Modernization is the end product of twin process of urbani­zation and industrialization. It involves definite shifts in the psychic wildup and attitudinal disposition of the individ­uals. It is adoption of a new social values and standards of behaviour which may be conform to new conditions of social life. It is from this view point that urbanization and industri­alization have been considered that vehicle of general modern­ization. This two process themselves symbolise significant changes in the physical and psychological set-up and environ­ment of a society. They involves a new system of values and a different cultural order. The Culture associated with the pro­cesses know as urbanism and even industrialism which symbolise gradual replacement traditional cultural order by modern, world. Urbanism is treated as both a state of mind and a state of being, dealing as much with people’s attitude and values as with their physical world. Within the attitude and values side of this defini­tion reside several important variables. One of the most suggestive is psychic mobility: a frame of mind which allows one to play a role and to be adaptable to changing occupational and life-style requirements (Tudis : 1965; Berry : 1973; Borger : 1974; Eisenstadt: 1971). This variable, in addition to others, such as belief in the efficacy of scientific method, a
desire or an ambition to progress and develop oneself a general 
rejection of traditional ascriptive norms and an adoption of 
those of an achievement variety, constitutes the important psy-
chological hallmark of the urbanized man. Thus, rationality, 
secularism, and political freedom have to be treated as basic 
attributes of urban man and his society.

Aside from the mind variables, urbanism, as we have seen, 
also involves structural variables, which relate to the physical 
world and to how people organize their living in it. Primarily 
but not universally, urban social structure is seen to entail 
an increase in the use of scientific technology, the appearance 
of growing urban centres, and the development of complex and 
differentiated social organizations capable of facilitating 
increased productivity and maintaining the necessary 
ecological and life style arrangements to make it all work (Greer: 1962; 

The urban attitudinal syndrom could be analysed in terms of 
traditionality and modernization continuum which, as a contin-
uining process, denotes the way in which man adjust themselves 
in terms of politics, society, and culture so that they can 
develop their environment, both in material and non-material 
terms (Kentsky: 1973; Berger: 1974). Generally speaking, we 
conceive of a really modern man as one who can energetically 
participate in the creation and consumption of material wealth. 
The changes acquired in his attitudes and values are those that 
will allow him to function in the elaborate organizations
necessary to progressively widen control over nature and distribute the resulting material benefits. Implicit in this conception of modernity are changes in man's perception of himself, of his fellowmen, of his material environment, and of the time itself. Of course, it is not for everyone that these changes are good. Notwithstanding these changes take place as the general process of modernization advance. Any change, in terms of values and norms, is often times difficult and disruptive because many traditional points of view have the sanction of the past generations for maintaining ability and order of a premodernizing social setup. But once a society or community alters its goals from traditional stability to modernizing change, many traditional ideas about self, fellowmen, and the world must also change if achievement of the new goals it to be even remotely possible. Nevertheless such alterations do not necessarily involve a painful metamorphosis or overall transformation of society. In Indian case, it has already been empirically established that tradition and modernity, more often than not, have been going hand in hand. Elsewhere, it has been indicates that whatever generally occurs as change, in the process is a selective replacement of attitudes and values in such a way that man can live and function in a changing environment and can pursue the new materialistic goals without suffering what may be called as a psychic breakdown. Thus, many old values and attitudes remain and will continue to be so as long as they seem in any way useful for, or
at least not a hindrance to, modernizing change developing ten explanatory variables that describe a sub-culture of peasantry or the world of traditional attitudes and beliefs, largely incompatible with modernity indicated that people in such sub-culture, did modernize and they changed their positions on a progressively expanding number of variables. These variables were mutual distrust in inter-personal relations, fatalism, empathy, limited view of the world, lack of an ability to differ personal gratification, limited aspirations, lack of innovativeness, familism, perceived limited good, and dependence on and hostility toward government authority. Alex Inkles (1974) in a similar study has asserted that modern man presents a general syndrome of variables that all hang together. Some of the important variables he has indicated, are (1) openness to new experience, both with people and with new ways of going things (2) the assertion of increasing independence from the traditional authority and a shift of allegiance to leaders of government, public affairs, trade unions, co-operatives and the like; (3) belief in the efficacy of science and medicine and a general abandonment of passivity and fatalism in face of life's difficulties; and (4) ambition for oneself and one's children to achieve high occupational and educational goals. Thus, it can be easily demonstrated that as the individuals or groups modernize, they gradually discard those attitude and values which may be absolutely incompatible with modernity, and at the same time try to acquire those which can support it. Obviously no society
whether rural or urban is purely traditional or modern. The two societies exhibit mixed characteristics. As a matter of fact in most of the cases, we deal with ideal types and as such we do examine varying degree and intensity of modernization. The more the individuals or the groups modernize, higher is their capability to participate in and produce more of the symbols that are associated with a modern society and economy (Tullis: 1973, p. 29). However, the degree and intensity of modernity and the consequent capability of participation and production varies from one social sphere to the other. In fact, a close examination of the explanatory variables, in the context of which this study has been conducted, reveals that change particularly attitudinal or behavioural, is manifest and pervasive in the economic and political processes, implicit and inarticulate in social and political structure, and latent and non-crystallized in cultural and institutional sphere.

