

**A STUDY OF SPIRITUAL VALUES IN THE POST MODERN
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Abstract

A catch-all phrase that may be used to describe a variety of fields, including the arts, the humanities, the social sciences, fiction, and cultural and literary criticism Postmodernism is a critical response to the unquestionable certitude of scientific, or objective, attempts to explain the nature of the world. Postmodernists are dubious of explanations that claim to be true for everyone, regardless of their background or identity. Postmodernism rejects the possibility of universally applicable scientific, philosophical, or theological truth, thus the movement's designation as "post" modernism. Literary criticism is only one cultural arena that has been impacted by postmodernism. Studies in Sociology, Language, Building Construction, the Visual Arts, and Music. In critical theory, the term "post — modernism" is used to indicate an origin or starting point for several forms of artistic production, including but not limited to prose, play, architecture, film, design, and journalism, as well as for the fields of marketing, business, and the interpretation of law, culture, and religion. In many contexts, the word emerged in the 1870s. John Watkins Chapman, to go beyond French impressionism, aimed for what he called "A post — modern style of painting." The phrase was coined by Rudolf Pannwitz in 1917 to characterize a society that placed a premium on philosophy. Bell coined the phrase in his 1926 book "Post Modernism and Other Essays" After being used to describe avant-garde art and music in 1921 and 1925, the term was eventually applied to a wide variety of movements across the arts as a reaction to various tendencies of the imperialist phase of Capitalism known as "modernism," and which are typically characterized by a return to historical elements and techniques. Postmodernism and postmodernism are often used interchangeably, adding further confusion to the definitional process. Postmodernism is a term used by social scientists, whereas late twentieth-century culture is referred to by individuals working in the arts and humanities. As a response to and reflection of this situation, postmodernism emerged. That postmodernism and postmodernity are "more than at a state of mind" is about the most that can be claimed for either.

KEYWORDS: Spiritual Values, Post Modern Era, Visual Arts, and Music**INTRODUCTION**

The concepts of modernity and modernism are prerequisites to any discussion of the post. It is rooted in Western culture but also reflecting a more systemic shift in society at large. The term "6th In addition to modernism" is

often used to describe distinct epochs in Western civilization's artistic, literary, and social production. It begins in the early 20th century and extends into the late 19th century. The word "modernism" is quite broad, although it often refers to a time when the West underwent significant



transformation. This shift is most evident in a person's way of thinking and the perspectives they hold on the world. There are a variety of historical contexts that must be considered while trying to make sense of modernism. The global war was a major contributor to this sea shift in perspective. The use of cutting-edge weaponry like tanks and airplanes amplified the carnage of this conflict. Europeans rethought their relationship with the state and began to suspect that the "establishment" must be hiding something. Along with events like war, breakthroughs in science and other fields undermined centuries' worth of ideas and practices, leading some to conclude that the mass slaughter of young Englishmen served no useful purpose. For examples, consider Einstein's theory of relativity and Freud's theory of the unconscious. This notion paved the way for a new generation of the self, as well as new art and the art form, by allowing people to consider possibilities they had never considered before.

Despite being mostly a Western cultural phenomenon, it has been having an impact on the minds of people all over the world, particularly in Asia. Such is the case in Korea. In early 1993, the state television network (KBS) aired two shows exploring the effects of postmodernism. In July 1995, the same network carried an interview with Dutch philosopher and critic Ivan Peuren on the theme "The post-modern world and today's culture"; various art galleries in Seoul have exhibited exhibitions of post-modern art, and books on postmodern philosophy and critical theory have been produced. Some critics have said that postmodernism has nothing to do with

Asia since it is a Western cultural import, yet its effects have still been felt strongly in nations across the region where social change has been rapid. According to one social scientist, "Unsecularization of the World" best describes the postmodern era. True religious are undergoing a resurgence and regeneration, which is maybe even more important than the emergence of new religious movements.

