It refers to almost any kind of partnership, which includes more than one country, whether governmental, related political and economic treaties or non-governmental evolving ethnical religious or cultural belongings. There may be international organisations and institutions, administrative bodies, treaties, schools, journals, social media and so forth.

However, many treaties are part of an emerging system of global governance because they represent one way in which a variety of actors, including states, are trying to manage and govern the globe. Many treaties reflect emerging global cultural elements, such as concern for the environment, human rights, or an appeal based on scientific evidence. International institutions, such as the United Nations, International Monetary Funds, World Trade Organisation, World Health Organisation, and World



Bank, to name some, are organisations which play an important role in global governance and societies' shared destiny.

The researcher is aware that internationalism is not a synonym for globalisation, neither in its characteristics, nor in its role, but internationalism serves as a moral institution to globalisation *The word internationalism originally referred to relationships between nations and states but came quite early to mean relationships of solidarity between people and peoples across or despite national boundaries, inter-state conflicts and economic competition.* (Peter and Cox 2014:1)<sup>111</sup>

Internationalism lays stress only on the solidarity and cooperation among the nations, acknowledging their sovereign character while globalism, on the other hand, not only emphasises the dilution of the sovereign expression of the nations but demonstrates the conflicts arising out of this dilution as well. This however does not mean that globalism is a negative concept because surrender of national sovereignty (to some extent) aims to moderate the barriers to international exchanges.

Globalisation and internationalism as concepts differ to some extent in their linguistic functions in the discourse of politicians as well as their organised attitudes, revealing first notions of sovereignty and respect, and then notions of control and submissions. Globalization is often confused with internationalization, perceived by many to be the imminent wave of the future, but it is something altogether different. The growing importance of foreign commerce, international affairs, treaties, alliances,

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<sup>111</sup> Peter Waterman, Laurence Cox Movement internationalism(s), a journal for and about social movements. Volume 6 (2): p-p 1 - 12 (November 2014)

etc. is referred to in internationalization. Inter-national, of course, means between countries or between them. Even as ties between nations become more relevant and essential, the basic unit remains the nation.

Globalization refers to the global economic convergence into a single global system with multiple earlier national economies, primarily through free exchange and the mobility of free capital, but also through simple or unregulated migration. Despite the philosophical anomalies between the terms, both internationalism and globalism are different, as well as exchanges can also be blended. However, globalism appears to control the situation, whereas countries prefer multicultural trading cooperation and acknowledge each other's decision-making and sovereignty. Subsequently, a conflict arises because of the interests of many countries, and in the name of global cooperation practices like neo-colonialism are implemented in the international relationship scene.

### **3.3.4. Multinationalism**

Multinationalism is a characteristic of Internationalism. However, it is more confined to its implementation. Multinational is used mainly in the form of entities. Multinational companies have properties in a specific country; they are likely to pay taxes to that country and are subject to some of its rules. Multinationals have branches, subsidiaries or manufacturing facilities in at least one other market. In its process, multinational entities pay taxes to the host nation or country and are subject to some of their rules. The researcher considers this feature as the most beneficial item in terms of

economic development, though the multinational firm gets more benefit; the host country can have long term negotiations for its own development.

*In the pursuit of strategies of accumulation and profitability global capital is pushing through an increasingly 'borderless world' and emerging as the dominant global social-economic-cultural power. The other side of the coin is the emergence of a global working class (es) working directly or indirectly for global capital. This article examines how companies, especially in Asia, are globalising and the strategies they tend to follow (Janardhan, 1997: 2)<sup>112</sup>*

Multilateral typically applies to associations with more than two states on many sides such as economic, cultural, political, linguistic, etc... Alliances of countries, such as the European Union (EU), the Alliance of Southeast Asian Nations (ASEAN) and the African Union, along with treaties between countries, are examples of where multilateral agreements are indeed used as definitions. Poor countries consider multinational corporations as strategies for short term economic empowerment, and for the rich countries, it is regarded as a short term for the enrichment and capital transfer. In this sense Janardhan reveals:

*The engines that are driving the globalisation process are multinational corporations. The MNC is the most advanced form of the organisation of capital today. This is in keeping with the very logic of capital itself. Any individual unit/organisation of*

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<sup>112</sup> Janardhan,V, 'Globalisation of Capital, Multinational Corporations and Labour: Towards a Perspective', Economic and Political Weekly, Aug. 30 - Sep. 5, 1997, Vol. 32, No. 35 pp. 2-9

*capital has the power within it to grow, expand and become a multinational capital (Ibid)*

In this perspective India may be considered as the first country in the world or the first recorded country in terms of multinationalism; East India Company or the British East India Company was formed to trade in the Indian Ocean region, initially with the East Indies (India and South East Asia), and later with Qing China. The purpose of multinationalism in its origin is not about the transfer of capital and shaping a corporate identity, but : *for many Indians – particularly in Bengal – the Company's story has two profound morals: first that multinational companies want not just trade, but power; and second that division and betrayal among Indians enable foreign rule.*(Robins, 2012:13) <sup>113</sup>.

This research has previously developed the relationship between traditions and rules, and this coincides precisely with the position of Robins about the role of multinational corporations. We are exactly in the implementation of the so-called "the purpose justifies the means "which is considered the highest degree of pragmatics, where everything can disappear or be erased in favour of the existence of those entities. Enabling foreign rules instead of local ones will directly impact the daily attitudes of citizens having a relationship with those multinationals, as much as the multinational company is expanding its activities. It is implementing global rules, and people in an evolutionary process are getting familiar with new rules and local ones are in a process of obliteration. Foreign companies may affect populations in very

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<sup>113</sup> Robins Nick,2012the corporation that changed the world. Pluto Press

different locations. Furthermore, they aim to create or contract operational processes (production, service and sales) in regions around the world where they can advantage of cheaper raw materials.

Although this could mean more capital flows into these societies, this type of 'globalization' involves major inequality. Multinationals constantly seek out new or under-exploited markets. They look to increase sales, and often by trying to create new needs among different target groups. One example here has been the activities of tobacco companies, Coca-Cola and McDonald's. The creation of the new needs can impact directly on traditions of any social structure.

We can just look at the criteria we consider when shopping for food or clothes, we directly look for a limited list of brands, such as Nestle food, Ralph Laurent, and Nike. We simply become more familiar with those brands, as we are certain of their assured good quality. These companies spend huge sums of money on promoting and sustaining their brands. One strategy is to try and establish particular brands as an integral part of the way people understand or would like to see, themselves as different from other people within the same group. The process of multinationals has a particular impact on people (and education), notably, there is an attempt to get them 'modern and civilised.

### **3.4 Controversial Diaspora Concerns**

A tentative definition of diaspora is given, characterized by migration which includes transnational networks between different communities and is related to modes of cultural production provoked by globalisation.

### 3.4.1. Diaspora as a Social Form<sup>114</sup>

According to Vertovec (1997)<sup>115</sup> addresses a range of broadly believed conceptions about what represents a diaspora in his exploration of the first “type” of diaspora – diaspora as a social structure. Most academics appear to have in consideration a first "definition" of diaspora, including its list of qualifying criteria, and to have a concise view of the diasporic characteristics, Vertovec examined and provided a detailed description of social relations which draws on the Jewish model and considers: how the social connections have been established, the process of preserving cultural identity, hierarchical networking, as a transnational community social and economic strategies.

The diaspora as a social form may be characterised as the following:

- generated as a result of migration from one home country to at least two other nations, either voluntarily or forced.
- consciously maintaining a sense of cultural belonging, which is often supported by ties to a shared ‘ethnic myth,’ historical memory, and a connection to a certain place.
- institutionalizing networks of exchange and communication which transcend territorial states and creating new communal organizations in places of settlement;

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<sup>114</sup> There are other forms of diaspora interrelated to social form: diaspora as consciousness(Clifford1992)/diaspora as mode of cultural production (Hannerz,1996)/diaspora as political production( Brah 1996)

<sup>115</sup> Steven Vertovec, Diaspora, A journal of transnational studies Vol.6, Num: 3,p-p. 277-299, University of Toronto Press (1997)

- preserving a combination of overt and covert relations to their homelands
- forming relationships of alliance with co-ethnic members of other settlement countries
- Failure or refusal to be completely recognised by the host community leads to feelings of isolation, rejection, privilege, or other forms of difference.

The above characteristics can be defined by treating three main areas :

- 1) The globally dispersed, yet strongly transnational organised group,
- 2) The territorial states where groups reside.
- 3) The relationship with the homeland.

The third item is the area of this research's focus, as it represents a direct relation with the homeland based on the theory of certainty. People living and growing far from their homeland, develop a strong feeling of longing and belonging to their homelands. Their connections with their natives serve for them to preserve their original cultural framework, and in return; willingly or unwillingly they represent a foreign culture or at least a hybrid cultural status. It is about a continuing exchange that flows between their current country of residency, and their homeland countries. And this exchange cannot be controlled.

### **3.4.2. Transnationalism and Diaspora**

Historically, the term diaspora refers to the support for group identity or some political project, such as the protection of ethnic minorities living in another state. However:

*Transnationalism goes beyond a one-sided focus on migration-related issues and encompasses a wide range of activities, and tries to concentrate on multiple cultural codes and 'homes' that may in parallel exist geographically, ideologically, symbolically, and emotionally* (Wolf 2002:257, , quoted in Chaloyan, 2017:30).<sup>116</sup>

The relationship between diaspora and transnationalism represents a turning out in the process of human civilisation. In the two first chapters the research aimed at showing the relationship between traditions and modernity through time and the human mind and needs process. The conditions of this process seem to be different from those adopted by globalisation through notions, mainly which of transnationalism, deliberated or not deliberated criteria intervened in the shaping of human lifestyle, called multiculturalism.

This research is trying not to take a subjective position against the acceptance of other cultures, but other cultures should be the production of social structures and not a multilateral structure. The image can be simply understood as getting a profit from others' knowledge and experience in sorting out practices and attitudes, rather than being the tool and the production of multilateral interests.

In the theoretical framework, the two terms refer to cross-border process and social formation; furthermore, they are used interchangeably. The research considers both notions inter-relational, but each of them is located at a certain level in the reality.

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<sup>116</sup> Chaloyan Astghik (2017), "Fluctating transnationalism", *Transnationalism and Diaspora. Analytical Frameworks*, Springer VS, Wiesbaden. [https://doi.org/10.1007/978-3-658-18826-9\\_2](https://doi.org/10.1007/978-3-658-18826-9_2)



Thus the researcher proceeds first to locate each term, trying to confine the origin of the relationship between them.

Diaspora and Transnationalism are often used interchangeably or overlap each other. Indeed, it is not easy to separate the concepts of diaspora and transnationalism in any meaningful way, mainly because it is hard to imagine a diaspora which is not transnational, or which does not engage in any transnational activity at all. At this point, the relationship is set on the bases of the process and the existence of each term. However; the two terms differ in the use of meanings and the field they signify. Speaking about diaspora, the idea for any reason (historical, economic) of a dispersed population crosses the mind.

While dispersion is not a determinant of transnationalism, diaspora is the consideration of the self-experiences, feelings and ideas overseas (far from the homeland); whereas the concept of transnationalism, in the name of transnational spaces, fields and formation of new world structures, refers to processes that go beyond borders and beyond the self-considerations, where a consideration of the other(s) or the different agent(s) is more present. Thus it appears to describe more abstract phenomena, such as over territorial and de-centralized places and connections of people having not the same living conditions, ideas and reasons (Ibid:52).

Furthermore, and in addition to the self and the others 'consideration, the research assumption is that the relationship between the two terms is in the function of their use in discourses. Transnationalism is a reference to a pragmatic (Political) discourse, whereas diaspora is used in an academic (anthropological) discourse to describe a

collective memory and myth about the homeland, including its history, and also a troubled relationship with host societies suggesting a lack of acceptance or integration.

Faist (2010) located diaspora and transnationalism in different settings, considering real-world adoption of the concept and its use frequency related to the past and present: *Diaspora has become a politicised notion while transnational approaches have not yet been found entry into public debates to the same degree. While diaspora is a very old concept, transnationalism is relatively new* (Faist, 2010:11).<sup>117</sup> The researcher esteems that the relationship between diaspora and transnationalism is direct at two levels: social and political, where diaspora represents an essential element in the existence of transnationalism in reality and theory.

We found that migrants from each population were forging and sustaining multistranded social relations that linked their societies of origin and settlement. It is observed that migrants from each population are forging and maintaining micro-social connections that attach their communities of origin to the migration setting.

Besides, this immigrant experience has been coined "transnationalism" to highlight the development of a systemic mechanism in which migrants create social fields that cross geographical, cultural and political boundaries. Immigrants are considered as transmigrants when they continue building multiple relationships i.e. familial, economic, social, organisational, religious and political, which extend across geographical barriers. We have come to recognise that the multiplicity of migrant

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<sup>117</sup> Faist.T (2010)“Diaspora and transnationalism: What kind of dance partners?”Diaspora and Transnationalism: Concepts, Theories and Methods Amsterdam University Press

participation in both domestic and host cultures is a fundamental part of transnationalism. Transmigrants take actions, make decisions, and feel concerns within a field of social relations that link together their country of origin and their country or countries of settlement. Transmigrants take initiative, make decisions and feel anxious about the social ties that connect their country of birth and their country of origin or countries of migration.

The concept of transnationalism starts from the basis of immigrant considerations, and the power of will to keep connection with the origin places to fight the idea of no return, which characterises the concept of Diaspora. The researcher finds that the difference between Diaspora and transnationalism is in the quality of emotions, where the diaspora can be a sign of defeat, refraction and surrender to the "no return". However, transnationalism is a concept of empowerment and moral resistance to keep and develop those connections from the micro to multilateral level. Porters (1996) define also the transition of the concept from the society to universal politics:

*In migration research, the concept of transnationalism was coined to focus on the grassroots activities of international migrants across borders as being something distinct from the dense and continuous relations of macro-agents such as multinational or transnational companies. In this sense, the term 'transnationalism' builds upon – yet is distinct from – transnational relations in the political science sub-discipline of*

*international relations, and differs from that usage in its focus on non-state actors (Portes 1996 quoted in Faist 2010:13, 14)<sup>118</sup>*

The research is not about developing a historical development of the concept of transnationalism, but depicting its process from the mode of reality and society to the global mode, which has a direct link with the hypothesis of the research, where it was hypothesised about the interrelation between traditions and modernity as a real process of the human development, and that both of them be used interchangeably, despite the difference of time setting. In this sense, the research is considering the immigrant as a container of traditions and customs who is making a transfer of his knowledge and experience in terms of place and time together.

Furthermore, the transition of human experience, knowledge, beliefs and so on from traditional mode to modern one is processed under standard local criteria, whereas modernity is processed under human demand to be in tune with new conditions of life. However, transnationalism is considered as a production of mass and the origin of the transferred knowledge, beliefs and experience are of an unknown origin. Anyone can check on Facebook the new theological beliefs, where some groups consider that God is the creation of man. Is this Jewish, Christian, Islamic Hindus, old Greek theology, etc..? In the view of the researcher, no one can answer, or at least can give a different answer. This is what transnationalism can offer to the global population in the social framework. In the same sense at the political level, the image is the same; the political

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<sup>118</sup>Faist.op.cit.2010

decisions are not direct, stereotyped by the theory of conspiracy, where actions are of blurred origin.

