INDIAN CULTURE AND GLOBALIZATION

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DEFINITION

Culture consists of the beliefs, behaviors, objects, and other characteristics common to the members of a particular group or society. Through culture, people and groups define themselves, conform to society's shared values, and contribute to society. Thus, culture includes many societal aspects: language, customs, values, norms, mores, rules, tools, technologies, products, organizations, and institutions.

WHAT IS INDIAN CULTURE?

The culture of India is one of the oldest and unique. In India, there is amazing cultural diversity throughout the country. The South, North, and Northeast have their own distinct cultures and almost every state has carved out its own cultural niche. There is hardly any culture in the world that is as varied and unique as India. India is a vast country, having variety of geographical features and climatic conditions. India is home to some of the most ancient civilizations, including four major world religions, Hinduism, Buddhism, Jainism and Sikhism.

"Unity in diversity" - these are not just words, but something that are highly applicable to a country like India that is incredibly rich in culture and heritage. A few quotations or statements cannot describe the pedestal that India holds on to the world map because of its colorful and unique culture. From the times of Mauryas, Cholas and Mughals to the period of British Empire, India has always been famous for its traditions and hospitality. The warmth in the relations and euphoria in celebrations make the country stand out distinctively in the global fraternity. Everything, from the culture and values to customs, rituals and traditions, is 'special' in this 'Land of Gods'.

CHARACTERISTICS OF INDIAN CULTURE:

Many things can be included while describing the distinguishing characteristics of Indian culture. But it is a fact that India is an amalgamation of various thoughts and ideologies. It is very vast and varied culture rich in knowledge, devotion deeds, emotions and feeling. It is the broad
mindedness of Indian culture that it assimilated all those characteristic features without any hesitation to which it was exposed from various other cultures and moulded them in own way. India did not believe in invasion or war to propagate its culture, religion, ideology or any other thing. It treated all living creatures with same equality and compassion.

Features of Indian Culture:
1. Longevity and continuity
2. Unity in diversity
3. Tolerance
4. Amalgamation of Spirituality and Materialism

ERA OF INDIAN CULTURE

ANCIENT CULTURE:
The rich heritage of Indian culture can be traced back to ancient times. The practices, beliefs and customs that we follow today were established thousands of years back. In ancient India, culture was the determining factor of the Indian society. Though different beliefs were followed in different regions, the foundation base of ancient Indian culture remained the same. From every day dressing to elaborate rituals, every minute and major detail was decided centuries back. The root of Indian culture has existed since ancient times and that is what makes it so strong.

After the initial set up of the foundation by the Indus Valley Civilization, the coming of the Aryans further consolidated it. The Aryans had a particular social structure according to which administration was carried on. There was division of labor and each hierarchy had its own job to do. The merchants and the priestly class were considered very elite and were much respected and feared. There were certain symbols of worship like cows, bulls, the sacrificial fire, etc. The chanting of sacred hymns came into vogue with the Vedic age. Though agriculture was the main occupations, there was development of small scale industries and handicrafts.

In ancient India, fine arts formed an integral part of the culture. Music and dance evolved highly in ancient India and new forms of dances and music came into being. Music was usually accompanied by instruments to provide bass and rhythm. Dances required elaborate costumes, jewelry and make-up and were usually performed in temples or royal courts. Theater also originated in ancient India and was an integral part of the daily culture. People enacted scenes
out of daily life like wild animals hunting for food. Some people became small animals like cows, goats, etc. who were "preyed" upon by people playing the role of carnivores like lions, tigers, etc. The culture of ancient India has been refined and modernized over the ages.

WOMEN IN ANCIENT INDIA

Many historians claim that women enjoyed an equal status with men in ancient India. It is said that women were educated, had a say in family matters, took important decisions of life and were free to choose their own husbands. The ancient system of "Swayamvara" is mentioned in holy scripts and also in many epics. A woman in ancient India was respected and was given due importance in the society. Child marriage was unheard of and many women were also famous sages like Gargi, Maitreyi, etc. With time, women started to lose their importance and their status began to wane. The freedom given to women was curtailed slowly and she was not allowed to voice her opinions in political matters in a society. Polygamy began to increase and child marriage came into vogue. Daughters were considered to be a burden and they were reduced to doing the chores of household. Sati, an ancient practice in which a widow had to lie beside her husband's pyre, came into vogue. Women were tortured and humiliated and their position and condition degraded. In ancient India, remarriage of widows was not encouraged. They were seen as a disgrace to the family and had to give up all the comforts of life. They wore plain clothes, tonsured their heads, had a separate place to stay and ate bland food. Reformers and emperors like Asoka, fought for the rights and welfare of women. Due to the efforts of many such reformers and philosophers, the condition of women improved and they were able to walk on the streets again with their heads held high.

