



SOCIAL CHANGE AND MODERNIZATION IN CONTEMPORARY INDIAN SOCIETY

***Dr.Pramila M B,**

Associate Professor of Sociology, Govt. First Grade College, Pandavapura.

Abstract

Social change and modernization have transformed contemporary Indian society through changes in education, urbanization, technology, family relations, caste structures, gender roles, occupations, political participation, and patterns of communication. Indian modernization has not simply replaced traditional institutions with modern ones; instead, traditional practices have interacted with democratic values, market forces, scientific knowledge, mass media, migration, and digital technologies. M. N. Srinivas explained important forms of Indian social change through concepts such as Sanskritization and Westernization, while later scholars emphasized modernization, secularization, industrialization, democratization, and institutional differentiation. Contemporary India demonstrates considerable variation because modernization has affected regions, communities, classes, castes, genders, and generations differently. Census and government data indicate significant expansion in education, labour-force participation, and access to communication technologies. The Gross Enrolment Ratio in higher education increased from 23.7 in 2014-15 to 28.4 in 2021-22, while female labour-force participation among persons aged 15 years and above increased from 23.3 percent in 2017-18 to 41.7 percent in 2023-24. These changes indicate widening opportunities, although inequalities remain visible. The study examines how modernization has reshaped social institutions and interpersonal relationships while retaining elements of cultural continuity. It argues that contemporary Indian social change is multidimensional, uneven, negotiated, and shaped by the interaction between tradition, modern institutions, economic transformation, and technological development.

Keywords: Social Change, Modernization, Indian Society, Urbanization, Social Institutions, Cultural Transformation.

Introduction

Indian society has experienced substantial transformation since independence through education, industrialization, urbanization, democratic politics, migration, economic development, globalization, and technological expansion. Modernization has altered social relationships while continuing to coexist with caste, kinship, religion, community identities, and customary practices. M. N. Srinivas explained Indian social change through processes such as Sanskritization and Westernization, showing that change could occur within existing social structures rather than through complete institutional replacement (Srinivas, 1966). Contemporary modernization has expanded beyond these earlier processes because digital communication, mass education, service-sector employment, consumer culture, and global connections increasingly influence everyday life. Government statistics also demonstrate measurable transformations in education and employment. AISHE reported a higher-education GER of 28.4 in 2021-22, compared with 23.7 in 2014-15 (Ministry of Education, 2024).

Review of Literature

1. **Srinivas (1966)** examined social change in India through Sanskritization, Westernization, secularization, and caste mobility. He argued that social groups changed cultural practices while retaining institutional continuity. His analysis showed that modernization interacted with indigenous social structures rather than simply replacing traditional institutions with uniformly modern patterns.
2. **Desai (1976)** examined modernization through the relationship between economic development, industrialization, capitalism, and social transformation. He argued that colonialism and capitalist development had altered Indian social structures significantly. His interpretation connected changes in class relations, occupations, institutions, and political consciousness with broader economic transformations in Indian society.
3. **Yogendra Singh (1973)** analyzed modernization as a multidimensional transformation involving structural and cultural changes. He emphasized that Indian modernization could not be understood simply through Western models because indigenous institutions adapted to modern conditions. His work highlighted continuity, cultural adaptation, differentiation, and institutional transformation within Indian society.
4. **Beteille (1992)** studied equality, inequality, caste, class, and social mobility in modern India. He observed that democratic institutions and modern education had challenged traditional hierarchies while inequalities continued through new economic and social forms. His analysis demonstrated that modernization produced both opportunities for mobility and persistent structural differences.
5. **Oommen (1990)** examined social movements, citizenship, identity, and transformations in Indian society. He emphasized that modernization influenced collective identities and political participation while generating new tensions surrounding community, ethnicity, class, and citizenship. His work

demonstrated that contemporary social change involved institutional transformation as well as struggles over identity and social recognition.

Statement of the Problem

Contemporary Indian society has experienced rapid modernization, but its effects have remained uneven across regions, castes, classes, genders, generations, and rural and urban communities. Traditional institutions have adapted rather than disappeared, creating complex combinations of continuity and change. The problem is to understand how modernization has transformed social relationships, institutions, opportunities, identities, and everyday practices while simultaneously reproducing certain inequalities and cultural patterns.

