



# Culture and civilization practises in India

Sanchis Rajeb\*

Department of civilization, Dresden Technical University, Germany.

\*Corresponding author. E-mail: [rajeb@sanchis.de](mailto:rajeb@sanchis.de)

Received 09 December 2021; Accepted 23 December 2021; Published 30 December 2021

## INTRODUCTION

Human advancement shows that the rise of progress fundamentally balanced out the progression of public activity and history, made conditions for the aggregation of authentic experience, and, obviously, added to the more useful improvement of culture. Presently, rather than depending on shaky human memory or weaknesses in a singular's life, a specific individual or local area of individuals can ensure social results and talk about past accounts. In any case, plainly the idea of progress doesn't coordinate with the idea of culture. Progress centers essentially around parts of public activity that get the specialized components of culture, instead of the semantic premise. Obviously, Spengler's idea is too revolutionary to even consider inspecting parts of the association among culture and civilization. Obviously, all things considered, those connections are considerably more confounded. Development can exist just based on a specific social result in any case, and in that sense it really shows up as a similar culture. And yet, it varies from culture in its capacity and heading of objectives. Human progress isn't in accordance with culture, yet a significant wellspring of force for socio-chronicled types of culture. The interests of culture and development can even go against one another, and such periods have been seen in mankind's set of experiences. Regardless, culture and development show up in two distinct parts of human social and authentic presence, something contrary to which, just as common preparation, is typical. The expression "human advancement" is frequently utilized today to decide the degree of social improvement accomplished and the specific capacity of culture in the entirety of its parts. At the end of the day, civilization is a public and social level that is intrinsic in its powerful working in every aspect of higher culture and society. Present day human advancement, regularly alluded to as post-modern, frames a remarkable culture with exceptional qualities, particularly undeniable degrees of science, designing and innovation. Notwithstanding, the above qualities of present day progress have not just achieved positive changes in humanity. The really adverse result of the development of purported worldwide issues in current civilization is because of the way that human, specialized and useful exercises inside that reach have arrived at the size of planetary cycles. Glo-

balization, a trademark pattern within recent memory, continuously works with the combination of various societies into a solitary mainstream society. In any case, the culture is conflicting with itself. It has given men exceptional solace and character, however steadily denies people of their normal starting points and along these lines of a specific future. This inconsistency gives trust and assumption, yet in addition raises incredible worries about humankind and the fate of humanity. The fact that there are different approaches to the definition and emergence of "civilization" is due to the different content embedded in their interpretation. The type of civilization was decided based on the content of the essence of the civilization and its evaluation criteria. Despite the diversity of existing concepts of civilization, scientists agreed with important features the formation of a nation the origin of writing, the Ministry of Agriculture from crafts, society to classes. Hierarchy, and the origin of the city. Most people recognize that the presence of the first two traits is essential, and the need for other traits often casts doubt. Even taking into account the first three characteristics, they already characterize civilization as a socio-cultural and economic center. The emergence of writing shows the possibility of retrieving information instead of storing it in memory, showing the separation of mental and physical work, focusing on the development of art and the efforts of individual groups of different forms of people. Positive knowledge that made it possible. Cities are cells dominated by the primitive forms of nomadic tribal social life. They serve a specific function of society there were agricultural production, handicrafts, trade, ideology, and ideological outposts. It is an area of systematic and centralized idealism in the era of the first civilization, which has a very strong psychological impact on the masses and forms a global type of social consciousness. This is confirmed by the charm of monumental architecture (giant palaces, pyramids, monuments) that has shown the powerful productivity of society. The basic position of scientists in the Soviet era was the choice of the type of formation of civilization: tyranny of the ancient Orient, slavery, feudalism, bourgeois society. This approach is of many Western scholars who rely primarily notion of explaining the evolution of all human cultures and applying the concept of "civilization" to the details of the evolution of people and cultures.