

**Sociological Perspectives on Modernity**  
**Dr. Sambit Mallick**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Guwahati**

**Lecture - 29**  
**Modernity in India**

Welcome to the 29th lecture of the course on Sociological Perspectives on Modernity. We are in the last module of this course; that is a new totality. Till now we have discussed the thematic preliminaries, sociological modernity through the works of Marx and Weber, the structuralist interpretation through the works of Levi Strauss and Althusser; Western Marxist perspectives on critical modernist paradigm in sociology, through the works of Lukacs, Gramsci and Terrain. Then we have discussed synthesizing modernity and social theory through the works of Wallenstein, Giddens and Habermas and then we have discussed deconstruction of modernity through three important vantage points namely; feminism, cultural studies and post modernism and then we have we are in the in the stage of a new totality, where we try to evaluate all four critical pillars of critical modernist paradigm in sociology namely holism or totality, reflexivity, rationality and social movements.

And then we have also tried to discuss radical aged modernity through new Weberian and new Marxist perspectives. When I say new Weberian I think I am sure we have discussed the way Giddens tried to unfurl different strategies of coping with and interrogating modernity and when I say new Marxist I try to reflect on habermas's works on engaging with and interrogating modernity. And in this lecture we will discuss modernity in Indian contexts. How different authors, how different writers, how different thinkers could reflect on what is modernity? What constitutes modernity in Indian context?

Because modernity the way we visualized in the West, in Europe, in North America must be different in the context of Latin America, Africa, Asia and in our in our case India assumes greater significance. In this lecture very briefly we will discuss the thought currents of or the perspectives on modernity by Gandhi, Tagore, Amartya Sen and Debunker Gupta ok. It did not imply that modernity cannot be visualized in terms of Nehru or somebody else. I am trying to limit this discussion through different modes of

engaging with and interrogating modernity, different modes of practicing modernity ok. Now first let us see how Gandhi, Tagore, Nehru they try to visualize modernity.

Because Gandhi, Tagore, Nehru all these, especially these three; they were trying to operate, they were trying to envision modernity during the freedom struggle. Things were pretty different; I mean India was a colonized nation ok. India was colonized for almost two centuries. Gandhi had just come back from South Africa, after carrying out social and political revolution against racism in the erstwhile South Africa. Nehru was trying to stamp, Nehru was trying to stamp the authority of science on Indian economic culture and politics and Tagore you know in one of the most articulative way was trying to interrogate the form of knowledge, the truth.

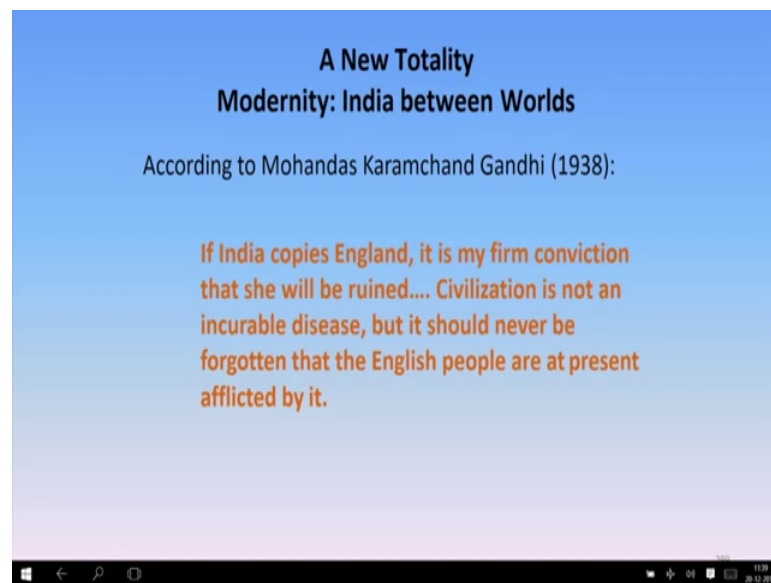
Not by engaging only Indian ways of cultivating wisdom, but also borrowing those ideas from the West by integrating both forms of knowledge system ok. The context was the freedom movement, the context was the two world wars; I mean the first world war and the second world war and especially the interwar period is very important between period between the first world war and the second world war precisely because that that phase defined what kind of nation India was going to be ok. This interwar period is very important. This period also marked the rise of nationality and end of colonialism. This period also was significant for many many many different reasons ok. Because during the freedom struggle what kind of India we wanted? Gandhi had different vision, Nehru had a different vision, Tagore had a different vision.

