STUDY ON A PROGRESSION RURAL DEVELOPMENTAND CHANGES IN CULTURE, TRADITION AND MODERNIZATION

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ABSTRACT

Modernization has various effects in our life but it has deep impression in the field of education in India.. It has brings so many new changes in the field of Indian higher education system. The spread of modern education in the second half of the 19th century led to the emergence of new scenario of education system in India. The diffusion of technical knowledge by modern educational institutions can help in the creation of skilled manpower. Using new tools of teaching become very effective in modern era. In this paper we will study about the progression rural development and changes in culture, tradition and modernization.

I. INTRODUCTION

The idea of Modernization is considerably more comprehensive and has more noteworthy logical power and better analytic insight into the contemporary social changes taking spot in our Indian society. The procedure of modernization depicts the profound qualitative and quantitative changes that are taking spot in the contemporary human society. A progression of interpenetrating and interdependent changes is inherent in the complex procedure of modernization. The issue of modernization isn't outer alone; it is internal as well and, in that capacity, it is intimately connected with human identity. The procedure of modernization involves not just tremendous institution building in the social, financial, political and different circles of the life of individuals yet additionally a fundamental change in the identity structure of the individual. Indeed, the two changes

are reciprocal and in keles properly comments that "country building and institution building are just unfilled activities except if the states of mind and limits of the general population keep pace with different types of advancement' (1974). In this manner modernization involves internalization of inspirational demeanors and esteem introductions like those of accomplishment standards, specificity of jobs and connections, common and sound standpoint, confidence in the viability of human endeavors in objective attainment, investment in political procedures as mindful nationals, advancement of r\ genuine belief on open issues, readiness to assume new jobs according to new connections et cetera.

Modernization connotes a development from customary qualities to modern realist esteems. The modernization has its roots in realists' and positivists' spirits.

Modernization is the development of sanity and secularism; and a procedure by which men split far from the constraints of oppressive administrations and additionally the constraints of superstition. Modernization is a mass procedure to bring about central, profound rooted and boundless changes in mentalities, qualities, inspirations and conduct of individuals. It is an alluring state leading to better living conditions. Despite the fact that the procedure of modernization is exceptionally attractive, unavoidable, and transformative it might neglect to achieve each segment of the society because of some auxiliary obstructions, standing or a sacred text stratification or some negative components of custom or fatalistic states of mind of individuals in society. However, for the procedure to be more viable it should achieve a noteworthy portion of the number of inhabitants in the society.

1.2 Meaning of Modernization

The term modernization "does not signify any rationality or development, but rather it just symbolizes a procedure of change. Actually, "Modernization" is comprehended as a procedure which indicates the selection of the modern lifestyles and qualities". The term was being utilized beforehand to allude just "to change in economy and its related impact on social qualities and practices". It was additionally portrayed as a procedure that changed the society, from fundamentally agricultural to principally industrial economy. Because of the change in the economy, the society itself experienced changes in qualities,

convictions and standards. Be that as it may, today the term is given a more extensive meaning. Today, the term, 'Modernization' is comprehended as an endeavor, with respect to the general population, especially the individuals who are custom-bound, to embrace themselves to the present time, conditions, styles, and routes when all is said in done. It indicates a change in individuals' sustenance propensities, dress propensities, speaking styles, tastes, decisions, inclinations, thoughts, values, recreational offices et cetera. It is additionally portrayed as "social change involving the components of science and innovation". The logical and innovative inventions have realized amazing changes in the entire arrangement of social relationship and installed new belief systems in the place of conventional ones. M.N. Srinivas, be that as it may, censures the idea of Modernization, according to him; it is an esteem stacked term. He says that "Modernization is typically utilized as in it is great. He, accordingly, likes to utilize the term 'Westernization' which describes the changes realized in Indian society and culture because of more than 150 years of British guideline".

1.3 Qualities of Modernization

As it has just been made reference to, the procedure of modernization has diverse measurements. The soul of modernization is communicated in various regions, for example, - social association, culture, political field, economy, education, and so on., in various ways. Extensively speaking,

the procedure of modernization uncovers the following critical attributes:

Modernization includes – "a sanctuary of science, reason and logic, secularism, high desire and accomplishment introduction, generally speaking change of dispositions standards and qualities, making of new utilitarian institutions, investment In HR, a development arranged economy, a national interest as opposed to kin, position, religion, area or dialect situated interests, an open society, and a portable individual" - (Ram in his "Indian Social System").

