Strengthening Village Culture Literacy in the National Development

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Abstrak
Literasi budaya diperlukan sebagai unsur pembangunan dalam administrasi pembangunan. Nilai dalam budaya terutama masyarakat desa telah lama menjadi faktor pembentuk struktur sosial di desa serta mampu berperan dalam menjaga pelestarian ekosistem lingkungan. Namun persoalan budaya di desa telah lama ada sebelum kebijakan pembangunan budaya oleh pemerintah diberlakukan. Tujuan penulisan ini memberikan ruang yang lebih luas untuk menerjemahkan budaya di desa hingga level terbawah ke dalam proses pembangunan karena desa dalam konteks modernisasi memiliki kerentanan terhadap tradisi yang telah dilakukan secara turun-temurun. Metode penelitian menggunakan jenis penelitian pustaka. Hasil pembahasan menunjukkan komunikasi dan interaksi dalam keluarga berkontribusi terhadap penguatan budaya bahasa lokal serta kebiasaan yang diajarkan secara turun-temurun. Budaya yang dibentuk oleh keluarga mampu menjadi filter perubahan sosial dari luar. Selain itu, keragaman budaya di desa menjadi peluang tersendiri untuk konsistensi pembangunan budaya dengan basis toleransi ditengah derasnya kapitalisme/ modernisasi yang membawa dampak budaya secara universal. Sehingga, dua aspek tersebut merupakan langkah dalam people center development menjadi pertimbangan dalam pembangunan budaya di desa.
Kata Kunci: *budaya, desa, literasi, pembangunan*

Abstract
Cultural literacy is needed as an element of development in development administration. Values in culture, especially village communities have long been a factor forming social structures in the village and are able to play a role in maintaining the preservation of environmental ecosystems. However, cultural problems in the village have long existed before the government's cultural development policies were implemented. The purpose of this paper provides a broader space to translate village culture to the lowest level into the development process because villages in the context of modernization have a vulnerability to traditions that have been carried out for generations. The research uses library research. The results of the discussion show that communication and interaction within the family contribute to strengthening local language culture and habits that are taught from generation to next generation. Culture formed by families is able to filter out social change. In addition, the diversity of cultures in the village has become a unique opportunity for the consistency of cultural development with a tolerance base amid the swift capitalism / modernization that has a universal cultural impact. Thus, these two aspects are steps in the people center development to be considered in cultural development in the village.
Keywords: *culture, development, literacy, village*

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Introduction

In simple terms, literacy can be interpreted as an ability to read and write. But now literacy has a broad meaning, contains various meanings (multi literacies). Such as computer literacy, media literacy, technology literacy, economic literacy, information literacy, and even moral literacy. So, literacy or literacy can be interpreted as technological literacy, information literacy, critical thinking, sensitive to the environment, even sensitive to politics. Examples of literacy in terms of reading interest illustrate that reading interest and illiteracy rates influence the position of the Indonesian Human Development Index (HDI) measured by life expectancy (health level), economic growth and quality of education (Permatasari, 2015). Data released by the United Nations Development Program, Indonesia's HDI for 2015 was 0.689 for the medium human development category, and ranked 113 out of 188 countries and regions. While the World's Most Literate Nations Ranked in 2016 in New Britain, USA, placed Indonesia 60th in 61 countries compared to Singapore (36), Malaysia (53) and Thailand (59) about literate behavior.

Villages in the context of national development to improve the quality of human resources comprehensively are still relatively slow. Not to mention the difference is very far precisely shown in the city area, where several components contributing to the high population growth in urban areas are relatively high birth rates, and relatively high levels of urbanization. In general, the factors that cause or encourage the movement of population from village to city are 1) cities as the center of government and non-governmental institutions engaged in various fields. 2) interested in working in the trade and industrial services sector. 3) advances in science and technology stem from the development of a quality education world (Muhi,2011).

Glauben, et al (2012) suggested that the state must establish a social policy systematically in dealing with poverty that has direct contact with local communities by upholding local culture and wisdom and exploring the potential of

rural communities so that these cultural elements can develop and be economically independent and development villages can achieve optimal results.

