



Village in Transition: A Sociological Analysis

* Dr.M.Jeyaseelan ** Dr.A.Mani

* Assistant Professor, Department of Sociology, Periyar University, Salem-636 011, Tamil Nadu

** Assistant Professor cum Deputy Director, Centre for Social Exclusion and Inclusive Policy, Gandhigram Rural Institute, Gandhigram-624 302, Dindigul

ABSTRACT

Change is inevitable process and law of nature. It is essential to understand the course of change to determine the plan of action to cope up with the changes. Human society is a complex entity. It is not that much easy to find the factors that trigger the particular change. The present study was carried out in the village, Papanampatty with the help of participant and non participant observation method. The study concentrates on the field of agriculture, life style, community participation, food pattern, apparel and values.

Keywords : Social Change, Village, Life Style, Community Participation

Introduction

India is a country where the number of villages is more. The villages are one of the salient features of the Indian society. Agriculture, highly stratified social practices, conventional outlook are certain characteristics of villages. But Indian villages are in transitional period. Change is the law of nature. It is an inevitable and continuous process. Everything under the sun is undergoing certain specific changes. Both biotic and non-biotic objects are also under the process of change. Human society is always mercurial. The change in the human society is very tricky and nebulous in nature. It is very difficult to find the factors which trigger the change. As far as human society is concerned, the change is classified as change-in-structure and structural change. India is considered as a land of villages which are typical and very traditional. The mainstay occupation of Indian villages is agriculture and it allied activities. Indian villages, by and large, are socially stratified on caste line, a unique feature of Indian society. However, there are certain specific social changes are being observed owing to LPG (Liberalization, Privatization, and Globalization) process.

Methods and Materials

The present study intends to sketch out the possible changes in the social segment of the rural village. Papanampatty is the village which located at vellodu panchayat of dindigul district was purposefully selected to note down the various changes in its various spheres. There was no jeepable or motorable road to this village for a long time. The village, by and large, is mono caste village and hand full of other caste people also reside in the village. Observation method, both participant and non-participant was employed to bring out the changes in the village.

Results and Discussion

Changes are observed in the following thrust areas.

Agriculture: The mainstay occupation of the village is agriculture and allied activities. The main crops are flowers, cotton, maize, and cereals. Still cultivation is the principal calling but there is a drastic changes in the manner it is being practised. Now-a-day agriculture is a costly affair since it requires manpower and withstand before the gambling of monsoon. As Prof. Amarnath K Das has rightly pointed out

that the imitative behaviour was found among the farmers at Andra pradesh. The same thing was observed in the study village. All the ryots sow the same crop because to protect from the thieves as well as safeguard the crop from the insects. There was a specific some other reason behind this practice. The easy availability of rural credit also pushes them to follow this method. Usually the middle man who procures the agricultural produces will advance the credit to the farmer. If the farmers change the crops he may not find out the source of credit. Hence he cultivates the crop which is traded by the middle man. The concept of cyclic crop is totally shunned for the sake of convenience. The scientific component of agriculture is missing in this village. The soil test is the crucial part for the agriculture but it is being eschewed by the ryots of this village. There is a sea change in the manpower practising. The method of hiring the coolie i.e contracting, offering perks like tea or coffee and *vaddai* become the normal affairs of agriculture life and it was unheard of in those days. Agriculture is slowly withered away due to lack of interest on the part of the present generation. As we mentioned earlier it is very costly and immediate return on investment is very bleak which thwart the young generation towards agriculture. There is an inclination among the youngsters that smart work is good in lieu of hard work. Another prominent observation was the demographic shift of work force. Only the womenfolk alone these days involved in agricultural work. Even among the women, the present generation like to work under roof. So the young girls are engaged themselves with spinning and textile mills as employee. They felt that this would pave the way to enhance their social status from coolie to employee. This also helps them to protect from the scorching sun and save their complexion. When we speak about the agriculture, it is not possible to ignore the allied sectors like animal husbandries. The number of cattle population was reduced.

