THEORIES OF MODERNITY AND TRADITION

TALEB HASSAN POURCHENARESTAN SOFLA
Research Scholar,
Department of Sociology,
Osmania University, Hyderabad (INDIA)
E-mail: talebhassanpour@yahoo.com

V. JAGADEESHWAR RAO
Professor,
Educational Multimedia Research,
Osmania University, Hyderabad (INDIA)

ABSTRACT:

Contrast between tradition and modernity is countering of the old and the new and some time it is the conflict originality and alienation, so each intelligent and knowing person should not take favourite of tradition or modernity lonely or somebody must not destroy the other and any intelligent should know each of them has some privilege or defects. And he/she try consider the privileges and the defects each of them. Tradition is the handing down of information, beliefs, and customs by word of mouth or by example from one generation to another without written instruction or cultural continuity in social attitudes, customs, and institutions. Modernity is a term that refers to the modern era. It is distinct from modernism, which, in different contexts, refers to cultural and intellectual movements of the period c. 1630-1940. Modernity typically refers to a post-traditional, post-medieval historical period, one marked by the move from feudalism (or agrarianism) toward capitalism, industrialization, secularization, rationalization, the nation-state and its constituent institutions and forms of surveillance.

Key words: Tradition, Modernity, Secularism, Capitalism, Theory.

INTRODUCTION:

One of main issues of the countries of third world about development is clash or conflict between modernity and tradition. this conflict cause gap in the structure of society and divides society and people into several parts and each is trying to remove other on his way and in other word, each of them wants delete and destroy the other. If Contradiction and conflict between tradition and modernity happen peacefully and gradually, not only it will be a natural and normal event or issues, but also in term of dialectic logic, it lead to the growth and the evolution of society. But if bearers or conveyers of modernity and tradition pass or go beyond of normal and peaceful conflicts, the scale or level of contradiction between them becomes violence and the society certainly will be destroyed. When a country or society with replying on methods of logical, scientific and sociological, solve the conflicts between traditions and modernity, they will be able to use all of their capacities to development of economic, political and cultural, and they provide a context or base for
permanent development. Today if a government can make a compromise between tradition and modernity, in fact, it provide or smooth the path of progression of its nation and this government will be successful in the modernization and evolution of their society.

TRADITION:

Tradition and modernity is important subject that is considered today. After appearance of modernity (in period of renaissance in 16th century), there are involvements between tradition and modernity attitudes in countries of world.

“The definition of the tradition elicits a variety of responses. One definition would deem as something passed down from one generation to next, generally by informal means, with little or no change in the transmission of that item or in the item that is transmitted. However, particularly in the latter decades of twentieth century, many folklorists have asserted that tradition entails a complex set of relationship between the past and the present, in which the past sets precedents for the present and the present reflects the past in its adherence to particular tradition. Tradition is often defined as an adjective in relation to specific genres, such as a “traditional ballad,” “traditional narrative,” or traditional belief,” or terms of technical use, such as “modes of transmission” (Green-1997).

“A tradition is a belief or behaviour passed down within a group or society with symbolic meaning or special significance with origins in the past” (Ibid).

“Tradition means many things. In the barest, most elementary sense, it means simply a traditum; it is any things which is transmitted or handed down from the past to the present. it makes no statement about what is handed down or in what particular combination or whether it is a physical object or a cultural construction; it says nothing about how long it has been handed down or in what manner, whether orally or in written form. The degree of rational deliberation which has entered into its creation, presentation, and reception likewise has nothing to do with whether it is tradition. The conception of tradition as here understood is silent about whether there is acceptable evidence for the truth of the tradition or whether the tradition accepted without its validity having been established; the anonymity of its authors or creators or its attribution to named identified persons likewise makes no difference as to whether it is tradition. The decisive criterion is that, having been created through human actions, through thought imagination, it is handed down from one generation to the next” (Shils-1981).

