

Culturally Responsive Built Environments
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Lecture – 37
Social Change in India (Westernization)

Welcome to the course; Culturally Responsive Built Environments. Today we are going to discuss about the continuation part of Social Change in India. So, in the earlier lecture, we have discussed about the Sanskritisation component, what processor M.N. Srinivas have talked about and especially with his observations the Coorgs community. And how it actually and it also talks about how the caste system has been derived and how it evolved in both in as a theoretical framework and as well as in the reality

So, in fact, today we will be talking about the Westernization aspect of it. So, how the western influences have brought cultural changes in Indian subcontinent.

So, in our last lecture, we actually stopped about how because all from starting from Indus valley civilization we were discussing about how the societies been framed and has been gradually getting a form. You know by it is social institution by it is hierarchy of caste and how they were functioning. So, from a Varna system to the Jathi system and then you know. So, how the institutions like marriage all these things have come up. And which is actually framing a foundation for the society.

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Gupta Period from 3rd century A.D. to 6th century A.D. – Golden Age

Left: Borobudur Temple Indonesia
Bottom: Dashavthar Temple at Deogarh



Image Source: <http://www.indonesia-tourism.com/forum/showthread.php?p=751489> The Glorious of Borobudur Temple Magelang Central Java

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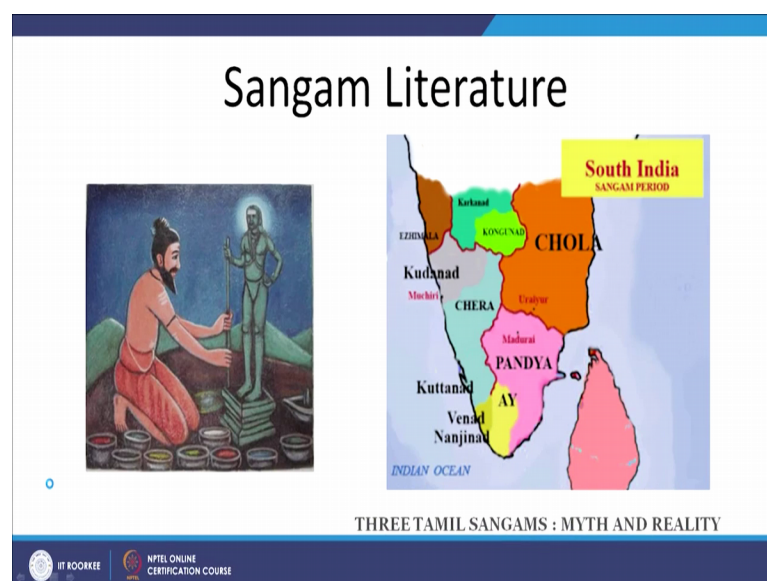
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And during the Gupta period, that is where from the architectural perspective, that is where one can see a form of an idolization of on the society you know that is why the temple architecture stuck.

And in fact, which is also referred as a kind of golden age because many inventions like you know some of the math the pi, in the mathematical equations and as well as you have some of the inventions. And also it talks about the barter systems and it also talks about the revival of Sanskrit. You know how because especially this is the phase where certain Sanskrit the original which was very because most of literature was been described in the Pali or Prakriti and then how the originality of the Sanskrit. So, that is where has been a gradually I would say kind of dilution which was happening.

So, that is where this was the time there was the emperors they took back into the revival of how we can revive the Sanskrit and how we can protect our traditions. So, that is why we have talked about the Sanskritisation. Because on one side especially from the northern Indian perspective, we are talking about starting from Indus valley and the Aryan civilization, and how the Verbat it is also a good amount of literature which has been produced in the south of India. And that is where we talk about the Sangam literature which actually we call at about 3 periods Sangam periods.

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So Chola and the Pandya and the Chera; so lot of literature has been developed even in the south. And when we are talking about from an architectural perspective or from the

planning perspective that is where you know the rich scientific knowledge has laid down the ancient town planning principles.

And especially we refer to the kind of Manasara.

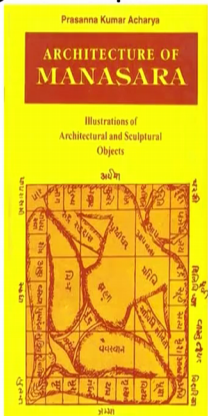
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Some ancient Town Planning Principles

Ancient Town Planning Principles Vedic Period (Upto 400BC)
Manasara Silpa Shastra – Ancient Treatise on Town Planning
and Architecture Consists of 75 Chapters
Different stages of planning and construction
Eight types of Town Plans

Types of Town Plans (According to their shapes)

Dandaka	Prastara
Swastika	Chaturmukha
Padmaka	Karmuka
Nandyavarta	Sarvotobadra

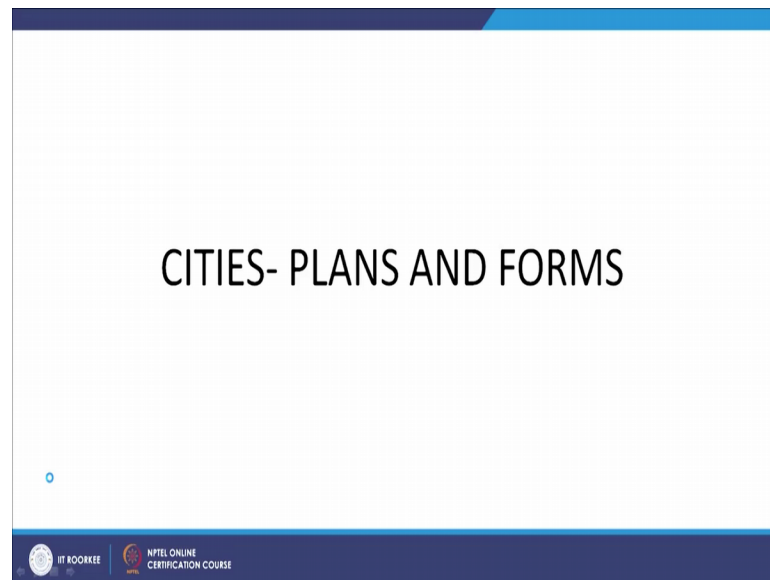


Prasanna Kumar Acharya
ARCHITECTURE OF MANASARA
Illustrations of Architectural and Sculptural Objects

