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A STUDY OF THE NECESSITY OF CULTURAL REVOLUTION IN SOCIETY

K. B. Rangarajan

INTRODUCTION :

Indian has an ancient civilizations with deep historicity. Further, more it is a continuous flowing civilization and it is difficult the Indians past into clear cut time boundaries. The diversity of Indian society and culture is stupendous, so much so that it could be difficult to speak of it in the singular at the same time there is also certain unity and the multiplicity and when we speak of India's Past tradition clearly we refer to this unity.

As basic aspects of traditional society in India was the principle of hierarchy i.e., the ordering of the unity which constitute a system in relation to the whole in a superior inferior gradation. The first items of hierarchy that would come to practically every one's mind is the caste system. The motion of hierarchy was present and all powerful in regulating human in every minute aspect of life. While the ideology of hierarchy institutionalized unequally in every aspect of life.

The dominant religion of India Hinduism was essentially tolerant assimilated rather than converted other groups. Pluralism as a value implied tolerance of other styles of life preserving one's own. As the Hindus believed in the existence of many parts leading to the some ultimate reality. It was possible for rulers and peoples of diverse faiths to survive and even prosper. For centuries in India. Doctrines and certainly differed but the Followers of different religions lived in relative harmony in India.

But the modern democratic politics made it necessary for each group to compete with one another to derive maximum benefits available through state patronage. This has

Abstract

Culture is the synthetic study of various aspects of the human beings. According to Enesco. Culture is usually interpreted as art. We speak of culture in connection with behaviour of people in the moral values and human relations. We denote it by action, behaviour and attitudes considered useful for the interests of society or of the certain social group. Social anthropologists distinguish between "material" and "non material cultures". The former including technology, art forms, architecture, material goods and equipments used in daily life in household agricultures, trade, commerce, welfare and other social activities. In the later and intellectual traditions. In Broad sense, than culture is that complex whole which includes knowledge belief, art, morals, law, custom and any other as a member of society. The basic elements of culture are values, norms, symbols, folklore, religious and ideas. Culture has three dimensions. First it is a normative system by which there is social control. In this forms of sanctions which make people follow generally accepted moral ethical norms secondly there is a expressive system music, dance, art, literature and so on are the cultural expressions of people. Thirdly it is a system of ideal which enables members of a society top interpret the world meaningfully. And the process through which culture influences and social system is called institutionalization.

Keywords : *Moral Values, Intellectual Knowledge, Traditional Values, Individual Virtue.*

Short Profile

K. B. Rangarajan is working as an Assistant Professor at Department of Indian Culture and Tourism Government Arts College (Autonomous) Kumbakonam. He Has Completed B.A., M.A., S.L.E.T., M.Phil., M.B.A. and Ph.D. He Has

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certainly been one factor in the unrest and social turmoil of today. The contradictory pulls of traditional and modern values.

The pluralistic tradition of Hinduism was reinforced by the institutionalizations of caste system. Each group had its own occupation, customs, rituals, traditions.

Indian society in general had a 'holistic' aspect in the sense that in the relationship between individual and group, the latter had primary over the Former. The wider interests of the community were always an important context with in which an individual was to perform his duties and claim his rights. There was always a gap between theory and practice prescription and performance.

Whether men lived in it or left society, spiritual emphasis in Indian life was never lost sight of Dharma was an important way of life. The stability of Indian life. The stability of Indian life for long centuries rested on the firm foundation of Dharma. Though inculcation of the spirit of Dharma, high standard ethics, clear cut codes of behavior and widespread acceptance of non material values of higher importance then possessions, came to be the expression in ordinary society of true Indian culture.

SOCIETY AND CULTURE :

Society is a complex pattern of nouns of interaction between people, in a group society has also been considered a complex Forms, Processes, associations and Institutions in a community. Indian society in characterized by the caste system, agrarian class structure, urbanization, multiplicity of religions, a variety of regional cultures. Joint family system, spiritual outlook and superstition and resistance to charge in traditions. However, modernization is evident and social transformation in its wake problems and conflicts, Features of the present day in Indian Society.

FAMILY:

Family is a functional unit it grows out biological needs, particularly those of the expectant mother and infant child. Who cannot support and live by themselves. Another cause is the head for the exploitation of environment which is essential to permit the satisfaction of the more intimate biological needs and this cannot take place without organized co-activity.

The family which one is born is called the "family of origine" or orientation and the family which one help to set up after one's marriage is called the "family procreation". All aspects of Individually ranging from determinative biological to deterministic cultural are considerably influenced and made possible by the family grouping, Family is found all over the world and at levels of culture.

MARRIAGE:

Marriage ensures a "biological satisfaction" (that of sex) and a "psychological Satisfaction that of having children on the individual plans on the wider collective plan, it ensures a twofold survival, that is , of the group and its culture.

The economic organizations of some tribes is found so much depend upon co-operation and division of labour between the two that's stable functioning is possible only when the two sexes enter into socially sanctioned and permanent (or) semi permanent relations with each other is marry.

In contemporary urban society. It is the highly individualistic and personal aspect of marriage which is emphasized.

The forms of marriage is polygamy monogamy, hyper gamy. The polygamy means marriage of more than one person, is fairly widespread all over the world. Hyper gamy means under the caste system if a high caste woman marriage a low caste man. She loses caste status which is indicative of a degree of ritual purity.