“‘Tradition’ in this sense must be distinguished clearly from ‘custom’ which dominates so called ‘traditional’ societies. The object and characteristic of ‘traditions’ including invented ones, invariance. The past, real or invented, to which they refer, imposes fixed (normally formalized) practices, such as repetition. ‘Custom’ in traditional societies has the double function of motor and fly-wheel. It is not preclude innovation and change up to a point, through evidently the requirement that it must appear compatible or even identical with precedent imposes substantial limitation on it. What it does to give any desired change (or resistance to innovation) the sanction of precedent, social continuity and natural law as expressed in history”(Hobsbawm-2003).

“The concept of tradition outlines a type of society defined by traits placed in opposition to other traits characterizing industrial society. In the tradition–modernization opposition,
relationship to time is different. Tradition is oriented towards a legitimate reference to the past while modernization is oriented towards the mastery of the future. Tradition and modernization are marked by a strongly different manner of intervening in the world: an empirical manner of learning over time and a scientific manner that asserts itself as the result of research and calculation. But tradition is also an invented reference developed by societies in function of the demands of the present and a form of rationality among others that orients action. Tradition is a transmitted, and often transformed, heritage which survives and orients contemporary actions. Tradition is also considered as a normative orientation toward action, a type of rationality among others which is based on the good reasons why the actor is driven to act in a certain way. Custom and habit can incite individuals to act in a certain way—‘it has always been that way’—and traditional rationality remains important for understanding the difficulties in accepting implantation of technological transformations” (Langlois-2001).

“Tradition includes elements from the past, but this "past" is equivocal: it does not correspond to the experience of any particular generation” (Linnekin-1983).

Tradition is fluid; its content is redefined by each generation and its timelessness may be situationally constructed. From an informant’s point of view. "Traditional" may mean times long past or what one's mother did. Many modern Hawaiians believe that isolated rural villages exemplify the traditional way of life, But the present and the past, space and time, Are collapsed in this perception. An old Hawaiian woman once told me that the ancients Grew pineapples in the uplands of Maui, a statement that can be interpreted as ignorance of history in the Western sense or as a presumption that what exists today at some distance is what was in the past. Ethnographers share this premise when they look to remote locales for insight into "authentic" aboriginal culture (Ibid).

Tradition is “an inherited, established, or customary pattern of thought, action, or behaviour (as a religious practice or a social custom)” (http://www.merriam-webster.com/dictionary/tradition). Tradition is “a belief or story or a body of beliefs or stories relating to the past that are commonly accepted as historical though not verifiable” (Ibid).

Tradition is “the handing down of information, beliefs, and customs by word of mouth or by example from one generation to another without written instruction or cultural continuity in social attitudes, customs, and institutions”(Ibid).

"In 1985, Walter Kasper acknowledged that there was a lack of clarity concerning the meaning of tradition. He found that, while the Magisterium of the Church and theology stress the fact of tradition, they provide little help when we want to know precisely what tradition is. Siegfried Wiedenhofer, writing in 1990, acknowledged that, while the meaning of tradition was one of the most significant questions for the Church today, it was still largely unclear.6 In 1997, the same author published a review of the current literature on the topic, summing up the state of the debate in Europe; at this point the discussion was still inconclusive” (Johnstone-2005).

Anthony Giddens in his book that is named “runaway world” spoke about tradition and its contrast with modernity. He believes for perception of conception of tradition and we have to know the important elements of it; the most important elements of tradition are ceremony, regulations and ceremonial behaviours. If regulations are done like particular ceremony, they are around traditional things and traditional behaviour. It is a behaviour that is repeated in
given district and is done again, without questioning our true or false actions. The past is repeated with the help of these religious regulations (Giddens -2002).

-Second character of tradition is being plural or collective, being collective notes with this subject that there are no behaviour patterns of completely individual traditional societies. Of course a person may have personal regulations but we cannot call them tradition.

-third character of tradition is either sentry or has sentries in its inside that their tasks are explained and interpreted with tradition, in view of community there are only some of individuals who can interpret tradition but not all of it. For example priests explain confidential meaning of regulations and ceremonies and they explain spiritual relationship with god for religions.