Transnationalism is functioning to create a new dimension of human identity and the future of the planet under the slogan “No one is responsible, but everyone has contributed”, and Immigration has contributed to a large extent to the existence of transnationalism as a theory and as practice with an organised objective since many countries in the world are multicultural, multilingual and multinational.

### **3.4.3. Indian Diaspora Debate**

The above distinction between diaspora and transnationalism shows that the research is tackling two different environments, an environment based on common history, language and traditions, and an environment attempting to connect different groups under new economic and cultural parameters. In this passage, the aim is to set a theoretical platform to identify the connection between diaspora and transnationalism. The researcher may be pushed into confusion. However, the aim here is to announce the different faces and new insights at the term diaspora sloping up functions of transnationalism besides identifying some perspectives of the Indian diaspora.

The diaspora debate over the past has experienced that the term and concept refer to the specific migration of Jews, which occurred under very unique historical circumstances. The new debate is more about the term's universal application to all cases of migration and settlement beyond the borders of native nation-states, irrespective of migration circumstances. The researcher is about to confine a definition originating from the Indian case. The research is aware of the limitations of the

research concerned with an Indian place setting; however, the research is tackling a peripheral setting concerned with Indians overseas, considering the space in addition to the place.

The researcher also hypothesises a new dimension of Diaspora, related to the homeland and the concept of the nation-state which in itself represents a 'diasporic' space for the minorities. As diaspora refers to a particular kind of migration, there is an agreement that at least a few of the following characteristics are crucial to describe a diaspora.

- 1) *Dispersal from an original homeland to **two** or **more** countries. The causes for the dispersal may vary from **traumatic** experiences, as was the case with the Jews, or the African slaves, to the search for work, or the pursuit of a trade or other ambitions.*
- 2) *There must be a **collective** – often idealised – **memory**/myth of the homeland. In some cases, there is a commitment to creating and/or maintaining this homeland, as is the case with some Sikhs and their efforts to create an independent Kalisthan, or the Jews and their relation to Israel.*
- 3) *A myth of **returning** to one's homeland (be it now or in the future, temporary or permanent). This myth is grounded in a strong ethnic consciousness of migrants abroad, which may have prevented them from assimilating into the local society.*
- 4) *There is a sense of empathy and solidarity with **similar groups** elsewhere in the world and/or with events and groups in the homeland. (Gijsbert, 2007:14 )<sup>119</sup>*

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<sup>119</sup>Gijsbert Oonk: Global Indian Diasporas Exploring Trajectories of Migration and Theory vol 1. Amsterdam University Press 2007

Therefore, Diaspora is a modern term in terms of its usage that refers to almost any group that is called “deterritorialised” or 'transnational,' whose cultural roots are said to have originated in a country other than the one in which they actually live, and whose social, economic, and political networks cross nation-state lines and, indeed, affect a part of the entire globe. According to the researcher, the term diaspora started to have an extent related to the notion of "state" and boundaries of nationalism and citizenship. As globalisation functions to eliminate those notions, and then the term diaspora disappeared during the evolution of the establishment of globalisation (at least it disappeared from the political and media discourses).

In fact, in the 19th and early 20th centuries, the word ‘diaspora’ did not appear in the description of the Indian context. In his edition, Gijsbert 2007 has developed in detail the process of the use of the term Diaspora. The general description of the term was ‘overseas Indians’, and this was also the term used in 1947 by scholars after the Indian Independence. Nonetheless, after the British Empire collapsed, the interest in the overseas Indians started to wane. The most noticeable thing at the time was cultural continuity, or Indians' desire to preserve, reconstitute, and restore different components of their culture in an overseas environment. These themes focused on the mechanisms of acculturation, adaptation, and, ultimately, the experience of a multicultural society, which was first, advocated by Furnivall (1948).<sup>120</sup> Historians, geographers and anthropologists started to produce research in what was called the

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<sup>120</sup> J.S. Furnivall, *Colonial Policy and Practice: A Comparative Study of Burma and Netherlands India*. New York: Cambridge University Press 1948. This literature – related to India – is well summarised in R.K. Jain, *Indian communities abroad. Themes and Literature*. Delhi Manohar 1993.

'South Asian Diaspora,' particularly after the mid-1970s. The concept of 'the Indians South Africans' ' was proposed by Ginwala, for instance. S. Shah and S. Winchester explored the concept of local space and the incorporation of the Indian culture.

The growing contributions and works resulted in the organisation of an international conference on 'the South Asian Communities abroad.' The conference and proceedings changed South Asian migration discourse and 'Indian people abroad' history. Knowing that the term diaspora was not used during the conference at Oxford University (1987), however, the produced proceedings published (1991) did use the term diaspora.

In the common knowledge of the humanity and history record, the date (1991) is the real collapse of the Soviet Union and socialism was declared by the dislocation of the Soviet Union. The term diaspora started to have academic status and an area of interest after the Cold War. But, the research does not consider this as a coincidence, but it sees diaspora slopes to function with the same conceptual meaning of transnationalism. The appearance of the diaspora in the world of academia is alongside the spread use of the term globalisation and the notion of the new world order:

*It was in the period from the late 1980s to the early 1990s that the term 'diaspora' became fashionable. Its connotations were no longer monopolised by the Jewish diaspora. The question was raised whether other groups of migrants could be labelled as a diaspora. Politicians and representatives of overseas communities started using the term 'diaspora'. Africans, Armenians, and indeed Indians and Chinese migrants began to refer to themselves as being part of a 'diaspora'. Moreover, the*



*academic field began wondering how the word 'diaspora' could be useful in understanding migration, migrants, and the relation between the motherland and the host societies. (Gijsbert, 2007:16)*

An increasing area of interpretations, including transnationalism, de-territorialisation and cultural hybridization, has been linked with the term. These definitions differ from "rooted" identifications like regions and nations. This entails an increasing interest in the discourse of 'roots' changing identities and relationships between local and global cultures. Peter van de Veer (1995) and other contributors brought into question the radical modernity of the perspectives of migration, disjunction, and diaspora. Migration has its own set of ambiguities, which Van de Veer refers to as the dialectics of 'belonging and longing.' The theme of identity here contrasts rootedness with uprooting and establishment with marginality:

*The complexities and contradictions of the South Asian diasporic experience enable us to approach a politics of space which evolves in shifting historical context. International migration is "clearly" one of the most important political issues in today's world. The European community's attempt to remove its internal borders has made its external borders with the rest of the world even more significant. The process of globalisation creates new bounded entities with certain complex relations with older constructions of territoriality (Van De Veer: 1995:01) <sup>121</sup>*

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<sup>121</sup> Van De Veer.P ,Nation and Migration: the Politics of Space in the South Asian Diaspora, University of Pennsylvania Press,1995

As the idea of diaspora has evolved, new concepts, methods, and proposals for further study have emerged. Diaspora can be described in three ways, according to Vertovec (1997)<sup>122</sup> : as a social structure, a type of consciousness, and a mode of cultural development. This review concentrates on the wider explorations of 'diaspora,' since using these descriptions as a way of analysing a number of dispersed and displaced populations can be very useful for the research. This principle of describing diaspora is a key item in order to avoid "the existing over-use and stereotypes of the notion of "diaspora" among scholars related only to the Jewish case

Following these interpretations of fundamental concepts, the researcher could better see the challenges and perspectives of the Indian diaspora. Therefore, the contribution of the Indian diaspora is outstanding as representatives of soft Indian diplomacy and push factors of the development of the economy of India, whatever their location and place of residence and work, in terms of remittances sent to relatives in India. They also enhance trade, investment and transfer of updated knowledge and skills. As to religion and mother tongues, the Indian diaspora, it must be said that issues are raised concerning intermarriages, religious identity, and dual citizenship or ethnic discrimination. As change agents and cultural representatives, the Indian diaspora particularly in USA or Malaysia is experiencing the fruit of a historical, political, economic and cultural process which is inevitable.

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<sup>122</sup>Vertovec.S.,Diaspora ,A journal of Transnational Studies Vol.6, Num:3,p-p. 277-299,University of Toronto Press (1997)

### 3.4.4. Dalit Identity within Indian Culture and Diaspora

For a better understanding of Dalits in a diasporic context and in India, it is essential to provide some cultural elements related to their culture and beliefs. Dalits are one of the most unfortunate groups in India which suffer from numerous kinds of exploitive and oppressive practices of Indian society. Hinduism has, in addition, degraded them beyond imagination and practiced psychological, social and cultural prescriptions that have unleashed a tremendous amount of miseries and hardships on them (Baghel, 2009). The term Dalit means 'oppressed', 'broken' or 'crushed' and is chiefly used for those who are called 'untouchable' mainly in the Hindu society. Unfortunately, they are extremely poor, landless, and illiterate, as well as exploited, because they are the products of the highly discriminatory and inhuman nature of the functioning of the Indian caste system. Consequently, an entire segment of the population was assigned 'unclean' occupations like scavenging, flaying, and tanning and dramatically converted into untouchables (Sharma 1988, quoted in Gurusamy.S,2013:117).<sup>123</sup>

However, the name of Dalit has been adopted by the people otherwise referred to as Harijans, or 'Untouchables', and has come to symbolize for them a movement for change and the eradication of the centuries-old oppression under the caste system. In legal and constitutional terms, Dalits are known in India as scheduled castes.<sup>124</sup> In retrospect, the roots of Dalit oppression go back to the origins of the caste system in

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<sup>123</sup> Gurusamy.S Dalit Empowerment in India, .mjppublishers 2013

<sup>124</sup> <https://www.refworld.org/docid/49749d13c.html>

the Hindu religion. The philosophy of caste is contained in the Manusmriti, a sacred Hindu text dating from the second century B.C.

During the struggle for Indian Independence (1947) two different streams emerged for the improvement of the Dalit situation. On the one hand, the designation made by Gandhi to the ‘untouchables’ as ‘Harijans’ which means “children of God” depicted that lower castes were external elements of the Indian social order; therefore, essentially did not incorporate lower castes into the system (Özden, 2005)<sup>125</sup>. On the other hand, Dr Ambedkar, a lawyer and himself an ‘untouchable’, rejected Gandhi’s expression, due to the fact that the Untouchables found the newly proposed word always degrading and constantly emphasizing the inequality of social strata. In a way, the designation made by Gandhi depicted that lower castes were external elements of the Indian social order; therefore, essentially did not incorporate lower castes into the system. After rejecting Hindu values, Dr Ambedkar, converted to Buddhism in 1956 and was later followed by a large number of converts (Özden, 2005:4)

After the independence (1947), the Indian Constitution abolished ‘untouchability’. Today Dalit politics largely emphasize upon the just dispensation of the affirmative action benefits (in employment, education and electoral representation) granted to them under the Constitution. However, the Protection of Civil Rights Act 1955/1976 and the Scheduled Caste and Scheduled Tribes (Prevention of Atrocities) Act 1989, both derived from the Constitution, remain largely ineffective in their implementation

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<sup>125</sup> Özden.T , The Dalit Movement Within The Context of The Indian Independence Movement, unpublished Thesis Submitted To The Graduate School of Social Sciences of Middle East Technical University, September 2005

( Baghel, 2009)<sup>126</sup>. Consequently, the reasons that lie behind this stagnation are the lack of political will on the central and state governments' sides, as well as a lack of commitment of upper-caste and class bureaucrats to apply social justice.

The government's action, with regard to Dalits, is all directed at the improvement of the so-called economic status, without taking into account the perpetuating consequences of caste and 'untouchability' stigma. Caste and poverty are inseparably joined together and are at the root of the Dalit socio-economic predicament. Therefore, Dalits who are at a disadvantaged status in casteist ridden society in India, might constitute ethnic communities in the diasporic country such as Malaysia and find globalization beneficial to build a new way of life far from discrimination upon caste belonging and achieve economic prosperity.

### **3.5 Conclusion**

This chapter is a theoretical and conceptual framework related to culture, identity and citizenship within globalisation as well as diasporic issues, which underlines the complexity of their interdependent nature and process. A whole set of controversial questions arise to Indian cultural diasporic individuals, being both representatives of their own cultures across time and space on the one hand, and on the other hand, the promoters of intercultural understanding and tolerance towards cultural diversity and equity. The chapter displayed theoretical related forms to globalisation such as : multinationalism, transculturalism, diaspora and transmigration. To illustrate

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<sup>126</sup> Baghel. I ,2009. Dalit Women's Movement in Modern India. Jnanada Prakashan, New Delhi.

and confirm the formulated hypotheses, the next chapter will analyse the answers from the interviews undertaken twice in Malaysia with Indian diasporic citizen/s.

## **Chapter Four:**

# **Research Methodology and Synthesis of the Reality**

## 4.1. Introduction

In compliance with the theoretical development of the three last chapters, the fourth one aims at discussing the theme using a qualitative tool, that of an interview. The researcher will interview an Indian individual who grew up in India and immigrated to Malaysia. Through this sample, the research can to some extent encompass the treated dimensions in the last chapters: historical, national, international, and social. This is to confirm or extend through a view from the inside. This interview served also to develop some unknown theoretical areas and dimensions related to paradoxes: Universalism-Particularism, Communitarianism, Individualism and Specificity and Diffusion, internal-or external, and sequential or synchronous<sup>127</sup>. These dimensions will be used to limit the function of analysis, critics and interpretations related to notions such as society, culture, language, and religion. Thus, the researcher will develop through a pragmatic type of research the cited dimensions. The data collection is not fully structured, but under agents' guidance and development, as the researcher is treating an unknown area, far from his homeland, he was receptive to a filtrated guidance of the interviewee in compliance with the research's main purpose.

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<sup>127</sup> Cultures are often classified as sequential or synchronic. Basically a sequential culture, time is as a line with events happening one after the other in chronological order. In a synchronic culture, you see time as a cycle which repeats itself over and over.



## 4.2. Objectives of the Study

The general objectives of this Doctoral thesis are to elucidate the widespread changes in contemporary India: individual, family, society and culture consequent upon globalisation and its various underlying processes and to highlight the cause of these changes. The specific objectives of the study are as follows:-

- To highlight the concept of globalisation and to trace the history and dimensions of the process of globalisation.
- To comprehend the impact of globalisation on contemporary Indian society and culture
- To analyse the present challenges of globalisation for society and culture in India and also its future prospects.
- To track and confine practical aspects of globalisation in the Indian caste.

## 4.3. Research Setting

The present study has been conducted at the Multimedia University of Melacca (MMU), which is a private university in Malaysia. The university has three campuses, located in Melacca, “Cyberjaya and Johor”. The university hosts 9 faculties and 8 research institutes. MMU was established in July 1999, and since 2015, it has been placed in the top 151-200 universities worldwide by QS World University Rankings by subject Electrical and Electronics Engineering and also in the category of Computer Science and Information systems.