RELIGION

India has been a very religious country since time immemorial. The birth and growth of civilization paved the way for different religions to spring up. In pre-historic times, there were no religions as such but people worshipped various forces of nature like the Sun, Moon, Thunder, etc. As the society grew, complex religious practices came into existence. With the emergence of the priestly class, there were a multitude of changes in the religions in India. Every region had its own religious practice and belief. The Holy Scriptures like Vedas, Upanishads and epics talk about the ancient religious practices of India. They talk about
elaborate "Yagnas", sacrifices, importance of fire in a ritual, etc. that were an integral part of the religious practices. Hinduism was one of the earliest religions to be founded in India and it is also considered to be one of the world's oldest religions. Even today, Hinduism has the maximum number of followers in India and the beliefs and traditions have not changed since ancient times. With time, Buddhism and Jainism came into being and new principles of spiritual knowledge came into being. People started to believe in re-birth, re-incarnation and the philosophy of Karma. New beliefs and practices came into being and the meaning of religion took an entirely new turn. Some customs went a bit far to implement themselves and were opposed by people. The society became oppressive of certain religious practices and many smaller religions and beliefs came into being. The ancient religions of India laid a strong foundation of religious practices that are followed till date.

CUSINIE

Early Indians ate food that was easily available from nature. Fruits, wild berries, meat, fish, etc. were the main food items of the nomadic dwellers. With the advent of civilization, people settled and started to do farming. This led to the discovery of food crops, pulses, etc. Food in ancient India was cultivated in the fertile river valleys. Rice was their staple food that was eaten with cooked lentils, vegetables and meat. Wheat was used to make flat breads known as "Chapatti". The food habits of nearby countries also affected the food in ancient India. Cooking of chicken came to India from Thailand and mutton came from West Asia. The food pattern did not change with the arrival of the Aryans. With complex religious rituals taking the center stage, animal sacrifices peaked and more and more people turned vegetarians. Milk and milk products came much into use during ancient times. Rice was eaten with curd and yogurt. Cows were respected and worshipped hence people stopped eating beef. Most people in India became vegetarians and meat was consumed very rarely. Many spices were cultivated in India and were used in cooking for aroma and flavor. India flourished in the cultivation of spices and many of them were later exported to foreign lands.

MEDIEVAL CULTURE

The Medieval period is considered as an age of great cultural synthesis in India. During this period a new phase of cultural development was initiated. The Turks and Mughals introduced
fresh ideas and helped in giving rise to new features in the areas of religion, philosophy and ideas, Language and Literature, Styles of architecture and use of building material, Painting and Fine arts, Music and performing arts. India already had a very rich cultural tradition in all spheres. The synthesis between different cultures gave birth to new philosophical and religious traditions, ideas, forms and styles in almost all spheres’ of culture. New religious movements like Sufism and Bhakti, rise of Sikhism as a new religion, growth of Urdu and Persian language and literature, growth of literature in various Indian languages, the architecture of the Sultanate and Mughals with regional variations, new forms of music, the Mughal painting and other new styles that emerged in India

**SUFISIM**

The Sufi movement as it emerged in India had the following features: The Sufis were organized in a number of different silsilahs (orders) Most of these orders were led by some prominent sufi saint or pir. It was named after them and was followed by his disciples. The Sufis believed that for union with God one needs a spiritual guru or Pir.

**THE BHAKTI MOVEMENT**

The Bhakti movement in the north included socio religious movements that were linked to one of the acharyas from the south and is sometimes seen as a continuation of the movement that originated in the south. Though there were similarities in the traditions of the two regions, the notion of bhakti varied in the teachings of each of the saints. The Nirguna Bhaktas like Kabir rejected the varnaashrama and all conventions based on caste distinction and championed new values, helping the emergence of new groups and new unorthodox/protestant sects. The Saguna Bhaktas like Tulsidas on the other hand upheld the caste system and the supremacy of the Brahmins. They preached religion of surrender and simple faith in a personal god and had a strong commitment to idol worship.