Four characters of tradition:

Giddens believes that there are emotions and feelings along with traditional regulations and ceremonies. He tell “tradition has dominance that it involved by norms with individual’s identity”. Giddens believes that traditions do not run away from modernization process and they are involved with modernity in a relationship of internal symbiosis and they are continued in some of societies even more in modern societies. With much efforts Modernity is able to release public confines of democracy and economy from being traditional but areas of personal life such as: family and sexual subjects have remained traditionally strong (Ibid). For traditional human, the foundation is tradition. Divine inspiration is a thing that attains from height to ground and all subjects are replaced in its surroundings. About 450 years ago, in Italy and then in Germany appeared this idea that tact be replaced as basic of all subjects, this was the beginning of modernity (http://www.malekian.info).

Mostafa Malekian compares yesterday’s human (traditional human) and today’s human (modern human) with each other and he said that “traditional human believes that meaning of desirable perfection is god satisfaction but modern human believes that independence and freedom (unbound) are desirable for perfection” (Ibid).

“Tradition was the name given to those cultural features which, in situations of change, were to be continued to be handed on, thought about, preserved and not lost” (H. Graburn-2001). It notes that traditional human is different from modern human; 1-Science of modern human (today’s human) is more than traditional human but ignorance of modern human is more than traditional human, because addition of science causes more doubts. 2-Authority of modern human is more than traditional human but addition of its authority causes more disability because of appeared violence of one another. 3-Modern human has lost “meaning of life”. Because there is no focus on holy books. 4-Traditional human attends to group more but modern human attends to oneself (Ibid).

MODERNITY:

Modernity is a term that refers to the modern era. It is distinct from modernism, which, in different contexts, refers to cultural and intellectual movements of the period c. 1630-1940. The term “modern” can refer to many different things. Colloquially, it can refer in a general manner to the 20th century. For historians, the Early Modern Period refers to the period roughly from 1500 to 1800, with the Modern era beginning sometime during the 18th century (http://modernity.askdefine.com/).
In this schema, industrialization during the 19th century marks the first phase of modernity, while the 20th century marks the second. Some schools of thought hold that modernity ended in the late 20th century, replaced by post-modernism, while others would extend modernity to cover the developments denoted by post-modernism and into the present (Ibid).

“Society has changed significantly through processes of modernisation and these changes have affected the way individuals build up and develop their self-identities. In pre-modern societies, life was only centred on survival, individuals behaved according to rules and traditions, the family and nearest environment provided people with social supervision and guidance on how to get through life. Individuals had very little choice about where they preferred to live, which line of work they chose and whom they wanted to marry. Anxiety and guilt arose if people wanted to do something they were not meant for or if they behaved in contradiction to society’s standards. With modernisation, the living conditions have improved and people’s choices and freedom about what to do with their life have increased. Yet at the same time, stability has decreased and traditions and traditional support systems, such as the family, lost their importance. Individuals today do therefore have multiple options and freedom, but little guidance on which options are the right ones or how they should behave. Anxiety and shame arise if people feel they have not made the right choices or if they believe they are not doing as well as they could (Hermannsdóttir-2011).

In modern society, individualism is dominant and the development of the self-identity has become the centre of all. Everything is subject to change, and the changes happen much more rapidly than ever before in human history. Individuals therefore need to be constantly reviewing and modifying their identities in accordance with the changes within society and all decisions, no matter how small, affect the development of the self-identity. This can lead to great distress and make it difficult for people to create a single, coherent identity. Even though people have much more choice and freedom than before, their lives are subjects to social control and even more than before, because in modern societies people are dependent upon many institutions and situations which they themselves have no control over. All consequences of modernisation are ambiguous and have major impact on the individuals’ lives, the development of their self-identities and the relationships between people. A clear example of the effect of the individualism and increased importance of the personal freedom and identity is the increased rate of divorce: in a modern society people need to find the perfect balance between living one’s own life and being there for others” (Ibid).