For example, Mokshagundam Vishveshwarya had a different vision, Malviya had a different vision, Meghnad Saha, Homi Bhabha they had different visions. Subhas Chandra Bose he had a different vision ok. Now when we try to look at what kind of modern India that that Gandhi wanted to encapsulate, Gandhi wanted to envision let us first see. During and after the first world war, the problem of the Indian National Congress then of reviving and restoring traditional industries and crafts was not only going was not only operational, but also parallel developments favorable to the advancement of modern science and technology, where also set in motion.

On a global scale in the aftermath of the First World War and the achievements of the socialist experiments in the erstwhile soviet union; unveiled the immense potentialities of science for mankind in terms of the economy and material progress. Furthermore the

global economic crisis in the form of the great depression of the 1930's precisely 1929 to 1933 and the subsequent crisis of the bipolar world compelled the human I mean compelled the Indian leadership, Indian political leadership to have a fresh look at each aspect of society be social, economic or political. And in this process the earlier Indian National Congress policy as a whole and the Gandhian philosophy to a great extent gave way to new forces of change.

(Refer Slide Time: 08:07)



Why I am using Gandhian philosophy? They stirred Gandhian philosophy needs to be explained here. Under the leadership of Gandhi, the Indian National Congress accorded prime importance to cottage industries and khaddar during 1920 to 1935. In fact, in Hind Swaraj, Gandhi wrote khaddi to me is the symbol of unity of Indian humanity of its economic freedom and equality and therefore, ultimately in the poetic expression of Nehru the livery of India's freedom. It involved technology based on animate sources of energy, dexterity and skill.

That is why if you if you look at this portion that I wanted to highlight that if India copies England it is my firm conviction that she will be ruined. Civilization is not an incurable disease, but it should never be forgotten that the English people are present afflicted by it. In Hind Swaraj in 1909 Gandhi wrote this. For Gandhi health, hygiene and sanitation together with indigenous systems of medicine; especially ayurveda and unani were given high place in the in the Gandhian scheme in particular and the congress

programs in general. The world was then gasping after being ravished by the horrid describes and casualties perpetrated by this by the First World War.

The national economies of most of the countries were in sectors. International trade touched the lowest depth. Probably the repercussions of the first world war where so much of machines technologies and also the second world war we saw the use of bump ok, item bomb ok; on Hiroshima and Nagasaki. Perhaps, perhaps the repercussions of such wars forced the INC to go for these indigenous systems of knowledge or medicine. Gandhi also practiced Naturopathy; meanwhile, Gandhi maintained a hostile indifference to modern science, attacked modern civilization I mean European British civilization and looked upon machines as an even.

Traditional industries and khaddar ok, homespun cloth I mean khaddi, for the basic content of the congress economic, social and political policies. As late as 1938 the Indian National Congress remained preoccupied with evolving system of national education; I mean national education policy; I mean national planning committee was also formed, which was then envisaged in a system called basic education and none of these exercises nevertheless offered any prospect for the advancement of science and technology. As a practical tool, the Indian National Congress succeeded in welding national unity and patriotism, but it utterly failed to cope with the changed material conditions. There in the sink, therein lies the significance of Tagore.

When Tagore was questioned what is more important whether patriotism or nationalism or humanity. He said I prefer humanity because nationalism and patriotism have divided the nations into different worlds are together, different societies are together, but humanity does not pro, does not divide in a particular geographical territory ok, this is very important. In this sense the INC policy did not change the material conditions of the people. And in this context Gandhi had reservations in opposing science in the first two decades of the 20th century, but he tried to relook at modern science and technology in a new fashion during 1920's and 1930's. The time in context of course, are of supreme importance, I mean at that time India was I mean freedom struggle in 1919 we have seen Jallianwala Bagh massacre 21 non cooperation movement. 30-31 I mean civil disobedience movement and so on and that is why I said the time in context are of perhaps are of supreme importance; which reflect a deep rooted Gandhian philosophy.