"the main component of Modernization is the building up of an 'open society' in which individuals of ability, venture and training can find puts in the society fitting to their accomplishment... The procedure of Modernization involves an increase in social distress till the social framework is receptive to the new yearnings developed by the Modernization procedure". It should, nonetheless, be noticed that a similar procedure of modernization institutes suitable change in the social framework to meet the rising desires for the general population.

II. CHANGES IN CULTURE, TRADITION AND MODERNIZATION

From the turn of the century until the 1950s, the definition of culture was • entangled in an exchange that tried to distinguish the ideas of culture and social structure. This distinction was a noteworthy bone of conflict among social researchers, most recognizably among anthropologists isolated between the cultural and social traditions of humanities. Researchers in the cultural or ethnological custom, for example, Franz Boas, Bornis law Malinowski, Margaret Mead, Alfred Kroeber and Ruth Benedict felt culture was the focal idea in social science.

"Culturalists" maintained that culture is essential, in guiding all patterns of conduct, including who interacts with whom, and ought to hence be given need in hypotheses about the association of society. This position was countered by researchers in the auxiliary custom, for example, A.R. Radcliffe-Brown and E. E. Evans Pritchard from the British School of social humanities, and Claude Levi-Strauss in French structuralism. "Structuralists" battled that social structure was the essential focal point of social science and ought to be given need in hypotheses about society since social structure (e .. g., kinship) determines patterns of social interaction and thought.

Following Boas, the investigation of culture was utilized to examine distinctive kinds of society. All social orders have cultures, and varieties in cultural patterns encouraged the contention that culture, not nature, assumed the hugest job in governing human conduct. Also, the cultural differences saw in various social orders helped separate the nineteenth-century anthropological ideas of "the mystic unity of mankind, the unity of mankind's history, and the unity of culture."

The pluralistic and relativistic ways to deal with culture that pursued underlined a more restricted, localized origination. Culture was what delivered a distinctive personality for a society, socializing individuals for more

prominent internal homogeneity and identifying pariahs. Culture is consequently regarded as differentiating idea, providing acknowledgment factors for internal union and outer discrimination.

By the 1940s there rose a powerful urge among numerous anthropologists to build up a similar "ethic" way to deal with culture, that is, develop a summed up. Hypothesis of cultural patternsin the examination of several ethnographies written in this period, A.L. Kroeber and Clyde Kluckhohn tried to fabricate such a general definition of culture. They composed,

Culture comprises of patterns, unequivocal and verifiable, of and for conduct procured and transmitted by symbols, constituting the distinctive accomplishment of human gatherings, including their exemplifications in ancient rarities; the basic center of culture comprises of customary (i.e., truly inferred and chose) thoughts and particularly their connected qualities; culture frameworks may, from one perspective, be considered as results of activity, on alternate as conditioning components of further activity.

This "design hypothesis" definition as a buildup of what most American anthropologists in the 1950s called culture. It includes conduct, cultural items, and psychological inclinations as a component of the idea, consequently emphasizing that culture is both a result of social activity and a procedure that aide's future activity. The example hypothesis expressed basically that conduct pursues a generally sizable routine, from the most straightforward levels of custom in dress and diet to more complex

levels of association in political, financial, and religious life. The diligence of particular patterns is variable in various fields and distinctive social orders, yet larger designs have a tendency to be steadier, changing incrementally except if diverted by outside powers. Moreover, the hypothesis accentuated that the culture from some random society can be formally depicted, that is, it very well may be put in formal classes representing distinctive spheres of social life to encourage examination between social orders. In that capacity, widespread patterns of culture can be built.

Finally, there is the mystic cum– conduct aspect of modernization which alludes to a lot of clairvoyant, physical and social mobility that portrays the procedure of modernization. As a result of its cardinal principle of man's capacity to get authority over nature and shape his very own destiny, the belief system of modernization blends peoples" goals and makes them achievement– arranged. This in swing prompts physical and also social mobility in quest for better vocations. It additionally has a tendency to create challenge structures of persecution, abuse and injustice. In this way modernization pronounces the passing of custom.