The management of village development with its natural resources must be based on the principles of decentralization, community participation and sustainability oriented towards the interests of local/ customary communities. For example, forest resource management carried out by indigenous and local communities in the Halimun Ecosystem Area, including stratification of leuweung (leuweung deposit, cover & cultivation), typical West Java agroforestry systems such as talun, satuhan, kebon kayu, reuma and huma (Rusmana, Rizal, & Khadijah, 2018). However, the concept of modern development has displaced local values, especially in the villages and experienced external pressures, resulting in the non-recognition of the existence of indigenous and local communities in modern development, and natural resource management policies based on the concept of mastery by the state.

These pressures have caused indigenous and local communities to lose their role and access to managing resources in their own land. The loss of management based on local values even causes natural disasters such as landslides, floods and other disasters because the principle of local culture is to maintain the balance of the environmental ecosystem. The era of regional autonomy places rural areas on greater opportunities for development in various fields. So development policies in the context of fostering and maintaining local culture are important.

Cultural development in the village has been regulated in Act No. 6 of 2014 concerning Villages in articles 18 and 19 in which the village government has full authority to implement Village Development based on community initiatives, origin rights, and village customs. To create cultural literacy as a community need, the challenges and sacrifices of the government as policy makers, academics, NGOs, village officials, and of course the people themselves to bring better change as the role of development as an effort towards better change in a multidimensional manner (Faturahman, 2017) so that one of the cultures literacy described above is part of the development itself.

Based on the background of the problems described earlier, serious efforts are needed in the face of cultural literacy that is still marginalized in our economic and political landscape, especially the condition of the village that is still

lagging behind the city in terms of both quality and quantity in various aspects of development. This is where the author wants to discuss how to strengthen culture, which in turn will form a quality nation especially in developing countries such as Indonesia. Thus cultural literacy is interpreted as an understanding of culture which is considered capable of encouraging the development process in the village and is able to contribute in the form of alternatives in the process of developing a better culture.

Literature Review

1. Development Administration

As a scientific discipline from Public Administration, Development Administration focuses its analysis on the development process organized by a nation in order to achieve the goals and ideals of the nation state, including scientific methods used in problem solving, facing challenges, exploiting opportunities and get rid of threats (Siagian, 2009). According to Riggs, the essence that characterizes development administration is the national development goal, especially the third world country which has different characteristics from other developing countries, and Weidner calls Public Administration which has a specific purpose. In order to encourage development that is oriented towards national goals, the development models introduced include (Winarni, 1995):

a. Growth Model

This development model has synonyms with industry and productivity. This growth-oriented development model was inspired by Rostow in The Stages as Economic Growth (1960: 118), in which Western politicians and economists and the Third World were convinced that "the development process is nothing more than removing a number of obstacles and bringing components not yet available such as capital, technology and management Administrative theories used are classical administrative paradigms such as the paradigm of the state administration principle from Nicholas Henry as the main handle.Weber bureaucratic model, scientific management principles from Taylor and POSDCORB functions from Qulick-Urqick to very influential.The aim of the theory is to achieve the

highest level of efficiency, effectiveness and productivity.The result of this model is that the planning strategy is center down and more related to private institutions and large-scale government, regardless of differences in values and aspirations and community participation in the development process (Klu, 1984:30).

b. Basic Need Model

This model is a criticism of the growth model to improve the lives of the poor. In practice it is stated that not always a high rate of economic growth causes high per capita income and vice versa. The main focus of the object of development is the poor in a country. So poverty reduction is no longer a trickle down effect but direct attack. The manifestation of this development model is meeting basic needs such as employment and business opportunities, eradicating hunger and malnutrition, maintaining health, clean water and housing. The theories used belong to the institutional paradigm, humanitarian relations so that it requires equitable administrators who are truly oriented to the idea of social justice (Winarni, 1995). The application of administrative theory is a shift in development planning from the center down or top down strategy to bottom-up, mass participation as stated by Friedmann and Weaver in 1979.

c. People Centre Development

It has been called, development oriented growth uses macroeconomic indicators, and basic need oriented development, using social indicators, then the development of the central committee uses human relations with existing resources in an effort to increase the capacity of the community to influence and regulate their future, including being and doing to anticipate and respond to changes that occur. There are three aspects, first, development must emphasize the capacity of the population. Second, development must emphasize equity. Third, development means empowering the people. Fourth, development means sustainable development and interdependence among countries in the world.