Scope of the Study

The study examines social change and modernization in contemporary Indian society, focusing on education, urbanization, family, caste, gender, employment, technology, and changing social relationships. It considers national-level developments and selected statistical indicators while recognizing regional, class, caste, gender, and rural-urban differences in modernization experiences.

Objective of the Study

To examine how modernization has transformed major social institutions and relationships in contemporary Indian society while influencing patterns of education, employment, family, caste, gender, and social interaction.

Research Methodology

The study adopted a descriptive and analytical methodology based on secondary data from scholarly works, government reports, Census publications, AISHE, and PLFS, supported by sociological interpretation.

1. Education, Technology and the Expansion of Modern Social Relationships

Education has been one of the strongest forces contributing to social change in contemporary India. Traditional socialization was historically concentrated within family, caste, community, and religious institutions, but modern education introduced new sources of knowledge, occupational mobility, individual aspiration, constitutional values, and social interaction. Schools, colleges, universities, professional institutions, coaching centres, and online learning platforms have expanded the social environments in which individuals develop identities and relationships. Education has therefore become more than an instrument for acquiring employment. It has increasingly functioned as a mechanism through which individuals encounter people from different social backgrounds, question inherited assumptions, develop new aspirations, and participate in wider social networks. Srinivas (1966) showed that education and Westernization had contributed to transformations in social practices and institutional relationships, although these processes interacted with existing caste and

community structures rather than eliminating them. The contemporary educational environment has expanded this process through mass higher education and digital communication. According to the Ministry of Education, the Gross Enrolment Ratio in higher education for the 18 to 23 age group increased from 23.7 in 2014-15 to 28.4 in 2021-22. Female GER reached 28.5, slightly above the male figure of 28.3 (Ministry of Education, 2024). This expansion indicates that higher education has become increasingly accessible to groups that previously had limited participation. The growth of enrolment among Scheduled Castes, Scheduled Tribes, Other Backward Classes, and women is particularly significant because education provides access to new occupations and social networks. AISHE reported that OBC enrolment reached approximately 1.63 crore in 2021-22, representing a substantial increase compared with earlier years (Ministry of Education, 2024). These developments have implications for marriage choices, occupational expectations, political awareness, and family authority. Young adults who enter higher education often spend extended periods outside their traditional communities and interact with people from different linguistic, caste, religious, and economic backgrounds. Such experiences can weaken some forms of social isolation while creating new networks based on education and occupation.

Technology has intensified these transformations. Mobile phones, social media, digital payments, online education, streaming platforms, and messaging applications have changed how people communicate, maintain relationships, obtain information, and participate in public life. Social relationships are increasingly maintained across geographical distance. Migration for education and employment no longer necessarily means complete separation from family because digital communication allows frequent interaction through video calls, messaging, and social networking platforms. This has created a form of social relationship in which physical distance and emotional distance are no longer necessarily identical. Families separated across villages, towns, Indian metropolitan centres, and international destinations can remain connected through digital platforms. At the same time, technology has introduced new forms of inequality. Access to smartphones, reliable internet, digital skills, and quality educational resources remains influenced by income, location, gender, and educational background. Therefore, technological modernization has created both inclusion and exclusion. The digital divide illustrates that modernization does not automatically produce equal opportunities. Individuals with greater economic and educational resources can often use technology for employment, education, entrepreneurship, and social mobility, whereas disadvantaged groups may use digital resources primarily for basic communication or entertainment. Contemporary education has also expanded beyond physical classrooms. Online courses, digital libraries, recorded lectures, educational applications, and virtual classrooms have increased opportunities for learners who cannot always access conventional institutions. However, these developments have also raised concerns regarding unequal device ownership, connectivity, language barriers, and digital literacy. Technology therefore functions as both a resource and a social boundary.

The changing relationship between education and social mobility can also be observed through gender. Female participation in higher education has expanded considerably. AISHE data showed that female GER increased from 22.9 in 2014-15 to 28.5 in 2021-22, demonstrating increased participation in higher education over the period (Ministry of Education, 2024). Education has consequently contributed to delayed marriage, greater occupational aspirations, increased awareness of legal rights, and changing expectations concerning family roles. Yet educational expansion has not removed gender inequality. Educational attainment can coexist with unequal domestic responsibilities, occupational segregation, wage differences, and social restrictions. The modernization of education therefore changes aspirations more rapidly than it changes all social institutions. A young woman may acquire university education and professional ambitions while continuing to face expectations concerning marriage, household duties, and family reputation. Similarly, educated young men may experience changing expectations concerning emotional relationships, household responsibilities, and occupational success. These contradictions illustrate the negotiated character of Indian modernization. Education creates new ideas and opportunities, but individuals interpret these ideas through existing social structures. Modern social relationships therefore emerge from an interaction between institutional expansion and cultural continuity. The increasing importance of education, digital communication, and professional networks has broadened social interaction considerably, but social background continues to influence access to these opportunities. Modernization in India has consequently been characterized by expansion rather than complete replacement of traditional structures. The educational institution has become a major arena where inherited identities encounter new aspirations, technologies, values, and forms of social interaction.