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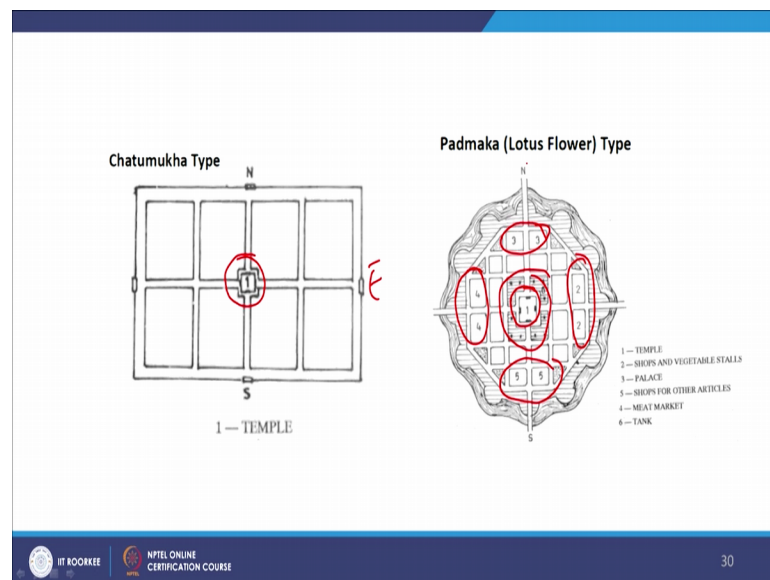
And similarly in the southern south Asian countries like Sri Lanka, they are also like you have Mayamata and so, what this Manasara talks about? It actually it is a kind of ancient treatise on town planning and architecture which has 75 chapters. And it talks about different stages of planning and construction. And it also reveals on 8 types of town plans according to their shape. So; obviously, here there is a aspect of Vastu also comes into the picture that is where the climatology also comes into the picture. And the way the social order is also been assemble in hind the whole not only in the form of a dwelling, but in the form even this town layout.

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So, I will just briefly go through what kind of a city plans and forms. So, the very basic form we call it as a Chaturmukha type.

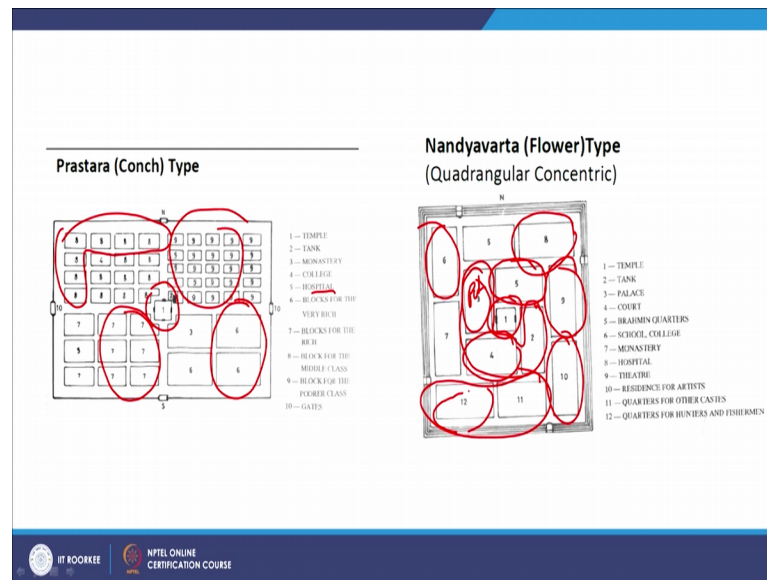
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So, what here it is we have? So, normally the temple you know it is have a kind of centre location. And that is how the whole divisions or the in the 4 quadrants. And whereas, the Padmaka the lotus temple, where you have the temple on the here and you have the shops and vegetables and you have the palace here. And you have shops for other articles

So, all these you have the king's palace and you have. So, in that way a kind of multi religious model which is also coming so, this is how a kind of arrangement.

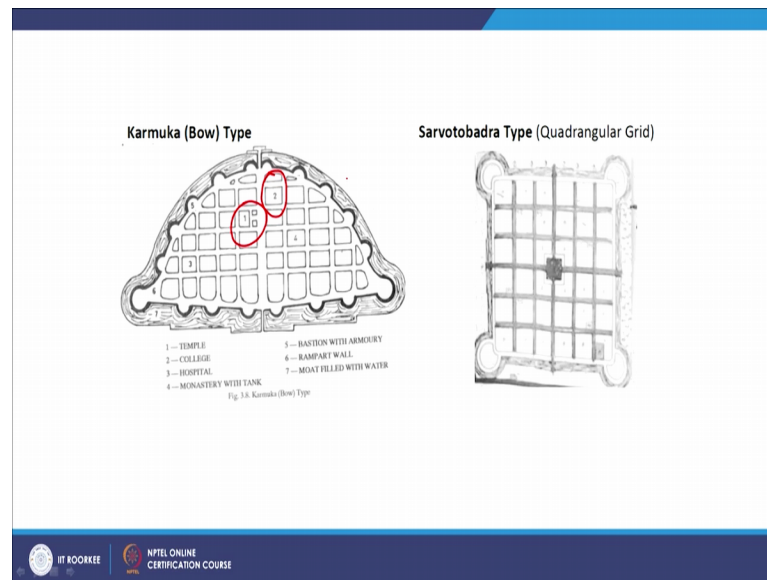
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And there is another option which we talk about the is again here the prastara which is a conch type which have a central temple. And it also talks about you know (Refer Time: 06:59) which is also the hospital. And then again if you look at the size of the for a very rich and again this is again rich and where as we have the middle class and you have about poor class. So, even just by the size they segregated with the economic status also have segregated have been a factor of this segregation the special segregation.

So, again in the Nandyavarta what you can see is again here the temple which is the center part. And you have the tank you have the palace and you have the court. So, this is more of a kind of administrative setup. And, but here if you look at it the very close to it is a Brahmin quarters. And then you have the school the educational aspect of it and you have the hospital, you have the theatre which is the social aspect of it you have the residents of artist you know which is almost on the periphery. So, the priority was given even here. The Brahmins are close to the god. And you have the quarters for other caste and the hunters and fisherman which is remoted do with the meat.

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So, again this one is Karmuka which is bow. So, a similar models of it you have the temple here and you have the college. So, education and that is how you know the way the moat around the city which protects from the enemies. And this is again a sarvotobadra type which is a quadrangular type. So, one of the important reference which I would like to bring to you is especially if you are looking from a sociology for anthropology perspective, it talks much more of these principles and the caste order the social orders the historical aspects, but how we relate to the space.