The need for administrators is more as transactive planning, namely democratic development through bureaucracy together with the community

(Tjokrowinoto, 1987) and administrator who is facilitator. So that democratic values should be put forward by involving the community directly as executors and supervisors of a policy program (Faturahman, 2018a). Therefore, this development model is used to build a perspective on cultural reinforcement as one of the elements of national development.

2. Model of Community Culture Literacy

The development of cultural literacy is needed as a basis for the introduction of culture and the process of cultural learning towards society. This is intended to form a young generation who has a soul and character in accordance with the culture that exists in society. The young generation must recognize and preserve their own regional culture in order to strengthen and preserve national culture. Preservation of national norms is an effort to maintain cultural values. Therefore, the goal of cultural preservation is to strengthen cultural values in the nation.

Saepudin, Damayani, and Rusmana (2018) said that culture can be preserved through (1) Culture Experience and (2) Culture Knowledge. Culture Experience is a form of cultural preservation that is carried out through plunging directly into a cultural experience. There is direct involvement of the community in the context of cultural preservation. Culture Knowledge is cultural preservation through the construction of learning centers or information centers on various cultures. The development of learning centers aims to support the educational process for the benefit of cultural development.

In a study conducted on the Tatar Karang community in Cipatujah Subdistrict, Tasikmalaya Regency, the results showed that the cultural literacy model developed in Sindangkerta area was based on Culture Experience and Culture Knowledge with the principle of life in love, penance and foster care. Literacy development through Culture Experience by carrying out staging of art, culture, and various rituals, while developing literacy through Culture Knowledge by building community reading parks. So it can be concluded that the cultural literacy model has been able to build public awareness in preserving the culture of the local community.

Method

Researchers use library research methods. This type of research intends to in elaborating various kinds of literature in the form of books, journals, and literature relevant with the topic (Zed, 2008:2). The focus of this paper is to discuss literacy in terms of the dimensions of cultural and citizenship literacy. Ministry of Education and Culture (2017) Cultural literacy is knowledge and skills in understanding and behaving towards culture as a national identity. Meanwhile, citizenship literacy is knowledge and skills in understanding the rights and obligations of citizens.

Result and Discussions

Policy for Strengthening Cultural Literacy

Culture is a source of development that must be regulated through policies, especially the era of decentralization because each region has different cultural characteristics. Thalib stated that the regional autonomy policy did not threaten the national unity and even strengthen the nation's integration, on the grounds (Thalib, 2009): 1) People and people's representative institutions in the regions feel trusted by the government as part of the national government. 2) The The success or failure of the performance of the head of government and executive ranks in the region will not be separated from the assessment of the local people.

Errors and failures in the area will be a local problem that must be resolved locally also because the local government is closer, responsible and able to solve the problems of the local community (Osborne & Gaebler, 2005). Even according to Surbakti (2000: 8-9), regional autonomy is to maintain and develop local cultural identity. Without extensive autonomy, regions will lose the identity of the local culture in the form of customs and religion, such as in Bali, West Sumatra, Riau, Aceh, Maluku, Papua and North Sumatra.

Ministry of Education and Culture in 2017 initiated the National Literacy Movement through the dimensions of Cultural Literacy including language and behavior, arts and citizenship including multicultural, participatory, nationalism, inclusiveness and experience. This strategy to develop understanding and attitudes towards Indonesian culture as a national identity and understand the rights and

obligations as citizens is one of the efforts to fortify the younger generation from the strong global cultural currents that enter Indonesia.

