

Overview of the Concept of Modernity and Indian Modernity Problems

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Abstract – Issues of Modernity in Indian Philosophy has confronted as far back as the appearance of Modernity in Indian subcontinent. It is outstanding that amid the most recent three centuries, European nearness, both political and cultural, in India has been exceptionally wide spread. The Europeans whose political appearance on the Indian scene turned out to be very noticeable just towards the finish of the eighteenth century, at that point they had presented English education in India. The presentation of the elites of the nation to it to a great extent represent the decay of the traditional method for philosophizing, which was some way or another went on undisturbed for quite a long time disregarding long Muslim rule in the nation. The damage was devastating to the point that even now we discover Indian philosophers meandering around erratically in the philosophical field, not certain what to do and how to do. Step by step Indian savvy people and later scholastics too started utilizing an ever increasing number of European ideas and classes to the degree that Indian philosophizing was shaken at its establishment. So, in this Research Paper, we overviewd Modernity in Western and Indian perspective and the Problem of Modernity in India in detail.

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I. INTRODUCTION

The expression "modern", got from the Latin modo, essentially signifies "of today" or what is current, as recognized from prior occasions. It has been utilized in different periods and spots to recognize contemporary from traditional ways, and on a basic level can allude to any circle of life. It is as yet utilized in this local, logically decided way, consequently when somebody talks about "modern English" or of "modern move" it doesn't infer that the historical time of "modern English" and "modern move" are the equivalent. They are, in actuality, two entirely unexpected "moderns"; the utilization of the term 'modern' only distinctive ongoing English from Middle and Old English, or a twentieth century move style from artful dance. Therefore the term of "modernism" is utilized in a broadly uncertain manner. It can likewise allude to a considerably more historically encompassed movement in the arts amid the period 1850 to 1950, a period which saw extraordinary experimentation in the arts, in painting, in music, in engineering and other such fields. At any rate, stylish modernism is a normal for a period in which social, monetary and cultural life in the most stretched out sense were revolutionized by modernity.

II. MODERNITY

"Modernity," be that as it may, has a moderately fixed reference in contemporary scholarly discourse. It alludes to the new civilization created in Europe and North America throughout the most recent a few

centuries and completely obvious by the mid twentieth century. "Modernity" here suggests that their civilization is modern in the solid feeling of being one of a kind in human history. Precisely what makes this civilization extraordinary is somewhat uncontroversial. Everybody concedes that Europe and North America built up another, powerful method for the investigation of nature, just as new machine innovations and methods of modern creation that have prompted an exceptional ascent in material expectations for everyday comforts. It is this type of "modernity" that is today portrayed as "modernization " or basically "development" in the non-western world'. This modern western civilization is generally portrayed too by different characteristics, for example, free enterprise, a to a great extent common culture, liberal democracy, independence, realism, humanism and so forth.

The positive self-image modern western culture has frequently given to itself, an image bom in the eighteenth - century enlightenment, is of a civilization established on logical learning of the world and objective information of significant worth, which puts the most astounding premium on individual human life and freedom, and trusts that such freedom and soundness will prompt social advancement through ethical, self-controlled work, making a superior material, political and scholarly life for all. This blend of science, reason, singularity, freedom, truth and social advancement has, be that as it may, been addressed and censured by many. A few faultfinders see modernity rather as a movement of ethnic and class control. Some different faultfinders have

contended distrustfully that modernity can't accomplish what it trusts, for example that target truth or freedom is inaccessible, or that modernity's additions are adjusted by misfortunes, and that there is no option either to modernity or to its discontents. Despite the fact that the debate on the overall truth of these cases is unessential here, by the by, it can in any event be said that while there is a trace of validity in every one of them, every bit of relevant information is progressively mind boggling. More than some other subject, the assessment of modernity infers the tale of the elephant and the visually impaired men. Contemporary scholars frequently taken one piece of modernity to be the entirety.

2.1 'Modern' to Modernity

The very word 'modern' which has a shockingly long history recommends the start of a fight, a touch of presumption, a cry of rebellion, a motion of rejection (even destruction) of what is past. The Greeks called themselves 'modern' contrary to the more seasoned lawmakers who remained in their manner. The Arabs of the medieval times pronounced themselves 'modern' contrary to the individuals who were stuck in the Middle Ages. Youthful romantics pronounced themselves unequivocally 'modern' contrary to the individuals who were still saturated with the classics. Until extremely all around as of late, pretty much every new style, each new arrangement of ideas, each new creation, each new apparatus was advanced as 'modern', which means 'the latest' however the most up - to - date, the best. As far as philosophy is concerned 'modern philosophy', its very name, appears to be an announcement of war. It isn't simply portrayal, and it doesn't just assign a 'period'. It is an assault on the congregation that ruled those ages and directed its ideas, an assault on the very thought of authority itself, which was particularly at issue amid the hundreds of years going before. Modern western philosophy, similar to antiquated Greek philosophy, has regularly been said in the first place the ruin of the old cosmologies and the ascent of new feeling of science.