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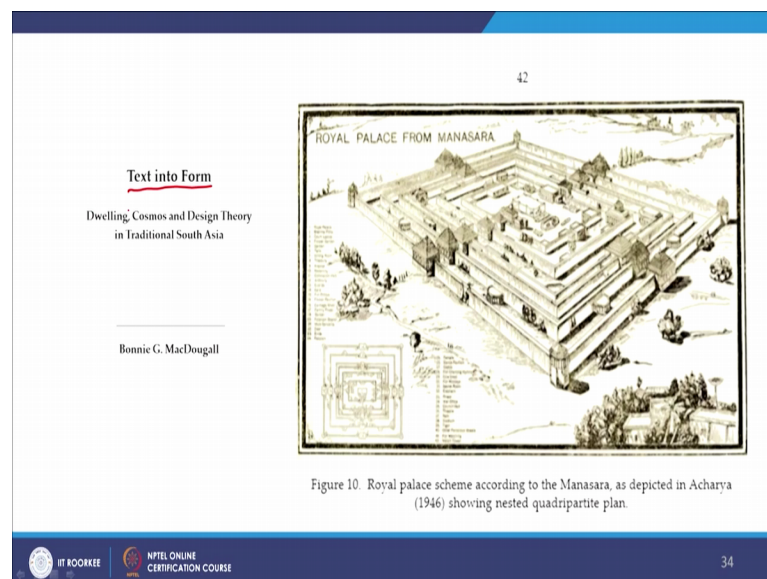
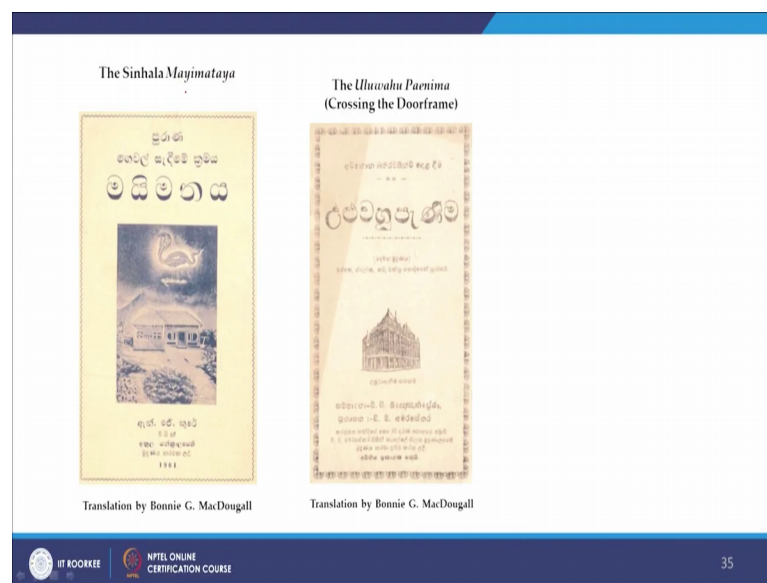


Figure 10. Royal palace scheme according to the Manasara, as depicted in Acharya (1946) showing nested quadripartite plan.

That is where one of the important contribution, I would like to prefer is the Bonnie G. Mac Dougalls, the Mac Dougalls work and it talks into how a text has been translated into form and from a dwelling level to the cosmos and the design theory and especially covers a wide range of South Asia. So, it is not only in India, he talks about the Tamilian aspect of it and he talks about the Sinhalese the Sri Lankan aspect of it.

So, he done a wonderful anthropological study are found and many of the much of the work has been translated in English. So in fact, the very typical forms of this concentric rectangles how royal palace scheme has been laid out. So, even if you look in a forbidden city of China what we discussed earlier in the power lectures. So, that is where also you can see the whole hierarchy of from the more from how the power transfers from dominant to the public and at the same time from the public to the private as well.

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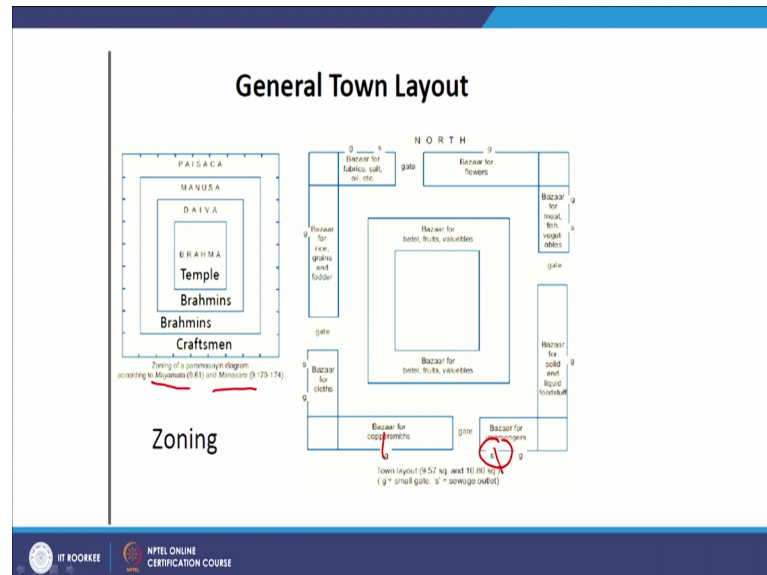


And the Bonnie also he talks about the Sinhala Mayimataya and Uluwu Paenima. He translated all these which were available in Sinhalese language and he have actually articulated how then comparison with I mean. In fact, his repressions starts with even the Le Corbusier's and B. V. Doshi's work on their understandings of what Le Corbusier have understood about the Indian context of back specially designing the Chandigarh the Punjab city.

And that is where how relevant is this Indian ancient philosophy. So, that is where from there he takes into the whole discussion of these what different the Sinhalese traditions,

the Tamilian the Manasa the Manasara and Tamil traditions how they actually correlate with each other especially in the form of dwellings and as in the city forms.

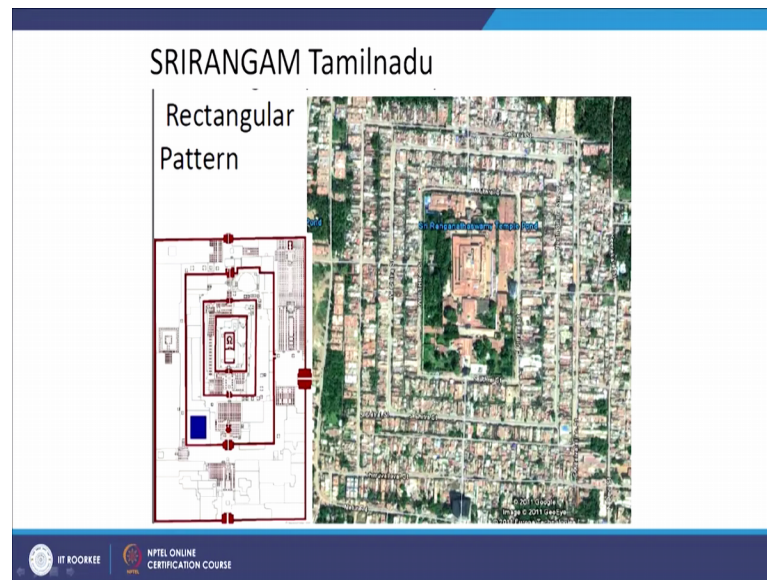
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So in fact, they the general town layout which talks about the central part is a kind of Brma, Daiva, Manusa, Paisaca. So, it goes in an order of the godliness to people. So, that is how this is what the Mayamata and the Manasara which talks about the basic layout and. Normally the town layout which he refers with the kind of the sizes which has been referred the town layout is 9.57 square and 10.8 square meter. So this have the small gate and you have the sewage outlet. So, you know.

