

Impact of Modernity and Tradition on Indian As Well As Western Literature With Respect to Colonial Influence

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Abstract – *This paper investigates how the language of tradition and modernity has been the dominant idiom that has looked to catch the "essence" of both the Indian country and the Indian lady. The striking nature of this talk requests a critical enquiry to see how this larger and authoritative idiom been acknowledged as an unproblematic given. India is frequently observed as a place that is known for complexities where tradition and modernity exist together where Indian ladies are regularly displayed as symbolic of this conjunction. India, with its colonial history and contemporary postcolonial culture, offers a rich site for the investigation of both impact and intersexuality. Through the ascent of "Orientalism", it was India which originally practiced a literary impact on the West, an equation that was completely reversed later through colonial intervention.*

Keyword: Tradition, Modernity, Colonial, Critical, Postcolonial, Culture

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INTRODUCTION

Each society is bound by specific customs, pursued indiscriminately by everybody. Indian society is no special case to it. It has been the support of traditional beliefs and practices. Social structure and tradition in India stayed impenetrable to real components of modernity until the contact with the west started through the colonial regimes, which dominated India for around two centuries. Tradition comprises a heap of beliefs, customs and properties which are passed on to us by our predecessors. As indicated by Singh (1973), Hindu society comprises of specific traditions which are truth be told, value themes. Prior to the emergence of modernization, the Hindu society depended on the accompanying value components : a) Hierarchy b) Holism c) Karma and d) Transcendence. These value components are discovered ingrained in Hindu sacred writings, for example, the Gita, the Mahabharata, the Ramayana, the Vedas, Puranas and Upanishads. The structure of tradition develops in two phases, first through orthogentic or indigenous advancement and second through heterogentic experiences or contacts with different cultures or civic establishments. The social structure of these human advancements operates at two dimensions, first that of people or unlettered workers and second, that of the world class or the reflective few. The cultured procedures in the previous involve the little tradition and those in the last establish the incredible tradition. There is anyway a consistent communication between the two

dimensions of traditions. The idea of tradition is described by the presentness of the past, the past as an object of connection, the present as a fortification of responsiveness to the past and the strength of traditional beliefs. The essential socialization process in the families demands severe adherence to traditional values. However, presentation to western culture, instruction and different other media has brought enormous changes through the procedure of modernization.

Modernity has not been an outsider idea for the Indian society, and that general current values like populism, singular opportunity, secularism and historical cognizance have been particularly an innate piece of our society. Today the belief systems of Western modernity with their thoughts of libertarianism and individual decision, their featuring the significance of material rewards as opposed to the spirit of human movement, their accentuation on human goals instead of points of confinement, have prompted far reaching social jealousy, unbridled covetousness and childishness in Indian society. Gusfield (1967) contended that tradition and modernity are broadly utilized as perfect inverses in a direct hypothesis of social change. Gusfield displayed seven false notions in this complexity use. As per him, it is off base to see traditional social orders as static, normatively steady, or fundamentally homogenous. The relations between the traditional and the cutting edge don't really include uprooting, conflict, or

eliteness. Modernity does not really debilitate tradition. Both tradition and modernity structure the bases of philosophies and developments in which the perfect inverses are changed over into desires, however traditional structures may supply support for, just as against, change.