**SIKKHISM**

The teachings and philosophy of Guru Nanak form an important part of Indian philosophical thought. His philosophy consists of three basic elements: a leading charismatic personality (the Guru), ideology (Shabad) and Organization (Sangat). Nanak evaluated and criticized the prevailing religious beliefs and attempted to establish a true religion, which could lead to
salvation. He repudiated idol worship and did not favour pilgrimage nor accept the theory of incarnation. He condemned formalism and ritualism. He laid emphasis on having a true Guru for revelation. He advised people to follow the principles of conduct and worship: sach (truth), halal (lawful earning), khair (wishing well of others), niyat (right intention) and service to the lord. He denounced the caste system and the inequality it caused. He argued that the caste and honour should be judged by the acts or the deeds of individuals. He laid stress on concepts of justice, righteousness and liberty. His verses mainly consist of two basic concepts, Sach (truth) and Nam (name).

MEDIEVAL INDIAN FOOD

Food habits in Medieval India underwent changes with the advent of invaders from Central Asia. The Muslims introduced the most popular Mughal cuisine which forms a major part of Indian menu even today. Along with this, they brought different kinds of dry fruits and flat breads among the Indians. The Mughals were great patrons of cuisine. Lavish dishes were prepared during the rule of Jahangir and Shah Jahan. The Nizams of Hyderabad state, meanwhile, developed and mastered their own style of cooking with the most notable dish being the Biryani, often considered by many enthusiasts to be the finest of main dishes in India. Next to this, the Portuguese introduced Indian Vindaloo dish and others. This was followed by the Chinese influence on Indian food that travelled along with the mongoloid race from Central Asia. Along with this food in medieval India was also influenced by the British and Anglo-Indian cuisine. This continued in modern days as well. The British introduced Western style of food in India which was gracefully accepted by the Indians along with their traditional past. The history of Indian food manifests before us that during the reign of the British Empire in India (the British Raj), the home cuisine was considered by the Europeans closely to what Gods taught of ambrosia: a delightful, heavenly and delicate dish.

MODERN CULTURE

Five important features which will perhaps give us some aid in understanding modern India:

1. Its diversity
2. The depth of culture
3. A land of minorities
4. Its future depends on the interaction between two worlds:

5. In the cities and rural India, poverty, spirituality and modernity mix and coexist. Many people in the Western world think of India as an inert and distant grouping of people and poverty, a combination of the exotic and tragic. This misperception, popularized through years of media stereotyping, conceals reality.

In fact, India is a vibrant society with an increasingly vigorous internal dynamic and an increasing influence, directly and indirectly, in the world. Its significance lies not only in its size -- some 930 million Indians are 15 percent of the planetary population -- but also in the questions raised by the path India has chosen in domestic and foreign policy. This nation is the largest functioning democracy, with regular and freely contested elections. Thus, it is the test of whether democracy is a suitable system of government for large numbers of relatively poor people in a world where democracy, as we understand it, is a much-endangered political species, especially in Third World countries.

Modern India is also a test of two middle-ground philosophies. As an early proponent of non-alignment in international politics, India has attempted to establish a middle position between Western and communist-oriented states. Over the years, its leadership in carving out a Third World posture demonstrated that there is a viable route for nations who did not want to take sides in Cold War politics, an approach which many other nations in Asia, Africa, Latin America and the Middle East have followed and hope to sustain.

India's economic policies have also broken new ground. They were the first large-scale test of the modern mixed economy: central government planning with a combination of both private and public ownership of economic enterprises. It is perhaps still too early to evaluate the results. On the one hand, poverty remains widespread and unemployment is high. On the other, Indian agriculture has performed much better than either Soviet or Chinese agriculture. (India now feeds her population and has imported hardly any grain in the past four years.) Also, India now ranks as the ninth largest industrial economy in the world. A further significance of India today comes from the geopolitics of South Asia. Bordering the Indian Ocean into which the Persian Gulf flows, it is a key location in an era of oil logistics. Add the proximity of Russia, Afghanistan, Pakistan and China, and India's situation becomes critical to the tensions and interactions of
current global politics. From this perspective alone, apart from the many human, cultural and other reasons, it behooves thoughtful people around the world to make efforts to understand this vast and vital nation. 