So, basically they talk about the sanitary aspect of it the hygiene aspect of it, how it can be controlled right. So, a good example of today's similar layout what you find is Srirangam.

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So, you have the rectangular pattern and you have the central Sriranganatha Swami temple. In fact, we did study with our students from school of planning and architecture Bhopal the 2008 batch. And they documented whole transforming temple streets; which has been published in IST Berkeley as well so.

So, the central most of the Brahmin community live nearby temple and then each they have this fortifications from each segment. And there is a high walls and each layer has mostly predominantly occupied by different occupations. For instance, in the second layer I have found mostly of this kind of goldsmiths or and then if you go for the down that is where you see the potters so, basically the wealth it also kind of simplifying the wealth process.

But in today's context it is reversing because you know, much of these younger generations of potter sons or the blacksmith or the goldsmiths and how they become educated and how they are qualified and have to do some other jobs rather than and now where as the people who completely resided in the spiritual occupations; obviously, they have. So, they are sustaining with a kind of meager income. So, it is a whole process is reversing because of various educational institutions coming in and various alternative livelihoods people are choosing. So, this whole set of transformation. And which is clearly seen in the impact on the built forms.

You know the earlier the bigger house is having breaking into the smaller partitions or a smaller houses and in southern other cases the new modern materials and modern technologies coming and irrelevant of what is existing. So, they are completely transforming this whole area.

And the other thing you can see what one could actually notice is, the whole transformation earlier it was more of a religious based, but now it is now becoming a kind of tourism based. So, transformation from a religion orientation to the tourism orientation and when we talk about the mediaeval city of Jaipur, again it talks about the Mandalas and how Ekapada Dwipada.

And how this mandalas have been incorporated in the planning of Jaipur and. So, from till now we have talked about various traditional knowledge behind planning the cities, towns and as well as even the dwellings you know how different it has portrayed it has directed to define certain forms.

And how a social have orders also has been a accommodated. That when we talk about the westernization especially from the work of professor M.N. Srinivas and that is where he refers not only from the colonization aspect, but he also referred with from the Islamic and they even starting from Delhi Sultanates and to the recent Mughals. So, from 11 12th century onwards there is been invasions in Indian subcontinent from the west and in fact, if we talked about before Mughals we talk about the Delhi sultanates Work.

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THE ORIGIN & EVOLUTION OF THE MOSQUE

736AD
The Tatar king Anangpal founded the first Lal Kot in 736AD. Later in 1180, the Chauhan Rajput king composed Lal Kot, extended and renamed it Qila Rai Pithora.

1192AD
Muhammad Ghori, the Sultan of Afghanistan, attacked the subcontinent twice and captured Delhi in his second attempt, defeating Prithviraj Chauhan in 1192.
Ghori had no heirs and thus treated his Turkish slaves as his sons, giving them training in the art of warfare and administration. He made his favorite slave Qutub-ud-Din Iltutmish in charge of the Sultanate after Ghori's death in 1206 and named the Slave Dynasty.

Qutub-ud-Din Aibek
1206 - 1210 AD
Aibek laid the foundation of the mosque, the Qutub-ud-Din Aibek. He chose the site to celebrate the victory of the Sultan over the heart of captured Rajput state of Qila Rai Pithora as the site.
Besides the original mosque, only the tower of the victory tower was left standing after his death.

1210AD
Aibek's rule came to an abrupt end with his death in 1210AD. Aibek's son-in-law, Shams-ud-Din Iltutmish, was made the ruler of Delhi.
Shams-ud-Din Iltutmish
1210 - 1316 AD
Iltutmish extended and doubled the size of the mosque, adding four more minarets. He added four more minarets to the mosque. The arches of his screen have a profusion of Islamic craftsmanship and the inscriptions stand out noticeably. He also built his tomb near the Qutub-ud-Din Aibek mosque in 1235.

The period between **1206 AD** and **1526 AD** in Indian History is known as the **Delhi Sultanate**.
over **300 years** five dynasties, ruled Delhi.

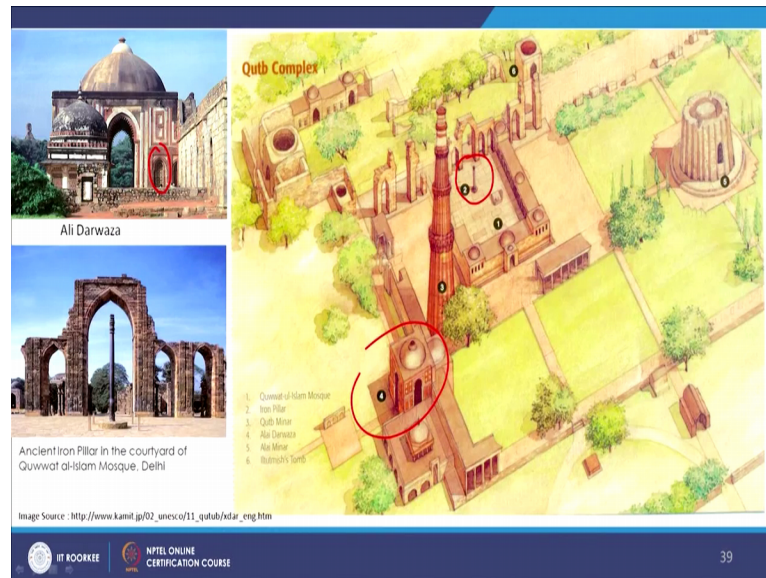
- a) The Slave Dynasty (1206-1290)
- b) The Khilji Dynasty (1290-1320)
- c) The Tughlak Dynasty (1320-1414)
- d) The Sayyad Dynasty (1414-1450)
- e) The Lodhi Dynasty (1451-1526)

It was created with the dismantling and reassembling of the 27 existing Hindu & Jain temples on the site.

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So, for example, we are talking about 12th century to 15th century. And here about 300 years, there is a 5 dynasties which have ruled Delhi; one of the slave dynasty and the Khilji dynasty and the Tughlaq dynasty and Sayyad dynasty and the Lodhi dynasty. So in fact, if you look at how the fusion of the existing cultures and the foreign cultures have been this is very transferring face of Indian society.

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If you look at the very brief history of Qutub complex. What you can see is this whole Qutub complex which is built in time which has evolved in time. For instance, in 736 AD Tomar king Anangpal found the fort Lal Kot it is called of Lal is red.

And later in 1180 the Chauhan Rajput kings conquered the Lal court and extended and renamed as Qila Rai Pithora. And then in 1192 later the sultan of Afghanistan, and he attacked the Indian subcontinent twice and capture the Delhi in his second attempt defeating Prithviraj Chauhan. And that is how as he was not having any heirs. So, he treated his Turkish slaves as his sons and one of his favorite slave Qutubuddin Aibak has been given an in charge of Indian land.