The above situation necessitates a distinction between general modernization as an all-embracing process, and other forms of modernization, such as economic, cultural and political. Such distinction will obviously imply that specific types of modernization, far from being autonomous tend to operate within the framework of general modernization. Thus for example, changes, both structural and behavioural, and brought about by the changes not only in the styles of life but also by those which characterize changing economic structure and socio-cultural texture. These changes, accountable in
terms of modernization process, lead to new equations, alignments, and counter alignments in the whole fabric of human relations. For instance if exposure of modernization provokes in social groups an aspiration for increased mobility, a striving for expansion of mobility opportunity for each group toward the higher ends of stratification hierarchy, the resulting politics of mobility is centred round manoevers of the groups higher in the stratification to prevent change and maintain status quo, and of those lower in the hierarchy to evolve a variety of patterns to smash this obstruction and status quo with a view to move upward. Thus politics caught in the vortex of the conflict of tradition and modernity becomes a politics geared to modify, accelerate or otherwise control the rate and direction of change, one way or the other. Thus, when the groups are highly changed politically, voting behaviour of individuals acting through these groups is not only a consequence of the rate of change as experienced by individuals, but in its turn directed to that rate so that there is an improvement in the value position for the group concerned. The shift in the pattern of alignment of groups and variability in the pattern the consequences which follows from the behaviour of individuals seeking to modify the rate of change (Kim, 1974, p. 207-8).

At individual level, while sense of personal effectiveness in politics emphasizes the way how the perception of an altered environment of facts tastes, attitudes, images, and behaviour.

this is not to judge modernization solely in terms of urbanization
industrialization, extent of circulation of mass media, literacy income, shift in occupation (i.e., from agriculture to other occupations), mobility, horizontal and vertical, neighborhood and participation and such other factors which are usually sought to determine the degree of modernization of a polity as a whole or any of its constituent parts. These constitute macro indices. In the case of individuals, one is required to concentrate on their exposure to these elements and, thus, reveal the effects of such exposure in the form of movement of individuals in secular direction, the attitudes and preferences generated by this exposure, the groups effectiveness of participation in new groups, mobility, imitation of social distance, collective preferences in choices and actions, etc.