MODERNIZATION

The term modernization alludes to the transformation of the traditional into a progressively current one. It suggests a slow however fundamental change in the way of life of the general population and in their viewpoint of the world. Consequently modernization is the new feature of tradition. One can't comprehend modernization in isolation on the grounds that an individual is comprised of a past and a present. Modernization is both a hypothesis and a procedure. As a hypothesis it has offered spot to the judgment of an expansive number of traditions; as a procedure it has landed itself to post modernity, which is in certainty hypermodernity or late modernity. There are four actualities of modernization: technological, institutional, valuation and social. (Marion J. Toll, 1969) The society will be viewed as pretty much modernized to the degree that its individuals utilize inanimate sources of intensity and instruments to multiply the impacts of their endeavors, which is clear from the technological aspect of modernization. Institutional feature of modernization is as essential as is technological. It alludes to the emergence or dominance of current establishments like administration, callings, showcase economy, processing plant framework, formal arrangement of advanced education and so forth. A particular element of current establishments is their formal hierarchical character which is the thing that recognized them from their traditional partners. Objective reorientation of the given value framework is the third necessary feature of modernization. In the sense, modernization infers a transition from traditional to modernity. Utilized in its optimal, regular sense, tradition signifies a constellation of such values as consecration, credit, particularism, combination of jobs and subjection of the person to the gathering. Then again, modernity contains such values as mainstream quality, accomplishment, universalism, job explicitness and singularity. Transition from the previous to the last value framework, in this way establishes the procedure of modernization. Of the considerable number of values that contain modernity, rationality is regarded as of nonexclusive importance. Appropriately, Myrdal substance: In one sense the majority of the modernization ideals are contained in and got from the perfect of rationality and arranging (Myrdal, 1970). Modernization in this way suggests a procedure of reasonable examination of the value arrangement of a society with the end goal of cleansing it of its nonsensical components and incorporating into it an ever increasing number of sound components. As it were, it signifies a

procedure of socio-social transformation along sane lines.

Modernization hypothesis of the 1950s – 1970s was essentially a sub part of twentieth century evolutionary hypothesis. It incorporated the significant value judgment - the idea of advancement. Sahlins and Service (1960) characterized advance as progress on the whole around flexibility. Discussing cultures, they affirmed that the higher structures are again moderately free from environmental control, i.e., they adjust to more noteworthy environmental assortment than lower shapes. What's more, other evolutionist's additional, higher structures adjust their condition to address their issues. Nisbet (1969, p. 52) commented that the hypothesis of social development had been a legitimization for the power of the west, and that, beside empirical research the hypothesis had changed little since the 1800s. Much ongoing reasoning on modernization has given a progressively positive job to tradition and proposed an unpredictable relationship among tradition and modernity.

In a cutting edge society, there is technological change. Also, innovation delivers new types of dangers and we are continually required to react and acclimate to these changes. This hazard society, he contends, isn't constrained to environmental and wellbeing hazard alone, it incorporates an entire arrangement of interrelated changes inside contemporary social life, for example, moving work patterns, uplifted employment insecurity, declining influence of tradition and custom, disintegration of traditional family patterns and democratization of individual relations. What is specific about the cutting edge chance society is that the perils of hazard don't stay confined to one nation as it were. In the time of globalization, these dangers influence all nations and every single social class. They have worldwide, not simply close to home outcomes. So also, numerous types of manufactured hazard, for example, those concerning human wellbeing and the earth, cross national limits.

The modernity, which is found in the present world, is called new modernity by Beck. It basically brings forth a hazard society. Beck has made his viewpoint on modernity exceptionally certain that new modernity has surrendered the old modernity and empowers the person to take his very own choices with no reference to his class or station thought. In the event that his self-evaluation of society is broken, he is probably going to surrender to chance. Presently, the vast majority of the hazard rises up out of the modernity in which he lives. The new modernity is not quite the same as the mechanical modernity. In this new modernity, social relations and foundations must be exclusively picked. Indeed, in this new present day society, social binds and association must be built up, kept up and restored by people themselves.

The move from mechanical society to hazard society is a noteworthy break during the time spent transformation.