So, that is how the Aibak has declared himself as sultan in 12th century. That is started the slave dynasty. So, in Qutubuddin Aibak where he talks about the he started the foundation of mosque Quwwat Ul Islam and plan the tower to celebrate the victory of Islam.

So, the whole process of Qutub Minar and the tower, it gone in stages you know and it has been developed in stages. And this is been developed to celebrate the victory of Islam. So, and that is how there are later on it has been followed by his followers Shams Ud Din Iltutmish. And then he extended and doubled the size of mosque and embracing the Qutub Minar within it. So, he added the later on he added 3 more stories to the Minar. And the arches of the screens have a proficient Islamic craftsmanship and inscriptions.

So, what you can see here is of a combination of both the Hindu traditions and as well as Islamic traditions. For instance, if you see the ancient iron pillar what you it is referred to up almost the 3rd century. This they say it is refer to some king called Chandra probably it could be so, Chandragupta. So, time so, they still made it as an iron pillar of those days and in the courtyard of Quwathul Islam Mosque. So which we will find here and again you have the Alai Darwaza as well here.

And here which has the motives of you can see a blend of Hindu symbolic motives and as well as because the inspirations from the local the local culture and as well as the nature and how they blend it with the kind of their Islamic belonging. So, this is very interesting the Alai Darwaza and then you have the mosque and how they extended it.

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So, in this process that is where the famous author who have written extensively on Indian architecture. And Percy Brown talks about the pillars of mosque as a whole a confused and somewhat incongruous improvisation.

So, basically it is a very continuous improvisation. And you can see the styles of how gradually it has improved. And so, the first story is comprised of semicircular and triangular ribs. So, you have the semicircular and the kind of triangular ribs. Alternatively, the second story is compress of semicircular ribs only. And you can see here.

And third story is only the triangular only. So, the kind of blend and again you can see the brmanical motifs like the kalasa and the lotuses on the pillars. And you can see some of the intrinsic Hindu architectural motifs. So, this is a blend of architectural styles, one is addressing the local and then this is what you know what you are brought and what you know already.

So, this is the important aspect. So, in this face of it there is been; obviously, the Mughals has followed upon it. And especially a lot of conversions has started taking place. And in that process of conversion certain institutional setups were made in order to propagate their Islamic religious aspects. And then when we from here we are talking about the colonization. Because you see British was not the first one to come to India. Before that you see start from Portuguese from the 14th century and for 14th century.

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COLONISATION

The British, French, Dutch and the Portuguese were the main powers that colonized India.

- 1) British Colonial Era: (1615-1947)
- 2) French: (1673-1954)
- 3) Dutch: (1605-1825)
- 4) Portuguese: (1498-1961)

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And you have the Dutch and then the French the British colonialization which is much more recent.

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So, that is where the Casa Da India and because there were no direct link in the sea routes. So, they used to handle the trade only to Africa by the Muslim merchants, but after the discovery of direct sea route, the spice trade because of the spice trade. So, they tried to stop over and then they finally, used to reach. And this is become a very new and important activity of the royal trading house.

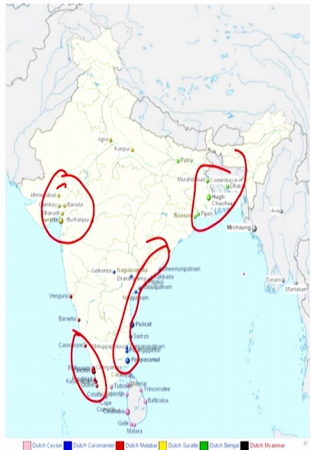
And again the Portuguese East India Company it was a very short lived and ill-fated attempt by Philip 3 of Portugal to create a national chartered company to look after interest of Portuguese India. That is where we see even today we have the Goa and the you know there is a various small colonies even (Refer Time: 21:24) and whatever the built forms they have constructed even do they exist even today.

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2. Dutch India (1605 - 1825) -

Dutch India is a term used to refer to the settlements and trading posts of the Dutch East India Company on the Indian subcontinent. It is only used as a geographical definition, as there has never been a political authority ruling all Dutch India. Instead, Dutch India was divided into the governorates Dutch Ceylon and Dutch Coromandel, the commandment Dutch Malabar, and the directorates Dutch Bengal and Dutch Suratte.

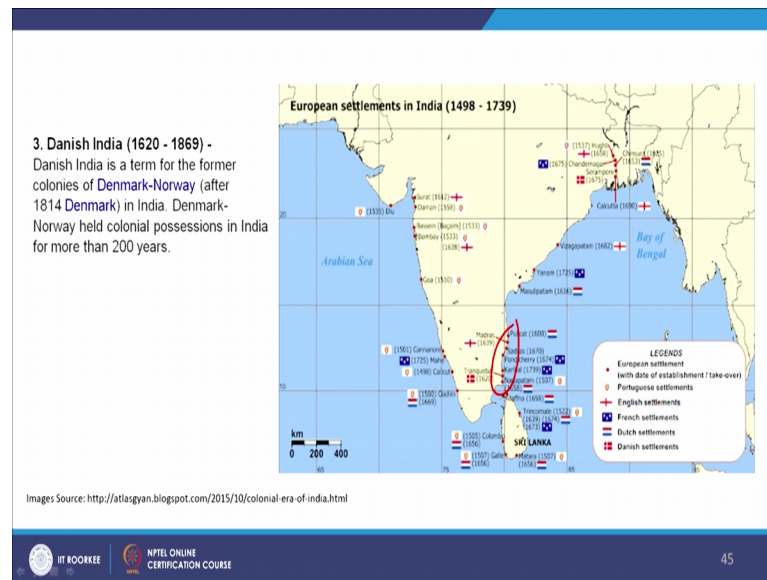
Images Source: <http://atlasgyan.blogspot.com/2015/10/colonial-era-of-india.html>



The map shows the Indian subcontinent with various territories of the Dutch East India Company highlighted in different colors. Red circles and lines are drawn on the map to group these territories into five distinct regions: Dutch Ceylon (pink), Dutch Coromandel (blue), Dutch Malabar (red), Dutch Suratte (yellow), and Dutch Bengal (green). A legend at the bottom of the map identifies these colors: Dutch Ceylon (pink), Dutch Coromandel (blue), Dutch Malabar (red), Dutch Suratte (yellow), Dutch Bengal (green), and Dutch Malabar (black).

And the Dutch which followed up on the Portuguese do they do not have a complete authoritative rule in the Indian subcontinent, but still they have a kind of they used to use a kind of geographical definitions. So, for instance, they talk about they the Dutch India was divided into small governments. Dutch Ceylon Dutch Coromandel and commandment Dutch Malabar when you talk about the Kerala side of it. And where you have the Coromandel side of the Coromandel coast that is where and we have the Malabar and you have the Dutch Bengal and you have the Dutch Surat and you have Dutch Myanmar you know.