The village has a strategic position related to strengthening cultural literacy. According to Sudjatmiko (2015: 21) that villages are not just a village government for policy matters (including development) and regulation. The purpose of the statement is that policies and regulations lead to the realization of recognition of the origin rights that see the village as a social and cultural alliance, as a legal alliance, and as an economic alliance. Ridwan (2007: 2) reveals local wisdom as an effort of human reason to behave in certain spaces recognized in Law 32/2009 to preserve the environment and guidelines for behavior in managing various resources.

Development and Culture as Whole Unity

Development and culture carried out in the village are a unified element based on the assumptions that have developed so far, namely 1) villagers adhere to social culture and structure forming identities according to their history 2) village development (project) is the ideology and practice of outsiders only in the period limited location and material. 3) departing from this, the differences in development culture and the culture of the citizens emerged 4) the position of the village is equal to the state.

Figure 1. Number of Villages in Indonesia with Mutual Cooperation
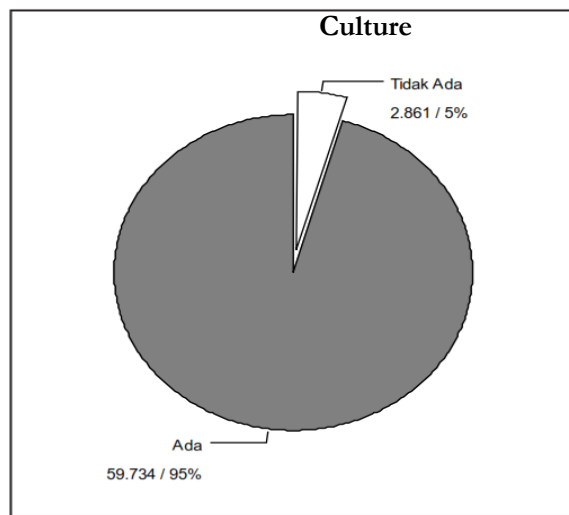

Source: Agusta (2007)

Therefore, basically local culture-based development or modernization is not relevant because the culture of mutual cooperation in the village has been applied to development projects. The following are data that illustrate the percentage of villages that have a mutual cooperation and village culture that does not have a mutual cooperation culture.

Based on the percentage of figure 1. it can be concluded that villages in Indonesia that have a 95% mutual cooperation culture and villages that do not have a mutual cooperation culture of 5%. There is no significant difference between the role of local culture and development because almost all villages have developed mutual cooperation for development projects as the main characteristic of development. Thus culture as the design of evolution is planned progress, still inherent.

Figure 2. Percentage of Population Participants in Social Activities according to their Social Activities (meeting, religious, mutual cooperation) in 2016
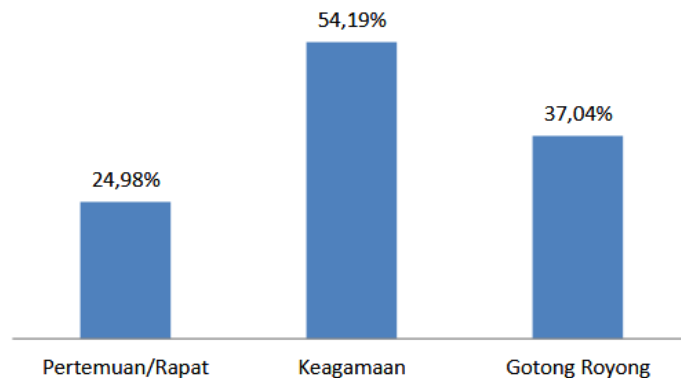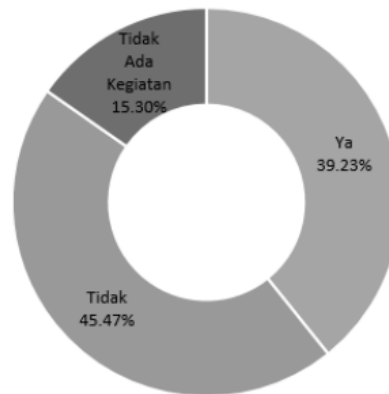

Source: Kemdikbud (2016)

Social activities have become the potential of the village community in terms of development. Figure 2 shows that 37.04% village population participate in social community called 'gotong-royong' as the second largest percentage. The percentage of people participating in religious activities is about 54.19% and village meetings is about 24.98%.