ISSUES AROUND THE CONCEPT OF NATURE

Today, nonetheless, we locate that most (if not all) of these sorts of conceptualizations are never again common in the way our advanced world considers and talks about nature. Environmental thinkers in the mid twentieth century started to look at the complexities of the relationships between individuals and nature. This region of study has picked up significance, given the current condition of the existence where there is by all accounts increasingly more evidence each day to affirm that human activity is influencing nature in complex ways that are both remarkable and unsustainable. On one hand, there is by all accounts an endeavor to interpret nature as a uniform, measurable, and reasonable element with respect to the different sciences. Then again, numerous environmental rationalists concur that the current perspective on nature has different weaknesses that don't admit points of view on new biological difficulties confronting us today (Larson 1987). The consequent segment is an endeavor to unload and depict a portion of those issues around nature that are huge to the reason for environmental reasoning specifically. Inside the wide scope of environmentalist worries about the effect of individuals on nature and the earth, obviously numerous ideological, philosophical, and social pre-suppositions become an integral factor. We locate that the vast majority of the talk on nature has concentrated on nature as being authentic. Any portrayal at that point is contained inside a lot of pre-suppositions and social values that are held by the general population making portrayals. Fundamental to the investigation of these portrayals is the conceptualization of "nature". It tends to be set that fundamental world perspectives about nature, particularly those pre-suppositions that have directly affected the manner in which people identify with nature, are given by specific conceptualizations of nature. In the field of preservation and moderate activity for example, expressions, for example, "ensure nature" or "nature protection" are ordinarily utilized. Covered up inside these expressions is a thought that one can perceive nature and identify it when we see it and settle on uncomplicated decisions between normal things that are to be ensured and unnatural things that are not nature. The inquiry is can we truly settle on such uncomplicated decisions? Despite the fact that the immediate association between theoretical resources and genuine practices can't be demonstrated, yet unmistakably a progression of calculated components structure a foundation to any world view, including the natural and these do influence individuals' dispositions.

MODERNITY V/S TRADITION

Modern versus traditional is intently connected with social change. Culture is a significant zone every network should develop so as to understand the world. It is man's culture that shows him the particular method to lead his life. Any culture must be viewed as a living tradition. This implies there are potential outcomes of advancement, different interpretations and contestations. It is subsequently, vital as Yogendra Singh has contended to conceptualize both tradition and modernization as sets of values and job – structures which astonishingly into contact and between them a specific procedure of assimilation and syncretism begins. Modernity gives energy to tradition. In our regular presence, this complex interaction of tradition and modernity has maybe prompted a sort of social schizophrenia (Beals and Spindler, 1967).

As indicated by Moore (1987) there is interaction among traditionalizing and modernizing patterns in each society. A portion of the manners by which traditional views change to modernity are through advancement, progressive modification of traditional standards and continuous modification of the demeanors of the caretakers of traditional beliefs. Among all, women are the caretakers of traditional beliefs. Be that as it may, the vocation and non profession women have diverse dimensions of thought as to tradition and modernity. In the transition, women need to confront restriction from men and traditional women. They are gotten in a conflicted circumstance in a predicament to receive the built up codes of the past and the down to earth substances of the present to figure out how to the coaxing expectation of things to come. This procedure normally prompts conflict. Merton's idea of vacillation alludes to the conjunction of contradicting feelings, frames of mind, or qualities in a similar individual or the condition of being pushed towards or pulled between two inverse objectives. It is a condition of vulnerability, circumstances where a problem keeps individuals from taking right decisions.

Tradition and Modernity in India, have called attention to that an individual turns into a marginal individual, who remains on the outskirts or the edge of two social universes, however is completely an individual from not one or the other. He is said to be marginal to the two gatherings. He may think that it's difficult to be regarded or to see himself as an undeniable individual from either. It is broadly trusted that radical changes are required for the improvement of the status of Indian lady, in light of the fact that our social traditions and its institutional practices are not especially positive to women. Women are persecuted or women are idealized such that our culture neglects to get women, their goals and issues. Maybe usually thought auxiliary transformations, libertarian values and social

developments would create another circumstance helpful for women's emancipation. Women's emancipation requires a modern mainstream culture – a culture that salvages them from the subjugation and mistreatment certain in traditional religious organizations and social practices. Modernity or the procedure of secularization (or legitimization) demystifies the instinctive nature of the male – female division and order and shows how gender is basically a built classification. It gives women the certainty to leave every forced perfect and see the world with their own eyes.