2. Urbanization, Migration and Transformation of Family and Community Life

Urbanization has significantly altered social relationships in India by changing patterns of residence, employment, mobility, consumption, and interaction. Cities bring together individuals from different regions, languages, castes, religions, and occupational backgrounds, thereby creating opportunities for social interaction beyond traditional community boundaries. The urban environment encourages occupational specialization, individual mobility, formal organizations, and relatively impersonal relationships. At the same time, urban residents frequently maintain strong connections with villages and extended families. This means that urbanization does not necessarily produce complete social detachment from traditional communities. Instead, it creates layered relationships in which individuals participate simultaneously in neighbourhoods, workplaces, educational institutions, digital communities, caste associations, religious organizations, and family networks. Srinivas's analysis remains useful here because it demonstrated that Indian social change involved adaptation of existing structures rather than a simple transition from tradition to modernity (Srinivas, 1966). Urbanization can therefore transform the setting of social relationships without eliminating the cultural significance of kinship and community. Migration has strengthened this process. People increasingly move for education, employment, business, construction work, professional opportunities, and marriage. Migration exposes individuals to new social norms and occupational environments. A person migrating from a village to a metropolitan city may

experience different expectations concerning dress, language, gender relations, occupation, housing, consumption, and family organization. Such experiences can produce changes in attitudes, although individuals may retain strong connections with their original communities through visits, financial support, ceremonies, and digital communication.

Family relationships have consequently undergone important changes. The joint family has not simply disappeared, but its organization and functions have changed. Smaller households have become common in urban settings because housing costs, occupational mobility, education, and employment often encourage nuclear residence. However, nuclear residence does not necessarily indicate the disappearance of extended kinship. Parents, siblings, grandparents, and other relatives may remain important sources of emotional support, childcare, financial assistance, and decision-making. Digital communication has made it possible for geographically dispersed families to maintain frequent contact. This has produced what may be described as dispersed family relationships, where family members live separately but remain socially connected. Urban employment can also change authority patterns within households. Individuals earning independent incomes may exercise greater influence over decisions concerning education, marriage, housing, and consumption. Women's employment can particularly affect household negotiations because economic contribution may increase bargaining power, although domestic responsibilities often remain unevenly distributed. The growth of dual-income households has changed expectations surrounding marriage and family life, especially among educated urban groups. Marriage increasingly involves considerations of education, occupation, income, personality, and compatibility alongside caste and family background. Nevertheless, caste and community considerations continue to influence partner selection. Modernization therefore creates a complex combination of personal choice and social regulation. Individuals may seek greater autonomy while simultaneously considering family expectations.

Urbanization also influences patterns of community participation. In traditional rural settings, social relationships were often embedded in relatively stable communities where individuals knew one another through kinship, caste, occupation, and residence. Urban life creates more fluid relationships. A person's social network may consist of colleagues, classmates, neighbours, professional contacts, online communities, and friends from different backgrounds. These relationships can increase individual freedom because social interaction is not always controlled by a single community. However, urban anonymity can also create loneliness, insecurity, and weaker neighbourhood ties. The expansion of apartment complexes, gated communities, migrant settlements, and informal housing demonstrates the differentiated character of urbanization. Economic inequality becomes visible through spatial segregation, where affluent groups may live in planned neighbourhoods while poorer populations reside in informal settlements or peripheral areas. Urban modernization therefore does not produce uniform social integration. It produces multiple forms of social proximity and distance. People from different social groups may work in the same city but experience

completely different living conditions. The same city can therefore contain highly modern lifestyles alongside severe deprivation.