### 4.3.1. Sampling

In statistics and survey methodology, sampling is concerned with the selection of a subset of individuals from within a statistical population to estimate the characteristics of the whole population. When the part of the universe is taken as the representative of the whole, the study is called a sampling study. A sample is a part of the population which is studied or questioned in order to make inferences about the whole population.

Little India has been treated as a universe of observation. There we can find the majority of business activities of Indians, encompassing: restaurants, religious articles, Indian dressing, and Indian and traditional Indian drug stores. Living in Little India was to structure a platform and collect a maximum of data from the real world. Willingly or unwillingly, this helped the researcher to breathe more about Indian culture and check the differences between Indians in terms of food, clothes and skin colour.

The researcher's sample was a woman from India, who recently immigrated to Malaysia Dr Siva Rani. The criteria behind the choice of the sample rely basically on her as a woman, originally from India where she was born, grew up, get married and were widowed. Also, her new experience in Malaysia represents an area of comparison and confirmation of her declarations. She was recommended by the Director of the Faculty of Multimedia Communication and Arts.

### **4.3.2. Data Collection**

An interview has been conducted for the collection of data. The schedule was unstructured consisting of presenting the aims of the research and the required data, questions were prepared, but not respected, as the interviewee has collected many data for the sake to enrich the research dealing with aspects such as family, traditions, the marriage of the cities, and history of castes. The researcher experienced a real flow of information recorded in more than 3 hours done in two appointments. Consequently, some of the points were modified and restructured and after that, some new questions were also reformulated and included in the interview for more orientation. The analysis of the interview is then described based on the final record.

### **4.4. Theory of analysis**

The researcher will use five-dimensional models of cultural differences to describe the Indian culture. The three first dimensions are reflecting interactive paradoxes, Universalism-Particularism, Communitarianism, Individualism and Specificity and Diffusion. The following three dimensions reflect the way society perceives rank, whether a culture is internal–or external–and how it views time as sequential or synchronous. Such five measurements will be discussed deeply based on the data collected based on observation and structured/unstructured conversations with Indians during the two visits to Little India of Kuala Lumpur and Melacca, and basically with two interviews of more than 3 hours at MMU-Melacca with Dr Siva Rani on March, 18<sup>th</sup> and 21<sup>st</sup>. 2016.

The theoretical analysis based on five dimensions was proposed by the researcher's supervisor, namely Prof. Bedjaoui from Djillali Liabes University of Sidi Bel-Abbes, Algeria, related to the model of Trompenaars and Turner( 1997)<sup>128</sup>as to give a limit to the social and cultural scope of this research. The researcher has selected five elements from the model, three elements are linked to the nature of interactions between groups and individuals, one refers to time (sequential /synchronous) and the last to the environment (inner /outer).

#### **4.4.1. Universalism vs. Particularism**

Universalism and particularism differentiate cultures based on the significance they place on rules and regulations rather than personal relationships. **Universalistic** societies place more emphasis on rules, codes, values, and standards, believing that they take precedence over the needs and claims of friends and other personal relationships. **Particularism**, also known as pluralist, societies place a greater emphasis on human social contacts and interpersonal relations than on institutional rules and laws; place an emphasis on social connections and evaluate the situation to determine what is right or ethically acceptable (cultural relativity).

#### **4.4.2. Individualism vs. communitarianism**

Individualism and communitarianism (also called collectivism) differentiate communities based on the importance usually placed on individual vs. common interests. **Individualist** cultures favour the individual over the group or society,

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<sup>128</sup> Trompenaars and Turner (1997) in their book: On the Waves of Culture, classified cultures according to a combination of behavioural and value patterns.

Individual satisfaction, beliefs, contentment, perspective and welfare are the most important in an individualist society, and individuals are expected to put themselves first. **Communitarianism**, on the other hand, prioritises the collective or community over the individual. Members of a collectivist society are expected to act in ways that benefit the community as a whole, while still meeting their own needs.

#### 4.4.3. Specific vs. Diffusion

This dimension can be used in the treatment of diaspora of the social form. In this phase, societies are distinguished by how their members involve colleagues and friends in specific or many aspects of their lives. People in **diffuse**-oriented cultures perceive the separate components of their life as interconnected, therefore there is no clear separation between personal lives and work, and the hierarchy of power at work might be reflected in social areas outside of work hours. People of more **specific**-oriented communities tend to carefully segregate their personal and professional lives, and each social group has a completely distinct relationship with authority.

#### 4.4.4. Sequential vs. Synchronous

The distinction between sequential and synchronic societies is based on whether societies are influenced by many items at the same time. Members of **sequential** societies like to focus on one act or attitude at a time and rigorously adhere to plans and timetables. Members of **synchronic** societies, on the other hand, are conducting numerous tasks and behaviours in parallel, loosely following plans and agendas, and picking current activities depending on the priority frequency of influences and availability.

#### **4.4.5. Internal vs. External**

Internal and external distinctions communities based on the degree to which members feel they can exercise influence over their environment as opposed to believing that their environment governs them. In an **internal**, or inner-directed, society, members have a mechanistic view of nature and while they believe that nature is complex, it can be controlled by internal or surrounded factors. However, **external**, or outer-directed, society members have an organic view of nature and rather than trying to control nature the preferred approach for members is to learn how to live in harmony with nature or the others and adapt themselves to external circumstances.

#### **4.5. Definition of the Interviewee**

The participant in this interview is an Indian Brahmin, Dr Siva Rani Thirunavukkarasu , born on 18/08/1958 in India. Her primary, secondary and tertiary education was all completed in India. She majored in English language and literature and graduated with first-class from Madurai University Tamil Nadu, India. She settled in Malaysia in 1978 after marriage. She started teaching in 1996 as the country was switching back to English as a medium of instruction. From 1996 to 2000 she taught business communication at Stamford College, Malaysia. From 2000 to 2006. She taught The International General Certificate of Secondary Education (IGCSE – Cambridge Program) syllabus to the international students at Melacca –International School. Furthermore, she taught English literature during this period, which included higher-level poetry. From 2007 onwards till her retirement in 2017, she taught English at the Multimedia University of Melacca (MMU), where this interview has taken place. She has a deep passion for reading, and this has contributed significantly to her

ability to enrich this interview. She willingly accepted to give these previous details and enjoyed answering questions.

#### **4.6. Description and Analysis of the Interview**

The interview started by giving Dr Siva Rani a brief description of the aims of the research, namely the problematic and the hypothesis, to let her perceive the limited scope of the interview. It was not a way to influence her but just an adjustment of ideas and areas required to be investigated in the history, and culture. The aspect of the family was added by her. As a foreigner, the researcher has not hypothesised that the family is having great importance to index the effects of globalisation in Indian society. The research focus was mainly on the caste. However, the caste started to disappear after 1948. Nevertheless, the family was the core and the basics of caste constitution and later stayed to be the only social substance and structure to face new world endeavours, coined globalisation.

##### **4.6.1. Answer 1: Historical Social Structure**

After giving to Dr Siva Rani a briefing about the main objectives of the research, she proposed to contribute to the plan of the interview; she said that we cannot understand the effects of globalisation without giving the pure and raw image of the Indian community and social structure, thus she started giving a historical landscape:

*Indian society for many thousands of years was based on the vedic structure ...Rig veda, the Yajur veda, the Athrava veda, and Sama veda, so based on that vedic structure society was divided into four main groups: Brahmins:in the Vedic times, the*

*Brahmin Varna consists of priests, Because of the religious and cultural diversity Brahmins are divided into these sub-castes. Only some members are priests, other members have held professions as educators, lawmakers, scholars, doctors, writers, poets, landowners, and politicians....they are considered the more civilised people of the Indian society, contributing to the intellectual side of life. The second is Kshatriyas: Kshatriyas are kings, and rulers, they are in charge of the safety of other people...The third is vaishyas or traders, in charge of business and money, they are shopkeepers, the last group is the group who work with their hands, they are called Sudras ( Shudras )means somebody who creates. There is another last group, they are not in any of the last groups, and they do the very basic tasks....the fifth group were the more affected, because they have no education, no land, and they eat meat (Hindus do not eat meat until the coming of the British) ....they were the first group being converted to Christianity by the British. (Appendix 2, minute: 01)*

#### **4.6.1.1. Interpretation of answer 1**

The four divisions were proportional components of the one society, varying between power, intelligence, commerce and finance, and manufacturing. Moreover, the missing tasks are done by the fifth group. During her description of social structure and vocational distribution, the researcher pictured what globalisation is performing nowadays. We are witnessing a world where car industries are controlled by a limited number of countries, with more focus: on industries of nuclear weapons, the industry of oil, the industry of news, the industry of big brands (clothing, perfumes, watches, and mobile phones), Industries of medicaments are controlled also by a very strict number of laboratories, the industry of equipment. In front of the research listed, we



can add several groups called countries, controlling those industries: the United States, Germany, Japan, France, Great Britain, Italy, Russia, and China. Even though there are some industries in some other countries, but they are done under permission and control of those countries, and it represents only an extension of their industries to access a new area.

Then in the first part of the interview, the researcher started to reformulate the research consideration of the term globalisation, which started to swing from being a new term to being an old notion for thousands of years in India. As *Sudras* class were not permitted to act in the society as priests or educators. Also, third world countries cannot install their own industries free from any foreign domination, especially strategic industries such as the industry of equipment arms, if we consider this aspect as a characteristic of globalisation. However, it existed thousands of years ago; the research holds the assumption that globalisation is not new, just in terms of place.

The new one is dominating the entire world, and the old one was featuring groups in castes. Then it is a struggle between big industries and small industries, many artisans slipped into poverty, and whole small industries disappeared. For example, the Indian textile industry was an especially sad case because British and French manufacturers had imported Indian fabrics, and the new factories had copied styles and techniques for manufacturing from Indian artisans. Few textile machines were imported into India, but the products were not allowed to compete with British goods. Dr Siva Rani intervened in this sense in the second record. From a capitalist point of view, Adam Smith (1776) saw this splitting of tasks (Division of Labour) as a key to economic progress by providing a cheaper and more efficient means of producing goods.

The phrase division of labour in a sociological sense arose from changes in social structure caused by the density of population and a corresponding increase in competition for survival. Division of labour functioned to keep societies from breaking apart under these conditions. Within the Indian population, the division of labour was more organised, as jobs were inherited. We can consider that this division can be humiliation, exclusion and a severe limitation to human role and creativity, as it can be considered as a matter of social cohesion, where individuals and families depend on each other more, resulting in greater benefits to the society as a whole.

#### **4.6.2. Answer 2: Rules of Individualism and Communitarianism**

*As time went on, actually time changed... and cities are growing people lose their identity when they go to the city because there is nobody to control them, like in the village it is very systematic, very organised, you simply cannot move from one caste to another ...they have definite rules for definite people... ”( see appeidix1 /cd 6<sup>th</sup> minute)*

##### **4.6.2.1. Interpretation of Answer 2**

In the first chapter, a passage entitled Rules and Tradition introduced the idea of control and ruling people, as to spark the idea that traditions are rules and laws organising the life of a definite group. The researcher is aware of the difference between law and tradition; the interviewee declared or joined the word control to identity and the rules in the village. The rule is the respect or the application of those traditions to claim and save membership within any original group. In some cases rules are themselves traditions, for instance, the rule is to practice the job of the father.

The rule of the law is a special type of prescribed direction made by the sovereign power. The latter can be a person or an institution with the authority to make laws. However, the consideration of traditions is more general than being a rule or a law; it is a set of collective habits developed in the society over an extended period. The relationship that the research is developing is that a law or a rule, a written form, can be promoted to be a tradition when it is in tune with the collective legacy and mind of the group.

Here we are confirming to some extent the idea that traditions of the caste are rules dictated, imposed by the Brahmins, and then adopted with different manners by the other divisions of the same caste. The research means therefore that traditions of the caste are not a consensus of the whole caste, but only the Brahmins are allowed to work using their minds. They embody the institution of legislation. The stereotype of tradition is whenever people lived together in groups. They develop rules to govern their behaviour and thus maintain the smooth running activities, and over time, these rules became formalised laws.

The rules are based on the traditions, customs and values of the group. But in the case of the caste, the research identified the opposite, in the sense that the sources of those traditions are imposed by a limited social division (*Brahmins*) and the others had to obey those rules. In this sense, the foundation of the caste is that of individualism values more than communitarianism.

Individualism is not indexed only by *Brahmins*, but also by the fifth class, called outcast or polluted, as they eat the beef meat, which is not common with the other divisions. So it is noticed that the two extremes of the caste are individual values. The

degree of individualism in the Brahmins is more than that of the outcast, the outcast respect what Brahmins and other groups respect. However, Brahmins are just behaving as what they have dictated to the community, and what they see relevant as acts of membership, coined citizenship nowadays.

Individualism may appear in the act of conservativeness, as Indians nowadays still conserve old traditions and old rules and might not trust the new system. They do not trust new laws as the people of the west do. Said Siva Rani seems to reveal. The research is not dividing individualism from communitarianism. An individual group cannot be without a communitarian society. Communitarianism is a condition for the appearance of individualism, to compete for common goals and cooperate with social concerns.

To certify that individualism is not because of religious differences, the researcher asked Dr Siva Rani ( see appendix 2 minute: 7.40 ): *whether one given caste contains different religions*. She answered: *no So the sense of individualism is more because of vocational reasons, rather than being religious*. When developing with her the concept of individualism and communitarianism, and the extremes of the caste, she replied that in the caste there is no lower or higher position but they are all God's family, and God has granted to every people their specific vocation. The fact of vocation distribution is coined *swadharma* in Hinduism, which means one's duty to perform in his life, even without excellence rather than acting against the family nature to perform completely the duty of another.

**4.6.3. Answer 3: Job and Security**<sup>129</sup>

*Hindus have not to do competition ( about the job), somebody knows he got the job, the idea is that the society will be peaceful, the very body will have a job and thus security, there is no chance of being unsatisfied or angry, it is like when communism came to china (at the beginning)...the idea of the Vedas when they divided the society like that, their objective was to make the society happy and peaceful. (See appendix 2, minute: 11)*

**4.6.3.1. Interpretation of Answer 3**

In this passage, we are crossing the philosophy of the division of labour in the Hindu caste: security of the job and a peaceful society where there is no competition. Being intelligent or not, people of the caste have just to enjoy the job of their fathers and family ancestors. They see development in the stability of the community rather than the competition of competencies.

The mobility of jobs was a sin in the Hindu caste. As a result, the creation of new jobs was not permitted. People just had to inherit the job of their fathers. This is to say that there is no flexibility in their economic status. Hindus had to feel happy and in security, peaceful and equal. The labourers worked with the landlord with the assurance of a share of the product, hence cooperation and no competition are required.

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<sup>129</sup>The term security was used by Siva rani in two main aspects related to individuals, the first is a job the second is marriage ( see the item of marriage /chapter 4)

In Hindu philosophy, competition leads to inter-group conflict and prejudice. The caste objective was always to maintain an image of the group rather than the image of the group, identity rather than self-identity. This is what the researcher noticed when she employed simile with communism and rejected self-identity when she said that people have not to compete, no competition for the sake of the group image and identity. This point will be in favour of colonialism later because the need for a positive self-image will lead the group to an instant division.

