



Modernization of Indian Traditions Brought Through Social Change in Post Independent Period

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Abstract

This paper relates to secondary data collected from various sources i.e. books, research journals, articles, e-sources and newspapers based to understand the way in which modernization of Indian traditions in post independent period. Modernization has not been treated with the full-bodied deconstruction of concepts and theories from a historical and cultural view that he believes it deserves. Therefore, it has tried to carry out the same deconstruction by placing the process of modernization and social change in India in a cultural and historical context.

Keywords: Newspapers; Understand; Modernization; Social Change

Introduction

Modernization of Indian Tradition is an act or instance of contending an idea or point for which a person argues. As modernization of Indian tradition has been viewed as A systematic Study of social change. The paper is a valuable insight about not just the nature of modernization of Indian society, but also a thorough analysis of its early roots and causes. Modernization has not been treated with the full-bodied deconstruction of concepts and theories from a historical and cultural view that he believes it deserves. Therefore, it has tried to carry out the same deconstruction by placing the process of modernization and social change in India in a cultural and historical context. The system of 'social structure and tradition covers the complete range of the Indian social phenomena and its realities. Modernization in this system begins either from the efflorescent and remote sources, or through contact with forces outside the system. Ingenuity of modernization in Indian context is rooted in the twin phenomena of 'social structure' and 'tradition'. Though, sociological interpretation of Indian modernization as being

simply blinded nationalist agenda. For ease of understanding, the concept of modernization has been further divided into both social structure and tradition into 'macro-structures' and 'micro-structures' and 'little traditions' and 'great traditions', respectively. This enables readers to engage with the complex historiography of Indian society rather holistically and comprehensively. Moreover, this paradigm of understanding social structures and traditions highlights several aspects of social change that seeks to move beyond simply descriptive interpretations and replaces them with series of critical analyses [1].

In an analysis of modernization 'Modernization' in Indian context, it employs a method of looking at 'internal' and 'external' developments in the socio-cultural and political history of the Indian subcontinent. Within both social structures and tradition, it has been believed that modernization occurs through a series of 'orthogenetic' or the 'internal' socio-cultural transitions as well as 'heterogeneity' or the 'external' transitions. In order to understand Indian modernization, it is necessary to

study the cultural synthesis of the orthogenetic as well as heterogeneity forms of social change and their respective impacts on Indian society a use of integrative approach by critically reviewing and incorporating previously studied dichotomies such as 'Sanskritization' vs 'Islamization', 'Sanskritization' vs 'Westernization', 'Great' and 'Little' traditions as well as 'universalization' vs 'parochialization'. However, it has been believed that it is inadequate to study the concepts like Sanskritization and Westernization only in the context of social change but also wishes to be examined even in the context of 'tradition'. When looking at tradition from the point of view of these dichotomies it is necessary that in Indian society should be observed from the primary driving forces of community life, at least from a socio-cultural, if not necessarily a political point of view, the traditions in both religious communities had been undergoing significant orthogenetic changes that essentially marked the onset of what most philosophers would call 'modernization'. It has been argued that some of these driving forces of socio-cultural life within community life, traditional sense tend to follow a trajectory of cultural rigidity, holism, hierarchy and transcendence. In this paper the external and internal factors of change in Indian society act as 'heterogeneity' and 'orthogenetic' changes, respectively. In the designated paper it has been tried to explore the Cultural renaissance that Indian society underwent with the onset of the spread of Jainism and Buddhism.

It has been noted that the exchange of cultural ideas between community life and Hinduism itself brought about a dynamic change within the socio-cultural fabric of Indian society, especially in terms of the caste system and the *Varna* system. While discussing both Hinduism and Islamic cultural it explains the difference between 'great' and 'little' traditions in both cultures. Here it signifies the difference between core concepts like socio-cultural interactions between people, the rules of social order, etc which are strongly intrinsic to the respective religions and the difference between the adaptive changes in family, marriage and kinship structures that both religions underwent, especially when they came in contact with one another during the period of 'Islamization'. The purpose of this paper is to trace the contrasts in the way that each religion has impacted the socio-cultural changes in Indian society. It is argued that values of modernity has been brought about by introducing egalitarianism and greater socio-cultural flexibility, though this scientific thought and social egalitarianism do not need to be interdependent on one another for a society to be known as 'modern'.

Finally, the paper generalizes and also explores changing trends in social institutions such as marriage, family, village, and caste that are perceived as changes in the micro and macro structures. Especially in terms of family and caste, these changes are marked with increased mobility in the

ascribed and acquired the status of individuals, many of which have been facilitated by rules of marriage and kinship among various communities.

Critical Evaluation

The study of modernization also has some limitations. Focus is mainly on selected sociological arrivals, such as little and great tradition, micro and macro structure and they specific form some other important variable have either not been fully treated or not analyzed at all. Mention may be made of the demographic and economic variables. To my mind these could also be treated fully with the help of the paradigm I have formulated but looking in to the nature of the three problems a separate and specialized treatment is necessary [2-5].

Relevance of the Paper in Modern Society

It has been hoped that the work is noteworthy from the point of view in assessing transformation of the dynamics of Indian Society through the inclusion of a thorough historiography of Indian society. This paper is considered a classic reading on modernity and social change in India. However, as it is with any classic writing, this paper to have some dated interpretation of religion in India as well as community life, especially in terms of the Muslim community in India. Overall, the text is theoretically rich and nuanced, the language is extremely academic, but it is welcoming for any student of social sciences to read. One must be careful to use present-day standards to judge a paper and learn eventually. To its readers, this paper can offer a pathway into the much more diverse world of Indian social change and modernization.

Concluding Analysis

The arising stress caused by process of modernization in India, direct our attentiveness to much needed further coordination in the blueprint of change. Conflicts are arising in the structure at various levels as a result of uncoordinated institutional reforms and economic measures introduced for modernization during the post- Independence period. Therefore coordination is required to be maintained between old and new traditions caused due to the social change occurred during post independent period removing the tension caused by the modernization in India.

- a. These contraventions, however, also bequeathed and symbolize the abrasion caused by upward movement of hither to suppressed aspirations and interests of groups. Protest movements whether disguised (like Sanskritisation, Islamization), formation of parochial associations based on caste, language and regional culture) or overt (Centre-State tensions) are inevitable in democratic transition to modernization. It's true

that dichotomies such as such as 'Sanskritization' vs 'Islamization', 'Sanskritization' vs 'Westernization', 'Great' and 'Little' traditions inevitably brought tremendous change in old traditions of India.

- b. These, of course, indicates the specific areas where institutional and other reforms could further be prompt to remove abrasion in the process of change. Therefore modernization should thus be preceded by a series of pacifying steps through a forceful strategy of mobilization in the course of the developmental process so that cultural gap which has recently widened between various levels of the elite does not go far enough to introduce major conflict about the ideology of modernization.
- c. On the whole it appears that, despite continual stress and contraventions, chances of the institutional breakdown of minimal democratic values in the political system occur. Therefore in order to maintain democratic values synchronization of modern and old traditions should be under review.
- d. Caste, which represents institutionalized form of inequality due to traditions now fights resistance against inequality and in emancipation by its own rational self- transformation into associations. So in this post independent India caste plays minimal role in the

transformation in the old traditions into new.

- e. Though some of these traditions even flourish as modernization processes and expand without creating major conflicts. In the monarchy of material resources too, the recent 'agricultural revolution' in the country side has created a new atmosphere of optimism for future progress.

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