Employment-related migration has also influenced rural families. Migrants frequently send money to households in their villages, contributing to education, housing improvements, healthcare, and consumption. This creates economic connections between urban employment and rural social transformation. Migration can increase household income while also changing gender responsibilities because women may manage agricultural activities, finances, children, or elderly relatives when male members migrate. Such arrangements can provide women with greater practical responsibility but may simultaneously increase their workload. Urbanization therefore has indirect consequences beyond city boundaries. It changes rural aspirations, consumption patterns, educational expectations, housing styles, and occupational preferences. Young people increasingly compare village opportunities with urban lifestyles through television, social media, and personal migration experiences. The resulting aspirations may encourage further migration. At the same time, migrants may preserve regional food, language, festivals, kinship networks, and religious practices in urban spaces. This illustrates that modernization involves cultural adaptation rather than cultural disappearance. Indian cities have become places where multiple traditions coexist with modern institutions. The social consequences of urbanization are therefore contradictory. It can expand autonomy, occupational opportunities, and social interaction while also producing housing insecurity, social isolation, economic inequality, and new forms of exclusion. Family relationships have become more flexible in residence and communication, but kinship remains significant. Community relationships have become more diverse, but caste and regional identities continue to shape social networks. Urbanization thus represents a major force of contemporary Indian modernization without producing a uniform urban culture.

3. Caste, Gender and Changing Patterns of Social Inequality

Modernization has significantly changed the operation of caste and gender relations in India, but it has not eliminated social inequality. Caste has increasingly interacted with education, political representation, occupational mobility, urbanization, market participation, and democratic institutions. Srinivas's concept of Sanskritization demonstrated that lower-status groups could adopt practices associated with higher-status groups in attempts to improve their social position (Srinivas, 1956, 1966). His analysis was important because it challenged the idea that caste society was completely static. However, later interpretations recognized that cultural mobility did not necessarily remove structural inequalities. A caste group could change its cultural practices while caste-based differences in land, education, political power, occupation, and social status remained. Contemporary caste relations have therefore become more complex. Education and urban employment have opened new pathways for mobility, while affirmative action and democratic representation have created institutional opportunities for historically disadvantaged communities. At the same time, caste associations have become important in electoral politics, education, employment networks, and community

mobilization. Modernization has therefore changed the form of caste organization rather than simply dissolving caste identities. Caste identity can coexist with professional occupations, urban lifestyles, higher education, and digital communication. Social media has even provided new spaces for caste-based organization and political expression. The persistence of caste alongside modernization demonstrates that modern institutions do not automatically erase historical identities.

Economic transformation has contributed to the emergence of new forms of class differentiation. Individuals from historically disadvantaged communities who acquire education and professional employment may experience upward mobility, while others continue to face poverty and occupational insecurity. The expansion of the service sector has created employment in information technology, finance, education, healthcare, retail, transportation, and communications. These occupations often operate according to qualifications and formal procedures rather than traditional hereditary occupational roles. Yet access to quality education, English-language skills, professional networks, urban residence, and digital resources can determine who benefits most from these opportunities. Modernization therefore creates new mechanisms of social selection. Traditional status may become less important in some settings, but educational credentials, income, occupation, and cultural capital can become powerful sources of distinction. This corresponds with Beteille's emphasis on the changing relationship between caste, class, and inequality in modern India. Democratic institutions have also transformed the political dimension of caste. Constitutional equality, universal adult franchise, reservations, electoral competition, and social movements have provided historically marginalized communities with new political resources. Caste groups increasingly mobilize through associations and political organizations to demand recognition, representation, and access to resources. This political mobilization demonstrates that modernization can strengthen collective identities even while encouraging individual mobility.

Gender relations have also undergone substantial transformation. Education, employment, urbanization, legal reform, media exposure, and political participation have challenged traditional expectations concerning women's roles. Women's participation in higher education has increased, and their involvement in paid employment has also changed over time. PLFS data showed that female labour-force participation among persons aged 15 years and above increased from 23.3 percent in 2017-18 to 41.7 percent in 2023-24 (Ministry of Statistics and Programme Implementation, 2024). The increase is socially significant because paid and economically recognized work can influence women's bargaining power, social networks, mobility, and decision-making. However, participation in employment does not automatically produce equality. Women continue to experience unequal domestic responsibilities, occupational concentration, safety concerns, interruptions associated with marriage and motherhood, and differences in access to formal employment. The rural and urban experiences of women also differ. PLFS data for 2023-24 indicated female LFPR of 47.6 percent in rural areas compared with 28.0 percent in urban areas under the usual-status measure (Ministry of Statistics and Programme Implementation, 2024). This difference demonstrates why national averages must be

interpreted carefully. Increased participation can reflect agricultural work, self-employment, family enterprises, casual employment, or regular salaried employment, each carrying different degrees of autonomy and security.