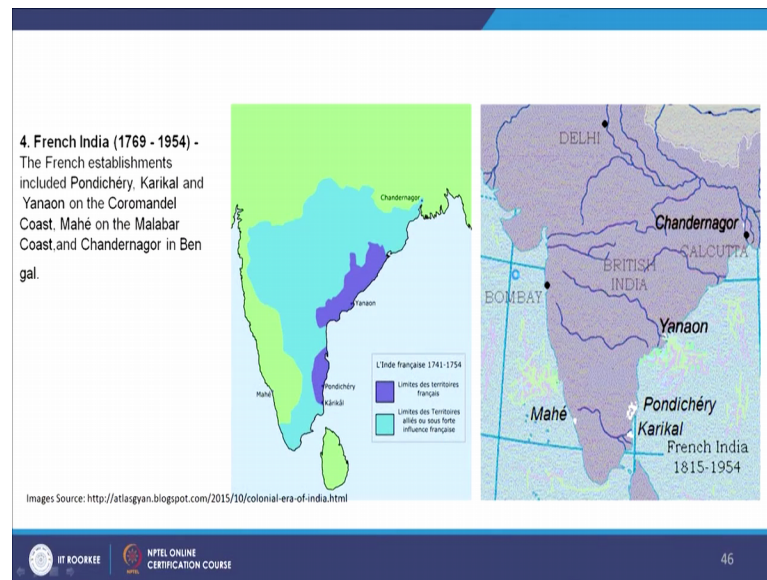
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So, there is various small governments which they have established. And the Danish India and see by the time in about 16 17 century. You see a lot of colonial influences have started emerging in India. And especially in the Danish (Refer Time: 22:47) as you can see from even in the southern coast Tamil Nadu the Nagapattinam to Karaikal, especially the place called Tharangambadi where I lived and work for 6 7 months for my study. And you can see that how these Danish influences also and at the same time if you look at the whole coast the on especially in the southern coast the French as in do exist in Pondicherry.

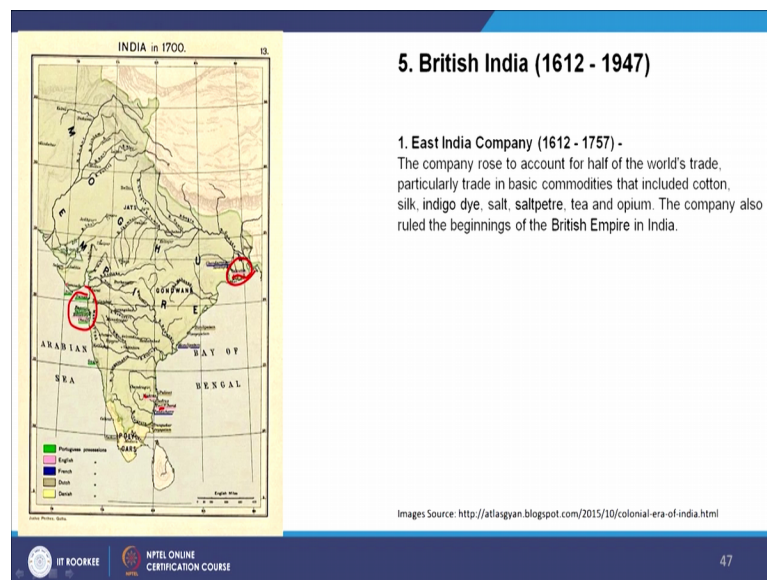
And then if you go just 3 hours down you see the Trankebar which is the Danish colony. And you know like that you see the Karaikal again you know there is a blend of different colonial influences. And what they did was they also apart from the trade they also started certain administrative setups. And they also started some kind of establish their force and their governor bungalows and as well as they established some schools as well.

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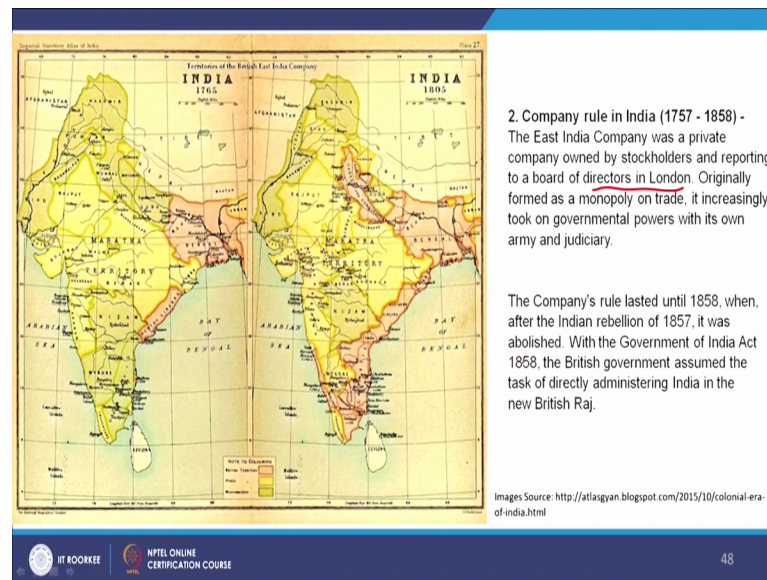
And again the French establishments what you see in today and the Pondicherry and Karaikal so, which are still existing in the in the colonial part of Pondicherry.

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So, that is where the that is where the British have entered little late about 1612 as a east India, they can entered as a east India company and especially for you know for the tradeoff basic commodities like cotton silk and you know indigo dye salt tea and opium. This is a kind of India in 1700s.

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If you see English or in especially in Kolkata and in the Bombay you know a very small parts of it and whereas from the company rule in India. So, because east India company was a private owned by stock holders and reporting to the board of directors in London. So, this formed as a monopoly on trade. And it gradually took on governmental powers, with it is own army and judiciary is gradually they started interacting with the local kings and they started selling the amputations and the gunpowder. And that is how gradually they had got a control of various parts of the kingdoms. And the company has rule have lasted till 1858 especially with the revolt of 1857 which is one of the important landmark.

And this was abolished and with the government of India act 1858 for the British government assume the task of directly administering India in the new British raj.