The analysis of modernization and its specific dimensions have been done in the general perspective of social change. In the context of the modernization patterns of changes in social relation, cultural traits and behavioural and mental adjustment have been given treatment though such analysis involves different intensity and scale of explanation and their operationalization. When the examined these study we find but thir in little attention has been paid to the fact that changing social and cultural environment involving structural differentiation and institutional diversification implicate involve as a functional necessity re- ordering of the occupational stratification within the frame work of emerging bases of social hierarchy. This is accompanied by the creation of a multiplicity of new occupations and profession
conformed to the imperatives of urbanization and industrialization which cannot be lost in the analysis of modernization. Creation of these occupations and professions in both structural and functional necessity—structural in the sense that new forms of social structure and the linkages between them in a growingly complex society involves emergence of new social groups in terms of the new occupations and profession; and functional in the sense that new roles and statuses in terms of a new social hierarchy characterized by class dimensions rather than caste dimensions require functional coordination of the activity of the different occupational groups into and inclusion network of interdependence. With such structural and functional transformation attributed in the main to the actual bases of occupational stratification emerges a new cultural order involving new behaviour symbols which are shared by people in the cities and even of cross its boundaries. Whether or not the emerging cultural order completely the traditional one and whether or not the former goes hand in hand with the latter one, thereby symbolizes what Prof. Yogendra Singh call cultural syncretism as the questions to which replies have been sought in conjecture ways. However what is important here as a major concerned of the present study is fact that very little attention has been paid to the need of the understanding where is significant implications of the patterns of occupational mobility in terms of modernization. In this chapter we intended to explore the correlation between the patterns of shifts in the occupational stratification in a new social order and the specific aspect of cultural modernization.
It is clear from the above that cultural modernization among other things a positive attitude towards migration. Which can be explain different socio-economic variables, as also a propensity to accept change in attitude and behaviour by way of different adjustments, particularly mental ones's interest of new impratives of a society characterised by a new cultural and normative order. In order to examine extend of cultural modernization among our respondents, who were drawn from to different cities and from different professions in which they actually found themselves, it was found deserve to develop a scale in this regard. A simple likert's type scale was develop comprising fifteen items which is involved positive and negative questions about the cultural modernization. Among positive questions which numbered eight the items covered they relate to cultural implication and new bases of neighborhood after migration. Similarly individual disposition to undertake migration, and willingness to know the cultural future, acceptance the better eminently for life, gradual increase the civic responsibility and positive attitude towards acquisition of skill and competitivness in professional life were also covered, Lastly positive items related to awareness of chances of betterment of status and improvement in the public standard were also. The negative questions involved unfavourable attitude towards inter state migration, implication for efficiency, confusion due to language difficulty undesirability of migration due to increased competition incrochenent upon the right of the sons of the
soil etc. is, which reflected constituted to the respondents towards internal as well as interstate migration. For highlighting the results of investigation mean values were calculated.

Table no. 78 shows that mean values in case of respondent who had positive attitude towards implication of migration were higher. However a considerable proportion of the respondent showed negative attitude in this regard as the mean values varied between 16.28 to 18.28 as against 22.25 to 28.37 in case of respondent showing positive attitude.

Breakup of the respondents with positive or negative attitude towards migration was examined intern the levels of Education. Data in this regard are shown in table no. 79. It is evident from the table that frequency of responses as positive disposition towards migration was highest among those who had technical or vocational degrees in case of both the district Patna and Ranchi. Respondents with secondary level education too show considerable positive towards migration. Lowest mean values were recorded for graduates. This surprising trend among the graduate is attributable to the fact that the problem of unemployment and increasing number of education competitors for limited number of jobs made them hostile towards migration. This is a problem which reflect a feeling of the son's and soil. The illiterate respondents also showed negative attitude however the mean value of such respondent were slightly higher then those for the graduate. This is because the illiterates respondent mostly go for blue collar
job which involved very little competition.

Attitude towards implication for migration in terms of occupation was examined and data this regard have been shown in table no. 80. Respondent belong to seven different category of professions which is included service holder, advocates, doctors, engineers, businessmen and blue collar workers. Mean values for respondent showing positive attitude was higher among advocates and engineers of Ranchi district. It was considerable in case of service holder and teachers unlike businessmen and blue collar workers. Similarly negative attitudes were recorded higher among the engineers, doctors and advocates of Ranchi and Patna district respectively. In other cases mean values were of relatively lower degrees.

After examining attitude towards migration we went for explaining motivational cause of migration. Data shown in table no. 81 indicate that the positive motivational cause of migration is shown in higher frequency in the case of Patna district, that is 50.62 as against 44.87 in Ranchi.

Breakup of the motivational cause of migration in terms of education can be seen in the table no. 82. It can be seen in this table that among illiterate high mean values recorded in the case of Patna district. Same is true in the case of respondent in the same district with primary and secondary education. Mean values for respondent which higher education like graduation and technical and vocational degrees the mean values are evenly distributed.
Thereby showing positiveness motivational cause of migration characterized by responses the respondent in the case of both the district particularly where the level of the education of the respondent considerable of the high.