“The etymological origin of the word modern is from the Late Latin modern us and from the Latin word modo, which means just now. From the various definitions of the term modern, found in the Oxford English Dictionary, the ones that are more relevant in relation to our topic are: 1- “Being at this time, now existing.” 2- “Of or pertaining to the present and recent times, as distinguished from the remote past; pertaining to or originating in the current age or period.” and 3- “Of a movement in art and architecture, or the works produce by such a movement: characterize by a departure from or a repudiation of accepted or traditional styles and values” (Savio -2006).

“Modernity is transient, fleeting and contingent because it is about the present states of affairs. Nothing maintains its quality and status throughout time; states of affairs are constantly changing. And therefore something is modern only in relation to its situation in time and space” (Ibid).
Giddens believes that “Modernity is post-traditional. A society can’t be fully modern if attitudes, actions or institutions are significantly influenced by traditions, because deference to tradition - doing things just because people did them in the past - is the opposite of modern reflexivity. Because of this, Giddens suggests that societies which try to ‘modernise’ in the most obvious institutional sense - by becoming something like a capitalist democracy - but which do not throw off other traditions, such as gender inequalities, are likely to fail in their attempt to be successful modern societies” (http://www.theory.org.uk/giddens4.htm).

“Anthony Giddens (1938- ) has described the modern world as a juggernaut, that is, as an engine of enormous power which can be directed to some extent, but which also threatens to run out of control. The juggernaut is a runaway world with great increases over prior systems in the pace, scope, and profoundness of change” (http://highered.mcgraw-hill.com/sites/0072817186/student_view0/chapter16/chapter_summary.html).

“Giddens defines modernity in terms of four basic institutions. Capitalism is characterized by commodity production, private ownership of capital, wage labour, and a class system derived from these characteristics. Industrialism involves the use of inanimate power sources and machinery to produce goods, but it also affects transportation, communication, and everyday life. Surveillance refers to the supervision of the activities of subject populations in the political sphere. The fourth characteristic is control of the means of violence by the state” (Ibid).

“Modernity is given dynamism by three processes. Time and space distanciation refers to the tendency for modern relationships to be increasingly distant. Relatedly, disembedding involves the lifting out of social relations from local contexts of interaction and their restructuring across indefinite spans of time-space. In such a system, trust becomes necessary because we no longer have full information about social phenomena. Finally, reflexivity means that the social practices of modern society are constantly re-examined and reformed in the light of incoming information” (Ibid).

“Giddens thinks that modernity has created a distinctive risk profile. Risk becomes global in intensity and in the expansion of contingent events that affect large numbers of people around the world. Our awareness of these risks gives us the sense of insecurity implied in the term juggernaut” (Ibid).

“Giddens argues that the reflexivity of modernity extends to the core of the self and becomes a reflexive project of identity formation. For example, the body is subject to a variety of regimes that help individuals mould their bodies. He also argues that intimate relationships have been set apart from the routines of ordinary life (sequestered). As a result, the reflexive effort to create a pure intimate relationship is usually separate from larger moral issues” (Ibid).

Modernity idea is explanation of recency, being newly presented as curtailment from past and entry to future that is emerging and is uncertain and impermanent. Modernity is consonant with innovative idea, novelty, creativity, progress, development, growth and evolution. Hence it stands against past, obscurantism, stagnation, backwardness, being old and non-developed. (http://rasekhoon.net/article/show)

Emile Durkheim (French sociologist 1858-1917): “modernity is move from mechanical solidarity to organic solidarity”. (Ibid)
Max Weber (German sociologist 1864-1920): “modernity is a process of generalized and universal rationalization and attainment of rationality and process of eliminating of Charm and release from illusion”. (Ibid)

Ferdinand Tonnies (German sociologist 1855-1936): “modernity is a move from extant interpersonal ties in congregation towards unknown and unseen individuality of society”. (Ibid)

Georg Simmel (German sociologist 1858-1918): “he said modernity is objectified form of modern culture that is visualized in money or with money”. (Ibid)

Karl Marx (German philosopher and sociologist 1818-1883): “modernity is continuous revival of motivation and stimulus towards change and evolution ,that is the consequence of accumulation of capital” (Ibid).