The modern world is set apart by its phenomenal dynamism, its rejection or underestimating of tradition, and by its worldwide outcomes. Modernity's forward looking relates emphatically to faith in advancement and the power of human motivation to create freedom. Modernity is well known for provoking people to think and reflect. It is contended more than once that modernity is a festival logical sanity, something that watches the experimental reality, beats all presuppositions and touches base at some sort of causal clarification of nature just as human society. It is additionally technological development, the instrumental use of science for the unending material prosperity of the human species. It is accepted to have built up a mainstream introduction to life, the capacity to encounter the world without the direction of any uncovered/divine truth. Modernity, it is trusted, prompts the democratization of society. It is frequently

observed as a characteristic of development, advance, abundance, thriving and a viable weapon to battle the 'backwardness' of our cultural tradition.

III. DEVELOPMENT OF EUROPEAN PHILOSOPHY DURING MODERNITY

The significant periods in the history are generally named 'ancient' 'medieval' 'modern' and 'contemporary'. It is trusted that the philosophy of the Greece-Roman world from the 6th century BC to the 6th century AD established the frameworks for all ensuing western philosophy, its most noteworthy figures being Socrates, Plato and Aristotle. Ancient philosophy was essentially pagan, and was at long last overshadowed by Christianity in the 6th century AD, yet it was so thoroughly attached by its winner that it came through Christianity to command medieval and Renaissance philosophy. Ancient philosophy is that of established antiquity, which introduced the whole European philosophical tradition as well as has practiced an unparalleled effect on its style and substance. Modern philosophy rose close by modern science. The essential point of modern philosophy was to advance and encourage the legitimacy of modern science. The fixation of the early modern philosophers with science (particularly Newton) incompletely clarifies the empiricist wind given to Descartes' subjectivist turn in philosophy. For Locke, Berkely and Hume, the supremacy of the reasoning individual, subject, or self-image remained, yet experience (comprehended as sensations and discernments) turned into the real candidate for the establishment of information. Hume, who had minimal philosophical use for God, unequivocally enunciated the wary outcome, the possibility that learning has no observational establishment, rather, information is yet the (philosophically, unjustifiable) inventive develops sanctioned by intuition people, subjects or consciences. Consequently the subject and item information is rendered risky and modern philosophy has wound up in a quandary.

IV. LIMITS AND PROSPECTS: MODERNITY REVIEWING

We live in modern occasions. Yet, what precisely makes them modern? Modernity is an intricate phenomenon that is generally taken to be comprised of various unmistakable segments some of which are progressively hazardous (than others, for example, industrialization, urbanization, bureaucratization, the expanding powers of the country state (particularly in the economic sphere,) and ideological pluralism. Not every single modern society have these attributes. The procedure of modernization when all around saw is a misleading one. It broke down past traditions, changed the structure of society and constrained men to "face the genuine states of their lives and their relations with their individual man." Mame understand the procedure of modernization as one which was so inalienably flimsy and are relentless

that it would in the end obliterate the bourgeoisie as a class, and lead to a classless society.

Marx's relationship to modernity was a perplexing one. His over vision of future society could never have been disguised as conceivable were it not for the procedure of modernization, and for sure he saw this vision as the obvious end result of the procedure. Modernization had enabled the beneficial abilities of man to be discharged and abused as at no other time, and the classless society would come about just when these powers had achieved their most noteworthy purpose of development. Marx's dissent against this procedure originated from this very conviction that development was at last unsustainable that in the end it would capable unfit to go further. Having opened man's drive for self-development, private enterprise fundamentally put cutoff points on it through the division of labor. Modern man was lost in a paradox depleted, to continually create himself yet alienated from that which he delivered, he was unfit to rise above the cutoff points modern mechanical society set on him. In this way the working class, who currently enveloped many beforehand "holy" and turned around professions needed to create themselves always in a fundamentally modern manner as to defeat the Elias of modernity and go into the classless society.

V. INDIAN MODERNITY PROBLEMS

Modernity with its materialistic viewpoint, controlling and ruling mentality, (controlling whatever seen quiet, powerless, and quiet, be it the people of pilgrims or nature herself) is blamed for prompting a spiritual crisis. At the point when reason had transcended the individual, the consonant individual relations among man and man, and additionally man and nature was in question. In short brutality become the rule of the day, to his kindred creatures just as to nature.

Despite the fact that modernity remains a prevailing world view and keeps on forming our yearnings, there are fears in and around this thought. The explanations behind being troubled are various and many. For instance, modernity is additionally observed as an attack, a standard of domination, regularly a relationship is set up among modernity and colonialism. It is contended that modernity legitimates western science and innovation. This adds up to undermining our aggregate recollections, our cultural traditions and indigenous knowledge systems. Subsequently, the defenders of modernity are blamed for their elitism that isolates reason from tradition'. What it overlooks is that tradition isn't static; there are many potential outcomes in tradition that can shine a different light on modernity, salvage it from its Eurocentric aspiration and produce another option.

