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Q3(a)

Discuss the paradigm of modernization of Indian tradition in analyzing social change in India.

UPSC Civil Services Mains 2015 · Sociology GS 2 · 20 marks · Impact of colonial rule on Indian society

Impact of colonial rule on Indian society: Social background of Indian nationalism; Modernization of Indian tradition; Protests and movements during the colonial period; Social reforms.

Core demand of the question

- Discuss the paradigm of modernization of Indian tradition in analyzing social change in India
- Use **Yogendra Singh** and field illustrations

Revision summary

Singh's paradigm says Indian tradition modernizes rather than vanishing.

Orthogenetic and **heterogenetic** sources combine.

Sanskritization, law, and the vote are illustrations.

Desai and **Ambedkar** mark class and rupture that adaptation language can hide.

It is a tool for continuity-with-change, not a full theory of conflict.

Introduction

Yogendra Singh's modernization of Indian tradition treats change as a reworking of old structures, not as a Western replica. **Orthogenetic** and **heterogenetic** sources meet; caste, family, and Hinduism adapt rather than simply die.

Body

The paradigm

- **Orthogenetic** change grows from inside tradition, as bhakti or **Sanskritization**. **Heterogenetic** change comes from Islam, colonialism, law, and industry.
- Little and great traditions interact. The village does not merely copy the West.
- **Modernization is selective:** vote, school, and market sit beside endogamy and ritual.

Use in analysis

- Srinivas's **Sanskritization** and Westernization fit as twin paths inside this frame.
- **Beteille's disharmonic structure is the political form of the same idea:** equality as a new value on an old ranked body.
- A. R. Desai judged this too soft if class and colonial capital are the real engines.

Limits

- **The paradigm can underplay rupture:** Partition, Dalit conversion, and Adivasi displacement are not only tradition modernizing.
- It can sound too consensual when atrocity and communal riot are the change.

Flow diagram

Orthogenetic Sanskritization -> Modernization of tradition
Heterogenetic law market -> Modernization of tradition
Modernization of tradition -> Disharmonic democracy

Conclusion

Modernization of Indian tradition is a strong map of adaptive change in caste, family, and religion. Use it with Desai's class and **Ambedkar**'s rupture so that adaptation is not mistaken for harmony.

Facts & figures

Yogendra Singh

Formulated modernization of Indian tradition as the key change paradigm.

Orthogenetic

Change generated from within the civilisational stock.

Heterogenetic

Change induced by contact, colonial state, and modern institutions.

Sanskritization

Srinivas's orthogenetic-looking mobility that the paradigm easily absorbs.

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