And in this regard Gandhi wrote this if India copies England it is my firm conviction that she will be ruined. Civilization is not an incurable disease, but it should never be forgotten that the English people are at present afflicted by it. Before the mid 1930's, opting for modern science and technology was definitely a progressive step. But being possessed of it was far away from reality and during this period people were illiterate, superstitious and were rooted in tradition. In such a situation traditional industries promised wider acceptance, feasibility and self reliance where whereas, modern industries implied immediate dependence on the West.

A sudden shift from technology based on animate sources of energy to technology based on inanimate sources of energy was perhaps not possible and Gandhi understood this ok. That was why both the INC leaders and eminent Indian scientists of the time particularly Saha and Bhabha; Meghnad Saha and Homi Jahangir Bhabha emphasized general material progress as well as education at the lower level, for creating a more favorable condition for the growth of modern science this is very important. And Gandhi began to express his reservations about science and modern machines as early as 1909 I mean in Hind Swaraj, but it was only around 1920 that he lunched and the attack with full vigor.

Thereafter he attacked them both inward in action. However, he started reconsidering the whole question almost at the same time, he compromised on the question or question progressively and eventually found machines not entirely useless. That is how Gandhi viewed modern India. If India has to make progress, then India has to evolve it is own technology. India cannot keep on copying the West for the evolution of technology. India must build it is own scientific temper. India cannot be reduced to only European scientific temper or not the American scientific temper. Contrary to these on the contrary Nehru had different visions.

Nehru was a propagator of modern science, heavy industrialization and socialism. Both heavy industrialization and socialism stood on the foundation of modern science and technology. In nineteen 1936 in the presidential address at the annual Indian National Congress session, Nehru declared that I am convinced that the only key to the solution of the world problems lies in socialism and when I used this word I do so not in a vague humanitarian way, but in the scientific economic sense. I believe in the rapid industrialization of the country and only thus I think we will the standard of the people rise substantially in poverty be combated. Suppose for Meghnad Saha, what was what

constitutes modernity? What constitutes modern India? What constitutes modern science? For Meghnad Saha, the problem of Indian science is the problem of living for India's millions. If science cannot eradicate poverty, science cannot eradicate unemployment, science cannot eradicate squalor, diseases then there is no meaning of such science. For Saha, Saha looked at the application all aspects of science ok.

Similarly, Nehru's message on the occasion of the silver jubilee of the Indian science congress association assumes greater significance. He said congress represents science and science is the spirit of the age and the dominating factor of the modern world. Even more than the present the future belongs to science and to those who make friends with science and sake sake itself for the advancement of humanity ok. Such celebratory proclamation reflects an unflinching penchant on the part of Nehru for science as a means for advancement of humanity in general and of India in particular and becomes a conscious invitation to sign such a defining feature of the Indian National Congress, of both the present as well as the future. Because the image of nation building that India was trying to stage during the freedom struggle assumes greater significance.

What kind of modern India that are no you are going to sketch ok. That apart this future belongs to science ok. It involves within it and implicit reference to the inevitable success to be achieved by science as a means of development through the INC as a political weapon if employed. Hence, the Indian National Congress would strongly advocate both the acquisition of scientific knowledge and its application in all productive domains. Of course, of course, it is I mean what this also can be challenged; I mean this faith is based on the advancements, already made in the future promises in science and technology ahead.

Here both nationalism and modernity can be realized as one finds the causal linkages between modern science and technology on the one hand and socio economic transformation being on the other being articulated. Science vision essential indeed basic cultural element of the India which Nehru sort and what is so, hard to build. Nehru fully realized that modern science and technology whereas, necessary for a highly developed agriculture as for industry. He argued that the cause of the growth of agriculture in many other countries was because of the application of science and technology. In Nehru's reason modern life depended so much on science and technology that we must seize,

hold of them, understand them and apply them. He saw the essential role of science in its historical perspective. How science has evolved over a period of time and across space.