CHARACTERISTICS:

The four defining features of the postmodern era are as follows:

- A) The decline of the west.
- B) The legitimation crisis.
- C) The Intellectual market place.
- D) The process of Deconstruction.

One hallmark of postmodernism is the realization that western philosophy has reached a language standstill. Due to its own wastefulness, Western science is in decline. Non-Confucian Islam and Western democratic political ideology are both under attack. Western religion is torn between secularism on the left and personal piety on the right, and communism has almost crumbled into the turmoil.

Remember that postmodernists do not confine their ideology to a neat box when making a list of postmodernism's defining features. They adhere to their own set of values rather than those of any one organization.

In the view of postmodernists, reality is an illusion created by individuals and organizations to exert their will and control over others.

In terms of facts, truth and mistake are interchangeable. Claims made by postmodernists are too narrow to provide light on anything shifting wildly. Since



what we accept as true now may turn out to be a lie tomorrow.

- Postmodernists speak out against the constraints of religion moral and secular authority, arguing that traditional authority is untrue and corrupt.
- Possession They argue that the goods and services would be administered more equitably if they were owned collectively.
- The postmodernist were disillusioned with the promises of modernism and contemporary science, technology, government, and religion.
- For postmodernists, morality is a matter of interpretation. Postmodernists, on the other hand, argued that morality should be seen as an individual's own set of principles, rather than as a collective consensus.
- Globalization — postmodernist arguments that borders between countries make it harder for people to communicate with one another. They believe that nationalism is the root cause of conflict. Because of this, many postmodernists advocate for global unity and internationalism.
- There is no one true religion, yet postmodernists tend to favor new age practices. They reject the idea that there is only one Lord and one path to God, and that this Lord is Jesus Christ.
- Feminist and gay rights are championed by postmodernists, who subscribe to liberal ethics.

Philosophy in the Postmodern Era is wary of any claims to objective and absolute

status, even those made by science and reason.

SPIRITUAL VALUES IN THE POST MODERN ERA

Theologians in Latin America in the 1970s, led by Gustavo Gutierrez and others, argued that Jesus's vision of the Kingdom of God as a community of freedom, fellowship, and justice is not an unattainable utopia, but rather a goal toward which we must work.

Cooperation Between Religions in the Contemporary World Positive believers to other faiths and openness to religious diversity might facilitate productive collaborations between individuals of various religions at the socioeconomic and political levels.

Spirituality is lagging behind materialism, which is a challenge for those living in the postmodern period. As a result of the ruthless rivalry, the world is in ruins and people's values have been warped. People no longer give religious beliefs the same level of importance they formerly did.

The Asian church has come to this optimistic view of the other faiths as having a place in the divine economy of salvation as a result of their experience with them. This respect comes from seeing the spirit at work in the lives of people of other faiths. This optimistic view stems from a firm belief in something greater than oneself. God's plan of salvation is universal and includes everyone. In a society where religious principles are ignored, however, the solution is to become more possessive and trendy.

The diversity of faiths is a direct result of God's abundant love and the variety of his creations. People of the Postmodern



period need to understand that God has a plan for a cosmic community, despite the fact that their perceptions of the cosmos and their expressions of knowledge of the Divine mystery all stem from the same place. Christians refer to this as God's Kingdom, while Hindus and Muslims may use terms like "Ramarajya" or "Umma" to describe it. Every devout person is making their way to the promised land. God sends the prophets and other divine manifestations into the world as part of his plan to guide mankind toward the goal.

The most crucial insight of the postmodern period is that all faiths must allow for the possibility of other faiths and ideologies inside their own structures. Every faith must devote itself not only to an ethereal hereafter but also to the creation of a better world and society in the here and now. However, eschatological fulfillment is a possibility. No matter how each faith sees the ultimate good coming into the world, they should all be willing to work together to make life better for everyone and spread love and peace.

