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Culture, in human societies, has two main aspects; an external, formal aspect and an inner, ideological aspect. The external forms of culture, social or artistic, are merely an organized expression of its inner ideological aspect, and both are an inherent component of a given social structure. They are changed or modified when this structure is changed or modified, and because of this organic link they also help and influence such changes in their parent organism. Cultural problems, therefore, cannot be studied or understood or solved in isolation from social problems, i.e. problems of political and economic relationships. The cultural problems of the underdeveloped countries, therefore, have to be understood and solved in the light of the larger perspective, in the context of underlying social problems. Very broadly speaking, these problems are primarily the problems of arrested growth; they originate primarily from long years of imperialist - Colonialist domination and the remnants of a backward outmoded social structure. This should not require much elaboration European Imperialism caught up with the countries of Asia, Africa or Latin America between the sixteenth and nineteenth centuries. Some of them were fairly

developed feudal societies with ancient traditions of advanced feudal culture. Others had yet to progress beyond primitive pastoral tribalism. Social and cultural development of them all was frozen at the point of their political subjugation and remained frozen until the coming of political independence. The culture of these ancient feudal societies, in spite of much technical and intellectual excellence, was restricted to a small privileged class and rarely intermingled with the parallel unsophisticated folk culture of the general masses. Primitive tribal culture, in spite of its childlike beauty, had little intellectual content. Both feudal and tribal societies living contagiously in the same homelands were constantly engaged in tribal, racial, and religious or other feuds with their tribal and feudal rivals. Colonialist — imperialist domination accentuated this dual fragmentation, the vertical division among different tribal and national groups, the horizontal division among different classes within the same tribal or national group. This is the basic ground structure, social and cultural, bequeathed to the newly liberated countries by their former overlords. (355 words)

The Imperialist Social Structure.

The social and ideological are two perspectives of the culture, which are part of social structure.

Therefore, cultural problems cannot be resolved without social context. These problems are linked fundamentally to stagnant social and economic growth that inflicted upon societies by the imperialists.

As during the period of colonialism, societies were divided in which feudal societies were developed, the tribal group has not developed. The development of these societies, socially, culturally, and politically remain subjugated till the independence. The frozen development of these societies resulted in restricted intellectual cultural of feudals that limited

to the elites, and it not mingled with
other part of societies. On other hand, tribal
culture ~~remained~~ ^{was} content less. The feudal
and tribal groups remained in conflict
with each other. The colonialist divide
the societies into groups and classes.
This divided social structure was given
to newly born countries by imperialists.