The paradoxical result of modernity can be found in the affirmation of Hindutva in our occasions. Genuine, it doubts secularism, one of the loved objectives of modernity. However, the truth of the matter is that will

be that it is basically the making of modern mass politics; it utilizes traditional images for modern purposes, making a belief system of nationhood. As it were, the developing communalization of society isn't really secluded from modernity. The point we are attempting to contend is that, no less than two highlights, market private enterprise and Hindutva - that surfaced, uncover that modernity in contemporary India need not really disengaged from modernity in Europe. While anti-libertarian powers like Hindutva are solid, there is additionally an attestation for equity and equality. Take two models: Dalit movement and Feminist movement. Understanding the power of the Dalit voice was one thing free India needed to come in terms with, its spirit of democratization, its mainstream quality and its populist enthusiasm. The rationale of persecution that goes on for the sake of Hindu religious writings was seriously addressed by it. This subaltern attestation renders a positive commitment of modernity: Society democratizing itself and getting to be aware of the 'rights' of its residents. Second, as feminist scholars started to attest gender equality, the gender question has procured included pertinence. It has represented a test to traditional job desires; the spirit of freedom/equality natural in modernity has given new momentum to the feminist struggle.

In spite of these increases of modernity, the crisis is felt no less strongly. The Dalit voice, for instance, will in general cause on exclusivist politics; it escalates one's standing personality in the political field. As it were, the present declaration of casteism is regularly a result of modernity. Once more, as we see the feminist voice, is striking that it doubts not simply tradition; it likewise questions modernity, its male centric science and brutality. Toward the end, we are understanding that tradition isn't something shut and static, it is a living knowledge and the invigorating potential outcomes in it can battle the pathologies of modernity. Actually, in contemporary India we see the perplexing transaction of tradition, modernity and emancipation. We see different desires from modernity and we additionally observe its disparate translations. We see an inclination to rise above the rationale of both 'tradition' and 'modernity' and make another space - a spiritual space helpful for equality, correspondence, dialogicity and plurality. This intricacy should be comprehended so as to advance another craft of relatedness and politics.

Comprehensively, modernity was addressed because of its elitist inclination. The Indian counter position to western modernity scrutinizes the technologized worldview of development because of its verifiable viciousness. It is incredulous about mainstream/logical discernment because of its incongruence with our cultural tradition. As it were, it is tuned in to what Gandhi needed: India not undermined by a forceful innovation, not colonized by western science, however India thriving by

decentering herself, India with 'soul - 'compel'; biologically delicate and spiritually developed.

In post-Independence India, Jawaharlal Nehru was the person who tried to lessen the level of despondency with modernity. Despite the fact that he was not free from ambiguities, the agenda of nation - building he started was basically modern; it was the vision of an intensely industrialized and technologically created India. India with strong establishments given by a 'common' state, and its intelligentsia talented with the 'assurance' of 'logical temper' - endeavoring to emancipate the Indian personality from cultural superstitions and preferences.

The developing consciousness, as we have found in western sociological discourses, is fundamentally engaged with modernity. As it were, it diminishes the legitimacy of modernity as an emancipatory civilizational venture. In contemporary India as well (particularly after the crisis of the Nehruvian agenda of nation building) there is an evaluation of modernity created by social researchers who have been impacted by Gandhism, basic hypothesis and even post-modernity. Their endeavors can't be isolated from their partners in the west, nor from the general intellectual climate from which it got produced. However, what ought not to be overlooked is that things are intricate in India. Genuine, the study of modernity is significant. Be that as it may, at that point, this does not mean the glorification of 'traditionalism', because tradition, if not reclassified and reformulated - may end up being abusive. In addition, modernity may in any case have something positive to offer to the mistreated segments of society in their struggle for liberation.

VI. CONCLUSION

With the coming of Modernity India has disposed of to a huge degree the philosophical methodology of the ancients, their look for extreme reality, just as the devotionism and mysticism of the medieval period. The modern Indian personality is socially viable and even minded, and morally, selfless and humanitarian. It is administered by a handy optimism for social betterment. Humanity has turned into its God, and social administration its religion. The most noteworthy standards of the age as somewhere else on the planet, were humanism and logical spirit. All most all spokesmen of modernity in India spoke of the need to take in the material skills from the West without losing in the meantime our spiritual heritage. The logical strategy for modernity in India additionally implied explicitly the supremacy of the sphere of the economic in all social inquiry. This specifically was what men like Nehru accepted to be the unmistakably modern method for taking a gander at history and society. Regardless of whether it was an issue of political projects, or economic policy, or social and cultural issues, a logical examination should dependably continue by relating it to the essential economic structure of society.

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