



CULTURE AND DEVELOPMENT IN THE CONTEXT OF GUJARAT

Bhanu L. Patel

M.A., M.PHIL, GSET,

AT, PO – ATHERA, TA – BHILODA, DIST – ARVALLI, PIN – 38325

Abstract

Sanctuary should be like flowing stream instead of closed lake so that change can be accepted. Water is wasted during some time in the Confined Lake and different pests occur in the water and it becomes non-consuming. But it seems beautiful due to the flow of water. In the same way, there is no progress in the development of culture and like the lake. But if the culture is like a flowing stream, then it remains settled in its standard level according to change, progress and status or time. It is only on the development of any society or person that it is its culture. Gujarat is divided mainly into three to four sub-cultures. There is a process of change in all the sub-cultures. In the present article, discusses the change in various regional cultures of Gujarat. These include Saurashtra-Kutch, Central Gujarat and East Gujarat.

Introduction

If we look closely at the history of the 21st century's current human life, then a common element that is clearly seen is of the two-and-a-half. At every stage of the world, a situation of tension that can be seen in every continent, in the sub-continent, is that one condition is the best that is in the same way as well as the well-being is included in the hit and this belief implies that stickiness towards the fixed lifespan. On the other hand, there is a class that always challenges the status of 'Jayshte'. This class is clearly defined as the 'change' of development, and therefore the erosion of the values of the time, which is external, has a new value, trends, or if necessary, it is tastes for the navigability of these traditional values. There is a constant tension between the contemporary and the ninth family in society. Orthodox always captures the Old Is Gold and runs accordingly. New professions always seem to be New is clue. Indian scholars have said in ancient times that Puranmetyev n Sadhu Sarvm n Chapi Kavy nvbhinyvdhm this hunger for development is a symbol of the inhalation of mankind. The reality is that change is the order of nature. Only one thing is constant in nature that is change old order always change yielding place to new.

Meaning of Development

The meaning of development has changed. Instead of economic development, human development has been defined. Now, we should prepare directors of human development that differ from market directors or resources and directors of the results. Nowadays, human development is meant to increase the electorate of the people and to grow in interest. If there is a problem, then we have a right to apply it. It has emerged as a priceless campaign.

Objective

The purpose of the present article is to examine the cultural aspects. Due to the hunger for various economic activities due to the improvement in socialism and socialism, the diversity of economic activities is seen in the context of the basic goals and strategies that debate the basic goals, it is understood fairly.

Regional Sub-Cultures, Development and Transformation

According to the Bombay Gazetteer, Gujarat was mainly the clan of caste over a hundred years ago. Such detailed discrimination of castes was not practiced in any other part of the country. In 1827, there were only 207 castes in the city of Surat and the caste population did not get burdened. As time passes, new castes came into existence and became known in the new name. Due to different historical experiences of previous century and unbalanced development, the form of social and economic interfaith across the region varied. Therefore, it is necessary to take much precaution before making any type of comprehensive generalization in relation to culture, development and change.

Apart from cultural considerations, the role of the regional sub-culture and its associated development patterns, the role of change, has to be seen to see what the system of soil was in the past, because land and natural resources are the only major factors of development.

Attempted to understand the regional pet culture here in various sections, to understand cultural affairs, development and change.

Saurashtra-Kachchh

The culture of Saurashtra is distinct, but not exclusive, from Gujarat or India. Regionally, Saurashtra remained less in Gujarat, but in the cultural terms, coming closer to Gujarat, Gujarat and Kutch. Saurashtra and Gujarat are culturally in spite of being one of the cultural aspects, due to geography, due to geography cultural significance is seen due to the fact that during the six to seven years of Gujarat, a decent state can be constructed due to the strong state system saurashtra. The beauty of the house of Saurashtra was created with a prosperous life war with the rich and beautiful Kirtan of Aryan culture, Yadavas, Maurya and Maitrek Kali.

Land control in and most parts of Kutch was in existence. There were three main forms of landlord practice. Honesty, Guardianship and Honesty Practice In all three systems, the land was given to them, which were related to blood related to the state, religious affiliation etc., found in various places, sampled jobs or bureaucrats. The new law of land reform in 1956 caused the situation to be politically weak, due to which there was an economic change but social, cultural changes take time to come. Even today, due to semi-harmony, in the state of solar, business, industries have not been developed. Modern leadership could not be emerging. Development of co-operative activity has not happened in Central Gujarat. Apart from this, despite the vast coastal coastline, due to cultural values, the sea was considered as a natural resource and accepted as a medium of economic activity.

In Saurashtra-Kutch, the voluntary-non-governmental organizations are either self-reliant or religious. There is some economic or commercial form of non-governmental organizations in Gujarat that are not found here due to cultural values.

In Saurashtra, there is a spirit of saints and saints. This semi-feudal is desirous of sustaining the culture. There is a belief that people's movement does not run, that is exactly what is right.

However, for the development of solar, new growth trails are opening up after 1991. However, perhaps due to its original development, the development of Vapi's golden strip has now begun to develop in a geographical direction towards Saurashtra.

Gujarat's industrial capital investment has increased by 21.7% in 1991-2000 and 2000-2010 in Saurashtra. These are the economic factors and reason behind this, which is mentioned above, but in the same period, the reformist movement, due to the economic mobility of different castes, cultural-social privet.