Although "Truth is plural" affirmations from postmodern ideologies provide some solace, religious extremism is on the rise worldwide. Similarly uncommon in today's globe are genuine secular political systems. As a result, a new sort of language based on a pervasive modern worldview dubbed post modernism is prowling the country. One of its defining features is a denial of what is generally accepted as the one and only true reality. That "what's true for you may not be true for me" sums up the postmodern idiom quite well. The majority of western young people believe the following falsehood:

Despite its relative youth, postmodernism now controls the media, academia, and most of the church. The phrase "there is no such thing as truth" Something could be interesting or unique. acceptable, but claiming that is true presupposes the existence of a hierarchy of corniness, which is an abomination.

Up until the nineteenth century, the "correspondence theory of truth" was universally accepted, which states that a statement or idea is true if and only if it accurately reflects the world. Truth is not something that can be constructed or made real by human approval; rather, it is something that must be found. Whether or whether people choose to accept it, there are certain truths that are true at all times, for everyone, everywhere.

Three distinct eras characterize the previous two millennia. There is the Ancient World, the Contemporary World, and the Post-Contemporary World. What sets these eras different from one another? save for a few outliers, people in the pre-modern world It's often acknowledged that mythology and the paranormal In pre-modern times, there was an established religious order.

Authority had to be respected without question from the monarch on down, and states were determined solely by rank. People followed the rules because tradition said they should. They followed in the footsteps of their forebears. Everyone believed they were completely at God's mercy. Because of long-held custom, it was always such. The scriptures and the elders all agreed on this.

By the 1960s, a whole generation of young people was beginning to doubt the findings of reason and science due to



concerns about things like environmental degradation, nuclear proliferation, and invasive forms of social control. Drug, mystical, and occult practices were explored as people sought to satisfy a thirst for the spiritual that persisted despite all the material advancements. Any convincing moral basis has been blasted away by two centuries of reason. The social taboo no longer exists. Only taboo itself remained off-limits. The arrival of modern medicine and the accompanying sexual revolution. Abortion and homosexuality are now legally protected. A void was created, and the god of sex, drugs, and rock 'n' roll stepped in to fill it. Amid this anarchy, "every man did what was right in his own eyes" (Judge 21:25).

Knowledge and the criteria for what constitutes knowledge are rethought in postmodernism. Postmodernism holds that there can be no such thing as a universally accepted truth. Not only did postmodernism put down human reason, but it also put down religious and moral ideals. Both God and the individual human being have been pushed to the periphery of importance. While existentialism allowed individuals the freedom to choose their own meaning, postmodernism rejects these sources as limiting and instead asserts that there is no freedom and no meaning.

The Role of the Artist in Postmodernism
What is holiness if man feels no need to live a selfless life and give to all? He is sinless, thus he rejects all religion. Simply put, he is a man who lives. His preferred method. That someone has the right to remark, "He is homosexual, that's his Postmodern society rejects all forms of bigotry and prejudice, and a man's

worth is determined only by his own aesthetic (his taste in music and clothing). Quote from "The Secular City" by Harvey Cox Religion cannot survive in a modern world. Hence, rationalism is a hallmark of the contemporary era. Agnosticism and cold, hard science Cox thought that religious influence would decrease as a culture became more enlightened. He simply took it for granted that religious people are illogical and contemporary people are sensible. Therefore, religion and the contemporary world are incompatible. This is why he believes religion will eventually go out.

CONCLUSION

We must strive to live in the eternal since time is of the essence. However, it is a man's sense of the eternal, his feelings for heaven, and that immortal voice within him that defines him as a man. It is for this voice that kings have left their thrones and become wandering healers, drunks have broken bowls, and robbers have left their midnight choruses. Man must identify his everlasting roots. So, the study looks at how to deal with issues like pain, action and inaction, detachment and attachment, renunciation and worldliness, time and eternity, life and death, and so on. Eliot provides the cure in his numerous poems with strong conviction and a thorough understanding of the current ailment. It is clear that they are religious.

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