Also, the limitation of creativity and job mobility did not let have more positive images for the group. The caste was under immobility mode and inequality of opportunity. In the view of the research, prejudice existed and passes from one generation to another leading to intergroup discrimination. In this phase, the researcher is not treating globalisation implicitly being a positive item to solve the silent prejudice and the obvious inequality of opportunities; it is just the research's general perception and understanding of the self and group situation.

#### **4.6.4. Answer 4: Divide the Division**

*When the British came they exploited the system, their policy was to divide and rule, the society was already divided (divide the division)....the British saw inequality in the division of wealth, they had more chances to divide and rule ....and they used religion (Christianity) to exploit the lowest class of people. (See appendix 2 minute: 13)*

##### **4.6.4.1. Interpretation of Answer 4**

This answer affirms and confirms the researcher's prejudiced analysis about the existence of a non-declared division. The caste was a division in unity; the prejudices

accumulated from generation to generation were a direct reason for the British Direct and Indirect Rule in India. The prejudices affected not only the economic aspect but the religious one at the communitarianism level of the lowest classes and an individual level of the other classes too. Many people in India have embraced Christianity to escape the age-old caste oppression of the Hindu social order. But the question the research is developing here is: would Christianity offer more welfare and social equalities? I asked her. She replied:

*There are hardly any inter-caste marriages among converted Christians they believed there is no caste in Christianity, but in India, Christianity was not able to get rid of caste. Those who converted to Christianity brought their caste prejudices with them,*

Conversion into Christianity was a dimension of universalism for the oppressed population. Universalism was a very influential concept in Western thought, especially during colonialism. In this research, it is considered a stage toward globalisation. It is the belief in one universal religious truth, which can be reached or understood in many ways. In this passage, the research is treating Universalism from a political point of view more than a religious one. It is universalism versus Nationalism. The caste represented the nation. Its economic structure was authentic to some extent to communism as Siva Rani said above. That is why the national movement of India was purely communist and the non-communists were Universalists.

Also, when treating a nationalist and a Universalist, it is not about who loves their country more? A Universalist can be as patriotic as a Nationalist; the difference is about the philosophical relevance.

The shift from the Hindu religion to Christianity has forced a shift of debate and discourse at the macro level. The researcher noticed in the first chapter (British Language Policies and Historical Reasons for Socio-Cultural Changes), that the tentative of British administration was to bring a change at the level of the identity through different linguistic policies. But one must be aware that the outcasts and the untouchables were people with no rights to education, no rights to respectful jobs no human consideration. The dimension of universalism represented an existence and opportunity for competitive leadership and to speak out their very humble opinion deprived for hundreds of years.

The researcher witnessed Indians outside their lands, in the Hindu temples, in the church and the mosque. Yet the debate was not about traditions. They all still use Indian greetings, join hands and bow their head. Women still wear the sari. Families still perfume their stores and homes with the traditional essence; the debate was more about human values, attitudes and daily consideration of the real world. The converted to Christianity believed in the hope of upgrading society through universal dimensions. However, the situation also may be upgraded from ethnic prejudices to religious racism and fanaticism. Christianity in India imposed more diversity, under a new philosophy, contrary to the four *Vedic* ones.

In the descriptive chapter of traditions in India and the development of modernity in India, the researcher was to maintain the hypothesis about the continuous relationship between tradition and modernity. However in this passage, the existence of a new strange parameter raises: that of Christianity. Modernity is not a continuous process for local Indians. Such a shift from one religion to another is a fragmentation



in the relationship between tradition and modernity. Christianity projects cultural strength on the rightful places, among which human values and cultural duality are threatened by a new trend that may be originating from ideological genes.

During the visit, the researcher met an Indian student “Sumish”, who at the beginning thought he was Hindu. But days later he told him he newly converted to Christianity. When asked about the reason behind his conversion, he replied: *my future wife is Christian*. His answer inspired the researcher about the aspect of differences. The untouchables' and outcastes' psychology was to omit the differences to obtain the illegal for them in inter-caste. In the case of “Sumish” universalism was to process domination of the other. However, in the case of untouchables and outcastes, it was to process domination of the self under new rules and conserve old traditions. Based on observation and some declarations of Hindu friends, all Christians in India were untouchables, the researcher concluded directly that the division and hostility in India still exist under a new form, wherein the mentality of Hindus, being a Christian is to descend from upper to lower, it is to leave a holy status, a status of the union to a status of uniqueness and diaspora.

#### **4.6.5. Answer 5: From The Caste to the City**

*When the cities came (during/after colonialism) many things disappeared, because in the city he might believe in the crowd but he is lost, he is alone, but nobody will ask which caste you belong to, and untouchables would not mind about differences because they have not anything to lose... (See appendix 2 Minute: 16)*

### 4.6.5.1 Interpretation of Answer 5

It is important to acknowledge the reality that caste alone did not marginalise and defect the identity formation of the Indian individuals. But colonialism too played a huge part in complicating their identity. The caste was a place of differences, and a city is a place of disconnection from the original community or precisely the social class. But this detachment reflected a second inner conflict, because of being distant from the original people and distant from the rituals and practices. This cultural incident was in favour of the British to draw many Indians closer to the western culture.

Siva Rani described the individual as being lost; the cultural choice is not instant, but his progressive mindset moved through his ability to diverge between the uncivilised world (caste) and the civilised world (the west). The situation of untouchables was rather simple than the rest classes. As declared by her: they *have not nothing to lose*. Their attachment to western culture may be stronger and more instant than the others, because of their situation, they were outcastes, they did have not any hope of upgrading the caste classes, and they had the inner need to be brought into line with the rest of Indians.

The consciousness of their identity then was "clearly" different. *Brahmins, Vaishyas, Kshatriyas* and *Shudras* were not aware of the new identity environment. However, the untouchables were like children who start growing up. This is contrary to the first chapter's theoretical version, where research developed juxtaposing theory as a relationship between tradition and modernity. Duality in the city is different; it is the joining of inner-old traditions with the outer-ideological philosophy

(globalisation), and it is also inner consciousness combat to generalise Indian traditions on the generation of the city. For the four classes, the situation is more complicated, as they are losing control of their jobs and social permanent status. It can be described as extreme freedom for all, including the outcastes as well as anarchy in the hierarchy and thus in the society.

This situation is a great opportunity for the untouchables to obtain privilege offered by Christianity and to reorganise, and build up a just and egalitarian society. The researcher considers directly that ruling the caste was a matter of Brahmins only, the non-Brahmins desired to secure a place for themselves in modern callings, to obtain legal rights and position of power through British interventions. Being Christian was not a consciousness of God but an inner consciousness of human values and social position.

The perception of the researcher of the new situation of Brahmins is that they are facing new challenges represented by outer trends –called modernity and inner trends –called Indian Christians. Siva Rani explained that the Brahmins had to retain their identity. Especially, they face the new economic constraints and are exposed to poverty, as the untouchables are having new job opportunities with the help of the British and the government as well.

When Siva Rani described the situation using the adjective “lost “, she really meant it. It was the end of state religion, abolition of caste privileges, the end of untouchability, education and jobs for all Indians, and quotas at the parliament, to track the new way. All Indian social structures had to establish dominance in the space of the modern world and its institutions. They had to negotiate directly with modernity

on their own terms, as *they believed in the crowd but in fact, they are lonely* (she said), as no one is controlling the other, and they are all under outer direct culture. They are lost between two dimensions: the inner dimension that controls culture in terms of the process of relationship between older and new adopted and controlled attitudes, and the outer-directed dimension, which tends to reorganise the society in terms of a product in compliance with modern favourable balance.

The research considers this item as a key to checking the validity of the hypothesis that claims the relationship between rules and traditions, as the whole Indian community is under new rules, which means a change occurs at the psychological level and the attitudes of all Indians. It may be that the item of profit will be also motivated in this phase to push individuals and groups to maintain or change their identity.

Below the research explains indirectly through Siva Rani an example of the inner and outer dimensions:

*There are many differences Untouchables eat beef and pig, different castes had different food habits, now they (non-Indians) say Indian food, you cannot classify anything that this is Indian, and there are a lot of varieties. Brahmins eat only vegetables, for some Brahmins do not take milk and honey as they are considered an animal products. (Also they do not accept vegetarian food from somebody who eats meat). Also, vegetables like garlic are not taken by Brahmins. (See appendix 2 minute 16.53)*

The displacement of social classes is reflected in the minimal daily habits, especially in the view of the others. Siva Rani brought an example for this item in

using Indian food, how it was "really" defined in an inner phase and how it is represented in a stereotype for an outer dimension. If considering a permanent aspect: the Indian food is a different speciality. In Malaysia, they will tell us: there are north Indian food and south Indian food (food of the Hindus), while in India they will be the final real and correct image of what is a portion of Indian food.

Food is just a representation of a daily habit and a permanent index of differences between Indians. The researcher confirmed this during his interview-(see appendix 1 record at minute18)- When he asked the interviewee if the main difference between Indians in food is about who takes meat and who did not, which reflects the outer perception of the researcher, she replied that this is not the main criterion, which represents to the researcher another confirmation of the differences between inner and outer. These differences are not the delivery of the society but of history, medical aspects, and daily habits. The outer dimension for the British is surely different from that of the researcher and different also from the Indians, but a feature of a great change of restructuring India.

In the beginning, the researcher did not give too much interest to food as a cultural aspect, but when he tried Indian food and felt the differences, he was always looking for food which can be closer to his culture in the form and the taste at first as a priority, and as a second one, he was looking for globalised food. He noticed that in Little India we cannot find restaurants exhibiting on menu universal food, but rarely we find young Indians at these kinds of restaurants. He added that young people accompanied their parents, but never a group of young Indians having a hangout in an

Indian restaurant. Significant changes in food habits are affecting young Indians, especially with the increase in diversity and availability of universal food.

As in Algeria, young Algerians prefer pizzas, burgers, and other fast food rather than traditional Algerian food. Young people are more exposed to a growing variety of entertainment, consumer products and lifestyle ideals than their parents had previously. The inner dimension is getting fragmented from one generation to another. The researcher is not provoking the concept of the clash between generations, but criticising the concept of process and development of daily habits and philosophy, as food in India, as said by Siva Rani, is not a social production but historical and medical. Food in this phase is considered as a representation of a philosophy and not of an economic index. Based on the researcher's observation, the people he met were Brahmins, Dr Madhubala and her husband Sir Segheran, and Siva rani were all Brahmins, and they still respect caste food habits, and do not eat meat, but take only vegetables, and honey. As Brahmin samples, they still hold respect to the Brahmin Indian diet. Indeed, they were not born in the caste but grew up before the era of globalisation.

#### **4.6.6. Answer 6: Religious Impact**

In her answer about the religious landscape in India Siva Rani related the changes in this area to two main historical facts, that of Muslim and British invasions; she explained:

*There are two main influences which changed the Vedic life, the Muslim invasion of India (north and centre of India) and Muslims did not come too much to the south. And the British invasion, brought many changes, people converted to Muslims and*

*Christianity, maybe mostly to escape the caste system to become somebody else, India was already divided...British were promising education, a change of life, which is very attractive to the lower caste, so they easily became Christians because of one thing of poverty and the dream of cleaned living and education. ( see appendix 2 Minute:22 )*

#### **4.6.6.1. Interpretation of Answer 6**

From this excerpt, the researcher will focus more on identifying the British and Christianity influences on the social structure from a positive perspective, as the declared aspects were "really" a dream for the majority of Indians. The question is whether they will reach their dreams or the dream of others. Not treating Islam is not a subjective choice, but the research considers that Islam is earlier than the British and Christianity invasion. And by the coming of the British, the Indians with their diversity were still conserving their traditions and languages. Islam does not erase the traditions, language and identity, but it works only to change the perception of an individual about his creator and his attitudes towards others. Indians are not the only community converted to Islam. In Algeria, there is Tamazight. They are Muslim they still practice their costumes and use their own language varieties, Africans, and so forth. The evidence is that Islam has not divided India, but the British did it on the basis of religious diversity, and they have divided India and Indians creating a new prejudice of religious nature.

The second part of this item is connected to the cleaned living, welfare and education, represented as a dream to be achieved in the interview. This performance needs a real development in the inner dimension of the lower caste, to maintain the process of older cultural practices. Otherwise, it will be an injection of an outer

developed structure, the resistance of the Brahmins to this project will be decisive to give a tendency to one of the mentioned dimensions and its development.

In fact, the conversion of the oppressed is itself an awakening and a step for the claiming of the development conditions, the outcastes and lower castes strived against existing inequalities to gain opportunities for education, new occupation, personal dignity, and thus social acceptance. This landscape is a turn out in the economic and social objectives of the caste structure, which put traditions and common sense at the risk to be disobeyed or at least neglected gradually. The turn-out started at the moment of conversion; the mind of outcastes and lower castes have been filled up with a new philosophy to develop new practices, new ideas and ideals, and they will think about the concept of the country or the nation and not of the caste. The inner dimension is now having a new status, that of a citizen, acquiring a social belonging (Citizenship).

In this item, the researcher divides the inner dimension into two parts the macro inner dimension and the micro one. It was noticed that the Indians did not leave their daily minimal traditions, but some displacements or habits development occurred. This fact complies with the research hypothesis. However, traditions of human considerations and values are described as a macro inner dimension. This awakening made the crossroads between ancient India and the new one, characterised by one vision of the inner dimension and one outer consideration of the west for India as a nation of an amazing diversity, based on respect.

Christianity in the view of the researcher was not simply quitting the Hindu religion, but a justification to reject the caste, and to untie the shackles of the Brahmins' rules. It was the former agent of change and brought an ascribed dimension:



the dimension to do something for themselves for the group and the nation. The researcher had already intervened in the first chapter (Religion in the Indian Economy) with the concept of pragmatics brought by the British and introduced in the mind of Indians, from being passive Indians to being new active productive agents. One can take the initiatives to choose the food they desire. The passivity and sterility of the development of the Indian nation were mainly resourced from the Vedic division of labour as the structure of life was really under very controlled religious rules, supervised by Brahmins. During the researcher's discussions with Indians, he noticed to some extent the degree of passivity the Hindus had before British invasion, e.g.: if somebody gets sick, he simply waits to recover trusting his God will heal him without taking a remedy or even praying.

Pragmatics is not a new feature of the low and outcastes, but Brahmins are becoming responsible for the menial jobs, and then Hinduism had to be restructured into a new form that may serve the welfare and vocational distribution. Globalisation had restructured the Indian society at the upper and lower levels; it has redistributed agents of the society, as opposed to the Vedic social distribution. Hinduism, as coined among Indians is the mother of religions, and directly influenced by globalisation and had to be reformed and restructured to be in tune with corresponding new faith, and economic and social challenges. The result would be more intricate, but the research can hypothesise in this item that globalisation has divided Hinduism into classical and modern or neo-classical. Globalisation has created not only gaps between Christians, Muslims and Hindus but among Hindus themselves. The researcher sees that this is

what happens in Islam too, with fundamentalism and modern Islam; just the mechanisms of divisions are not the same.