Tradition and modernity don't in themselves exist. In any case, they do work, dialogically. They work in connection with one another. Modernity works as a monetary and social device to accomplish some riches, adaptability, and advancement for people and gatherings; tradition capacities, halfway and now and again to a great extent, as a mythological state which creates the impression of bigger connectedness and solidness even with incredibly monstrous social change in the course of the last 50 years. One may likewise say that modernity is a financial power with social, social, and political correlatives while tradition is a social power with social, monetary, and political correlatives. Satisfyingly awry in their connection, they require us, in discussing one, to talk additionally of the other, similarly as they prompt us to move as deftly as conceivable between hypothetical abstraction and experiential reality.

CULTURE, TRADITION AND THE RE-CASTED WOMAN

The way that colonialism formed the relationship among culture and women are profound and complex. The white collar class wants to change the traditional family design stemmed not from an introduction to western liberal ideas alone however to the strains that created in the groups of the recently educated men. Modern training and urbanization presented another obstruction among people such families. The basic practice for men who came to study and remained to work in the urban areas was to abandon their families in the towns. The colossal hole of experience turned into a considerable hindrance for close friendship among married couples, moms and children. The main class of women who could supply such friendship was the mistresses who were accomplished women, prepared in the better specialty of social collaboration. With expanded urbanization, sex work turned out to be increasingly popularized. The interest couldn't be met by little girls of the traditional concubine stations alone. The huge number of youthful high standing widows, vulnerable casualties of family disregard and even torment was an undeniable enrolling ground.

Training would not dismiss the women from their traditional familial roles yet improve the productivity of spouses and moms, and strengthen the hold of

traditional values on society, since women were better bearers of these values. Along these lines came about the inquisitive blend of traditional and modern traits of the regularizing Indian lady which the title of this paper alludes to. Thus we discover an affirmation of the recast Aryan lady, of the Victorian confidence in the sacredness of the family, of white collar class legitimacy and decency. The procedure of country making for India with its assorted networks, dialects and religions will undoubtedly be combative. In the development of "national" culture (anyway characterized) women assume an especially essential job as social symbols. In this manner rehearses like sati or tyke marriage or restriction of widow remarriage or purdah or forswearing of appropriate to separation could be perused as social tokens. One has just implied this before in the paper. To discover unfair practices against men depicted as social symbols won't be simple.

Going with the way toward recasting women as symbols of culture, was a procedure of refashioning of gender standards additionally for the sake of "culture" and "refinement" by the new Indian white collar class. Driven by the idea that Victorian privileged culture and gender standards were an attractive model to hope for, endeavors were made by reformers and patriots later to "refine" Indian women. What it converted into regularly was inconvenience of codes of dressing and carrying on that would "train, improve and sustain the gentler and nobler qualities of heart," "sophisticated standards" and "domestic temperances" (Chaudhuri 2011: 31– 32). Different colonial laws were acquired spot to declare different practices of Indians, especially of the lower ranks disgusting. For example performing women who moved and sang in traditional Bengal were lawfully restricted from performing. A complex procedure subsequently got in progress which made another upper standing, white collar class "culture" that characterized standards for the typical Indian "lady."

URBAN AND RURAL CULTURE

The significance of values of tradition and new conceivable outcomes and difficulties of modernization are unavoidable in social-anthropological and social investigation and comprehension of urban and rural reality. When we talk about the refinement of urban and rural culture, we should remember the way that all order of culture(s), including the one referenced, is just legitimized in hypothetical, look into and investigative sense, so they should be acknowledged as relative and restrictive mental develops. Considerably more so in light of the fact that in regular day to day existence it is troublesome or totally difficult to adhere to a meaningful boundary which would carefully depict between the urban and rural culture like two

isolated or autonomous empirical substances. The purpose behind that ought to be looked for, in addition to other things, in progressively visit social contacts, oddities and basic changes which the new, modern, worldwide, arrange society (Castells 2000) carries with it, in this way putting into inquiry the notoriety of hypothetical suspicions about the carefully acknowledged opposition between the town and the city.