Not only in transforming the material environment, but also transforming human beings. That is what I mean he followed marches no certain that by acting upon nature, human beings not only changed nature, but also change themselves. I mean human beings also change the social relations involved in it ok. Not only Nehru, but (Refer Time: 19:45) scholars and the best planners of the country like Mokshagundam Vishveshwarya say at Nehru's vision and perspective and exercised their influence in shaping the science policy in post colonial India. I mean if you if you want to look at how to integrate technology and planning in India, please look at Mokshagundam Vishveshwarya ok, Diwan of Mysore fantastic engineer of his time ok.

This is very important when we when we come to, to the discussion on Tagore, Tagore is extremely important while visualizing. Tagore said most of the views of Gandhi, but Tagore opposed Gandhi on different counts. Tagore was a person perhaps who could integrate both traditional as well as western forms of wisdom and knowledge, absolutely a rational human being. He had seen the world in it is entirety, in it is totality. He used to question Gandhi on scientific terms. He in fact, question Gandhi that you cannot go back, you have to move forward. If you look at for example, the argumentative Indian by Amartya Sen or development as freedom by Amartya Sen or poverty in Timmins or inequality reexamined, the political economy of development in India by John, Dewees, Amartya Sen and his colleagues; Sen so Sen is very important in this context.

When you look at this; this is phenomena, I mean these authors; for Sen we cannot sketch even an iota of modernity, if people are not capable of coming out of poverty. Today's world which has seen unprecedented opulence, opulence in sense in sense of what? For Sen, it is unprecedented opulence of not only wealth, but also inequality, hunger, poverty, unemployment, unprecedented opulence of exploitation of a few human beings of rather unprecedented opulence of exploitation by a few human beings over large chunk of the population. This is this cannot be a constituent of modernity this cannot be a part and parcel of modernity for Sen.

One must be entitled to have food, one must have the basic right to food and therein lies the significance of democratic participation, therein lies the significance of the spirit of

decolonization ok; this is very important ok. Suppose, suppose for Dipankar Gupta, what is meant by the term modernity? Is it about being technologically acquisitive and inhabiting places that are plus an expensive or is it a certain attitude that we bring to bear in our relations with other people. Dipankar Gupta famously known as DG by student's community we all know him as DG.

(Refer Slide Time: 23:36)



What DG suggests that just by wearing good garments or by speaking better English, there is make a person modern? He interrogates this and then he suggests that there is a lack of clarity on this issue which often leads to very untidily conclusions. In most cases modernity is identified with anything that is contemporary. If it is happening now, let it must modern consequently, fundamentalism becomes an aspect of modernity and so, do cast words. Liberalization, socialism, globalization are some of the other features identified with modernity. Surely there is a gap between fundamentalism and liberalization; how can the two be dimensions of the same phenomena.

When faced with this difficulty many have chosen the software route and opted the term multiple modernity's; undoubtedly there is something attractive about this phase, but is not there a fair amount of (Refer Time: 24:42) involved in taking his position? The outcome of opting for multiple modernity's would be to say that each of us is modern in her or his own way yet nowhere is it made clear what is modern. And we then talking about different kinds of modernity or of different manifestations of a single modernity,



the two are not same; I mean different kinds of modernity and different manifestations of a single modernity, they are not same. That is what earlier I said people postmodernist suggest that no there are multiple truths, but the critics to post modernism suggests that no there are not multiple truths there is only one truth, but from a multifarious and multifaceted dimensions ok. There are different models of eliquate.

Then, then then what is modernity for DG; according to Dipankar Gupta modernity has been miss recognized in India because of the tendency to equate it with technology and with other contemporary artifacts; maybe language, maybe religion, maybe region, maybe access to information and the position of modern technology however, does not always signal modernity. Modernity has to do with attitudes, especially those that come into play in social relations and modern society is one in which at least the following characteristics must be present. What are those characteristics: First dignity of the individual, secondly, adherence to universalistic norms, thirdly elevation of individual achievement over privileges or disprivileges of birth and fourthly accountability in public life.