From an opposite perspective, the researcher sees that India at a macro level had a problem with human values and oppression with the spread of Christianity. The issues of India are more complex at the level of faith and identity. New modern India will only be a scene of developing those issues into more complications and distances rather than developing their real structure of traditions and narrow spaces between the groups. Based on the reading actions, the researcher considers the religious consequences impacted directly on the political scene and created the nationalist movement with Hindus adherents only. Hinduism in its classical form was purely about the relationship between God (Truth) and man. They have qualifications about the knower depending on whether he perceives the object as united with consciousness or not. Globalisation impact indicated the presence of a new relationship, that of man and authority, man and the country, and man with consciousness and purity.

#### **4.6.7. Answer 7: Globalisation Impact on Social Relations**

In this item, the researcher is treating directly the main purpose of the research-based conflict between inner (traditions) and outer(s) globalisation:

*Many thousands of years have gone by, but there are many families (conservatives) that still arrange marriages and there are others that encourage love marriage...When they arrange marriages they see (consider) only the family whether they belong to the same groups, as to not have problems with food and all that, culture, the way they celebrate, praying, everything is different even though we are all Hindus. (see. e.g of differences in details) ...imagine if the younger generation gets married to a different*

*caste, they have to do a lot of adjusting, and their children will be very confused. (See appendix 2 minute 24.50)*

#### **4.6.7.1 Interpretation of Answer 7**

This item is a structured one; it contains two main elements: marriage and family. It is very important to shed light on the impact of globalisation on the nature of the joint family and the disappearance of traditional values. The saying of Siva Rani focuses more on human relationships rather than rituals and practices. She declared that Hindus are still maintaining the differences they had before in the way of praying and caste belongings etc... The impact occurred more at the level of family foundations. The family is the minimized picture of society. Any change at this level means a change in the maximized image which is the culture of society.

In this part, Dr Siva Rani will treat a sample question directly related to the central area of the research, that of the effect of globalisation on Indian traditions, where she will portray the disadvantage and inconveniences of globalisation on the social structure. The researcher will deal with this area carefully to design the appropriate dimensions and their reliance on situations of traditions and globalisation.

*According to Indian traditions, the concept of marriage in India ...knowing that India is divided into many states; each state has its language, own traditions, in Tamil tradition: one man for one wife, however in other regions man can marry a second wife. Widows have very strict rules, she should wear white saree sleep on the floor, and she cannot use any soft matters... she is not allowed to participate in marriages or functions at home...that's why at the funeral of the husband, many women choose to die, to live the life of the widow, even though she has children this is called sathi, also*

*king family do that...This tradition was practised for many years until the British come...after the development of the idea, she said that sometimes the woman is drugged and pushed into the fire.*

In her saying, Dr Siva Rani started defining the status and importance of the concept of marriage in the Indian society, and then she (as a woman) flows directly to the case of the widow in Hindu culture, she gave us a space of sufferance and the limit of woman's joy as well as her role in the society. This inner oriented dimension is an "abusive" characteristic of the Indian traditions. The researcher considers that this standard is not a general one as it concerned only a category of women (the widow) who are considered as a weak part of the society. The researcher hypothesised this attitude as a religious dictation, thus he asked implicitly the interviewee without delivering his assumption:

The researcher asked; *was this tradition obligatory?* He means *sathi*

She said: *it was not an obligation, but the woman was not educated she was very dependent on her husband, and then life after him is a new space of complications, so she preferred to sacrifice herself. By the 18 century this practice stopped and also child marriages stopped (child to child) sometimes the consequence is that the girl is a widow at the age of 8 years old.*

Thus another dimension is detected in this tradition, as it was not obligatory, then other considerations were behind the obedience to this type of practice, among which the individual one. The sacrifice is an individual choice and not a standard pressure of the society, *sathi* then is of a flexible dimension; inner oriented and individualism separately and in some cases done to meet a consensus of both elements.

After that, DrSiva Rani focused on another part of the society, that of children, treating the child marriage; at the beginning the researcher gets confused, he thought that she meant the marriage of an adult with a child. But, the real case is a child married to another child, and celebrating the event with a ceremony. This dimension is purely communitarianism, as the concerned individuals have no choice and no contribution to the event. In the first part of her saying we can detect a conflict between elements of the social structure (the widow and the society). However, in the second part, no conflict is detected and this is due to the absence of consciousness of the child. Then the conflict is not an instant but a long-term emergence of a sequential dimension.

The researcher observed how the interviewee reflected on two main items in the constitution of the society, the first: *sathi*, which represents the end of family relations construction, and the second: child marriage which is the relations construction, as child marriage violates children's rights (the inner dimension abuses individual one). Objectivity also tells the opposite, *sathi* and child marriages are infinite stages of family interdependence: people are born into restricted groups and feel inseparable; they are involved in the inner dimension. The researcher hypothesised that the *sathi* is the consequence of child marriages: the life and the soul of the couple are involved in each other, and consequently, the researcher is optimizing his view to consider the “abusive” traditions as signs of a solid undivided society. Also, the abusive practices reveal the authority of men in the family. The woman did not inherit real estate during the life of her husband and even after his death.

Dr Siva Rani continued describing a turning out in Indian traditions by the injection of an outer oriented dimension related to the future “standard” in the Indian society (education):

*With the arrival of the British woman went to school and get well educated and these traditions started to disappear. And no sathi for the widow, the woman was free to study, it was up to the individual decision. These things are good that the British have brought to our society so how globalisation has affected all these, even though there are many women which still arrange marriages according to traditions but modern girls' lot of them opt for love marriages.(See appendix 3, minute 11)*

Globalisation has had a significant and synchronous impact on the Indian society through the elimination of old and abusive behaviours, which is considered as the new foundation of relation construction at the level of the social platform. Women in India made a transition from an inner oriented dimension to an outer one based on their own choice.

The researcher asked Siva Rani: *we, as colonised nations (he meant Algeria and India) have always judged acts of colonizers that they are illegal, yet, specifically, you as an Indian woman how do you judge this action? ( he meant the stopping of all types of traditional marriage( arranged marriages and widow punishment or sacrifice)(see appendix 3 minute 13)*

She answered: *yes it is a good thing that the British have stopped all these*

She continued to give the cons of globalisation: *in globalisation, there are many divorces, things which did not exist before in the Indian culture, and people are living*

*together after the divorce...It is very complicated for the children. (See appendix3, minute 17)*

The reliance on the individual perspective in family formation consists in an increased risk of the family falling apart. The theory of dualism is not the manufacturer of new behaviours; all are based on practices of paradoxes. The reformulation of the social relations, namely marriages refers to the quality of close connection and adaptation between individuals and the new social scope.

*The reason for the divorce nowadays is because of love but because of money and economic issues (corporate identity and not societal identity) in the arranged marriages, there is more security (she explained that the families are behind the comfort of the couple: they give money, properties house furniture..etc then life is a little bit easy and comfortable. Arranged marriages families check the economic situation of the husband, the food issue as we do not have the same food (Individualism does not guarantee the economic welfare) ( see appendix 3 minute: 19)*

Yet, she mentioned the main reason for divorce of the non-arranged marriages; the family still has the authority of securing the continuity of marriages in the Indian society, and the synchronous change in the traditions of marriages results in the increasing number of divorces. The switching from inner to outer dimension without the aspect of juxtaposing theory and dualism in practices impacted the economy of love marriages.

#### **4.6.8. Debate on Social Changes**

The traditional form of family and individual relations has received wide change and refinement. Globalisation started to fragment families union: first level

between different families and second level within the same family, namely elders and the new generation. The difference appears in the choice of acts, mainly the Marriage Act (1947) (See Appendix 1), which is considered responsible for society's foundation. As the result of globalisation and modernization, the traditional form of family has broken into the joint family (all family members of an extended number of generations) and the Coparcenary (restricted males in the four generations). The idea of a joint family has lost its structure. It is replaced by a separated family. A family was a group of members in which blood relation was the most important factor. But today, a family comprises a wife, husband and unmarried children only. The additional joint family system provided help and support even to distant relatives who happened to share the same roof. We can hypothesise in this term the influence of the disappearance of the joint family and its impacts on the economic situation of the groups.

The change in the constitution of the family will influence its role; and the society imperatively will turn out to outer dimensions. The family is considered as the source of attitudes and invention, as well as the unit which secures traditions into the process of development and modernity and the development of the diverse heritage. The philosophy of globalisation is targeting the family to stop manufacturing modernity on the basis of communitarianism traditions. The irony here is that diversity and prejudice saved Indians from division, and brought them around one psychological risk to obliterate traces of India. The family is not an individual dimension nor is a communitarian one. It is at the meso-level, and the container that incubates all traditions. Furthermore, it is the unit which maintains the process of traditions



development into a modern valid one. Then it is the agent which transmits perfectly traditions from one generation to another.

The joint family or also called extended family is highly affected by globalisation. Before it included more than two generations under the same roof, but now the one generation is getting divided. It is the clearing of the meso-level into individualism. It is quite impossible to upgrade to meso-level directly to communitarianism or universalism, as the family is the platform of nationalism and conservatism. Marriage by the parents' consent has been replaced by the marriage of own liking by the partners. The sense of self- factor (Individualism) in the Indian youth is a result of globalisation. Globalisation invested in the family through new criteria of the family constitution, mainly the Marriage Act.

The researcher resumed the following items to Siva Rani as the crucial changes within the family:

- Indian family system has undergone a crucial change in response to globalisation in terms of industrialization, education and urbanization. Due to urbanisation and industrialisation, the number of joint families is declining, young consent families are increasing.
- Also, a change in the value system occurred, due to change in the educational system, children are no more conformist, they have started questioning many traditions, especially those that concern their partner choice (who and when to get married )
- Elders, especially men are no more the authority in the family, many decisions are taken by individuals themselves (youth generation )

- Change in the position of woman because of education and feminism
- Family is no more the main medium of social control. (Inner mechanism)  
Schools, law, etc. have taken their place. The socialisation of the family was due to modern schools, malls and the provided new environment. Thus disappearance or limitation of caste ruling.

She continued by saying: *the caste lost power and the British started dividing.*

#### **4.6.9. Answer 9: Unity and Division**

*The British were dividing as usual, and ruling the society with the help of Brahmins... "However" India was not one whole entity. Actually one thinks they did it good, they united the Indians, you have to know something, there are about 60 to 70 main states and each state has its own language. They are totally different languages and not dialects. (See appendix 2 minute: 36)*

##### **4.6.9.1. Interpretation of Answer 9**

In this area of the interview, we can refer to this result to confirm the saying of Giddens, where he stated that Globalisation is not a single set of processes and does not lead in a single direction. It produces solidarities in some places and destroys them in others. However, the caste in its shape of grouping people, and labour division seemed to unify Indians. The existence of a risk troubling this nature of life unified Indians despite all the differences and considerations they had. Collectively, they tried to break all barriers which count for inequality and discrimination between classes of the caste. Even if such a thing happens and utopia is shaped during the resistance against the British, India seems like a nation and a society which still keeps

discriminatory and unequal principles, and still enslaved by the shackles of caste, which account for the many ways of discrimination and inequality. Caste is a feature which is both religious and cultural according to the researcher's understanding and this religious-cultural link is the reason why caste as an institution cannot evaporate.

**4.6.10. Answer 10: From Local Diversity to Local Unity Nationalism**

*Despite different cultures and languages, Gandhi supported the feeling of nationalism in the mind of Indians from all castes. Even people from rich families went to jail with the slogan of "India is my India ", the common cause was India.( see appendix 2 minute: 38)*

#### **4.6.10.1. Interpretation of answer 10**

Caste as an institution has not remained fixed and unchangeable. It has constantly changed into codes of moral order, among which is nationalism. It has changed due to diversity in the cultural and physical environment and also political systems. Caste and its relations are so powerful that it has pertained in totally different political spaces and systems, from kingship to colonization and even in independent India. Caste has been an integral part of all the political systems and the way people have been governed: from Brahmins advising the kings on how to govern to “Britishers” using caste for their own good to independent India where affirmative action is looked down upon. Caste has survived all political forms. This survival of caste through all political forms of governance shows its strength in pre-colonial/modern, colonial, and independent India.

Surprisingly or unsurprisingly, caste also worked on the principle of nationalism, which in contrast to caste is a modern phenomenon. In the view of the research nationalism in India emerged only with the advent of colonisation and modernity. Before colonial rule, there was not a sense of a nation in India, only different princely states existed. While caste has its roots back in the Vedas, the Hindu holy texts and scriptures, nationalism is a modern concept and it emerged with the coming of the Bruisers. Nationalism in itself has also been defined differently. In the west, nationalism was based on the lines of homogeneity of people, culture, language, etc. In India, and despite all differences, nationalism took the path of the anti-colonization struggle. It comes under the category of colonial nationalism.

The creation of 'self' and the 'other' is the backbone of the nationalist emotion. While there have been different reasons for the emergence of nationalism, one issue common to all is the creation of the problematic other (Enemy). The United States too, for instance, provoked its people against a common believed problematic other "Nazi", "socialism" "communism", "Terrorism", "Islamism" in the name of nationalism. In India, the Britishers were given the title of the 'other'. We need to ask the lines on which nationalism is produced and carried forward and whether the lines are faulty or not in the Indian context. Is nationalism new or old, objective or subjective, civic or ethnic or either, universal or particular or both, inclusive or exclusive, doctrine or sentimental, cultural or political or both? Siva Rani simply replied: *British brought the feeling of unity.*

The Indian nation constitutes people belonging to different castes, classes, communities, religions, cultures, regions, ethnicities, and languages. But nationalism has ignored the most celebrated aspect of the Indian nation, 'diversity'. Caste as an institution has created a divergence between nation and nationalism. But Nationalism can be seen as a tool to gain or re-gain power over oneself or others. It is a new classification of classes in terms of political status.

#### **4.6.11. Answer 11: Emotional Changes**

Siva Rani focused also on the spiritual side of Indian daily life, and she described how things changed due to the disappearance of some aspects as such as *swadharma* and *karma*. *Swadharma disappeared after the coming of the British* (See appendix 2 minute: 39)

#### 4.6.11.1. Interpretation of Answer 11

According to the researcher's understanding during the interview, *Swadharna* is the art of living. All actions per individual real nature remain the purest nature of wisdom. Siva Rani declared that this characteristic disappeared after the coming of the British. The researcher connected unwillingly the disappearance of *Swadharna* with the appearance of nationalism. At this moment the question was if there were only one common *Swadharna* or different ones; exclusive to each caste or each class. The researcher is conscious that *Swadharna* and nationalism are not of the same nature. *Swadharna* is an art of living, and nationalism is an act of resistance. But the two notions are collective decisions of the same community with the purpose to defend a given style of living, culture, language and religion and certainly the land.

