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TRADITIONAL COMMUNICATION AND MODERN SOCIETY: A COMPARATIVE STUDY

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Abstract:

Indian society has undergone sea changes. European influence has brought about radical changes in the Indian Social structure. Social movements no doubt played their own part yet; western administration and English social life and their influence have been a part of Indian ethos.

See everywhere there is a change. These days are not static. Change occurs every second. "Change is the key of Life". Men change with the society and alter and adopt new habits and customs as and when a change takes place. Due scientific and technological progress world is changing.

Due to urbanization and modernization, no doubt, we have been losing our age-old tradition, culture and rituals. But, not completely. Still there are many more rituals, culture and tradition are practicing by us, without which we may face difficulty to lead a contented life. We should follow few customs and rituals like hospitality, prayer, showing respect to the elders, counting auspicious moments and days i.e. nakshatra, thithi, rahukala, gulikala etc.

There is a gradual change in our life due to enhanced pay scale, promotion, bumper crop, prestige, achievement in a particular field etc. As per the status and occupation of a person, he/she has to maintain status. Status consciousness causes our activities. One will be restricted to do a thing when he is supposed to not to do that.

Folk may be living in cities and adopted modern lifestyle, but they are bound to do follow few rules and regulations, rituals, customs and tradition. They have to celebrate fairs and festivals without fail. Viz, Dasara, Deepavali, Sankranti etc. They never deny the age-old customs and tradition entirely. They may not go to the fields during Sheegi Hunnimme and Gouri Hunnimme but they do not forget to offer their god and goddesses and do have a feast which recalls their childhood and the village scenario. They do recollect memories of childhood and tell interesting stories and narration to their children.

At the same time television channels, radio and press telecast, broadcast and publish about the event and celebrations respectively. The children who yet to witness such occasions will have a secondhand experience. Any way they would get an outline and a brief idea on it.

KEY WORDS:

Communication, Traditional Communication, Modern Society.

INTRODUCTION

The idea of modernity is thus closely associated with rationalization. It makes science, rather than

God, central to society and at best relegates religious beliefs to the inner realm to private life. It is the achievement of reason itself, and it is therefore primarily the achievement of science, technology and Education. S.C. Dubey says that – “Modernization is characterized by a rational and scientific world view, growth and the ever increasing application of science and technology, together with the continuous adoption of the institutions of society to the imperatives of the new world view and emerging technological ethos”.

Three assumptions are basic to the concept of modernization, according to Dueby-

1. Inanimate source of power must be increasingly tapped with a view to solving human problems and ensuring minimum acceptable standards of living, the ceiling of which should rise progressively.
2. Towards this end, there should be both individual and collective effort. The collective dimension is important because associational capability to operate complex organizations is a pre-requisite of at least the middle and higher reaches of modernization.
3. To create and run complex organizations radical personality change and attendant change in the social structure and values are necessary.

Thus, the complex process of modernization assumes a series of inter-penetrating and independent transformations on the level of personality; it envisages promotion of rationality as well as empathy, mobility and high participation. These attributes of a 'modernized' personality are promoted and sustained by structural, institutional, attitudinal and value change on the personal, social and cultural levels. In sociological language, the social and cultural milieu increasingly acquires achievemental, universalistic and specificity – oriented emphasis. Modernized societies accept and produce more innovations, build up associational capability and sharpen problem solving abilities.

Modern society is looking for better opportunities to lead a luxurious life. At the same time the people who are leading their life in modern era, are not ready to leave the age-old customs, tradition which followed by their ancestors. Some how these people are recollecting the memories and events when they were young and celebrating various fairs and festivals even though they are living in the scientific era. They are certainly following rituals and keeping the tradition which to be continued in future. After such activities the children of this era do learn something about rituals and inculcate at least few habit and practices in their life.

People of this era do use few articles and objects which represent the rich and valuable folk tradition of Karnataka. They use mango leaves and coconut branches to decorate their homes shops and offices during various festivals like Dasara, Deepavali, Ugadi etc along with various flowers without which the decoration will not complete at all. We are getting some sort of inspiration from these articles viz. mango leaves, branches of coconut, flowers etc. They are communicating and giving messages like be fresh and expect positivity and prosperity.