Central Gujarat

The geographical area of Central Gujarat is sometimes known for its identity, sometimes for a change. Central Gujarat includes Banaskantha, Mehsana, Sabarkantha, Gandhinagar, Ahmedabad, Kheda, Vadodara and Surat. In some places in Central Gujarat there was a monarchy and in some places British rule. The landowner in this area was considered to be the owner of the same land. The landowner directly fills the state with revenue. In Gujarat, this kind of direct and independent method was not found. Due to this kind of independent method, the development of selfishness is the only way to implement its desire. When the basic cultural values were independent, joined the Independence Movement, the people of Madhya Pradesh told Sardar to make irrigation scheme, this is the quality of the culture which is being reflected in this area today. Not only personal development in this area but community development.

Because of cultural concepts like freedom, autonomy, commercial hit groups emerged easily and all form cooperative societies emerged. As a result of green revolution in the central region, farmers have turned towards the industry. Most of the industries of Gujarat have expanded from Mehsana to Vapi. A large part of Gujarat's three metropolitan cities Ahmadabad, Vadodara and Surat are located in this area, and intersect oral facilities related to the industry, the rich, have also emerged in this area.

The concept of rich Gujarat is actually seen as its cultural values are traditionally associated with autonomous and independent economics.

East Gujarat

The eastern part of Gujarat starts from north Gujarat and ends in the south. Culturally this section is different from rural and urban education in Gujarat. Geographically touches the boundaries of three states like Rajasthan, Madhya Pradesh and Maharashtra. This area is covered with mountains and forests. This area extends from Banaskantha and Sabarkantha to Dang in a straight line. According to the new demarcation, fifty Talukas are included.

Tribal communities live in this area. Whose population is 15%. As per the intention of the anthropologists, 'Bhil' is the origin of Gujarat, but on the aggression of the Raj puts, they either made a slave or expelled in the forests.

In the late 19th century, steps were taken under the direct control of British enforcement of settlement and settlement of land revenue in tribal areas, before the land which the tribal's had occupied was considered to be community ownership. With the approval of the head of his community, the tribal farmer farmed the land as needed for the nutrition of the family.

Is, the practice created two standards. To count the status of one head honorable and to co-operate within the other tribal community. Traditionally, tribal's were part of Indian culture, but such relations were themselves riddles, as the model of development created questions for the tribal's of East belt. Many problems, such as

displacement, poverty, health care, landlessness, debt and crime, which are endowed with the tribal's, have the effect of the results of such development models.

The failure of such a consumer minister model of development is that he has mainly divided the co-existence of humans and nature between nature, and especially the balance between the tribes and the forests, besides dividing the tribal's productive and self financed economies. Struggling the creative power of the entire community and making them rigid on the market forces. It is not appropriate to say that there is no development in the tribal's. Jungle workers' co-operatives were set up by non-tribal Gandhian activists in these areas. Dams were built in tribal areas but its widespread benefits went to others. The tribal groups like Ghodiya and Chaudhari of South Gujarat and Pattaliya of Panchmahal district may be exceptional, but most tribals are still in a nascent state and lead to poor economic life.

Adivasis did not have education, residential school started. According to Gandhiji's order, the establishment started as Ashram School. (Vaidhut Joshi: 1980) Reformist movement arose due to the contact of Gandhi an activist.

Some special development programs for tribals have been implemented. A separate administration unit has been set up in the name of tribal belt scheme. However, the real change is still far away. Adivasis mentality is seen as 'Hindu backward'. So they feel slighted. If such minoriness prevails in the tribal's, then their religion, culture and art will be destroyed.

Conclusion

Gujarat region is divided mainly into three to four stomachs. In the middle 'Mahajan' culture has developed. It's obvious results are being seen. The development of coastal coastline is the right, but due to the development of a multi-faceted model, it is clear from the development. However, there is a gradual change coming. The tribal area is behind development, which has been developed by the external factors. They are far from expressing their cultural identity.

On the other hand, it can be said that the society is standing at three levels of development. The demand for materialism is the market, which has led to the expansion of access. This has raised the challenges of a mother to sustainable development. All these trends are also briefing for the creation of demented societies for the time being in the coming years.

Reference

- George Foster-3 Traditional Society Technological change, Allied Publishers, 1973
- C. Morse, D.E. Ashford P.T. Beat, Modernity by Design Social Change in Twentieth Century 1969
- Alvin Tofler, the Third Wave
- Pual Eikins, New World Under
- Dreze, Jean & Sen, Amartya (ed): Indian Development Delhi. OUP 1998
- Joshi, vidhyut : Bonded Labour in Gujarat Ahmedabad , G.L.I. 1986
- Sociological Bulletin, Vol.60, Jan, AP. 2011
- Mistra R.R.: Effects Of Land Reforms in Saurashtra. New Delhi, RPC – Planning Commiton. 1964
- Lal,R.B. : Tribal Situation in
- , in Vidhyut Joshi (ed) Tribal Situation in India, Jaipur, Rawat, 1998 Gujarat in Vidhyut Joshi (ed): Tribal Situation in India, Jaipur, Rawat. 1998
- Joshi, vidhyut: Genesis of Tribal Problem