III. NEW POSSIBILITIES OF RURAL DEVELOPMENT

Rural development characterized in sociological idea in which the rural poor represents a store of undiscovered ability, an objective gathering that ought to be given the chance to appreciate the advantages of development through enhanced education,

health and nourishment. Rural development is a progressing procedure including outside contribution and local motivations; meaning to achieve the advancement of gatherings of people living in rural regions and to maintain and enhance rural values; through the redistribution of focal resources, diminishing near drawbacks for rivalry and finding better approaches to help and use rural resources. Rural Development guarantees the modernization of the rural society and the change from its customary segregation to joining with the national economy. It is worried about expanded agricultural creation. This is basic in order to create outside trade, and to draw in income to fund public and private utilization and speculation.

With the end goal to support expanded creation rural development may offer a bundle of sources of info and welfare administrations for the rural masses. Such information sources and welfare administrations incorporate physical data sources, for example, the arrangement of feeder streets, water and zap, social sources of info to be specific health and educational offices and institutional information sources, for example, credit offices, agricultural research offices, and rural development administrations among others.

There is no all around acknowledged meaning of rural development. The term is utilized in various courses in unfathomably unique settings. As an idea, it indicates in general development of rural zones with a view to enhance the personal satisfaction of rural people. As a marvel, it is the aftereffect

of different physical, innovative, monetary, socio-cultural and institutional variables. As an order, it is multi-disciplinary in nature speaking to a convergence of agricultural, social, behavioral and management sciences. To put it plainly, rural development is a procedure that goes for enhancing the way of life of the people living in the rural zones. Rural development might be characterized as by and large development of rural regions to enhance the personal satisfaction of rural people. It is a coordinated procedure, which incorporates social, financial, political and otherworldly development of the poorer segments of the society.

Rural development can be characterized as, helping rural people set the priorities in their own communities through successful and law based bodies, by giving the local limit; interest in essential framework and social administrations, justice, value and security, managing the injustices of the past and guaranteeing safety and security of the rural populace, particularly that of ladies.

3.1 Features of Indian Society-Rural

Among the most punctual human gatherings, gathering was the primary wellspring of sustenance. Progressively man gained the aptitude and information in farming. With the development of agribusiness, people started to have a settled existence and human communities turned out to be more stationary. The development of town connoted that man has gone from nomadic method of aggregate life to the settled one. India is a place that is known for towns. An incredible greater part of towns are little with just around five hundred populaces

each. Mahatma Gandhi's perspectives were that India lives in towns still holds well, in any event from the statistic perspective. The town social life has its own impossible to miss qualities. The town social life standards fortify the authoritarian and hierarchical standards in organization. The town social life or, in other words the hierarchical trade relations significantly impact the conduct of government employees in public associations. Sociologists surmise that for characterizing an Indian town, its populace, physical structure, and methods of generation are unquestionably vital. As a rule, a town has fewer than five thousand people. It is properly said 'India is a country of towns'. Horticulture is the principle control of the Indians and dominant part of people in India live in the towns. Our towns help in fortifying our social bonds and getting security to our society numerous ways. Our towns additionally help our society in another way in particular that of saving our way of life.

The Indian rural society has experienced extensive change in the ongoing past, especially since the Independence because of a progression of the land change enactments that have quickened the pace of this change. India has a rich cultural legacy and is a place where there are assorted varieties. The decent variety in social life is reflected in multi-social, multi-lingual, multi-religious and multi-position nature of the society. The imperative features of the Indian social structure are-dominating rural residence in little towns; multi-religious and multi-station social characters and essential job of family in the social life as of late, the

communal associations have turned out to be exceptionally dynamic in social life bringing about communal conflicts in various parts of the country. The towns frame the units of the Rural Society. These rural social orders have their very own structure. The structure shaped out of the accompanying units:- 1) Family 2) Caste System 3) Internal Organization 4) Religion 5) Economic System.

Significant Features of Rural Society The town is the most seasoned perpetual network of man. Every early network was essentially rural in character. Bogardus says, "Human society has been supported in the rural gathering". The rural network is just means a network that comprises of people living in a constrained physical territory and who have basic interests and normal methods for fulfilling them. Every society comprises of various parts, for example, people, gatherings, organizations, affiliations, and communities. The most straightforward relationship one can consider now is that of a life form that has diverse segments cooperating in general. Society is a framework like some other framework, for example, the solar framework.