It is possible to say almost anything about India and have it apply to some part of that subcontinent. India is a land of [poverty] and, in some ways, of plenty. It is a nation both powerful and weak, ancient and modern, climatically dramatic in its contrasts. The very term "India" implies a unity which exists more as a tentative political form than as a human and socio-cultural reality. From the intertwining of its complex history with contemporary society, one can distill five important features which will perhaps give us some aids in understanding modern India.

The first feature to remember when thinking of India is its diversity. It is a country in which there are 15 official languages, over 300 minor languages and some 3,000 dialects. Twenty-four languages have more than one million speakers each. The largest spoken language is Hindi, but this is the mother tongue of only about 40 percent of the population. Often Indians cannot understand each other and frequently use English as a link or administrative language. But language is not the only diversity. There are four principal social groupings, what we sometimes call castes, and several thousand sub-categories of the castes. Although predominantly Hindu, all the world's major religions are represented in India. Ethnic differences also [abound]. This mosaic is culturally extraordinary. It is a source of divisiveness in a nation where particular loyalties have a deep meaning, both spiritually and physically. Given this diversity, it is remarkable that India has remained and grown, and continues to grow, as one nation.

A second feature is the depth of culture, which contrasts with the newness of the nation in its present form. There has been over 4,000 years of philosophical and cultural development in India, going back to early Aryan civilization. Since then, Hindu, Buddhist, Christian, Islamic, Sikh and other influences have left deep imprints on society. Every Indian, even the poorest illiterate, can tell stories of myth and history, a consciousness of a great civilizational heritage which is unusually widespread. Yet, there was no India as we know it until the achievement of independence in 1947. Before that there were various fragmented (some very large) territories. Many of these were absorbed into the British Indian Empire which mixed direct British rule with
supervision of many areas ruled by traditional princes and local kings or maharajas. The modern state of India is only 34 years old and its development must be understood in the context of trying to impose a national framework on old cultural patterns. The consciousness of the great past and the newness of the present sometimes produces an abrasive reaction.

The third feature is that India is a land of minorities. About 80 percent of the population are Hindus. But Hinduism is an amalgam of pluralistic beliefs and forms, often containing conflicting elements. An additional 12 percent are Muslims, deeply aware of their Islamic faith. Hindi, Urdu, Bengali, Marathi, Tamil, Telegu, Punjabi and other languages create minorities of their own. Tribal and neo-aboriginal peoples number almost 40 million. No contestant for political office can be successful without an awareness of these constituencies. And this, in turn, conditions both domestic and foreign policy.

A fourth feature of modern India is that, broadly speaking, its future depends on the interaction between two worlds: the cities of India, where 20 percent of the population lives, and rural India, where about 600,000 villages contain the rest of the population. Urban India is the India of modern industry, national politics and foreign policy, government planning, the national media, the major universities, business, the armed forces, science and technology. Its best products are frequently as good as the best in the world, its orientation is cosmopolitan. Rural India is the India of age-old patterns where tradition is the principal dynamic of society, where outsiders come and go but life continues, often without much change. When the two India’s mesh effectively, India is a success, as in the expansion of education, the reduction of illiteracy, the extension of the average lifespan, the introduction of some basic health care, the sustenance of a democratic political system. When they do not connect effectively, India is in trouble, as with population control and unemployment. For the nation to realize its considerable potential, the linkage between those two India’s has to be expanded and strengthened.

The fifth and final feature we must remember is that poverty, spirituality and modernity mix and coexist in India, without the paradoxical implications which a Western perspective suggests. It is the essence of Indian spirituality which enables even the most deprived to endure poverty and it is modernity which provides the prospect of improvement.
It is this spirit, a composite of many small individual visions and inspirations, which characterizes modern India and offers the best hope for the nation and its people.

GLOBALIZATION AND ITS IMPACT ON INDIAN CULTURE.

Globalization has a wide role to play worldwide. It has left back its footprints at every sphere of life. Not only in India, but the interchange of world views and ideas has resulted in a major transformation of the lifestyle and living standard of people globally. Indian culture is no bar to this transformation process. Our deep rooted traditions and customs have loosened up their hold with the emergence of globalization. India has a rich cultural background and pride of its culture is famous throughout the world. Globalization has not only inculcated the westernization in India, but conversely the Indian culture has also spread its impact globally. Culture and traditions of any geographic region hold a special significance with respect to its uniqueness and that is the differentiating factor for a population within a geographic boundary from the other. This uniqueness has been disturbed to the varying degrees in lieu of globalization. Such an impact is very much pronounced when they hit a developing country like India.