Let us see what DG means by this? Once these attributes are in place, once these features are in place, characteristics are in place; it does not really matter if there is high level technology, super fast transit systems or consumerism. Generally speaking technology and consumerism as are consequences of the four characteristics of modernity, just in that we have discussed just now. And do not by themselves constitute modernity; whether you have technology or consumerism, you consumerist culture or they do not constitute modernity, but they are byproducts of these four characteristics of modernity. In India we have not paid attention to the main springs of modernity, but have been quick to declare certain sectors has modern because of their acquisition of artifacts and technology. This has also led to frequent complaints against modernity; especially when egregious offenses are committed in contemporary locals or their perpetrators are those who were mistakenly seen as modern because they possessed expensive material objects.

In this way sexual harassment, violence in public places, dowry death and a host of other fairly uncivilized forms of conduct get posted as modern. Looked at closely none of these things is really modern, they are bristly they are carryovers of attitudes from the past. The abused of women, the demonstration of family connections and the refusal to abide by norms are actually traditional attributes. But if these are manifest today in a bar

or hotel or you know university chances that chances are that people would set their heads and lament on the curse that modernity has brought upon us. An analysis of contemporary India will reveal that when there has been a definite move from tradition what we see around us is not yet modern. If we if the clock were to stop here, the final diagnosis would or rather should declare India is still on modern.

Modernity always comes in baby steps; more so, in a country like India where tradition was not only deeply entrenched, but also highly elaborated in all walks of life. Perhaps for this reason, I mean traditional India was perhaps the most stratified society in the world as it ritually sanctioned their separation among human beings on the basis of caste in such fine detail. That is it was perhaps the most stratified society in the world. The effects of this can be felt even today in India; while industrialization has indeed made a difference and so, has democratic politics there is still a long way to go. This is because the advances of industrialization and politics have largely been concordant by members of the traditional elites.

In some cases where these traditional elites have been displaced, the new ruling class has not heralded of modern outlook. Because the new ruling class also belongs to that traditional beastly outlook ok, but has instead adopted the values of it is predecessors. Consequently the old elite classes have not been pressured in any significant way ok. Modernity cannot be held up forever, but it can take a very long time in countries like India. According to Dipankar Gupta, an additional and concerted pose is required to further it is progress. This can happen in part, at the conscious level once we realize what modernity is all about and who it is friends and enemies are? It is not as if modernity is an exercise in willpower alone. No. Indeed and modern attitude develops not so much because people choose to adopt it, but rather because there is little scope for choice in this matter. The social conditions that favor and encourage modernity must be paid attention to.

If modernity implies the four features that we have discussed the dignity of the individual, adherence to universalistic norms, elevation of individual achievement over privileges or disprivileges of birth and accountability in public life. If modernity implies these at least these four features, the only way they have a reasonable chance of coming into existence is when significant members from the lower classes graduate to the level

of the middle class and when the economic structure allows for a great degree of social mobility. Obviously, for all this to happen, industrialization is absolutely a sincere ok.

Now, Dipankar Gupta goes back to the proponents of critical modernist paradigm in sociology. But what has often been overlooked is that industrialization is a necessary, but not a sufficient condition of modernity. Therein, he deviates from the proponents of critical modernist paradigm in sociology. Generations may live and die by factors tax, conveyor belts and rapid wills and yet not experience true modernity. It is at this point that a heightened self conscious consciousness of what modernity really is can act as a catalyst to has in the process. After all we have just one lifetime for as Dipankar Gupta projects.

So, why not act in full consciousness of the burden of our beings. Hopefully this book will I mean I mean hopefully this such argument will stoke some dying embers in our collective consciousness and take us a little further towards realizing modernity. And for Dipankar Gupta, it is in this limited sense that we place our hopes in human agency. Again he he he goes back to Marx, he goes back to western Marxist tradition, not structuralist because for structuralist there is no role of human agency, but for Marx, for western Marxist for Wallenstein, Giddens and Habermas; I mean human agency assumes more more significance not structure ok.