“Modernity typically refers to a post-traditional, post-medieval historical period, one marked by the move from feudalism (or agrarianism) toward capitalism, industrialization, secularization, rationalization, the nation-state and its constituent institutions and forms of surveillance” (Barker -2003).

“Modernity is one of most ambiguous words in the historian’s lexicon. The term is often used as if there were a common understanding of its meaning, whereas scholars continue to define it in different and sometimes contrasting ways. (One historian likened the term to a “multisided room of mirrors.”) 3 In broad outline, modernity has come to signify a mixture of political, social, intellectual, economic, technological, and psychological factors, several of which can be traced to earlier centuries and other cultures, which merged synergistically in the West between the sixteenth and nineteenth centuries. These factors include (but are not exhausted by) the emergence of the autonomous and rational subject; the differentiation of cultural spheres; the rise of liberal and democratic states; the turn to psychologism and self-reflexivity; and the dominance of secularism, nationalism, capitalism, industrialism, urbanism, consumerism, and scientism” (Saler-2006).

PRINCIPLES AND ELEMENTS OF MODERNITY:


Experimentalism: specific attention to experiment for study of natural and human science without paying attention to philosophic subjects and discursive (Ibid).
Rationalism: intellect has authority of administration of life without religious courses (Ibid).
Liberalism: freedom out of religion framed (Ibid).
Welfare and civic life: elevating level of material life and burst of urbanity culture (Ibid).
Growth of technology: attention to growth of industrial productions and accession of new ways in industrial productions (Ibid).
Democracy: having belief that all individuals with different gender, race and religion are equal (Ibid).
Humanism: “Any belief, method, or philosophy that has a central emphasis on the human realm. The term is most commonly applied to the cultural movement in Renaissance Europe characterized by a revival of Classical letters, an individualistic and critical spirit, and a shift of emphasis from religious to secular concerns. This movement dates to the 13th century and the work of the Florentine scholar-statesman Brunetto Latini. Its diffusion was facilitated by the publication of Classical ideas, both in the vernacular and in Latin” (http://www.merriam-webster.com/dictionary/humanism).

Capitalism: “It is widely assumed that capitalism means a free market economy. But it is possible to have capitalism without a free market. The systems that existed in the U.S.S.R and exist in China and Cuba demonstrate this. These class-divided societies are widely called 'socialist'. A cursory glance at what in fact existed there reveals that these countries were simply 'state capitalist'. In supposedly 'socialist' Russia, for example, there still existed wage slavery, commodity production, buying, selling and exchange, with production only taking place when it was viable to do so. 'Socialist' Russia continued to trade according to the dictates of international capital and, like every other capitalist, state, was prepared to go to war to defend its economic interests. The role of the Soviet state became simply to act as the functionary of capital in the exploitation of wage labour, setting targets for production and largely controlling what could or could not be produced. We therefore feel justified in asserting that such countries had nothing to do with socialism as we define it. In fact, socialism as we define it could not exist in one country alone—like capitalism it must be a global system of society” (http://www.worldsocialism.org/articles/what_is_capitalism.php).

Individualism: “Political and social philosophy that emphasizes individual freedom. Modern individualism emerged in Britain with the ideas of Adam Smith and Jeremy Bentham, and the concept was described by Alexis de Tocqueville as fundamental to the American temper. Individualism encompasses a value system, a theory of human nature, and a belief in certain political, economic, social, and religious arrangements. According to the individualist, all values are human-centred, the individual is of supreme importance, and all individuals are morally equal. Individualism places great value on self-reliance, on privacy, and on mutual respect. Negatively, it embraces opposition to authority and to all manner of controls over the individual, especially when exercised by the state. As a theory of human nature, individualism holds that the interests of the normal adult are best served by allowing him maximum freedom and responsibility for choosing his objectives and the means for obtaining them. The institutional embodiment of individualism follows from these principles. All individualists believe that government should keep its interference in the lives of individuals at a minimum, confining it largely to maintaining law and order, preventing individuals from interfering with others, and enforcing agreements (contracts) voluntarily arrived at. Individualism also implies a property system according to which each person or family enjoys the maximum of opportunity to acquire property and to manage and dispose of it as he or they see fit” (http://www.merriam-webster.com/dictionary/individualism).