The culture of any country does not only portray the region and language of the region, but it starts with the mindset and mentality of the residing citizens. Indian culture is quite rich with respect to its heritage and resources, and more importantly due to the welcoming approach of its citizens. India is bouquet of flowers varying religion, dialect, edibles, tradition, custom, music, art and architecture etc, bundled into a single unit of patriotism and unity. The common factor within all these diversities is the Indian mindset of welcoming, greeting, celebrating in a united way with immense affection and togetherness. This is the rich essence of the Indian culture that has attracted many foreigners to stay back in India and mingle into its eternal fragrance. When one analyze this rich culture with the globalization point of view, it can find many punch holes of westernization and mixing of other traits and cultures into our beautifully woven blanket.

CULTURES AFFECTED BY GLOBALIZATION

FAMILIES:
The joint families have become a strange surprise to the Indians especially to those residing in the metropolitan cities in the small flat culture with the nuclear families blooming up like mushrooms in the rain. People have lost the patience to get adjusted into the joint family,
imbibing the values of the elders and getting the young ones brought up under the shadow of their grandparents. Children have started treating grandparents like guests or visitors, and such an upbringing is one of the main reasons of increasing old age homes, as those children consider their own parents as burden in their state of adulthood.

MARRIAGE VALUES
Similarly, marriages have also lost their values. It is very much evident from the increasing number of divorce cases and the extra-martial affairs reported every now and then. Marriage used to be considered as bonding of the souls which will be linked even after the death; but today marriage is like a professional bond or a so-called commitment to share life without compromising their self-interests. The ego factor into the Indian youth is again a product of globalization.

ADULTERY
Both the genders were kept at a distance, with lot many restrictions and limitations to the approach for ages in our culture. With the emergence of globalization and western culture, youth have start mixing up well with each other. The friendly approach and the socializing feature is worth appreciable. But the total breakouts of restrictions have adulterated the Indian mindset, playing up with the physical relationship. This has given birth to new relationships in India like live-in relationships. Also the increased cases of rape and sexual abuse cases are a result of the perverted mind which again the imported values very much alien to our mother culture.

SOCIAL VALUES
Elders have the incorporated values of treating the guests as God, warm-hearted welcoming, greeting elders with due respect and a celebrating every small festival with great color of enjoyment and togetherness. Such a wide gathering with full hue and light can hardly be seen today. People have highly restricted themselves in social interaction. The interaction in present generation is highly diplomatic considering the financial status and wealth. People have lost social values and cheerful blessing of togetherness. The present generations are happier celebrating Valentine’s Day rather than Holi and Diwali.

FOOD, CLOTHING AND DIALECT
Indian food, clothing and languages are varied with respect to different states. The food varies in its taste, but every food has its own nutrient value and every region is specified and rich in its medicinal preparations with the home remedies. Even the clothing varies in different states which is very much particular in maintaining the dignity of woman. The varies cuisines from all over the world though have different flavors to add, still the food ingredients that have inflicted with much popularity are the junk food items which has increased the health disorders in the country. Again the dressing like the suiting’s for the males are an inappropriate match for the Indian type of climate. The female dresses are again a way of distraction to the perverted minds. Even the Indians are not very much in favor of promoting their mother tongue or our national language. Instead the youth today consider it to be a shameful condition to speak in their national language Hindi. The way the foreign languages are getting prevalent in India like the French, German and Spanish, right from the school level, is the example of how much Indian provide importance to Indian languages in comparison to the foreign ones.

EMPLOYMENT AND THE AGRICULTURAL SECTOR

India was predominantly an agricultural based country. With the advanced globalization and cropping up of MNCs, the farming has lost its prime value in India. Agricultural science has the least focus amongst the youngsters who consider farming as a shameful profession and look down upon the same. Employments through MNCs have lucrative deals attracting the bulk of manpower who are working for the other countries as their customer care representatives. Indians are losing their health and their status and slowly getting to the age of economic slavery due to these MNCs. This is what the globalization has provided Indians through their emergence.

CHANGING TRENDS IN INDIAN CULTURE

- SOCIO-CULTURAL EFFECTS OF GLOBALIZATION

Unprecedented interaction and mobility have dented local cultures. Large scale immigration and a transnational workforce - the product of globalization - is dispersing cultures across the world, leading to a unified world culture. India is no exception.