The figure 3 shows the data about the people participation according to the status of participating in mutual cooperation activities of the community.

**Figure 3. Percentage of Population According to the Status of
Participation in Mutual Cooperation Activities in 2018**

Source: Kemendikbud (2016)

Based on figure 3. the population involved in mutual cooperation activities is almost the same as the number of people who do not cooperate. This is a particular challenge for the village government to increase citizen participation in social activities, especially mutual cooperation which is typical of rural communities and also support from the community that focuses on the role of the family in contributing in the form of encouraging family members to apply the principle of community as villagers. a culture that is thick in rural communities in the form of a friendly system can bring the village towards civilized village development.

Family Level and Base Tolerance: Cultural Literacy Development Opportunities

The hierarchy of political control over villages limits the village to making more effective policies. When the Mataram kingdom of the 16th century, when there was a war the village head could ask for help from other kingdoms because his own kingdom was less able to protect its citizens. The division of the central government to the regions further limits the movement of the village to place the lowest administrative position of the village while facilitating control and management of resources.

Materialization of this division strengthens the village boundary through the distribution of resources in accordance with the village boundary. Categorization at the same time includes control of the village, mainly materialized in the form of

formal leaders who play a role as a channel for development and change resources (Faturahman, 2018b). Controllers are needed in the form of regional heads or village heads. The village head as a formal leader is getting stronger against informal leaders within his village boundaries (Nordholt 1987). Furthermore, hierarchical control, the central or regional government can directly manage the family in the village. This is done through development cadres, for example family planning cadres, infrastructure development, law, group finance. While the village head held territorial control, the development cadre exercised control over the development sector. (Sajogyo 2006).

Regarding the theory of people center development clearly leads to strengthening capacity in determining the future including culture. Family as a standard model for maintaining cultural values (Agusta, 2007) as the development of the structure of inter-agency interaction in the future of the village in Indonesia is based on the translation of family ties and family analogies in broader interactions to be formulated as well as the targets of cultural development and the wider scope of development projects and modernization.

The results of research on the importance of family strengthening cultural development in the Sunda are expressed by Fitriyani, et al (2015), namely the existence of 1) Imitation Model in family members. Imitation is done through communication for everyday language, religious values, and manners by imitating the way of worship and attitude towards the family. 2) Habitual Model. This model familiarizes the daily life of every family member to know and understand cultural values both from language, worship and manners. The following figure 4 is presented reinforcement of culture through everyday language communication.

In harmony with Khumairo (2017) that family counseling (training process) is assessed as a cultural development among family members where the results of interaction in the family make adaptability better for studying the environment through improving the family environment. The intersection of villages and cities in an economic context has impacted urbanization. But according to Haryono (1999) urbanization of Jetis Village, Sukoharjo Regency to Jakarta tends to circular migration, still showing rural cultural attitudes. Because working in the city is only temporary and still wants to go back to his village someday it will be shown still leaving his child in the village. The positive side of the attitude of the formation of

village culture while living in the city is forming school awareness to a higher level of education. Negative culture in the form of reduced respect for parents. Research from Ekosiswoyo, et al. (2016) shows that the tradition of lowering culture in family members in the city of Semarang is manifested in the formation of children's character as the responsibility of parents in educating children. These characters can be known based on Table 1.