Changes in gender relations are also visible in marriage and family decision-making. Educated women increasingly participate in decisions concerning education, employment, residence, and marriage. Young couples may negotiate household responsibilities more than previous generations, although such negotiation varies significantly according to class, caste, region, religion, and family structure. Media representations have expanded discussion of gender equality, women's rights, relationships, and domestic violence. Digital platforms have also enabled women to share experiences, organize campaigns, and access information. Yet technology can produce new forms of harassment, surveillance, and social control. Thus, modernization creates contradictory gender experiences. Women can gain access to education and employment while facing persistent patriarchal expectations. Men may encounter changing expectations concerning fatherhood, domestic work, emotional expression, and partnership. Gender modernization therefore involves transformation of roles rather than the disappearance of gender norms. Caste and gender also intersect. Women from disadvantaged communities may experience barriers associated with caste, class, poverty, and gender simultaneously. Access to higher education and employment can provide mobility, but structural constraints can continue to limit outcomes. Contemporary Indian modernization should therefore not be understood only as increasing individual freedom. It must also be examined through changing structures of inequality. Modern institutions have created new opportunities for mobility, but access to these opportunities remains socially differentiated. Caste identities have become politically and institutionally reorganized, while gender relations have become more negotiable but remain unequal. These developments demonstrate that modernization changes the mechanisms through which inequality is produced and challenged.

4. Changing Values, Political Participation and Cultural Life in Contemporary India

Modernization has transformed cultural values and political participation by expanding individual aspirations, democratic awareness, media exposure, consumer choices, and public discussion. Indian democracy has created an institutional environment in which citizens participate in elections, political organizations, social movements, civil society groups, and local governance. Political participation is no longer restricted to traditional elites. Education, mass media, social media, and expanding communication networks have increased access to political information. However, participation remains influenced by caste, class, religion, region, gender, and economic resources. Oommen's analysis of citizenship, identity, and social movements is particularly relevant because modernization has generated new political claims concerning recognition, rights, representation, and belonging (Oommen, 1990). Social movements have challenged inequalities while also creating new collective identities. Environmental movements, women's movements, Dalit mobilization, tribal movements, farmers' movements, youth activism, and rights-based campaigns have expanded the arenas in which social issues are debated. Digital platforms have further changed political communication. Individuals can access political

speeches, news, commentary, campaigns, and public debates without depending entirely on traditional institutions. This has increased participation but has also created concerns about misinformation, polarization, online abuse, and the rapid circulation of unverified claims. Modernization therefore increases both the volume and complexity of public communication.

Cultural life has similarly become more diverse and interconnected. Indian households increasingly consume national and international media, including films, television programmes, music, streaming services, online videos, and social networking content. This exposure has influenced language, clothing, food preferences, entertainment, relationships, and consumer behaviour. Young people frequently combine local cultural practices with global influences. Traditional festivals may be celebrated using modern technologies, while traditional clothing can be combined with contemporary fashion. Regional languages coexist with English and Hindi in many urban and professional environments. Food cultures have also become hybrid, with local cuisines interacting with national and international products. These developments illustrate that modernization does not necessarily mean abandoning tradition. Instead, individuals selectively adopt practices that fit changing circumstances. Srinivas's argument that Sanskritization and Westernization could operate simultaneously is useful for understanding this process. Modern communication can actually strengthen some traditional practices by making them easier to publicize and organize. Religious events, cultural associations, community networks, and family ceremonies can use digital platforms to coordinate participation among geographically dispersed members. Thus, technology can support both modern and traditional identities.

Consumer culture has become another significant component of social change. Rising incomes, urbanization, advertising, digital commerce, and exposure to global lifestyles have increased the importance of consumption in identity formation. Clothing, smartphones, automobiles, housing, education, travel, and entertainment can function as markers of social status. Consumption has therefore become connected with aspirations for upward mobility. Middle-class households may invest heavily in education because educational qualifications are viewed as pathways to professional employment and improved social status. Similarly, housing and consumer goods can communicate achievement and social position. Yet consumer culture can also intensify inequality because not all groups have equal purchasing power. The visibility of affluent lifestyles through social media may generate new aspirations among groups with limited economic resources. This can increase pressure on families to spend on education, marriage ceremonies, housing, and consumer goods. Modernization therefore produces new standards through which individuals compare themselves with others.