Reasonable and hypothetical type of assurance of urban (town) and rural (field) culture is based, as a matter of first importance, on the recognition of a particular lifestyle of urban and rural society, just as typical ways and types of correspondence these social orders practice. In that sense, Lj. Pušić stresses that "the lifestyle is for the most part that gathering of attributes of one area with the assistance of which, through finely balanced investigative instruments, we can comprehend the manners by which a specific network capacities" (Pušić: 2003:10). Urban and rural culture present two different ways of communicating the culture of a society, and they likewise present two different ways of life appearance in two changed districts. Clearly, it is difficult to interpret the particular lifestyle in them without certain social, practical, political, environmental, social and mental conditions. When we talk about urban culture, most creators concur in the estimation that it is incomprehensible without there being a urban, common society, for example the native as a figure which makes a specific nature of social way of life, which can be perceived as urban. The substance of urban culture, molded by town way of life, however they causing it, just as the transparency and adaptability of social structure of the town, in the expressions of B. Milošević (2003:31) speak to the support of common society. So it very well may be reasoned that the formation of urban culture is a procedure which has its evolutionary and notable base, since it has run inseparably with the development of urban society for about 5,000 years.

This model of settlement is described by a heterogeneous instructive, social, proficient, and monetary structure of its occupants, yet in addition by different religious, political, sexual, and different introductions of the general population. We can likewise accept that social and environmental portability offer to their occupants more noteworthy potential outcomes to partake in different intrigue based social gatherings, while they additionally offer better impression of refinements (because of meeting and blending of people from various social gatherings). All things considered, they can offer more potential outcomes of decision of social and social values. So the town is set apart with different alterable and interceded ways of life.

The receptiveness of urban society/network depends on different beneficial encounters, values, customs, on various feelings and types of individuals' conduct.

It might be said that urban culture is made and created inside instruments which empower correspondence, for example the conditions for building up correspondence among social, ethnic, religious, political, sexual, expert, established, and different contrasts. "Little or more noteworthy separation of social structure of the town and its relating social bases have influenced are as yet affecting the devastation of limitations and the weight of male centric rural isolation, independence and social uniformity, so the town shows up as the social focus in which contrasts are regarded, yet in addition as the base of multiculturalism. In that way it is conceivable to fit various relations between different people in a urban milieu. One ought not, obviously, be selective in the evaluation that the likelihood for exchange and understanding or the acknowledgment of contrasts in regular daily existence of urban culture can be addressed, and along these lines hypothetically problematized. Then again, hypothetical reasoning of ideal-typical model of rural culture depends on the examination of the particular lifestyle of working class, which, as Ćirić stated, was building extreme and enduring, however not unchangeable culture.

Traditional culture, as S. Šuvar stated, is in truth the culture of preindustrial development, and rural culture is its neighborhood "ground" articulation. As dominant values of that culture the creator makes reference to: outrageous acquaintance, gather vanity of related gatherings, doubt of "outsiders", inclination for keeping congruity and gathering legacy. (See: Šuvar 1988) S. Šljukić additionally asserts that "worker culture is for sure people culture, an indivisible piece of ordinary work and life of laborers. It is generally shut and static, it is passed on orally from age to age, so it is, as it were, traditionalistic. (Šljukić 2003:50) Some time back more grounded, and today by one way or another more fragile, yet at the same time unmistakably communicated, the acknowledgment of tradition and traditional structures in all areas of social association and furthermore in ordinary laborers' conduct, speaks to a standout amongst the most critical parts of social structure and town culture. Changes in the traditional town seemed in all respects gradually, and each new appearance needed to sit tight for another age, to take position in the framework and to be acknowledged by everyone, as a component of tradition gathering.