Table 1. Potential for Family Care and Character Development of children

No.	Family Social Status	Family Potential	Character Appreciation
1	City center	Authoritative-permissive	1) Discipline and responsible independence 2) Honest, trustworthy and diplomatic 3) Confident, creative and hard-working 4) Leadership and justice 5) Kind and humble 6) Tolerance, peace and unity
2	Countryside	Authoritarian	1) God oriented 2) Honest, trustworthy and diplomatic 3) Respect and courtesy 4) Generous, helpful and mutual cooperation 5) Leadership and justice 6) Kind and humble 7) Tolerance, peace and unity
3	High social	Authoritative	1) Love of God 2) Discipline and responsible independence 3) Honest, trustworthy and diplomatic 4) Respect and courtesy 5) Generous, helpful and mutual cooperation 6) Confident, creative and hard-working 7) Leadership and justice 8) Kind and humble 9) Tolerance, peace and unity
4	Low social	Permissive	1) Generous, helpful and mutual cooperation 2) Tolerance, peace and unity
5	Ethnic Javanese	Authoritarian	1) God oriented 2) Honest, trustworthy and diplomatic 3) Respect and courtesy 4) Generous, helpful and mutual cooperation 5) Leadership and justice 6) Kind and humble 7) Tolerance, peace and unity
6	Ethnic Chinese	Authoritative	1) God oriented

			2) Discipline and responsible independence 3) Respect and courtesy 4) Confident, creative and hard-working 5) Kind and humble 6) Tolerance, peace and unity
7	Islam	Authoritarian	1) God oriented 2) Discipline and responsible independence 3) Honest, trustworthy and diplomatic 4) Respect and courtesy 5) Generous, helpful and mutual cooperation 6) Confident, creative and hard-working 7) Leadership and justice 8) Kind and humble 9) Tolerance, peace and unity
8	Non-islam	Authoritarian	1) God oriented 2) Discipline and responsible independence 3) Honest, trustworthy and diplomatic 4) Respect and courtesy 5) Generous, helpful and mutual cooperation 6) Confident, creative and hard-working 7) Leadership and justice 8) Kind and humble 9) Tolerance, peace and unity

Source: Ekosiswoyo, et al. (2016)

The results of other studies related to Cultural Integration in Toba Batak Land (Sugiyarto, 2017) found that the ethnic phenomena in plural society such as in Indonesia is a cultural spectrum that is always present in the dynamics of the development of various ethnic groups in the country. In the socio-cultural spectrum it turns out that it plays an important role in cultural integration in various regions of ethnic origin such as in Tapanuli, the Toba Batak tribal region. The meeting and communication between indigenous cultures and the culture of immigrant tribes can foster a conducive atmosphere, to bring about interaction between the cultural system and the social system of the local population. Differences or even similarities in cultural concepts can contribute greatly to the supporting mobility of cultural values.

In line with Panjaitan and Sundawa (2016) Symbolic Meanings of Ulos in the Implementation of Marriage of the Toba Batak Community in Sitorang, that ulos cannot be separated from the lives of Toba Batak people because it is an ancestral

heritage since time immemorial. Ulos is also a symbol of family love and fellow community members. The efforts made by the community and the government in preserving the values of the civic culture are by providing understanding and explanation to the younger generation and building a cultural preserve because in addition to the values of the civic culture it is also maintained because the symbolic meaning of ulos has noble values Pancasila, such as divine values, humanity, unity, popularism and justice. Whereas family relations according to Anggraini (2016) in the Dayak tribe are known as Habaring hurung (mutual help) there is a deep meaning that is upholding the values of family and mutual cooperation.

The author concludes that the existence of meetings and intercultural communication and family relations contributes to strengthening cultural literacy to be stronger, because culture is ingrained and there is a sense of pride in the culture adopted by certain communities. Development in terms of social and culture can be realized by strengthening cultural literacy. Culture will be the basic values adopted by certain communities and become a characteristic of the community.

From the results of the above research and the results of the 6th international family congress can be stated (Asay & DeFrain, 2012) the perspective of family strength to understand the family is not a static idea or hypothesis to be tested but rather the family's ability to continue to grow and change about the strong nature of marriage and strong family. The results of the international family congress have examined 18 countries which produced two contributions to family studies, first; A Strengthening Perspective for understanding diverse cultures so that a diverse approach is needed so that it is not difficult to find striking similarities between cultures. Second; family studies of challenges and strength globally are likely to add to further investigations.