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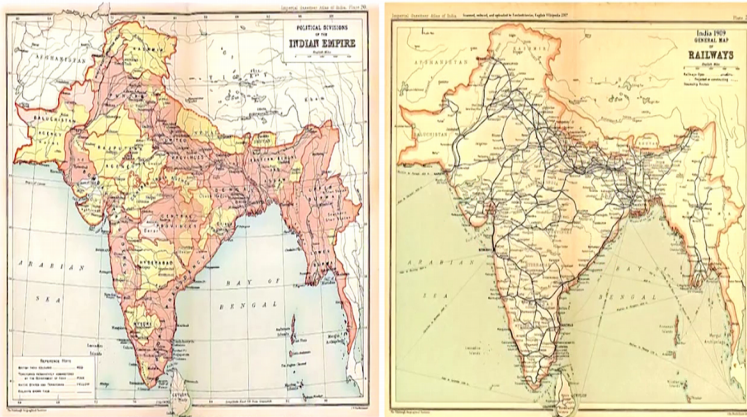
3. British Raj (1858 - 1947) -
The British Raj extended over almost all present-day India, Pakistan, and Bangladesh, with exceptions such as Goa and Pondicherry. In addition, at various times, it included Aden (from 1858 to 1937), Lower Burma (from 1858 to 1937), Upper Burma (from 1886 to 1937), British Somaliland (briefly from 1884 to 1898), and Singapore (briefly from 1858 to 1867). Burma was separated from India and directly administered by the British Crown from 1937 until its independence in 1948. The Trucial States of the Persian Gulf were theoretically princely states as well as Presidencies and provinces of British India until 1946 and used the rupee as their unit of currency.



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So, the British Raj start from 1858 to 1947 until the independence. So, this is how you can see the maps of how various places has been under the control of British raj. So, you have the British territory and you have the Hindu territory and you have the mohammadian territory and how gradually it has taken over.

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Images Source: <http://atlasguy.blogspot.com/2015/10/colonial-era-of-india.html>

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And at that point of time before the partition of course, Pakistan as a part of Indian continent and what they did was they did established in order to develop the trade and in

order to develop, because they understood the underlying realities of the Indian communities and the caste systems and also the vulnerabilities.

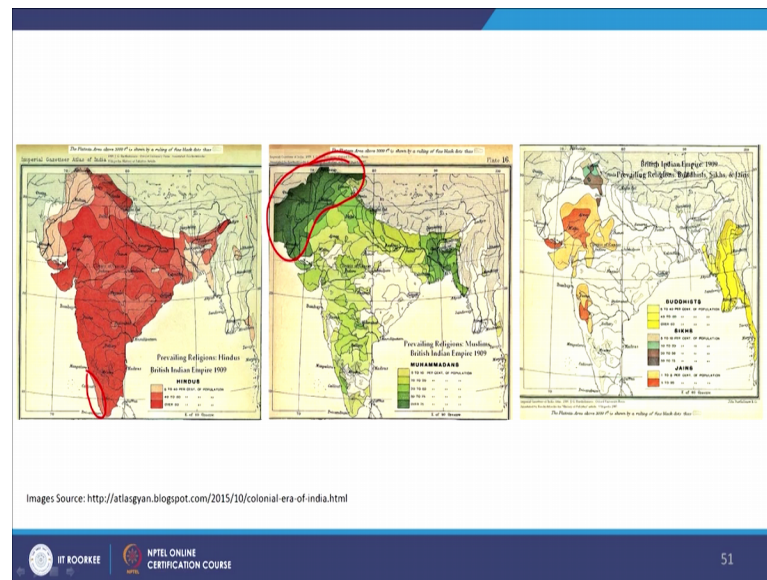
Like for example the sati system and some of you know some of the in human systems which we have following. And that is how they try to bring the universal understanding of humanity and through the education and especially with the connecting the infrastructure and network. So, education is one of the important resource they have invested in the country.

And which has a tremendous changes in the whole society. For our one of the instance if you look at it you see the whole range of railway networks in by 1909. How they plan even in the place where I am living in the Roorkee. Main fact we have a small they started about the canal projects for irrigation purposes, and that is how in order to do in a the canal projects; obviously, instead of bringing manpower somewhere else you know they thought of deciding how why not we can train the locals here.

Why not we setup an educational institutions. So, that is how today our institution of Indian institute of today's Indian institute of technology, once it was a James Thompsons college of technology, where you know they started educating the local people and that is how the human resource has been educated. And again deployed in the projects. So, this whole process took some time and education has gradually under the same time the press. The press was invented and whatever happens in England it; obviously, used to reach here and the sea trades and; obviously, many inventions have happened Industrialization process has started.

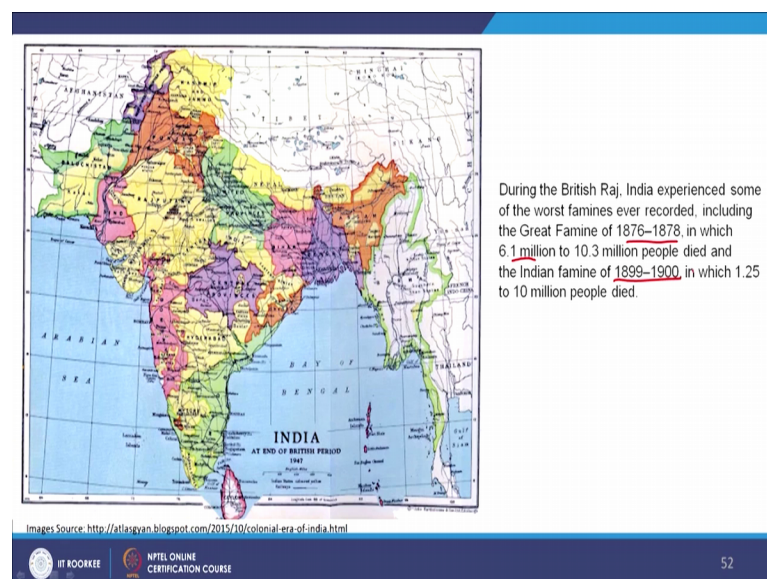
So, if we look at around 1909 how the majority of the Hindus.

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Population and over 80 percent you can see that the Hindu population are there. And here you can see a little less and whereas, if you see the majority of Muslim population is more and again part of other religions like Buddhist, Sikhs and Jains. So, this is a kind of religious mapping time. And then after the partitions I mean what you see here is during the British Raj that also an unexpected famines and with the great famine of 1876 to 1878.


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So, about a decade famine in which 6.1 million to 10.3 million people died and Indian famine of 1899 to 1900 in which 1.2 5 to 10 million people died.

So, basically there was a need and that of some irrigation projects. So, how they can channelize and how they can bring the connectivity between. So, this all been thought at that stage. And that is where due to various freedom struggles and India got independence and the Pakistan got divided from the India and gradually the East Pakistan refer today as Bangladesh is been.

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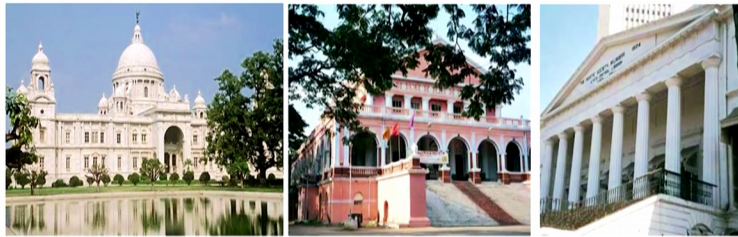


6. Partition of India (15 August 1947) -
The Partition of India was the partition of the British Indian Empire on the basis of religious majority states, that led to the creation of the sovereign states of the Dominion of Pakistan (it later split into Pakistan and Bangladesh) and the Union of India (later Republic of India) on 15 August 1947.