The researcher focuses in this item on the identification of the quality of impact on Indians' minds. The practical implication of *Swadharna* is in the form of effortless action or the absence of pragmatic. The research has developed this question in the first chapter.

However, nationalism is a real action based effort that requires an important or different degree of pragmatics. It is about creating a non-stop effect that causes changes in an individual's environment and motivates Indians to work for a common or individual cause. The researcher does not exclude actions from *Swadharna*. *Swadharna* as a non-effort aspect must be followed by actions to be realised, but nationalism itself is a collection of actions. Also, nationalism is certainly beneficial for the community. However *Swadharna* swings between different environments: This can be extended to the individual environment, family environment, community

environment, territorial environment, national environment, international global environment or the universal environment. Thus, *Swadharma* is more global than the notion of nationalism, which is restricted only to the local dimension.

#### **4.6.12. Answer 12: Impact on Caste Status**

*Brahmins started to sell their knowledge ...if Brahmins learn only vedas and chant praying, they cannot survive, because life is globalised, and they need money to survive out of people grants.....old people in villages died and the younger generation immigrate to the united states and united kingdom and the big cities, nobody there needs chant prayers and the Swadharma. (See appendix 2minute: 40.30)*

##### **4.6.12.1. Interpretation of Answer 12**

We can treat the above saying from two perspectives: the first one concerns the impact of globalisation on the higher class of the caste, as it influenced the lower class of the untouchables. The second point concerns the impact of globalisation on one of the main characteristics of the castes, that of occupation. This represents a “quake” in the social structure as well as a no return to the basics of old Indian rules.

The Brahmin class was the first which received the impact and deviated from its real role: that of the ruling, and dictating *Swadharma* to others, and in return getting jewels and necessary food to survive. The absence of the action in return obliged them to sell the knowledge to survive and also to cooperate with the British as Siva Rani said to maintain ruling the society. In another sense, the willingness for survival obliged many Brahmins to immigrate. Siva Rani joined immigration as a result of globalisation. Both notions are the predominant and intertwined phenomena in the

world today. We can just think about the purpose of the lottery immigration over the world: in the United States, Canada, Australia and the United Kingdom and New Zealand, because human mobility has become an integral part of the global economy. This is to increase the interaction of societies, cultures and capitals.

We can notice to what extent societies are now more interconnected, interdependent and affected by global changes, and global crises. Dismantling obstacles in the caste is a minimized 'local' picture of what is happening to other classes in other societies. The world in all conditions must have classes that rule the world's societies. We hear about Zionists and Scientologists as productions of globalisation. This remains a hypothesis but the research is not concerned with its development.

However, immigration remains a condition for the process of globalisation, especially immigration under economic pressures. Globalisation has provided migrants with powerful tools such as internet communication, mobile phones and email for close interaction with their homelands. As a result, transnational global networks have been established which in return prompt more cross-border migration. The process of globalisation makes cultural and social capital available to migrants. While cultural capital refers to knowledge of other societies as well as information about migration and job opportunities, social capital encompasses migration networks that help further movements.

Within transnational social spaces, most migrants prefer to move to places where their communities have already settled. As a result, a 'chain migratory system' is being established: the Maghreb and West African countries in France, Turkish in



Germany, and Indians in the United Kingdom beside all nations in the United States and Canada. The majority of those people immigrated to seek better economic conditions. Based on the researcher's conversations during his two voyages to Malaysia, he noticed that all Indians were third-generation immigrants. The first generation was obliged to leave India for Malaysia for the plantations.

#### **4.6.13. Answer 13: Impact on Traditions Process**

*Globalisation started around the late 80s, the younger generation started changing themselves, but not the culture, the Indian culture is very rooted and deeper...the Chinese culture is also very deep....it just influences the young generation. (See appendix 2 minute: 43)*

##### **4.6.13.1. Interpretation of Answer 13**

Yet, the statement indicates the impact on the dynamic class of the whole society, that of the youth. At first, with the growth of media culture, the youth are enjoying this technology in areas of education, employment, personality improvement and other gains of technology; on the other hand the new social interaction platform is emerging apart from family and society, and making youth vulnerable to new emotional risks such as loneliness, security fear, threatening and succumb to the pressure of the appeal of advertisements of technology development.

This perspective represents new criteria for the cultural change in society. In the conviction of the researcher, the cultural change is made through adapting old attitudes transferred by the old generation within new conditions, with the consensus of all social structures. However, in this case, the cultural change is originally set by the

pressure of technology appeal on the youth generation. The researcher notices in this term the absence of the common social awareness, and thus the non–validity of those practices. We can hypothesise in this term that the impact of technology is not done under an isolated wave, but through continuous pressures by advertising, to familiarise the whole community with the new cultural changes. The basics of the cultural change or transfer are then inverted in a sense where the youth generation is contributing much like a filter to those changes.

The majority of students today are using the Internet and most of them are members of social networking sites such as Facebook, Twitter and LinkedIn etc. Based on the researcher's observation, the data reveal that the total time spent on the internet is increasing and the youth generation spends more and more time on the internet. The youth are using technology, namely the mobile for several reasons and it becomes an integral part of their life and personality.

The personal interaction shows that these youth are capable of using Information and Communication Technology in diverse ways, as a result of which traditional forms of socialization such as the family and school are increasingly being challenged and overtaken. Many of the perceptions, experiences and interactions that young people have daily are “virtual” and transmitted through various forms of information and entertainment technology. These technologies offer a culture of information, pleasure and relative autonomy, all of which are particularly appealing to the youth. This part of the research’s aim is not to quantify to what extent technology influences the youth generation, but it is about to check the youth generation as the principal filter of nowadays social change.

Most young people use cell phones to have private conversations with friends. The youth also perceived cell phones as a fashion and status symbol. Youth viewed mobile phones as personal items and used them to store private content and maintain privacy. Mobile phones are a marker of adulthood, as an extension of self and showed emotional bonding with others, especially the youth. The youth also used cell phones to stay in touch with friends and maintain friendships with individuals. Then the contact of the social change is more horizontal than vertical. The researcher means here that the cultural change is tackling the youth generation first, which permits the youth agent to be the principal one in the society.

Under the same leading question cited above, the researcher aimed at probing the consciousness of the youth generation concerning whether mass media is vulgarizing the ethos of youth values. The interviewee agreed with the observation that new means of mass media are vulgarizing the ethos of Indian values. This indicates that the youth are well aware and concerned about the coming challenges to the Indian value system by way of new means of mass media, i.e. TV, internet, cinema and mobile. This is considered as a positive point, as a sign of resistance and the frequency of filtration in the Indian youth generation is approximately the same as the old generation.

#### **4.6.14. Answer 14: Cultural Relativism**

Siva Rani declared: *my education and my degrees are in Indian, my culture is strong, but Indians in Malaysia are here since the 6th generation.* (See appendix 2 minute: 46.50)

**4.6.14.1. Interpretation of Answer 14**

This declaration was followed by probing questions to go deeper into the sense of diaspora, and the idea of cultural relativism. She expressed the inability of Indians 6<sup>th</sup> generation to read and write the Tamil language, which is considered one of the mother tongues in India, and all literature of Indian civilisation is written in the Tamil language. So once they lose their language, and in the long run, they will lose their own culture.

Another item of globalisation emerged in the interview, where the interviewee related cultural relativism to the ability to write and speak the original language. She described the situation of the new generation in an integrative form: *in which way can they call themselves a Tamil?*

The influence of language according to Siva Rani does not reside only at the level of understanding one's culture, but also to understand one's religion. Indians go to temples and pray but at least they can understand the values of some rituals based only on actions but not on sayings, as they do not understand the Tamil language. Thus the researcher considers the culture on two scales: culture-based practices only and cultural relativism. The relationship between both can be represented in the relationship between the soul and the body, the substance and its eternal value. The researcher sees that Indian cultural resistance is portrayed only in religious and some other practices, and rituals not connected to the real understanding of the existence of those traditions. The absence of the communicative agent which is language resulted in the closing of the secrets of the traditions. Thus, modernity in its dualism sense cannot be developed. The language is substituted with technological communicative

agents; such as mobile, advertising and cinema to inject new secrets of the newly adopted actions, but not traditions.

The researcher is aware of the fact that every culture in the world involves values and the spirit of old generations. The maintenance and development of both items is a celebration of the reason. However, the division of the values from attitudes leads to the discharge of tradition from its concept and also to breaking the continuity of tradition extensively in the present. The Indian culture differs in the application of fundamental moral principles, where the same practices prevail under different moral principles. Understanding is significant to cultures and not culture, which means that moral relativism is related to individuals and that the concept of culture is no more a group or community or national morality. Thus, standards of what is right and wrong, good lifestyle and wrong lifestyle are to be understood differently in the Indian community.

Moral relativism confusion may enforce to some extent tolerance for other cultures and their values, which is considered by the researcher in itself as an entirely western-notion. However, tolerance does not require moral relativism; because simply universalism can also endorse tolerance. Significant problems arise when moral norms of one culture include unclear norms about one's culture and other cultures.

#### **4.6.15. Answer 15: Impact on Language, Culture and Consciousness**

In this passage the researcher aimed to develop the idea of no return (Diaspora); Siva Rani answered by treating two main features of identity, namely: language and culture at the two dimensions; culture related to mother tongue, and culture related to literature. When asking Siva Rani about the diaspora of the youth generation she

explained: *they became a bit Malaysian, they lost their language ...my son's generation, many of them they do not know how to read and write Tamil, Tamil is our mother tongue, they just learn Tamil from movies coming from India. Tamil is like 10 to 15 times of English literature, as they do not know the language they don't learn the literature also. Then they lose their language and in the long run, they lose their culture also ....so they are lost.* (See appendix 2 minute: 47.20)

#### **4.6.15.1. Interpretation of Answer 15**

In this area, the focus is more on culture-related literature or the standard culture-related whole society. The perception of the researcher is to picture the spaces of culture, and relate each space to a given type of language, namely: mother tongue to family culture or caste culture, standard language to social culture, and foreign languages to Multicultural or Transcultural or any type of foreign cultural channels of communication that can occur in a synchronous or sequential mode. This can be resumed in the so-called shift or stability of the common consciousness of Indians about the shared values and issues.

The divorce between any human and his culture starts with the little traditions; those attitudes restricted to be respected within the family are obtained through the mother tongue. The second stage is the rupture of the great traditions shared within the same society through a standard channel of communication via language and attitudes in ceremonies. This leads to increase differences in the same society (a minority or even home society), and also causes a change by the interferences of other cultures through foreign channels. According to the researcher, this fact is a threat which faces the purity of the common consciousness of Indians, as he considers that the two levels

of culture shape an integral part of the identity. In India the caste represented the two levels; it was the only type of consciousness: consciousness about purity and pollution.

By the arrival of the British, consciousness started to involve the notion of the outsider, and after polluted conversion to Christianity, it involved the *Dalit* as a developed version of the polluted class. In general, the feeling of the dominance of Brahmins started to weaken and that of independence of the polluted started to strengthen. It is then a new departure of the struggle between identities which necessarily leads to two consequences: national identity or securing the purity. The research means the resurrection of the new India with a common sense of national identity or renewing the legitimacy of the purity. The researcher does not aim at developing a sense of nationalism in this research but indicates that nationalism was a consequence of sequential events, mainly colonialism and globalisation. Consciousness in the new Indian sense considered new aspects as economy and industry rather than purity and impurity. Globalisation then created a new community of different inequalities of wealth, and employment, and thus a new identity appeared that of a corporate one.

*They go to the temple, but they do not have many traditions..., and many traditions as well disappeared because they lost their language, so the change in total, so maybe there is no return s (See appendix 2 minute: 50).*

In the saying above the researcher focused on the: *many traditions disappeared as well*, Siva Rani was describing the relationship between the youth generation and traditional practices, where she declared a synchronous result impacted on the youth generation. The impact is detected as being synchronous because it is related to the

absence of many traditions in a given period. The diaspora as a situation does not give sequential results but a direct impact on many aspects, especially on the second and third generation, then the transfer is integral. At the same space of record (minute 50) she confirmed the synchronous impact by saying: *the change is total*.

Furthermore, about the aspect of language, she added: *British have brought many good things ...English*. (See appendix 2 minute: 52)

Siva Rani considers the linguistic heritage of British administration as an advantage; she related the factor of language to economic development. English as a scope of unity inside and means of Indian skills representation succeeded to promote the Indian labour qualifications at the very famous multinational economic companies.<sup>130</sup>

#### **4.6.16. Answer 16: Debate on Globalisation and Diaspora**

The researcher evoked the notion of similarity between diaspora and globalisation by saying: *diaspora is based on the moving from one place to another leaving homeland, however globalisation move over places* (See appendix 2, record minute 51)

##### **4.6.16.1. Interpretation of Answer 16**

Siva Rani explained that the main reason behind moving from India to USA or western countries is technological, by means that the new generation has an increased tendency to study engineering to work overseas, mainly in the USA where they are under a "risk" of being globalised. The conflict tendency of diaspora has then

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<sup>130</sup>The interview has been deviated to a comparison between the effects of the language of the coloniser, mainly French and British on Algerian economic development and the Indian one, and also to the notion of language of goods as a stage related to linguistic polity and language empowerment



increased significantly with the universalising of a new nature of identity-related to globalisation (corporate identity); by the later the researcher refers to the most recent innovations in communication and technology, the emergence of seamless networks of global production, consumption and one global currency (Bitcoin).

Despite the above synchronous change, Siva Rani announced that the risk resides in the absence of a religious education, which is an expected consequence because native people in India as they are not very fluent in Tamil: *talking is talking but if you want to read Tamil literature you must be very fluent* (see appendix 1 record minute: 55). They do not read the high level of Tamil, she said. So it is very expected for those exposed to other types of languages where Tamil is not a part of that environment.<sup>131</sup> About the spread of the globalised culture, she gave an example of a daily attitude related to individual choices: *coffee shop culture has come, you know in my generation we do not "really" go out and eat ...things home-made are much more standard than outside food...this coffee shop culture.*

In the above passage of this interview, Siva Rani has focused to give the portraying image of a woman with friends in the coffee shop as being a rejected attitude in the Hindu culture, and related this new item to things they watched before only in the movie. Women in India made a transition from particular attitudes to universalism influenced by the media. Globalisation intensifies contradictions that inhere in a religious or a racial state (characteristics of the state of India). It offers sequential and synchronous opportunities for inclusion of previously excluded social

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<sup>131</sup>This notion can be a matter of further research, on whether Hinduism and globalisation are paradoxes? Knowing the researcher has already developed the philosophy of Hinduism as being universal and that Hindu people love all creatures

class -case of the polluted- that have been included in the space of Dalit. This represents an internal type of diaspora, where there is no case of displacement. The researcher is aware of other types of diaspora with an internal displacement (inside India) from rural to urban (this area has not been discussed during the interview).