When we examined the above data in terms of different occupation we find that as reflected from the table no.83 mean values are recorded highest in the case of service holders and doctors of Ranchi districts. The values varies from 9.75 to 10.00 respectively. As for Patna district mean values range for 9.37 to 10.62. As for advocates and engineers and teachers the mean values are higher in the case of Business and any other professions of Patna. Teachers of Patna district the values are higher in the case of Business of Ranchi district. In the case of blue collar workers the mean values are higher in Patna district that is 3.12 than 2.37 of Ranchi district.

The end product of cultural modernization is obviously the emergence of a sense of community life and consciousness towards the importance of community value in attitude and behaviour. We cannot be possible unless the individuals concerned observed the norms and standard of the behaviour which characterized a new social setting in which we may be living. This process essentially entails gradual internalization of modern value of social life. The process constitute a fun ground for a psychological climate in which individuals may be brought under the influence of cultural modernization. From this view point examining the levels of community consciousness was an imperative especially in the context of the effects
of urbanization on the ideas, attitude and behaviour of the respondents. In order to examine these variables we developed another scale of Likert type which comprised 13 items. The questions covering these items were both positive and negative. Positive questions related to the willingness of interacting with other caste, preference of class society to caste society, secularity of political life, inclination towards nuclear family rather than joint family and readiness to interact with unfamiliar people for acquiring new experiences of life. Negative questions related to participation in caste associations, attachment to the people of one's own caste, casting vote in the candidates belonging to own caste and religion, usefulness of religious organization in democracy, regular interaction with parents and relatives, dependence upon Kith and Kins and acceptance of help and gratification from them. Data shown in the table no. 84 indicate that respondents with high degree of positiveness in terms of community consciousness are considerable numbers in both the district Patna and Ranchi. However, the respondents with negative attitude are also considerable proportion in the case of the respondents in the both districts. The mean values for positive responses range for 45.00 to 46.08 in Ranchi and Patna respectively as against negativeness in responses for which mean values range from 41.12 to 41.25 again in the case of Ranchi and Patna respectively.

Community consciousness as a variable was examined in terms of religion. As it is clear from table no. 85 our respondents were drawn from four major religious categories
namely; Hindu, Islam, Christianity and Sikhs. We can find in
the table that community consciousness is characterised by
high mean values in only in the case of sikhs in Ranchi district
for which the mean value is as high as 14.06. It is interesting
that community consciousness in other religions as compared to
Sikh respondents, has recorded the mean values ranging from
4.00 to 15.00 in the two districts. Community consciousness
however records high mean values in terms of negative respon­
ses in the case of respondents of different religious mean value
in this case ranges from 6.37 in the case of Christian to as
high as 14.00 in the case of sikhs in Ranchi district. All most
a similar trend can be observed in the case of the break up of
the respondents of the different religious categories of the
two districts in terms of caste. The respondents were grouped
into upper castes, middle castes, scheduled castes and sche­
duled tribes. Community consciousness is highest among scheduled
caste of Ranchi and Patna district for which mean values have
been recorded at 19.08 and 18.0 respectively. But at the
same time negative responses over-rule any possibility of
optimistic reference in this regard as mean values for negative
responses range for 10.00 to 12.75 in the case of scheduled
tribes in Ranchi and scheduled castes of Patna and Ranchi
district respectively. Data in this regard is shown in the
table no. 86.

Education is supposed to play a key role in build# the
psychological and social framework of community consciousness.
Our data in this regard are shown in table no. 87 when we examined classified data the negative responses slightly high the positive responses in the case of all the category of the respondents belonging to two districts. This is perhaps because, the actual pattern of education specially in cities constitute a pattern of socialization which makes individuals capable of self actualization rather than over dependent upon community framework of social life.

We have examined, at the final stage. The emergence of a sense of community consciousness in terms of different occupations in the context of which the present study has been conducted. A similar trend, as observed from the data demonstrated earlier, is seen across the data which we have shown in table no. 88. Mean values of negative responses are slightly higher than those reflecting positive attitude towards conversational sense of community. The mean value in the context of Engineer of Patna, advocates of Ranchi, Teachers of Patna and businessmen of Ranchi are significantly higher than that for the positive responses for the same category of respondents in the two district. We observed from this table even professions hardly make any difference in the attitude of respondents towards community life. Given the fact that the profession to which our respondents belong mostly symbolized achievement orientation occupation. Success or failure in these occupation have to the community because it is directly contingent upon individuals capability and achievements in his professions like rather than scribed attidutes.