Modernity has relations between people I mean I mean modernity must be practiced ok. It is often easily overlooked that developed modernity is characterized by an attitude of equality with and respect for others. It is not as if in a modern society all are actually equal, yet in spite of the many differences that exist among people, modernity demands a baseline similarity to so, that people can live with dignity. Dignity of the individual people can live with dignity and realistically a well of opportunities to better their conditions of existence ok; this is very important. .

It is on this bedrock of equality that other differences and inequalities can be added on, but the foundational equality cannot be compromised for it is on this that claims of citizenship are made in modern societies. In traditional orders there were rulers and subjects, but no citizens and this is what decolonization has given to us. That we are no longer subjects, but now we are citizens, but in this chaotic Indian society today, given the nature of the state today ok. What we see that we all of us are not treated equally, we

have some people are rulers, some people are citizens, some people are have become subjects and thus modernity can only come into being when intersubjectivity is a is a central concern, but intersubjectivity does not come easily.

Intersubjectivity is about being able to participate in one another's life sense, share in one another's fate, Even if we are located at structurally different points in terms of our occupations and skills, the distances should not be of the kind that we cannot imagine what it is like to be in someone else's shoes. Intersubjectivity therefore, arouses the quality of empathy, understanding the need of the other, understanding the role of the other ok. As empathy encourages the carrier's participation in the lives of other people it becomes a distinguishing trait of modernity. This and other attributes of a modern attitude help in the realization of substantive citizenship, though not legal citizenship. What is legal? The concept of law has emerged with by taking violence unit site. That is why even if it is not legal, but it is substantive.

But in India today it is it is still very difficult to work up any enthusiasm for projects which have a public utility in mind. The sense that as citizens we share a common public space implying thereby that in some very significant ways we are responsible for another's well being, has found very few takers in India the better of and seemingly more modern sectors are the more are the most reluctant to actively participate as citizens for; that would imply that they must treat the less privileged with greater respect. This is a sad fact that the Indian elites are not willing to fully recognize as that would take the mantle of modernity away from them. And developed modernity is then characterized by a certain distinctive attitude that comes into effect in our relations with other people.

Have we not all seen or known of ultra modern hospitals where doctors and administrator street patients and subordinate staffs including nurses as clear unequals. It is also widely accepted that there are many business houses in India which have travelled far down the road of advanced technology and yet travelled and yet decision making within the firm is still run on the old tycoon principle. In such cases not only is the management not separated from ownership, but another price itself is held back as communications flow only from the top down. Further even in corporate business as elsewhere connections matter more than universal principles of justice and fair play.

There is nothing that money and good connections cannot fix. The pattern is network; the stage to survive and do rather well even in the so called advanced sectors of the economy. And then the way Dipankar Gupta tried to unfurl the debates on modernity in India between the two worlds ok; the kind of shallow middle class that we have we have created, actually it is not middle class, but it appears to be middle class, miscasted modernizers ok. Actually we are not right, we are we are not westernized; actually we are west toxicated. We are not trying to now the state suggests that no we must make advancement we must there is there is a slogan of development, [FL] and so on.

But what kind of development is it western model of development? No. It is Indian model of development? No. What kind of development? What model of development? No it is west toxicated model of development. We are intoxicated by the west by the North American continent and that is why we have not been able to create anything new, we are just trying to ape the western modernism. For example, in an interesting study conducted in the 1980s, the center for social studies in Surat introduced Gandhi's new Thalim, new education in rural areas, but it was found that the villagers resented it. They wanted to learn learn modern sciences and not as (Refer Time: 39:17) would have required, how one should make a bullock cart or a more effective spinning way. Illiterate though, they might have been the rural poor realized that it was about time they moved away from traditional knowledges.