'Modern society acknowledges no neighbour' Disraeli's words could serve as the theme of a vast amount of nineteenth century thought radical as well as conservative, imaginative as well as empirical. Orharken to the words of William Morris, whose celebration of medieval virtues was the primary basis of attack on modern individualism. “Fellowship is heaven, and the lack of fellowship is hell; fellowship is life, and the lack of fellowship is death; and the deeds that ye do them, and the life that is in it shall live on forever and each of you part of it'.

The internal organization of the Hindu Cultural tradition from the post-Vedic times to the era of Gandhi has great deal of variation. Gandhi took up the issues of weaker sections of society specially scheduled castes with his perceptible mind and linked it with his wider conception of Indian society and its restructuring. Gandhi's contribution has been very comprehensive, dispassionate, pragmatic and fundamental. It presented a total alternative world-view to the two of the most basic world-views of the contemporary times: first that of hedonistic – liberalism of the so called free world and second, the hedonistic collectivism of the socialist societies.

Gandhi's system of ideas was rooted in the primordial tradition and has been termed as an expression of orthogenetic cultural renaissance par excellence.

The traditional transmission of beliefs and knowledge is not one that is sought. The active searching for the past object to which the attach one's self – “The search for a usable past” is something different.

Tradition is not the dead hand of the past but rather the hand of the gardner, which nourishes and elicits tendencies of judgment which would otherwise not be strong enough to emerge on their own. In this respect tradition is an encouragement to incipient individuality rather than its enemy.

The traditional transmission of beliefs about the sacred things of a society curbs the intensity with which such beliefs are received and espoused. The traditional transmission prevents all of the need for

contact with the sacred from becoming rigidly and explosively attached to a particular substantive belief by drawing some of the need for contact with the sacred on to itself. The simple reception of traditional transmission is itself a form of contact with the sacred past; and this reduces the need, occasioned in crisis for individual search.

If folklore is communication, then the ways in which it is used as communication must be taken into account. The study of folklore should include both the study of lore and the study of folk. The study of lore alone without reference to the folk by whom it is used is incomplete and may even mislead.

The present Indian society is no longer perceived as a traditional society. It is now viewed as a modern society. But, changes are systems in modern society brought about by various planned measures have also to focus on the negative consequences of the measure adopted.

Modernity is substantial break with traditional society. Modern society focuses on science and reason. According to Stuart Hall.

Indian traditional societies are in villages. Today we have been observing that, most of the villages have been losing their identity. They are either trying to imitate city culture or shifting towards city. Due to advancement of science and technology it is inevitable to the rural people to adopt modern life. Mass media, especially T.V. and mobile phones brought a drastic change in our society. Rural people are being attracted by the glamour of cosmopolitan culture and posh city life.

No doubt, there is a vast flow of money in cities but no peace and happiness which are in rural area. One can earn handful money but most of the money goes to the various heads to which must to do in cities. But, rural life is not costly as city life. Money is not a primary source in villages. In a sense, we can say, city is meant for money. If we do not have money mostly we are not eligible to lead a life in city. But, we could lead life to some extent in rural area. Co-operation, humanity, mutual understanding is still playing their role in villages.

Village might have affected by modernization but still there is humanity and concern. One can understand one's situation after having a glance over the personality. We can communicate better in villages. There are many ears. In addition pure hearts.

ACTIVITIES OF MODERN SOCIETY :

The people who are living in modern society have not given up the rituals. They have been still following them even if living and leading a city life. As and when the event falls they do celebrate and offer the god and goddesses especially their Kuldevata (manedevatu).

We can find out many rituals, custom and traditions which are popularly known as folklore tradition following in cities also. As in any other villages in urban area also people offer pooja every morning and evening. Women sing folksongs, classical and devotional songs in order to continue their tradition.

Women put column i.e. draw Rangoli in front of their homes. There is a strong belief that Rangoli is like Laxmi, Goddess of wealth. It also prevents evil spirit entering in to the house. Rangoli also drawn in front of the mantapa which is meant for god or goddesses.

Women used to sweep their homes everyday in order to prevent from bad or evil spirit in homes. Every housewife or a member of the family sweeps their home. If there is dust in the home it is bad sign. A clean home is the location of Lakshmi, goddess of wealth.

One should not kick a broomstick which is considered as Lakshmi.

One should not have meal in the evening. That is the time of ancestors who eat their food in heaven. If we eat, the God do not serve our ancestors. So, people avoid taking food in the evening hours.