Secularism: a concept related to the separation of state and religion. Secularity is the state of being free from religious or spiritual qualities. For instance, eating a meal, playing a game, or bathing are examples of secular activities, because there is nothing inherently religious about them. Saying a prayer or visiting a place of worship are examples of non-secular activities. An approximate synonym for secular is worldly in the sense "this worldly", although from a Christian point of view, "secular" may be used as contrast to "spiritual". The root word of secular is saeculum, which in fact refers to the passage of time rather than a physical place or
thing. Thus that which is secular can be more accurately thought of as taking place within time, rather than in relation to eternity (http://in.answers.yahoo.com/question/index?qid=20061126131350AAqw1QG).

SECULARISM HAS TWO DISTINCT MEANINGS

1. It asserts the freedom of religion, and freedom from religion, within a state that is neutral on matters of belief, and gives no state privileges or subsidies to religions.
2. It refers to a belief that human activities and decisions should be based on evidence and fact, and not superstitious beliefs, however devoutly held, and that policy should be free from religious domination. For example, a society deciding whether to promote condom use might consider the issues of disease prevention, family planning, and women's rights. A secularist would argue that such issues are relevant to public policy-making, whereas Biblical interpretation or church doctrine should not be considered and are irrelevant (Ibid).

MAX WEBER (1920-1864):

"Weber _ a German sociologist by determining the basic emergence of capitalism and it is effective and formative factors in the west determines the how of development and industrialization of the western communities and in this determination discuss elements (components) like intellect and power and based on such elements had sorted out stages like public and society. Weber focuses on the human being intellectual life in society. this rationalization attempt means that power to a large extent is taken out of conventional political leaders and delivered to bureaucracy system and official organization that have been very much more indicative of wisdom"(Azkia-2007).

The main point of weber's discussion as is released in his popular work under the title of “the protestant ethic and the sprite of capitalism” and is the identification of the basic emergence of capitalism and that why the capitalism system and following it industrial development occurred in the west and did not take place in other societies. he, to achieve this goal and to identify the roots of capitalism, pays attention to historical study specially in religion and ethic points of view and the reforms that have been come out in it. Weber accentuates this strategy that happening out of capitalism in west requires a certain mood and in some way is the ethic, psychological social and cultural field that western countries, by accompanying with such a ground and specific face, have been able to grasp capitalism and consequently, an industrial society. according to weber, the point that the implementation of mundane functions in every situation is the sale lifestyle of God's acceptance and God's wish in maintaining of this trait and therefore all legal professions to God are of equal importance is a kind ethic justification from the worldly activities and is one of the most important outcomes of the religion reforms period specially impressed by Luther. this position coming out of paskal's deep loathing is very far from all worldly activities(Ibid).

Weber also says that the late puritan as an individual as was careful about his own behavior and comportment, observed God's comportment, too and also observed God's will in the whole aspects of life. in spite of Calwen's teaching, he knew why God has done in this or that way. so, the process of making life sacred could almost resemble a business real estate. making the whole aspect of life Christian resulted from a strategic quality of ethic comportment that Calwenism completely separate from Lutherism made people accept it. To know the effect of Calwenoutright, it should be remembered continuously that this
rationalism has had a fundamental effect in practical life. On the other hand, it can be observed that Calvinism was with the help of wisdom element that could have such an impact (Ibid).

**DANIEL LERNER:**

In the 2nd half of twentieth century, the sociologist who has studied novel study with respect to sociology, psychology is Daniel Lerner. He centralized his study on six middle east countries (Lebanese, turkey, Iran, Jordan, Egypt and Syria) that its result is a book under the title of “the passing of a traditional society, modernization the middle east” (Ibid).

Lerner’s thought is placed in the framework of cultural theory and is relied on this idea that by means of spreading and releasing the western cultural elements in the third world countries the steam of modernization would take place. To Lerner, the entrance of elements and mechanisms which are carriers of modernization are effective in the mental preparation and brain inspiration of human being to accept elements of new modernity. According to Lerner, the most important elements and variables which are effective in the emergence of brain inspiration and mental preparation of human being for being modernized are such as: widening and spreading mass media, knowledge training and promoting of education level, urbanism and cooperation (Ibid).