Quite unknowingly they were followers of Rajaram Mohan Roy they too wanted to be gentlemen ok; I mean in the in the in the in the matter of social mobility. And such expirations are not recognized as legitimate by those who claim to speak on behalf of the majority of Indians. In their views, Indians should cultivate those endowed characteristics with which they have been naturally blessed. Indians who does make good transcendentalist, sublime, devotionalists, great hosts wonderful estates, generous neighbors and so on, but these do not make sense for for Dipankar Gupta when we try to envision modern India. And the way Dipankar Gupta tries to reflect on having a modern Indian as such that he looks at the west, west toxicated elite that India has created; I mean they are not gentlemen, but actually they have become gentoos ok; I mean the tenacious tradition; I mean the past in our present.

In fact, also of course, it is all it is not simply about all sports, but also not about only cricket of course. The games that the only elites play and an Indian face of globalization

under what circumstances we think that no India must adopt neoliberal strategy, Indian why can India not interrogate neoliberal policies and the way village systems are changing ok. Why even after 70 years of independence, why India is grappling with issues of cast inequality, regional inequality, religious inequality, ethnic inequality and so on, gender inequality and so on. And why the new ruling class always looks at financial corruption as a weapon to rule the to rule the Indian society; as if, but corruption cannot be reduced to only financial corruption, but corruption also is related to many other aspects of life culture, economy, polity, institutions, ideologies and so on and in this context the kind of patriotism that the debates on patriotism the which have emerged as significant tools to rule the Indian society today that that is not patriotism.

But predatory patriotism that Hindu Dhvaj progress has occurred and it is; it has deterring effects on India's economic culture in polity and that is how not simply Hindu Dhvaj progress, but also all sorts of religious fundamentalists progress which have taken place, all across the continents and thereby it leads to abuses of religion; I mean there is there is what we are observing that there is more muscle power than the mental power. And the way we try to look at Dipankar Gupta's reflections on these issues; is very important that as Dipankar Gupta looks at India between worlds, whether there are certain glimpses of hope in the context of primordial tiles, the modernizers of the future, trust institutions not individuals and how to embrace modernity in this context.

These are very important dimensions so far as when we discuss a new totality, modernity; I mean India between different worlds ok. This is very important and one must look at these aspects of modernity in it is totality in their totality ok, in their entirety and then one must try to engage with and keep on interrogating the central critical pillars of modernity namely holism or totality, reflexivity, rationality and social movements. These are very important.

(Refer Slide Time: 43:52)

**A New Totality**  
**Modernity: India between Worlds**

According to Mohandas Karamchand Gandhi (1938):

**If India copies England, it is my firm conviction that she will be ruined.... Civilization is not an incurable disease, but it should never be forgotten that the English people are at present afflicted by it.**

299

Then with this we have come to the closer of the 29th lecture and in the next lecture we are going to take stock of things; what we have discussed in the coming lecture, we are going to discuss what we have discussed in this course fully ok.

(Refer Slide Time: 44:22)

**Texts / References**

1. A. Giddens, *The Consequences of Modernity*, Polity, 1989.
2. C. Comeliau, *The Impasse of Modernity: Debating the Future of the Global Market Economy*, Zed Books, 2002.
3. D. Gupta, *Mistaken Modernity: India between Worlds*, HarperCollins Publishers India, 2007.
4. E. Said, *Orientalism: Western Concepts of the Orient*, Penguin, 1985.
5. F. Jameson, *Postmodernism, or the Cultural Logic of Late Capitalism*, Verso, 1991.

301

These are the texts and references; you may like to follow ok.

(Refer Slide Time: 43:24)

### Texts / References

6. Gandhi, M.K. *Hind Swaraj or Indian Home Rule*, Navjivan Publishing House, 1938.
7. J. Alam, *India: Living with Modernity*, Oxford University Press, 1999.
8. J. Habermas, *The Philosophical Discourse of Modernity*, Polity, 1987.
9. J.F. Lyotard, *The Postmodern Condition: A Report on Knowledge*, University of Minnesota Press, 1984.
10. J.P.S. Uberoi, *The European modernity: Science, Truth, and Method*, Oxford University Press, 2002.

Thank you.