The transformation of values is especially visible among younger generations. Individual choice, personal achievement, career development, self-expression, and emotional compatibility have become more important in many urban and educated settings. However, these values coexist with expectations concerning family responsibility, marriage, religion, caste, and community reputation. Young people may desire autonomy while maintaining strong emotional and economic relationships with parents. This creates negotiation rather than

simple conflict between generations. Family members increasingly discuss career choices, marriage, education, migration, and lifestyle rather than following a single unquestioned authority structure. The pace of such changes differs across social groups. Metropolitan middle-class youth may experience considerable autonomy, whereas rural or economically disadvantaged youth may face stronger constraints. Modernization is therefore uneven across generations as well as regions.

The changing political and cultural environment has also increased awareness of rights and social justice. Constitutional values such as equality, liberty, secularism, and social justice have become important reference points in public debates. Education and mass media have helped citizens discuss issues that were previously restricted to private spaces. Domestic violence, discrimination, environmental degradation, gender equality, disability rights, and social exclusion are increasingly discussed publicly. Yet greater awareness does not automatically guarantee social transformation. Institutional implementation, economic resources, social attitudes, and political power influence whether rights become effective in everyday life. Modernization therefore creates a gap between formal principles and lived experience. This gap is an important feature of contemporary Indian society. The coexistence of democratic institutions with social inequalities demonstrates that institutional modernization and social transformation do not always progress at the same speed.

The contemporary cultural landscape can consequently be understood as plural rather than uniform. Traditional practices continue to influence family life, festivals, marriage, kinship, religion, and community identity, while modern institutions influence education, employment, governance, technology, and public communication. Individuals move between these worlds rather than belonging exclusively to one. A university student may use digital banking, follow global entertainment, participate in democratic politics, observe traditional festivals, maintain caste or regional networks, and live with parents at the same time. Such combinations challenge simplistic distinctions between traditional and modern society. Indian modernization is better understood as a process of negotiation in which individuals and communities reinterpret inherited practices under changing economic, political, technological, and cultural conditions. This process produces both new opportunities and new tensions. Political participation has expanded, but polarization and unequal influence remain concerns. Cultural choices have diversified, but social identities remain powerful. Individual aspirations have increased, but family and community continue to influence major decisions. Modernization has therefore produced a society characterized by multiple and sometimes contradictory forms of social change.

Conclusion

Social change and modernization have transformed contemporary Indian society without eliminating its historical social structures. Education, urbanization, technology, migration, employment, democratic participation, and changing gender relations have expanded opportunities for mobility and interaction. At the same time, caste, class, family, community, and regional inequalities continue to influence everyday experiences. Statistical evidence shows significant changes in higher education and female labour-force

participation, but these improvements remain uneven across social groups. Indian modernization is therefore neither a complete break from tradition nor a simple adoption of Western institutions. It represents an ongoing process of adaptation, negotiation, and restructuring in which traditional and modern elements interact. Contemporary Indian society is consequently marked by both substantial transformation and continuing social continuity.

References

1. Beteille, A. (1992). *Society and politics in India: Essays in a comparative perspective*. Oxford University Press.
2. Desai, A. R. (1976). *Social background of Indian nationalism* (2nd ed.). Popular Prakashan.
3. Ministry of Education. (2024). *All India Survey on Higher Education 2021-22*. Government of India.
4. Ministry of Statistics and Programme Implementation. (2024). *Periodic Labour Force Survey (PLFS): Annual report, July 2023-June 2024*. Government of India.
5. Oommen, T. K. (1990). *State and society in India: Studies in social formation*. Sage Publications.
6. Singh, Y. (1973). *Modernization of Indian tradition: A systematic study of social change*. Thomson Press.
7. Srinivas, M. N. (1952). *Religion and society among the Coorgs of South India*. Clarendon Press.
8. Srinivas, M. N. (1956). A note on Sanskritization and Westernization. *The Far Eastern Quarterly*, 15(4), 481-496.
9. Srinivas, M. N. (1966). *Social change in modern India*. University of California Press.
10. Srinivas, M. N. (1972). *Social change in modern India*. Orient Longman.
11. Office of the Registrar General & Census Commissioner, India. (2011). *Population Census 2011: Educational level by age and sex for population age 7 and above, India*. Ministry of Home Affairs, Government of India.