There was a time when Indians used to greet each other with “Namaste” or something similar in regional dialects. But now it’s “Hi” and “Hello” among a large section of the population. However, Dr. Kumar Ashutosh, who has a Ph.D. in History, says that, “It’s not a question of
being good or bad. It’s an issue of changed preferences”. The joint family system of India, which has been appreciated worldwide, is breaking up, paving the way for nuclear families everywhere. Most people now like an independent life, a by-product of globalization. There are old-age homes and senior communities everywhere, in the major cities at least. And what’s a real worry is that, many of these nuclear families are getting further divided because of strained relations between partners.

Traditionally, life partners were searched from local communities, usually within the same caste. Inter-caste marriages are now common. Parents are turning to the web to search for prospective brides and grooms, and often, they prefer NRIs (Non-Resident Indians) for their westernized outlook, lifestyles, and higher disposable income. A fatter bank account is more important than the happiness index.

- **GLOBALIZATION AND INDIA’S LANGUAGES**

English is already the primary language in India because it connects everybody. Yet each state in the country has a separate first language, and it can sometimes become very difficult without English. For instance, Kannada is the first language in Karnataka, and Malayalam in Kerala. Though these are neighboring states, a person from Kerala would still not understand Kannada. Hindi and English are thus commonly used by almost everybody. English is slowly taking over because of the effects of globalization. But are the local languages dying out? Hardly! The internet is actually preserving them. Take for instance the efforts to preserve Bengali and the works of Rabindranath Tagore. The Gitabitan project is an online archive of all the songs, stories, books and poems of Tagore. The internet is not just preserving this, it’s actually taking Tagore’s work to the world and making it more popular.

- **A GLOBAL WORKPLACE AND THE FAMILY LIFE**

Globalization is affecting the marital space too. Work is forcing a married couple to lead separate lives, away from each other over a long time. This is typical for those in Information Technology who are working overseas, in the UK, US, France, Australia and elsewhere. The husband or wife is away. Sometimes, both are working in different locations, because it’s not always possible to find jobs in the same place, whether it’s the same firm or another. And sometimes, in a career-driven society, the partners are not willing or able to give up this employment. Either they don’t
have kids till late in their married life, or the kids don’t enjoy the full family. They just have to stay with the dad or mom, or with the grandparents because of schooling compulsions. Many Indian schools are following an international curriculum to meet the demands of increasingly globalized parents.

- **GLOBALIZATION AND INDIAN FESTIVALS**

Thankfully, Indian festivals haven’t changed a lot as yet, though some influences can be found. Many festivals have gone global though, as a lot of Dussehra’s, Diwali’s, and Ganesh Chaturthi’s are celebrated abroad by the diaspora. Many locals attend these festivals as well, and get to learn about Indian religious events.

But here’s a change within the country that’s quite a surprise. We are celebrating many more international events now such as Friendship Day, Valentine’s Day, Christmas, and even Father’s Day and Mother’s Day. These events hardly had any relevance in Indian society even a couple of decades back. India is changing and integrating with the world. Many Indian traditions, festivals, performing arts and ways of life are centuries old, and while these run the risk of taking a backseat in an increasing global space, the internet is also playing a big part in preserving traditions which may otherwise have been forgotten.

**CONCLUSION**

To conclude with, there are different aspects of the Indian culture. Each aspect is practiced by people but not everyone believes in the different aspects. As one can see it is a very traditional culture, everyone has their opinion towards it, positive and negative. Therefore the Indian Culture is a very unique culture and has various practices. Although the youth do not believe in the traditional aspects, the culture will vary with time and will not be traditional anymore because of the modern world. All in all the aspects are frequently practiced but tomorrow’s generation are going to change it. Indian culture is incredibly complex and resembles a chaos of mind-boggling proportions. But beneath this seeming chaos is a scientific foundation that is thousands of years old. The caste system in India, as it appears today, looks unnecessary, unfair and uncalled for. Why should we discriminate between people on the basis of profession or birth? But this was not always the case. Sadhguru looks at why the caste system was setup in the first place and explores whether abolishing the caste system would solve any of the problems
associated with it nowadays. It has been a long-standing complaint that Indian youth are highly influenced by American and European cultures. With India fast becoming a truly global environment in terms of economy, food and culture, what does it take to make sure our youth do not forget the richness of being Indian.

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