Images Source: <http://atlasguy.blogspot.com/2015/10/colonial-era-of-india.html>

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The Victoria Memorial, Calcutta The Madras Government Town Hall The Bombay Town Hall

- New Rule- New Institution
- ✓ Railway stations- Engines of growth
- ✓ Courts- A civilized world
- ✓ Hospitals- Quality of life
- ✓ Post offices- Bureacracy
- ✓ Urban Inserts- Town hall & Clock tower
- ✓ Hill stations- Masoorie, Shimla
- ✓ Urban extensions- Civil Lines
- ✓ Military Engineers- ES
- ✓ ASI- 1861 by Sir Alexander Cunningham
- ✓ New typologies- Clubs, Gymkhana, Hotel

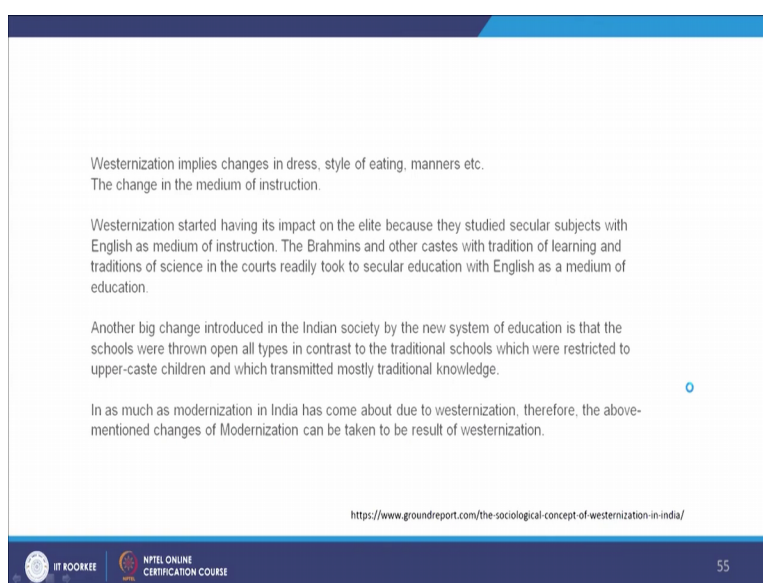
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And then what they did was they, what are the; because in the British time the new rule and the new institution setups have been set up.

And many colonial buildings have especially in Calcutta if you see the whole Victoria memorial and the madras government town hall and the Bombay town hall, the local transport systems you know the whole infrastructure a new set up. And which has congested cities. You know which has brought many people from the villages migrating to there an especially during the partitions people started migrating. And they have established various railway stations, courts for a civilized world, hospitals, the medical science, quality of life and post offices, urban town halls and clock towers for come civic setups and have the hill stations the cantonments.

And also they have started the ASI archaeological survey of India and. So, with all these setups we have a huge change in the Indian society. One is earlier the Brahmins what considered as one of the top class, but you see when the education is education have come into the practice and various western influences have started emerging for a decade of 4 to 5 centuries, and I mean for time of 4 to 5 centuries with all the colonial influences. So, the change of dress the earlier dhoti have come into a trouser and pant and trouser and shirt. And the style of eating we are eating with hand and now with forks, and the manners and the change in the medium of instruction English has become a universal medium.

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Westernization implies changes in dress, style of eating, manners etc.
The change in the medium of instruction.

Westernization started having its impact on the elite because they studied secular subjects with English as medium of instruction. The Brahmins and other castes with tradition of learning and traditions of science in the courts readily took to secular education with English as a medium of education.

Another big change introduced in the Indian society by the new system of education is that the schools were thrown open all types in contrast to the traditional schools which were restricted to upper-caste children and which transmitted mostly traditional knowledge.

In as much as modernization in India has come about due to westernization, therefore, the above-mentioned changes of Modernization can be taken to be result of westernization.

<https://www.groundreport.com/the-sociological-concept-of-westernization-in-india/>

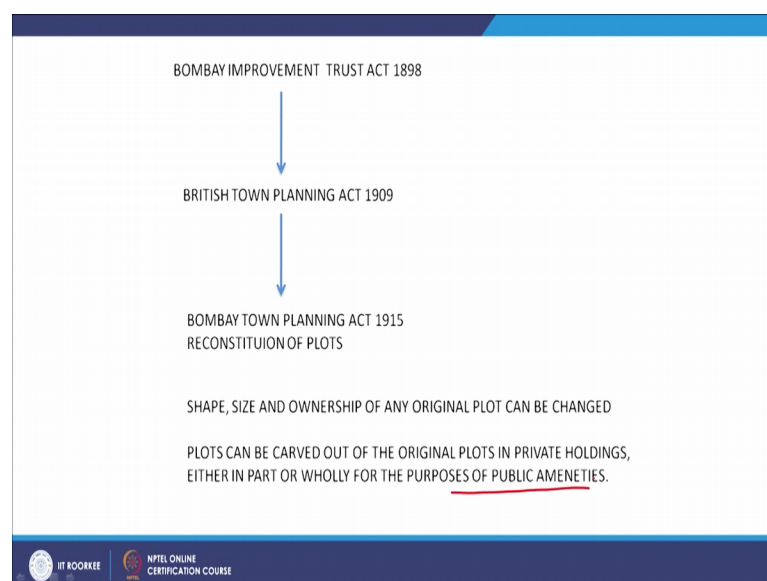
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And so, this is where this westernization process has an impact on the elite because they have studied the secular subjects, with English as a medium of instruction. And the Brahmins and other caste who have stuck up with this tradition of learning and traditional science the course readily took to secular education with English. So, basically they refused transformation because whatever the meager income to having. So, they understood that we have we need to educate from, that is where many of the Brahmins also have taking they said leaving a traditional education and going for a secular education.

And earlier Brahmin used to be a valued person because of his knowledge and because of his the way his rituals are conducted, but now this is a big change in the Indian society. Because by the new system of education. Because all the schools were thrown up all types in contrast traditional schools. Earlier only Brahmins were allowed to educate, but now everyone is able to educate. So, that is where it actually lead to the kind of modernization.

So, modernization in has come about due to westernization. Before therefore, the above mentioned changes of modernization can be taken as a result of westernization. So, gradually when this cities have congested and things like that, if you look at this also the control measures Bombay improvement trust act Bombay town planning act.

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And then the Bombay town planning act in 1950 which is talking about the reconstitution of plots.

It talks about the size shape of ownership of any original plots can be changed. And so, it also talks about the purposes of public amenities. So, basically gradually they when the cities are growing this control measures have development control measures have started emerging and the till now we have discussed about the colonial aspects especially the westernization which has lead to the kind of modernization. And in the next class we will talking about the modernization and especially after the post independent time and till today's globalization.

Thank you.