#### **4.7. Concluding Debateful Analyses Issues**

Indeed, globalization and migration raise the ensuing questions of cultural exchange, translation, communication and identity in different contexts that are particularly affected by inequalities of gender power and access to many resources. Yet, new technological social media are greatly used because of their quick capacity to open access to communication and exchange which were a privilege for the richest ones, but are becoming more used and at reach for the excluded or silenced people as women and youngsters or the poor, who can at least virtually communicate with diasporic and home communities. Feeling at home in a settlement/diasporic context and being connected to global social and information networks can be expected, as exclusion from access to ICTs contributes to social exclusion, not only in the host community, but also across transnational communities and the globe in general.

In this vein, Indian culture, in the case of the study, stands as the fundamental component of identity and link between both migrants and country of origin. Therefore, identities shape the interaction among cultures. On the one hand, for diasporic people everyday cultural practices, notably the use of the origin language, the degree of integration or assimilation, and their representations in cultural organizations are at play in integration processes within their residence country. On the other hand, questions on socio-economic relations impact on people's culture as

performance and practices are modified in a diasporic context which inevitably leads to double belonging in most cases.

Such interactions happen therefore in various ways. One type includes improved communication and contributes to learning about the realities of other's cultures and exchanges with the country of origin, i.e. India and the receiving one as Malaysia or any other Western /Asian countries. Discovery gives a fundamental consideration to cultures which are encountered, as well as a worth to one's identity. Interculturality would imply that a child or person discovers his/her identity without completely fitting into the receiving culture or the culture of origin of the diasporic parents. That would mean too that educational institutions play a great part in promoting social awareness, curiosity beside responsibility and autonomy. Furthermore, children/pupils have to submit to the standard cultural norms of the majority culture via practices and performances or routine symbolized by rigid time table and fragmented curricula. The alternative includes assimilation, hybridity or rejection.

Another type of supposed interaction provokes cultural shock or clash. These people are reticent to new cultural changes and take a distant view of themselves and challenge new frames of reference within national, ethnic, religious, linguistic lines trying hard to solve cultural ambiguities as in conflictual situations; yet to impose cultural dominance overcomes mutual respect. Therefore, this pushed the researcher to formulate that: either reluctant people try to negotiate an attitude which requires to agree with a common set of values and which can be worded as the principle of autonomy of conscience to a cultural situation of self-awareness diversity. In other cases, refusal of values and aims of a host society, can lead to resignation, withdrawal,

alienation or dissociation, with states of mind as anxiety, strangeness, loss to name some. Last, others will simply deny their diasporic subjectivity as they had an effective experience of social marginality and consequently prefer to negotiate cultural difference against fixed notions of origin, memory or identity.

Indianness becomes connected to traditional social and religious practices and gender roles whereas outside the confines of India, it might include a new establishment of modern modes of conduct, thoughts and language beyond Indian patriarchal authority and family expectations to shape and construct their personal and social identity according to their own terms, needs and desires.

Another point to remind too is that while the researcher tried to interview some Indians physically identifiable because of their dressing code, he was answered by a total refusal to his invitation to answers his questions. A few accepted but the researcher felt a reticence or *malaise* of Dalit people interviewed in Malaysia. Such a behaviour is in fact due to their experience in India of overt discrimination. But, to understand such a behaviour, it is necessary to have a look at the Dalit diasporic attitude inside and outside India. As a matter of fact, today Dalit assertion has transcended the national boundary and has reached international levels. Dalit diaspora has remained invisible all these years but joined the fight with Indian Dalits. In retrospect, Indians have a long history of migration to many parts of the world, since many people from Punjab, Rajasthan, Gujarat and cities of Delhi, Allahabad and Bombay migrated to Central Asia, the Caucasus and Russia. In fact, this migration occurred during the mid-sixteenth century, where they were referred as "Multanis",

"Shikarpuris" and "Banias" and also were called "Indian Merchant Diaspora" (Levy, 2002, 2005: 1-31).

In the past and during the British Rule in India, many Indians made short trips to England and European countries, but after Independence (1947) some Indians migrated to European countries as UK or USA, mainly to pursue their higher education or to learn industrial know-how, where their stay was not always permanent. For those who stayed, they always kept regular contacts with their families in India. After World War II the European countries developed into a multi-lingual, multi-cultural and multi-religious society, where the Indians also became a part of the European canvas.

In fact, Ambedkar, the leader of the cause of the oppressed Dalits, once remarked that time abroad had enabled him to experience amnesia of caste identity (Mehta: 2013).

*My five years of stay in Europe and America," he wrote, "had completely wiped out of my mind any consciousness that I was an untouchable and that an untouchable whenever he went in India was a problem to himself and others" (Chand Rath: 1995)*

In the same line of thought, Kasdan (1970:1)<sup>132</sup> also argued that: *In communities which are encapsulated in larger and social units, migration has always been one possible mechanism for coping with internal and external problems.*

As pointed out in the previous paragraphs, the Indian diaspora established in Malaysia, the United States, the United Kingdom, and Canada was fractured by caste

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<sup>132</sup> Kasdan, Leonard. 1970: " Introduction" In Robert F. Spencer and L. Kasdan (eds.) Migration and Anthropology. Proceedings of the 1970 Annual Spring Meeting of the American Ethnological Society. pp.1-6. Seattle and London: University of Washington Press.

identities and practices, which at times reproduced the same stereotype of exclusion and discrimination experienced in India. For many Dalits, caste inequality and marginalization continued to be experienced abroad (Kumar: 2004). Furthermore, Kumar (2004) in his study divides the Dalit diaspora into two categories: the “old,” which comprised of indentured laborers to Fiji, Trinidad, and Malaysia, and the “new,” the skilled and professional immigrants who migrated to the United Kingdom, the United States, and Canada after independence. Consequently, the latter stream of immigrants who resided in the most powerful countries in the world, were able to take advantage of innovations in communication and the expansion of NGOs at local, national, and international levels (Kumar: 2003). Through their activities, and *gradually, a worldwide Dalit movement began to take shape* (Omvedt, 2004). Yet, this activism was crucial for increasing the global visibility of caste discrimination and for courting the attention of international human rights organizations.

In reality, Dalit diaspora is not a monolithic whole and is divided on caste lines and in a way reproduces the Indian society abroad. Therefore, a deep analysis of Indian diaspora, based on caste identity is probably a need. In addition, Dalit diaspora has helped Dalit community to use the most advanced technology as computers, internet, web sites, etc, for the development of their community in this era of globalisation; otherwise there has been nothing to cheer for them in this era. Thirdly the whole process has broken the national boundaries and taken Dalit movement to international levels, making the Dalit diaspora more visible and actively engaged. As a result, Dalit diaspora with the help of Dalits in India can successfully pressurize the international funding and law-making agencies like, World Bank, United Nations, Asian

Development Bank, etc, to ask Indian government to take up Dalit issues in right earnest.

These interviews answers reflect that at a time of globalization and diasporic displacement, cultural diversity is a fundamental global asset to protect across national geographical borders to maintain social and global stability as countries of the world are now multi-religious, multi-ethnic, multilingual and multicultural, despite the increasing trend of westernization. The researcher is sensitive to the fundamental questions of cultural difference and the need to support and defy western stereotypes, i.e. distorted understandings of history and cultural identity. In fact, the people interviewed did not refer openly to issues of subaltern identities in a diasporic context or exile to explain the subsequent questions linked to the perception and mis/understanding of Indianness /Orientalism /Westernisation.

#### **4.8. Limitations**

As any other research, this Doctoral study has potential weaknesses that have influenced or fashioned the researcher's analyses results:

-The research topic helped the researcher to be more in touch with the diasporic people, taking into account their Indian background cultures and their foreign/diasporic status. The researcher expected more feedbacks which resulted in short span comments made by the people who accepted to answer the interview. Though there might be significant difference between the opinion of male and female Indian diasporic people, the researcher did not select on purpose gender issues. Following the answers, it seems that their female and male identities are negotiated,

manipulated and modified all the time in relation to the locales they are embedded in, both temporally and spatially. Their personal ideologies, behaviour, self-discipline, personal development, geographical residence and birth, all affected their conception of home, perception of Indian tradition and belonging for parents and children or youngsters.

-The number of analyses interviews within the study was dictated by the type of the problematic through the small scale (pilot study) and the large one remaining concluding remarks which were the fruit of reading official texts and books. The limited scope of study days spent twice in Malaysia led to a significant outcome to find out meaningful relationships between methodology and linguistic /cultural dimensions.

-The course of the thesis writing would have been ended earlier too. Yet, extra non-participatory attitudes on the part of some diasporic people have impeded realizing the objective as well as administrative constraints which could not be achieved with equitable balance between teaching objectives and research writing requirements. In addition, the researcher spent a considerable amount of time, especially due the breaks and delayed timetables due to the pandemic 19, especially by the end of the thesis writing.

-The core of the research objective has been covered *totally* within the theme boundaries, i.e. the hypotheses which were advanced, were fully validated. The study limited its boundaries to the parameters, i.e. objective, motivation, research questions and research hypotheses. The research did not focus on many of these



aspects which future researchers need to explore, as gender sex roles in job and home environments or discriminatory experiences in the diasporic landscape.

#### **4.9. Conclusion**

These interviews are worthy consideration to shed a slight light on diasporic points of view on the issue under investigation. The researcher pointed out that cultural and psychological barriers to complete integration limited their cultural practices and self fulfilment though globalisation offers to them many opportunities as they can perform their cultural practices safely on the one hand; on the other hand, they can care of themselves, i.e. they can reshape their social identity spiritually and expand their own knowledge with much human and appropriate judgement. Therefore, this Doctoral thesis shows also that a tight inextricable connection prevails between Indian cultural identity and host society demands which have to be consolidated and promoted by essential requirements of globalization, notably with a greater level of language and intercultural competence. Tradition vs. Modernity is revealed though some weaknesses or gaps which are recorded between cultural practices and integration goals in the resident country. Life in the diasporic context is an undrafted journey of expanded opportunities along with paradoxical realities of otherness and belonging.

# **General Conclusion**

## General Conclusion

In this Doctoral thesis, the researcher tries to swing among different Indian social classes, castes, periods and interrelated concepts. He felt the intricate complexity between the considerations of each aspect. However, India still exists, and there is continuity or unity. As described above that every tradition has a philosophical or psychological background, the outer rules or globalisation were an attempt at finding this missing important puzzle, as to eradicate the structure of traditions in the local environment. The new psychology of the new rules was based on the theory of certainty, represented in creating the same environment in every country.

On the one hand, the understanding that traditions are labelled as outdated and defying modernity implies a certain perception associated with Hindu civilization led by the upper caste Brahmins. Such socio-religious rules and norms are defined to organize society as well as control its functioning. Therefore, traditions are both constraining and necessary. In India, the parliament, which is the upper structure of law in the new or postcolonial India, has also witnessed this change. India's political and economic transformations affected all aspects of ethnic relationships, languages, and social structural organization. On the other hand, the study was concerned with the interrelation between traditions and modernity through a theoretical framework based on dualism to trace its evolution, as well as the limitations of this Doctoral research. This reflects the conviction of the researcher, which constitutes a perception of dualism in the development of “everything” in life, as man and woman, light and dark, out and inside, national and international. However this does not mean opposition in

meaning, but an extension of *the other* under the motion of change. The author of this change is man's adoption and adaptation, filtration and admission, refusal and acceptance.

Besides, the origin of the Indian civilization "not nation" was based on multiculturalism and still nowadays providing an example of survival. The notion of dualism gave the researcher an accurate perception of the unity of traditions and modernity: both are the creation of man or man's acts and attitudes required because of man's needs. These acts/ behaviours or beliefs are simply organized to disappear and appear again. Nevertheless, they reappear once traditions are given new values to become modern.

Though globalization is linked to key notions such as world cultures, multiculturalism and diaspora movements which impact the organizational change in many societies, the researcher analyses particularly the globalization's influence on the sense of cultural identity and the consequential diasporic effects, as revealed in the analysis of the interviews made in Malaysia.

Inevitably, these socio-economic and cultural challenges raise different issues at both the political and personal levels, including conflicts over issues associated with religious freedom, home and displacement, mother tongues and English, consciousness, modernity and tradition. Particularly for tradition, it is both appreciative and constraining. That would mean that modernity is a latent Western construction. In this regard, is Indian culture the reflection of old aged practices in ever-growing globalization? Yet, cultures cannot be static but permanently interact with others and thus cultures become both the battle lines and represent outstanding

threats since culture is seen as more essential than economy of a country. In this regard, the influential power of cherished Western values, such as freedom of worship and speech, justice as well as other individual rights stopped being the catchwords of the politicians but become realities worthy of defying for most people.

Though not dealt with specifically in this thesis, the division between politics and religion is another old problem but has gained an outstanding relevance in our modern globalised world. As a highly controversial and contested area, religion is manipulated by powerful Western mass media and publishing industries or increased technological communications, which reinforce culture and geographical boundaries but facilitate intercommunication. Certainly, at a time of globalization, cultural internationalism and diasporic movements, the real fight is for cultural diversity as a fundamental global asset to preserve humankind with its wealth.

The risks at social levels if the governments take no actions to unwind the controversial understanding of the impact of globalization on cultural practices and therefore traditions are great as there is no escapade from the globalised pressures. The new generations have shaped their needs and requirements which might be different from ours. Legacy is the inherited traditions while modernity is malleable and fluid.

The hypotheses of this Doctoral research were confirmed as already explained in the relevant chapter. Nevertheless, a greater sample of diasporic people from different geographical places would help to construct better data and analysis of the issue. As the Hindu culture expresses overt disdain to the Dalits/Untouchables, the dimension of the research was rather complicated. That reveals that society and religion beside prejudice are anchored in minds and distort the analysis results. Dalits outside India

are simply treated as full citizens with no discrimination on the ground of socio-religious casteist ranking. They prefer to veil their apprehension based on traditional beliefs. In this line of thought, traditions are constraining and not a source type.

What seems obvious too is that tradition with its underlying principles is not the mere and rigid preservation of the past but in addition, it requires ongoing dialoguing, revisiting and reinterpreting or renegotiating the past to make more sense of the present, challenge the future as tradition may be irrelevant or condemned to be linked to a remote past if it stops to face interests and requirements of both the present and the future. Nevertheless, the survival of traditions plays a great part in the future at the local and global levels. Therefore, traditions are the cultural mediators across time and space.

Indeed, globalization stimulates changes and cultural patterns, particularly against the will of culturally bound people who are not committed to the manifestations of globalization. So to what extent can we understand cultures without any knowledge of traditions if globalization homogenizes cultural diversity? Such mind-blowing rhetorical questions remain unanswerable.

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# **Glossary**

## GLOSSARY of GENERAL CONCEPTS

These words are characterized by extremely controversial definitions. The ones provided here are usually considered as the most suitable.

**Acculturation:** the process of becoming adapted to a new culture. Second language learning is often second culture learning.

**Alienation** : is a turning away ; estrangement ;the state of being an outsider or the feeling of being isolated , as from society; in psychiatry a state in which a person's feelings are inhibited so that eventually both the self and the external world seem unreal. In law, it is the transfer of property , as by conveyance or will , into the ownership of another, the right of an owner to dispose of his property.