As Lerner states about the revolution of Middle East: two stages are recognizable. Trend to Europe that was relative attention to high caste of the society, and paid attention to revolution in the lifestyle and modernity which entailed a broader population. The stream of trend to Europe was reflected in the superior news tools while modernity was released by mass communication, three major factors existing in the stream of modernity; urbanism learning and developing of the mass communicative tools. Based on the foregoing table, Lerner believes that the modernist who himself holds literacy, urbanism, mass communication tools and intimacy also bears the highest amount and rate of thinking and modernism thought and conversely the traditional person lacking of each of the mentioned variables has the lowest rate of thinking and modernism thought. Therefore, by coming in the foregoing variables in traditional communities, it can be inclined to modernism and modernity and perhaps it may be for this reason that all modernization programme at the outset, engage themselves in confirming such variables in the so-called traditional communities, without any paying attention to the texture and to the concise infrastructure of these societies, and identity and renovate the new elements in their structures (Ibid).

**INKLES AND SMITH:**

Inkles and Smith are those kinds of sociologists who pay the psychological dimensions of social change and rebuilding in other words, they know the starting point of modernity and being in making human reconstructed and know the new human as provider of economic, political, social and cultural development, and count some features and criteria. Inkles says that “the outstanding trait of the new human has got two aspects: one is inner and the other is outer, one relates to his/her ambience and the other relates to points of views, values and his/her emotions. They take for granted the environmental element in variables such as being urbanism, education, mass communication, industrialization, being political, occupation, in factory and so on, and for inner criteria, they pay attention to the following traits and criteria in the case of human:
• Human provision for accepting and rejecting fresh experiments and whose talent for innovation and change.
• Enjoyment from free opinions and paying attention to diversity of impressions and knowing those discrepancies with one another.
• Focus of the mind to present and future and up to benefitting from punctuality and discipline.
• To tend planning and organizing of affairs.
• To be efficient or holding idea and capability of dominating over the environment.
• To know the universe calculable.
• To respect others.
• To believe in science and technology.
• To respect equality and observing others rights (Ibid).

After filling the questionnaire, they paid attention to the specification and the analysis of data. the preliminary analysis have shown that the individual modernity connected to these factors: education, fathers education, work experience in factory, expertise, income (goods which consumers have and demonstrated his/her income), urbanism and use of different medias, Priority and importance of education in detailed analysis with the help of marginal correlation (coefficient) methods which were specified for sorting out each of the effective factors have been confirmed (Ibid).

ROGERS:

Among development and rebuilding theoricians, we call a sociologist like Rogers who paid attention to stressing individual variables pertinent to individuals characteristic systems, in the rural sub-culture discussion to innovative movements, among peasants. in here, we briefly point to his thought to Rogers, change is nothing but thought and idea that individual assumes it new and novel prevalence meaning a process by which a new idea or though releasing out of it from a source and accepting of one new thought meaning to deciding to fulfill it perfectly, Rogers, by considering some of his studies, come conclude that, in some cultures, generally, the ground for innovation is greater in comparison to the other cultures (Ibid).

According to him, the process of accepting a fresh thought guaranteeing learning that thought and also decision making about it, would be objectified through five stages:


To Rogers, those who accept a new thought quickly, pass each of these stages fast, and conversely, those who accept late, pass each of these stages late and slowly. to him, commonly, those who accept a change or new procedure very early, are younger than the others; having higher social position and are more wealthy (Ibid).

According to Rogers the rural sub-cultural elements are those which are barrier to innovation and acceptance of change in the rural communities and meaning (they) are blockage to modernity and rebuilding. These elements are:

1. Lack of mutual reliance on the interpersonal relationship. 2. Lack of innovation. 3. Appreciation. 4. The low level of wishes and desires. 5. Lack of ability to ignore transient benefits for future ones.

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