SOCIAL CHANGE :

Social change may be considered as a process through which definite alternation in the structures and function of a particular social system result. Changes is a value – neutral concept and so a particular change may be good or bad desirable or understanding of the observer. Any social change may produce discernible and spread changes in social structures, functions, behaviour, values, norms, way of life, attitudes, roles and status. Regarding social changes, sociologist have made detailed studies and have formulated various on the direction of change, factors of change and area of change.

In the Indian context certain terms westernization, sankristisation and modernization are used to explain the direction of social change.

The various factors of social change are technology. Industrialization, urbanization, legislation, education economic factors planning, religion and mass media. Some of the major areas in which social change is significant in the past independent India are the caste system, status of women, the status and role of backward classes, family etc.,

Westernization :

In India sociology the term westernization refers to the social changes that have occurred in India during the British rule and after. The changes contemplated under this term cover lifestyle relating to eating, dressing dancing, entertainment etc., mental such as knowledge of English, literature and science, value aspects likes punctuality, rationalism, Humanitarianism, Secularism etc., Thus the youth revolt against orthodox way of living, rejection of social relationship. It means that westernization is the same as industrialization, operation of modern development of science and technology.

MODERNIZATION :

Modernization is a conceptual tool which social scientists have widely used in analysing the process as well as the quality of social change. All societies have tradition. But what we describe as 'traditional societies' refers to a specific historical phase of social and cultural development. Traditional societies have substantial degree of differenation of social status, division between village, town and city, relatively higher level of technology that depends upon wide use of animal energy. Have an evolved written literary tradition along with oral cultural tradition. Such societies also have organized systems of polity with differentiation of political, military and religious office of specialized elite, and a fairly advanced system of trade, commerce, money and banking. The values, beliefs, ways of life, aesthetic and symbolic standards and forms of the society constitute its standards and forms of the society constitute its tradition which maintains a continuity with the past.

These measures are both cultural and social structural. Science and technology play an important role in this process, which revolutionizes the outlook of people and also basically alters its production system and economy.

The new institution of education, law and justice, industry and commerce, health and medicine, transport and communication etc. were in cultural changes in society. These came into contact with Western values of rationalism, science and technology which the British colonial administration introduced in India mainly for the consolidation of a colony, but which had new and unexpected outcome in the rise of cultural renaissance in Indian and the national freedom movement.

Social Mobility :

The process of planning and development, despite shortcomings, has contributed to major changes in the cultural and social life of Indian society. It has led to industrial growth, urbanization and social mobility. These have added impetus to forces of cultural modernization. There is deeper relationship between urbanization and social mobility. The scope of social mobility in traditional Indian society was limited. Similarly, the process of urbanization was slow. Most cities had a pre-industrial character. The industrial activity was governed by hereditary division of labour based on caste and guide organizations. Most cities had their existence in being complex in social organization, centers of trade and commerce and occupational groupings were deeply enriched in traditional values, cultural practices, social and economic patterns. In the social organization of traditional Indian society, cities represented the cultural dominance of the elite. There was much cultural renewal but little variation or differentiation of forms due to social and economic stability. The pace of technological innovations in the economic and social activities of cities was relatively slow. The means of trade and transport, sources of energy and division of labour were static contributing to slow pace of social change.

Social mobility in traditional society was confined more to movement of households then individuals. In the caste system itself it was a source of 'passing' as a higher caste by migration to some far off city or region. As the means of communications and transport wadded very limited such 'passing' easily worked. There as social mobility also through acquisition of upper caste status by decrees of the rulers on account of distinctions achieved in selected apheres of activities, especially warfare and learning. Such mobility was, I however,

of a limited magnitude. The process of social mobility increased manifold only through the modern phase of urbanization and industrialization in our society.

URBANISATION :

Urbanism refers to the cultural values and patterns that dominate the life of a city. Urbanisation refers to the process of growth in cities both in terms of its social structure, population, physical outlay and cultural organizations. The physical and social structure of the city to a large extent governs the nature of urbanism.

CONCLUSION :

Ancient civilizations and cultures were closely bound with religion. Religions involved as a set of beliefs regarding the nature and purpose of the universe. Gradually they become organised system of beliefs binding groups of people into a close-knit society. Religion has played an important part in the lives of the India people from the earliest times. But religions in India has never been static. Various movements have developed with now ideas in response to involving socio economic situation. Religious tolerance is the basic feature of Indian Culture.

Indian Culture is the very useful for the expression of the quality of tolerance in the world. The cultural revolution is fully based on the quality of tolerance, spirituality, unity in diversity.

The Social problems of India today have their root in the diversity of religion language, region, culture and caste. Attachment to ones region, language, religion is a natural sentiment but when these attachmently grow to an extreme level to bread in tolerance for other religions, region (or) languages problem are bound to arise.

The pluralist perspective, on the other hand entails the pluralist conceptions of culture which capacity endroses the co-existence of different culture with in same nation state. The pluralist assumption is that to be different does not imply inferiority or superiority and hence need the possibility of the co-existence of cultures. However, cultural pluralism implies internationalism, the real issues of co existence of nationalities and ethnic groups operate within and not across nation – states.

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