This is what encourages the preparation of new social structures according to interactions in the family. It was here that the opportunity for the role of family structures emerged as translators of all things from outside. Major obstacles to realizing the family in maintaining the socio-cultural structure, namely the development model of Indonesia has been contaminated by economic growth (neoclassical, globalization, modernization). Awareness of the importance of family ties and kinship in many fields in Indonesia has been known since the colonial period

of the Dutch East Indies (Hatta 2002). This concept is used by Taman Siswa to develop solidarity among participants in public education. In the economic field, family ties are also used by indigenous people to develop credit and business. It can be said that at this point the concept of family is the basis of the marginal group.

The family has a big role in introducing and teaching about the culture and norms that apply in our environment, as well as how to respond to exposure to external culture. Through the family our character will be formed so that when engaged in community life, we are able to animate our culture and have a strong foundation to adapt and face the challenges of external culture. As a study conducted by Siregar and Nadiroh (2017) shows that families have an important role in preserving local cultural values from one generation to another in the Sasak tribe. Cultural values applied by a father or mother to their children aim to shape their behavior in the community so that it is in accordance with applicable norms. The Sasak people believe that applying cultural values such as giving lessons in Sasak language, wearing traditional Sasak tribal clothes in daily life, giving lessons in weaving invites to rice fields or forests to learn how to grow crops, provide traditional lessons, and others can maintain cultural values from negative currents globalization and westernization.

The development model that leads to modernization, globalization is not directly uniform in terms of economy and culture by developed countries. Ironically, the developed countries place the position of the village in developing countries as sub-alternative (eastern culture is lower than western culture). In the view of subaltern, East capitalism has a lower position so that, with local cultural and social progress, it will lead to or equal to Western capitalism. Eastern capitalism is not seen as separate and independent, but is always associated with more advanced Western capitalism so that the difference in the pace of capitalism in the East is always responded to in a pejorative (degrading) manner. Like pseudo capitalism in Southeast Asia. Data from research (Agusta, 2007) shows that the adoption of capitalism against agricultural commodities is only 19 percent (11,756) of villages in Indonesia, as many as 8 percent (4,800) villages are dominated by the non-monetary economy. In the majority of villages in Indonesia (46,039 villages or 76 percent) it turns out

that coarticulation (merger) has developed between capitalist and non-monetary economies (sold and consumed by themselves).

There are several things that are of concern in a plan that can be applied in rural areas including monitoring social change. Information about these social changes is needed to complete data on social conditions in a village, to show general trends in social conditions over a period of time or to examine the impact of certain social phenomena. Development in the community means that the results of the development to be achieved will benefit the local community. Various forms of community participation in planning development programs can be formed or created. This really depends on the condition of the local community, both social, cultural, economic, and educational level. It can be said that the most effective vehicle for carrying out socio-cultural development is through education in the broadest sense. What is meant by education in the broadest sense is all efforts made to realize modern society (Siagian, 2009). Community education is one of the important factors that can influence the development of a village, because providing education to the community is an effort to educate the nation. Smart communities will have the potential to increase community contributions to development.

The approach to family concepts in order to optimize strong village cultural literacy needs to be recognized because it can lead to various negative implications in community life such as primordialism, nepotism, and cronyism (Siagian, 2009). Analysis of these factors is important to emphasize further in determining development policies, especially in rural areas with development strategies in the socio-cultural field. The approach to family concepts to strengthen cultural literacy is a form of the development process based on community participation, so that regional development from the smallest scope can be actualized to support national development.

Conclusion

Village is an entity in development which has the potential to be developed. Amid the swift development model of modernization, the village has a vulnerable position, experiencing powerlessness facing the power of the city with various advances in civilization both in quality and quantity in various aspects. The

contribution of development administration itself is a scientific discipline that does focus on development goals so that it has a special dimension in public administration in developing countries.

The people center development model emphasizes strengthening the capacity of the community to make the best choices for themselves. In this case the position of the family becomes an element that must be included in the village culture development policy so that it can be translated more broadly in relation to cultural literacy. The family is considered capable of maintaining cultural authenticity and as a filter for cultural change from the outside. Finally, the diversity of village culture is also important to note because cultural development is actually born of diversity rather than making it like a model of capitalism/ modernization that encourages more universal culture.

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