Technology and Rural Social Life: The day-today life of the common populace is fully supported by the time saving sophisticated technology. The penetration of the technology is very awesome in the rural life. The technological adaption among the rural masses is amazing. It entirely changed their recreation pattern and resulted in social ramification. Every household has television with cable network or direct to home connection (DTH) which totally changed the pattern of recreation. In those days, the people assembled at *chavady*

(common place) and chit-chatting each other as part of their recreation. Sometimes, this would help to resolve the common problem of the particular village. But the analysis said that due to personalized television, the people confine themselves within four walls of the house which reduce their social cohesiveness and community involvement. Similarly mobile phone becomes the common feature among the ruralites. It is not mere telecommunication tool but also as the tool of recreation. The womenfolk are free from house hold chores due to the latest technology.

Social change and Life Style: The infusion of technology brought a tremendous modification in their life style. It can be observed in all aspects their lives. From dawn to dusk, there is a countless changes have been observed in the village. Life style includes food pattern, apparel sense, recreation and community participation. The consumption of social beverages like coffee and tea was rare and unheard of in yesteryears as far as this is concerned. Now-a-days, it is habitual to start the day with this socially accepted beverage. Every household are preparing this. For the individual transport purposes, two wheelers (auto mobiles) occupy an important position. Usages of automobiles are prominent in the village where once bicycles were in usage.

The introduction and usage of cooking LP Gases reduced the chores of women and saved their time and energy. The womenfolk of this village liberate themselves from domestic drudgeries .they find time and television fills that gap and became a major entertaining partner. The advertisements and health information from the television now changed the food varieties. Along with the rice, wheat products are becoming part and partial of their life. Wheat products were very rare in those days. Similarly, the dressing pattern also found certain changes. *Nighty* (night dress) and *chudithar* are accepted among the rural womenfolk. It was happened due to the television as well as the inflow of new ideas from the migrants. Since the agriculture is not fetching good remuneration certain families are migrated to some urban places like *Tirupur* where textile and knitting industries offer an employment. This rural to urban migration not only brings economic changes but also change in the mind set.

Another important change was observed in waste management. Previously, each family had a separate dump yards where they dump their household waste and animal husbandry wastes. Later these wastes were used as manure in the agricultural fields in their respective agriculture or sold it to those who need it for agricultural purpose. But these days such practices waned owing to modern fertilizers as well as the dump yards were taken by the panchayati raj institutions (PRIs) as public property. Due to this cause, now- a-days the so called wastes are being dumped into *kulam* (pond, a pool of water). The open defecation was practiced.

The community participation was of the village people also waning. For instance, during the occasion of village festivals the main places of the villages were cleaned by the village people themselves. The panchayati raj institutions play a vital role these days. The scavengers of PRIs clean the village during the festive occasions.

The change in the value system is yet another important yardstick to observe the social change. Traditionally the society condemns alcohol consumption and the usage of tobacco products. The society looks down upon the individuals those who have such practises. But it was observed that such practices were wide spread among the youngsters and it has been become a 'normal' affair. The abnormal things become normal these days.

Conclusion

Social change is an important area to study. Sometimes, it is planned or unplanned. The study helps to forecast the nature of change and make necessary actions to get along with it. As far as present study was concerned, there was a tremendous change has been noticed over a period of time. The generation gap was obvious in the study area. Caste was the very sensitive domain yet to be concentrate in future.

REFERENCES

1. Dr. Devender Pal Singh Tomar.2010. Man, Society and Culture, New Delhi: Murari Lal & Sons | 2. Doshi.S.L & Jain.P.C .2006. Rural Sociology .New Delhi: Rawat Publications | 3. Maduhulata Anand.2011. Indian Social Structure and Social Change. Jaipur: Vital Publications. | 4. Kamal Saroop Srivastava.2010. Rural Sociology, Jaipur: RBSA Publishers | 5. Ram Ahuja.2007. Social Problems in India. Jaipur: Rawat Publications. | 6. Prof. Amarnath. K. Das.2013. National Science Day speech at Periyar University, Salem, Tamil Nadu