Assurance of rural and urban culture in the writing is frequently founded on relative methodology. Among others, one can discover the position that strength is a typical normal for rural network, and portability is typical of urban network/culture (P. A. Sorokin). Or then again that the rural culture is normally set apart by solid affections for tradition, while urban culture assumes that the traditional is just a single of the components on which modern society is based (Lj. Pušić). Additionally, it has not been only here and there pointed out that social

relations in the town are increasingly quick and informal, enduring and close in light of the fact that these are relations inside essential gatherings (the family and neighborhood) while city occupants are individualized and sorted out formally (M. Mitrović). It is additionally recommended that in the elements of culture changes, the city has principally the job of a trailblazer, and the town is, as it were, a gatekeeper of current national culture; that the spirit of the city is what is modern, the design and the most recent emotions, while the spirit of the town is the tradition and customs of our predecessors (S. Šljukić). These sorts of ideal-typical understandings lead us to the end that the connection among urban and rural culture can be watched, next to different things, as the connection of dominantly stamped social values, liberal and modernistic from one perspective, and traditional, protection values on the other.

CONCLUSION

Today in a globalized time governmental issues is purged of its populist content and separated with popularity based desires of the customary lady and man. Governmental issues is diminished to control squares and brilliant moves, reflective of corporate arrangements as opposed to commitment with just ideals and practices. Tradition in such a setting along these lines turns into a pawn to advance "utilization" or a ploy to win "constituent help." The new period has likewise observed sensational transformations in the Indian media. Another open talk in India started to be enunciated from the 1990s with the new liberal monetary strategies. Going with this was likewise a stamped difference in the state and country's way to deal with the gender question (Chaudhuri 1996). In a prior time poor people and seized involved an ideologically focal spot in the state vision. In the new globalized formative edge, the state withdrew from a considerable lot of its welfare capacities. The market progressively consumed a focal space. This was been joined by a noteworthy ideological move in open talk in which a notice driven media has had a huge task to carry out (Chaudhuri 2001). In the pictures that the media extends the seized classes have essentially vanished. Essentially the domestic space, the private domain of women, has returned in a globalized India however with certain changes. In this manner just we have a rethinking of white collar class ethics at home, the family unit is effectively redrawn as a site of utilization and the Indian lady discovers that "thrift" is never again an ideals and shopping a real joy (Chaudhuri 1998). Also, Indian men discover that looking great isn't just a lady's benefit as new pictures of prepped Indian men flood the electronic and print media. At the same time "tradition" seems to turn into a key site for advancing utilization. Each traditional custom, when a limited practice has now turned out to be strong gatherings for national festival and obvious utilization. The "Enormous Indian Wedding" has turned into a site for obvious utilization and festivity of "traditions" regularly in all respects as of late developed. The talk

of tradition and modernity presently gets appropriated by a market quick to advance its merchandise and enterprises.

The consequences of our exploration have incompletely affirmed the starter suppositions, that rural respondents would in more prominent rate state frames of mind which are in accordance with traditional and in some cases with traditionalistic social values, with close, homogeneous national ID and xenophobic connection towards "others" and "unique". Now and again, be that as it may, it is conceivable to see a harmony of mentalities of rural and urban respondents, which we clarify as an outcome of modernization process of the town and its association in the contemporary process of globalization. Urban and rural cultures are drawing nearer to each other, despite the fact that it doesn't occur wherever at a similar rhythm and in all components. As it were, this is one of the outcomes of modernist homogenization. The process of urbanization and industrialization, just as the spreading of urban culture in the town, cause not just the adjustments in the method for generation, in the method for realizing pay, yet additionally invigorate the transformation of traditional social establishments and presentation of new social values.

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