3.2 Features of Indian Society-Urban

The idea of urban society as spoke to in musings of urban scholars of modern city enormously has contrasting in contrasts in their perspectives. Each place has its distinctive urban trademark determined by factors as mix of intensity, space, advertises and social practices. Because of improvement in science and innovation, there has been industrial advancement.

Because of industrial improvement there is urbanization because of which urban social orders made. Each nation has its own urban society. Each village has a few components of the city while each city conveys some element of the villages. Distinctive criteria are utilized to choose a network as urban. Some of them are, for instance, populace, legitimate breaking points, sorts of occupations, social associations. The city in the expressions of Louis wirth alludes to "a generally large, thick and changeless settlement of socially heterogeneous individuals."

➢ **Meaning of Urban Society**

A urban region is described by higher populace density and immense human element in contrast with zone surrounding it. Urban territories are made and additionally created by the procedure of urbanization. Urban territories are places which fulfilled the following criteria: 1. A minimum populace of 5,000. 2. No less than 75% of the male main working populace occupied with non agricultural interests 3. A density of populace of a slightest 400 people for every sq.km the development of large urban areas that contain the majority of a society's populace is exceptionally late advancement. Urbanization is a piece of advancement process.

IV. SOCIAL CHANGE IN INDIAN SOCIETY

India with her long history and shifted legacy is one of the conventional social orders with its structure profound rooted in customs. Up to this point India was described as a rank ridden, inward looking and totally exhausted social framework. Yet, today anyway India is making detectable steps towards becoming a modern country. Since independence, modernization of India has been an integral piece of the national methodology. Cognizant and sustained endeavors are being made for the general advancement of India's economy, commonwealth, social system and social framework. India's change towards modernization has been a moderate and continuous process. It was during the early piece of the nineteenth century that the conventional social structure of India experienced a few changes. Endeavors were made to explain these early social changes in India through the ideas like Sanskritization and Westernization.

4.1 Sanskritization

Sanskritization is a procedure of social portability in the conventional social structure of India. It is "the procedure by which a low position or inborn or other gathering changes its traditions, customs, belief system and lifestyle toward a high and as often as possible 'twice conceived' standing". Anyway the portability related with Sanskritization results just in 'positional changes' in the framework, however does not prompt any noteworthy auxiliary changes. Consequently the idea fills almost no need in understanding the contemporary social changes in the Indian society.

4.2 Westernization

With the foundation of British Raj in India, the effect of Western rationality and science

alluded to as 'Westernization' introduced reason into day by day propensities and influenced Indians to understand the meaninglessness of numerous antiquated biases and traditions. Westernization in a way changed the existence examples of Indians and made new qualities. The vision of the normal Indian, so since a long time ago shut and extremely confined was enlarged and changed to some degree. Introduction to English writing, history and political institutions made them to embrace philanthropic standpoint and advanced in them a functioning worry for welfare of every single person. It acquired numerous changes the Indian world class ranging from their discourse, clothing, and nourishment propensities to certain esteem changes like huroanitarianiam, equalitarianism and secularism, and so on. Western influence along these lines has been a critical wellspring of social change in India. Notwithstanding, the procedure neglected to bring about fundamental changes in the majority. The procedure did not encourage any changes in the esteem introduction and dispositions of the more extensive strata of society.

V. CONCLUSION

A transition in society from traditional form to modern shape needs change in institutional character. It involves shift from structural changes in social 190 organizations as well as a qualitative change in behavior. Tradition to modernity is a gradual change. But it is difficult to specify exact point to indicate a clear departure or a clear entry into a new system, livery change

finds its roof in tradition and it thrives in modernized sphere. The tradition gives birth to form and design to change. But a sort o f confrontation between tradition and modernity is always seen in any social system. "In a hierarchical arrangement of social system, the pattern of behavior are governed by family and caste which also regulate the native and extent of communication with members of other groups". Because the traditionally predominant social system is characterized by socially allocated status into which one is born, where rewards, social sanctions and prestige are related with the works done by one person on economic callings is attached with it. But owing to constitutional provision for free education, co-education, caste-free education and removal o f discrimination, political and economic opportunities result in as an impact of modernization. Modernization also operators for greater migration, inter-regional and intra-regional, inter-occupational and even inter religion conversions. Improved means of communication increase in political and economic activities, greater right consciousness are affecting the traditional pattern of social system.

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