**Assimilation:** when cultural groups give up their heritage cultures and take on the host society's way of life. Cultural assimilation refers to giving up a distinct cultural identity , adopting mainstream language and culture

Economic – structural assimilation refers to equality of access , opportunities and treatment.

**Assumptions:**are facts that individuals are capable of representing mentally and accepting as true, they are manifest to an individual that are perceptible or inferable by an individual.

**Attitude:** according to Allport (1994) an attitude is a mental state of readiness organized through experience exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related

**Borders:** are sites of homes and new beginnings, are contested cultural and political terrains where the individual and collective memories collide, reassemble and reconfigure.

**Citizenship :** legal status, an identity, and a range of distinctive activities and practices. These dimensions of citizenship are unified by the fact that they are all underpinned by a unifying and universalist logic. It is the feeling and act of alienation and belonging as they apply to a group (nation) with respect to the minorities.

**Cross-cultural:** includes a comparison of interactions among people from the same culture to those from another.

**Crossing the linguistic border:** the border-crosser develops different speaking selves that speak for different aspects of his identity. Simply said it means that you decenter your voice.

**Cultural identities:** there are porous representations and are contingent on the author's singularity. The particular relations of writers to culture, the complex contexts within which they write, are always inscribed in the literature itself.



**Cultural harassment:** It refers mainly the act of discrimination or/and subtle aggressive behaviors toward minorities based on racial or ethnic-cultural prejudices (Dávila, 2015).

**Cultural relativism:** is the idea that a person's beliefs, values, and practices should be understood based on that person's own culture, and not be judged against the criteria of another.

**Cultural shock:** a conflict arising from the interaction of people with different cultural values.

**Culture:** is a way of life. It might be defined as the ideas, customs, skills, arts and tools which characterize a given group of people in a given period. It is a repertoire of socially transmitted and intra-generationally generated ideas about how to live, to think and to behave. Cultural models are thus inherited from the preceding generation through socialization and they are learned intra-generationally and through imitation, teaching and from the media

**Diaspora:** coming from dispersion evokes multiple journeys, as well as a center (a home) from which dispersion happens. All diasporas are not the same because of their historical and contextual specificity (ways and under what conditions different languages and class groups travelled), how they arrived and settled, how they have inserted themselves within the social relations of class, gender, race, sexuality among others in the context and time they have located themselves.

**Diasporic culture:** includes connotations of engagement, rootedness and incorporating notions of hybridity. In this context, re-imagined communities and spaces are considered, re-articulated, reconfigured, taking into account style, sexuality, space and relationship.

**Discrimination:** the act or practice of restricting something categorically rather than individually as the deferential treatment of person of an “alien” race or religion.

**Enculturation:** learning your personal culture from others.

**Essentialism:** It is the belief in the authentic essence of things. Essentialist critique is the interrogation of the essentialist terms. In the post-colonial context, it is the reduction of the indigenous people to the idea of what it means to be African, Arabic, it is required that sources, forms, style, language and symbols belong to an unbroken tradition. Nationalist and liberationist movements reduce the colonizers to an essence which invert or ignore the values of the ascribed features.

**Ethnic identity:** is defined as the personal dimension of ethnicity or how one identifies oneself.

**Ethnicity:** is the sense of peoplehood derived from distinct commonalities.

**Ethnos:** in Greek was employed for indicating a community which need not have been a tribe. The best equivalent to the Greek ethnos is the Sankrit idea of Jati , which refers to a subcommunity within a larger culture having different features on account of economic , professional

or ritual differences. The term acquired a distinct connotation when used by modern European anthropologists and sociologists for describing civilizations under colonial domination. Ethnos came to indicate a non European civilizationally less sophisticated community (Africa, South America or Australia), less technocratized society (as in Asia or China ) , also referred to as the Other of the white man.

**Exile:** like other concepts in post-colonial theory and discourse, has been used to express a certain sense of belonging to a real (or imagined) homeland. Yet, physical spaces are only one aspect of exile. Exile can refer to a sense of loss and displacement from a traditional homeland, particularly through such processes as colonization and modernization.

Post-colonial exile invokes not only cultural transformations generated by colonials, but a particular type of consciousness.

**Existentialism:** denotes things active rather than passive. Sartre said that man can emerge from his passive condition by an act of will.

**Gender:** is the cultural definition of behaviour defined as appropriate to the sexes in a given society at a given time. Gender is a set of cultural roles. Unfortunately, the term is used both in academic discourse and in the media as interchangeable with *sex*. In fact, its widespread public use probably is due to it sounding a bit more *refined* than the plain word *sex*... Such usage is unfortunate, because it hides, mystifies the difference between the biological given-sex and the culturally created-gender. Feminists above all others should want to point up that

difference and should therefore be careful to use appropriate words. Gender is expressed in terms of masculinity and femininity. It is largely culturally determined and affects how people perceive themselves and how they expect others to behave.

**Gender Identity:** The gender to which one feels one belongs, a continuous and persistent sense of ourselves as male or female.

**Gender role or sex role:**the behaviours, attitudes, values, beliefs... that a particular cultural group considers appropriate for males and females on the basis of their biological sex.

**Globalization:** the spread of products, technology, information, and jobs across national borders and cultures.

**Glocalisation( Cultural Context ):** The complex interaction of the global and the local means that there is rarely anything purely local, but rather, all is “glocal.” New identities of shared attributes involving the local community emerge in an increasingly globalized world.

**Hegemony:** A term used mostly by Marxist critics to delineate the web of dominant ideologies within a society. It was coined by the Italian theorist Antonio Gramsci; this refers to the pervasive system of assumptions, meanings and values that shapes the way things look, what they mean, and therefore what reality *is* for the majority of people within a given culture.

**Home:** as both the mythic place of desire and no return, of lived experiences (sounds, smells, feelings ... ): a place for family to come together in

rituals, a place of worship second to the church , mosque or temple , a protective space against isolation and in defiance of the breaking-up of family in modern society and in diasporas. Home also refers to boundaries, becoming a space of no escape and for alienation and terror. Outside the boundaries of home, the latter brings into play the questions of inclusion and exclusion as well as the ensuring of political and personal struggles of belonging.

**Hybridity:** is transgressive, it refers to the integration or mingling of cultural signs and practices from the colonizing and the colonized cultures.

**Identity:**is always in process.It is a word carrying with it connotations of rootedness (to engage in various aspects of being an individual within a world which is plural)

**Ideology:**dominant values, beliefs, ways of thinking through which culture understands reality. Similar to the phrase *cultural mythology* , it usually represents in tacit fashion the prevailing views of a particular class. Examples of ideology relevant to American culture: gender roles, value of capitalism, constitutional rights protecting individual liberties... But for Marxist, it includes the shared beliefs and values held in an unquestioning manner by a culture. It governs what that culture deems to be normative and valuable.It is determined by economics. Ideology exerts a powerful influence upon a culture. Those who are marginalized in the culture are most aware of the ways in which an ideology supports the dominant class in the society. Those who enjoy

the fruit of belonging to a dominant group of the society are filled with what Marx called *false consciousness* and are not interested in the ways in which an economic structure marginalizes others.

**Immigration:** is the international movement of people into a destination country of which they are not natives or where they do not possess citizenship in order to settle or reside there, especially as permanent residents or naturalized citizens, or take up employment as a migrant worker or temporarily as a foreign worker.

**Integration:** a term which also implied assimilation but allowing for some linguistic and cultural residues. It can take place when the environment is favourable. *The environment*, to state John Dewey's own definition, *consists of the conditions that promote or hinder, stimulate or inhibit the characteristic activities of a living being.* Watts, 1962:2

**Intercultural understanding:** going beyond your own culture, understanding others' perspectives and points of view, assisting each other worldwide. A profound change in thoughts, perceptions and values can lead to changing how one views culture and one's place in it.

**Intraculturality:** occurs between individuals of the same culture.

**Languages:** can be differentiated into types in terms of their external social functions. Stewart (1968) proposes a typology which depends on four attributes: standardization, vitality, historicity, autonomy by means of which seven sociolinguistically defined language types can be isolated.

1. Standardization-whether or not the language possesses an agreed set of codified norms which are accepted by the speech community and form the basis of the formal teaching of the language, whether as L1 or L2.
2. Vitality-whether the language possesses a living community of native speakers.
3. Historicity-whether the language has grown up or grew up through use by some ethnic or social group.
4. Autonomy-whether or not the language is accepted by the users as being distinct from other languages.

Fisherman, included the idea of nationalism when the language had a function of cultural integration and nationalism when used for government public services.

Notes taken from a lecture given by Professor Bouamrane at the University of Sidi Bel-Abbes (1999) at Magister level.

**Modernism:** rejected the old Victorian standards of how art should be made and what it should mean (Woolf, Joyce, Eliot, Kafka and Rilke were the founders of the 20<sup>th</sup> century modernism) and emphasized fragmented forms and subjectivity in writing (stream of consciousness) as well as in visual arts.

**Modernity:** appeared first in the 19<sup>th</sup> century in sociology to distinguish antiquity.

**Modernization:** Historically, this term was used to replace *Westernization* in the recognition of the universal meaning of the modernizing process. The latter originated in Western Europe and has fundamentally transformed the rest of the world. First used in North America by a sociologist, Talcott Parsons, in the 1950s. Forces such as *Westernization* or *Americanization* are to engulf the whole world under the labelling modernization thought of as being probably more scientific and neutral. (Huntington, 2000:257)

**Orientalism:** means a system of representations framed by political forces that brought the Orient into Western learning, Western consciousness and Western Empire. The Orient is a reflected image of what is inferior and alien, i.e. other to the West. Said claims that *the Orient* cannot be studied in a non-Orientalist manner but the would-be concerned would focus on the culturally consistent regions and that *the Oriental* is to be given a voice and not be given a second hand representation.

**Other:** The other is anyone who is separate from one's self. The existence of others is crucial in defining what is *normal* and in locating one's own place in the world.

The colonized subject is characterized as *other* through discourses as primitivism as a means of establishing the binary separation of the colonizer and colonized and asserting the naturalness and primacy of the colonizing culture and world view.



**Patriarchal:** An assumption of feminist criticism that culture is rather ruled with its institutions and traditions so structured to promote masculine values and to maintain the male in a privileged position

**Patriarchy:** In its narrow meaning, patriarchy refers to the system, historically derived from Greek and Roman law, in which the male head of the household had absolute legal and economic power over his dependent female and male family members....Patriarchy in its wider definition means the manifestations and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies that men hold power in all the important institutions of society and that women are deprived of rights, influence, and resources. Women's struggles are located in a context where the patriarchal control of major social and political institutions makes for special forms of discrimination against women.

**Perception:** Reader's insight or comprehension of a text. From different critical perspectives, the reader's perception of meaning can be a passive receipt, an active discovery or a creative construction.

**Prejudice:** favorable or unfavorable opinion or feeling about a person or group, formed without knowledge thought or reason.

**Racism:** any attitude or action or inaction, which subordinates a person or group because of her /his race, colour or ethnicity. Racism is the systemic mistreatment experienced by people of colour...

**Representation:** has a semiotic meaning in that something is standing for something else. Representations are constructed images that need to be interrogated for their ideological content. There is always an element of interpretation involved in representation. There are negative images that can have devastating effects on the real lives of marginalized people.

**Socialization:** is the dynamic process that brings human beings into the human group, causing an individual to internalize the values, mores, traditions, language and attitudes of the culture in which they live.

**Status quo:** The class relationships determined by the base and reflected in the superstructure of a society. The ideologies of a culture work to keep those relationships.

**Stereotype:** when one judges people one *naturally* generalizes, simplifies and categorizes them. The classification is called stereotyping. Such stereotyping limits one's width of perception, while at the same time slowly killing one's ability to inquire and learn about others. Stereotyping is very useful in perpetuating self-fulfilling myths about people. So everybody is an agent of change, the inner self should be allowed to modify and recreate. Thus, it is a standardized mental picture given in common by members of a group and that represents an opinion, prejudiced attitude or judgment.

**.Third World:** is a rather pejorative way to mean post-colonial world. It was first used in 1952 by Alfred Sauvy, the French demographer.

**Tradition:** is a custom or belief that is passed down through the generations or that is done time after time or year after year.

**Understanding :** understanding oneself , one's action , thought , behaviour ,mind, feelings , surrounding , nature , is a process. The natural learning occurs when there is interest, curiosity and enthusiasm.

# Appendices

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## **Appendix 2**

Interview record with Dr Siva Rani

MMU March 18<sup>th</sup> 2016

## **Appendix 3**

Interview record with Dr Siva Rani

MMU March 21<sup>st</sup> 2016

## المخلص

تهدف هذه الرسالة إلى مراجعة الوصف النظري للعلاقة بين مفاهيم التقاليد والحدائفة ، ونقد فهم مصطلح العولمة. سيعتمد الباحث العمل ضمن نماذج ثقافية: الأول سيتطرق الى نظرية المقاربة بالتجاوز و التي تتوافق مع فرضية وتصور الباحث. اما النموذج الثاني يصور بعض المفارقات المتأثرة بالعولمة, وهي في مجملها تتعلق بعامل الزمن وعوامل مجتمعية و ثقافية مبنية على شرط التكيف والتبني والرفض لما هو غريب عن اي مجتمع. ويعتبر الباحث أن التقاليد والحدائفة كيان واحد دون الغاء حتمية التطور. وهذا يعني أن التقاليد ليست ثابتة وقديمة ولكنها متغير بتغير نظرة الانسان ومطلبه, كما انها جزء من الحاضر والمستقبل, وبهذا يمكن لنظرية المقاربة بالتجاوز أن تصف بوضوح العلاقة بين مفهوم التقاليد والحدائفة. ومع ذلك ، لا يمكن أن تظهر العولمة في نمط التقارب والتجاوز ولكن هي الية للمفارقات ، فهي لا تأخذ بعين الاعتبار البيئة الثقافية للمجتمع. كشفت نتائج البحث أن التقاليد هي خلق تطوري ونقي للواقع ، اما العولمة فهي نتاج طبقات تنظيمية سرية ومعزولة عن قناعات العالم الحقيقي ، وأحلامه ، ومعتقداته ، وأهدافه. تشتهر الهند كحضارة قديمة بتقاليدها واعتباراتها الدينية وبنيتها الاجتماعية. هذه هي الأسباب الرئيسية وراء اختيار الباحث للمشهد الهندي لتحقيق وجهة نظره. اخذا بعين الاعتبار نظام الطبقات و الهيكل الاجتماعي الراهن ، هذا وقد افرز البحث عن نتيجة العلاقة بين المفاهيم الرئيسية لهذا البحث بأن رفاهية الإنسان تتحقق من خلال علاقة تناسبية وتطورية بين عادات وخيارات الإنسان المقصودة. ومع ذلك ، فإن أي مواقف ومعتقدات وتخطيط اجتماعي غير مدروس و ليس نتاج تواصل و توافق الاجيال يتسبب في انقسامات ومفارقات عميقة في ذهنية أي مجتمع معين وتطور أي أمة.

الكلمات المفتاحية: العولمة, الحدائفة, التقاليد, التقاليد الهندية.