Most of the people offer a special pooja (Abhisheka) in the name of God/Goddesses after purchasing a new vehicle and they do pray the God/Goddesses before starting the vehicle every day. They do believe that they will be safe while riding or driving.

People do perform various pooja while selection and purchase of a site. They perform special pooja before construction and while entering in to the house. (Griha Pravesh)

Take any site, office, factory, and home inauguration takes place after performing certain custom, rituals and pooja.

During marriage of an eligible couple there are various rituals performed by the either parties. A particular time and date fixed by a priest and on the said day and time only 'Prasta' (first night) will be held. The words uttered by the priest are auspicious.

In schools teaching, learning activity starts only after a mass prayer which is considered as auspicious and prepares the children to learn lessons.

Youngsters do show respect to their elders in modern society also. But, in these days the manner of respecting elders has changed slightly.

Books and other learning materials are considered as Goddess of knowledge i.e. Saraswati or Sharada. Parents do teach their children many values and virtues viz. truth, love, non-violence, co-operation, self respect, hardwork etc. Parents do use both verbal and non verbal (body language) communications with their children. Still there are strong beliefs on cat, snake, Lizard, Owl, Crow etc which communicate a particular thing as believed by our ancestors. Still people believe the Sun, Moon, as God and the influence of Rahu, Ketu, Shani (Saturn). Satellite launching and inauguration of an important project, building, dam etc followed by the advice who is expert in Panchanga. i.e. Day, time, thithi, Nakshatra. Satellite launching ceremony takes place after perfect calculation of time i.e. Rahukala, Gulikala etc. Scientists do believe the time and thithi. Take swearing ceremony, occupying a position especially politicians (in Karnataka) do follow time, date, thithi, nakshtra as per the advice given by a Swamiji or any other religious person. If there are things like lime, flower, egg on the way, people do not dare to cross those items. They believe strongly on witchcraft.

Social structure and its historical specificities influence the degree of resilience that a social system has in withstanding the challenges of development and modernization.

Modernization began with the achievement of Independence at the end of the colonial rule. Long before this, the Indian national movement had contributed to the growth of modernization and development ideology for the Indian society.

“Modernization can be marked for its focus on capital investment for industrialization, growth of technology, science, education, agriculture, energy and economic infrastructures etc. on the one hand and on the other major social and economic reforms. The abolition of Zamindari, agrestic serfdom, tenurial reforms, ceiling and land holdings etc. explicates nation's commitment to establishing an equalitarian society”.

Traditional Indian cities throughout history had a near symbolic relationship with the countryside. Their economic relationship was complimentary, the occupational specializations and division of labour offered opportunities for continuities as well as change and mobility.

Folk-elite cultural tradition and its role structures established meaningful nexuses between country, town and capital cities. Commerce, political administration, ritual and religious practices and art and aesthetics constituted nodal principles around which this country-town relationship was maintained commensurate with the level of technology and modes of production and distribution a near equilibrium between country-town relationships had traditionally evolved.

The Indian Institute for Advance study, Shimla organized a national seminar of sociologists and social anthropologists, with the theme “The Macro-Sociology of India” and its proceedings were appropriately titled 'Beyond the village: sociological Explorations'. This seminar made concrete methodological contributions as each member participant had to report from an empirical study of his own. Though it did not directly deal with country-town nexus, it made contributions to some aspects of methodology and theory of Micro-sociology. Later, more systematic studies followed using the conceptual frameworks of macro-sociology. These demonstrated the linkages between micro and macro-structures and little and great traditions of Indian society. Similarly, many studies on folk-urban cultural continuum were conducted from a cross regional and comparative theoretical point of view. These clearly demonstrated the deeper cultural interdependence and linkage between country and town and between one linguistic region and another. Moreover, the folk culture prospective on the study of Indian society also enriched the theoretical and methodological dimensions of Indian sociology.

There may be many activities in modern society. We can not leave our folk tradition. It is our property. It will come along with our life.

We may be living in an urban setup. But still we have been depending upon milk, vegetables, labour, domestic workers, servants of village. Without these our life is almost difficult to lead.

Cycle bell of a paper boy, crying of vegetable vendor, barking of a dog after finding a stranger etc., are influential media of communication.

Food items viz., ragimudde, rotti, chatni, zunaka, tombittu, dantina playa, shenga holige etc., are symbol of our folk food and folklore. In the modern world such food items give message of our folk culture, tradition and lifestyle.

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