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**Analyzing the Interplay Between Traditional and Modern Societies:
A Comprehensive Exploration**

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ABSTRACT

The importance of philosophy for both traditional and contemporary cultures and their evolution is made clear in this study. The primary philosophy in this essay is ethics, which examines and evaluates the ideals of both traditional and contemporary cultures. This essay solely examines the moral implications of both classic and contemporary beliefs. Three philosophical approaches might be used to characterize cultures as traditional or modern: theological, economic, and ethical. However, this dissertation addresses the ethical perspective. Both ancient and modern philosophers significantly influenced the transition from the conventional to the modern period. Religion and morality influenced how societies thought about progress in ethics and development. This article examines the important efforts made to examine both traditional and modern cultures through the lenses of ancient, medieval, modern, and other religious ideologies from China, India, and the Muslim world. The vices of old cultures and the aspects that contribute to the advancement of contemporary society are both highlighted in this study.

Keywords: traditional society; modern society; ethical exploration; society; philosophy

INTRODUCTION

Studying philosophy offers a dialectic and logical viewpoint on all other connected study subjects. Since the natural world is the mother of all subjects, it is crucial to our existence, society, and the environment. Philosophers scrutinize everything in great detail and establish the validity of each item to decide whether or not it is genuine. Now, the question is raised as to whether philosophers follow any certain religion. They follow a religion, philosophy, and ethics, which is the correct response to your inquiry. The theist philosophers who followed the faiths of polytheism, henotheism, deism, and monotheism were the same as the atheist philosophers who followed the religion of nature and reason. There is no difference between the two schools of thought. Their capacity to philosophize about things is the only thing that differentiates them. Their rationalistic approach and distinct understanding viewpoint set them apart from other philosophers. This is because religious texts are the original and primary source for Indian and Western philosophy. Indian philosophy may be traced back to the Vedas and the Upanishads. In contrast, Western philosophy can be traced back to the Bible, the Old Testament, and the New Testament. The people of reason and the people of faith are having a heated argument, and it is well known that none of them can be supported by rational evidence. Moreover, the mind cannot provide sufficient knowledge to study religion. However, in order to



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establish themselves as authorities, religious leaders must develop a rationalistic viewpoint wherever necessary. They also should be analytical and critical, not dialectical, in theological discussion. Heraclitus, credited with founding the "school of vitality and flux," was obsessive about becoming or changing. As he stated in his proverb, "One cannot step into the same river twice," everything is liable to change, even the bodily and mental streams. This suggests that the forces reshaping our society derive from our cognitive processes and physical behaviors. Not all members of society share social values. topics that have value in one society but are viewed as vices in another include topics like polygamy, pornography, sexism, stem cell research, euthanasia, the death penalty, racism, homosexuality, animal rights, environmental concerns, media ethics difficulties, and so on. While it is not accepted in Muslim communities, polygamy is a practice in Sanatan civilizations. In his essay "On the Diversity of Morals," Morris Ginsberg asserted that a community cannot exist without accepted social standards that guide its members' conduct. Global ethics are highly valued in our global society despite the modern world being global. Nowadays, moralists aim to research general moral issues that might be acknowledged globally. These ethical dilemmas exist in both contemporary culture and traditional societies. Theologians, religious philosophers, and ethical philosophers collaborate to provide a platform for discussing moral ideas that benefit modern societies. Raimon Panikkar refers to it as a "diatopic" exchange, a conversation across civilizations that allows societies to criticize, learn from, and develop together without aspiring to a single, purportedly "higher" degree of intellectual development. This exchange of ideas is a cross-cultural debate. Studying how social influences impact human morals, customs, values, and conduct is at the heart of the philosophical discipline known as ethics. However, ethics is the area of philosophy that studies human behavior's laws concerning its goodness, badness, rightness, wrongness, obligations, and responsibilities. This is the case even if Islamic and Greek thinkers have already created ethical and rational ideas about society. The enormous intellectual and social revolutions that shattered the medieval European civilization were primarily responsible for developing social ethics and reason. The scientific breakthroughs of Copernicus and Newton, whose ideas had been applied to social theory by Bacon, Descartes, and Hobbes, served as the impetus for these revolutions. The core concepts of Enlightenment intellectual thought rationality, morality, and humanism were elevated by the intellectual culture of early modern Europe. When we discuss ethics, we are discussing the standards that specify what conduct is appropriate and what may be deemed inappropriate. One thing about ethics that is important to note is that traditional cultures do not always necessitate poverty. This is because most eminent scientists and philosophers hail from low-income families. One of the two cultures we will study is poor, practices honest



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and peaceful rituals, and adheres to God's will to preserve his life, the lives of others, and the environment. There is another affluent society out there, but it has destroyed its environment, poisoning the water, air, and life. Which societies do we now regard as modern, historical, or postmodern? Several philosophical traditions, including positivism, pragmatism, empiricism, positivism, realism, and critique, have completely changed Europe's moral and scientific landscape. These beliefs helped man see the potential of wisdom and knowledge by avoiding both ignorance and knowledge. Rather than participating in rituals and combat, communities devoted their time and resources to philosophy and research activities.

Traditional societies and Modern societies

Communities with a long history and regularly engaging in ritualistic behavior are considered traditional cultures. This type of communal group is referred to as "traditional society." These days, it is widely accepted that people's actions and personalities are greatly influenced by the cultures in which they live. It is common knowledge that people have diverse viewpoints and attitudes depending on where they live in the globe. The common consensus is that the histories and social systems of various civilizations differ. Philosophers and the concepts they have been able to convey have had a tremendous impact on both the creation of ideal societies and the evolution of current societies from traditional ones. Socrates' "dialectic method," Plato's "Academy," and Aristotle's "Lyceum" all made major contributions to the Greek people's shift away from their traditional way of thinking. Kant defines his "kingdom of ends" as the perfect society with the highest moral standards. Traditional cultures had severe conflicts due to various factors, including moral vices, exploitation, caste, creed, color, poverty, hierarchy, customs, rituals, and mythology. These disputes can be divided into some groups. The main reason for these shortcomings is that they are unfamiliar with these concepts. The main thing that leads to savagery in traditional cultures is ignorance. Since their moral standards and ethical norms are not comprehensive and universal, they are neither hedonistic nor intuitive. They are referred to as such for this reason. In those days, uninformed kings and priests were regarded as authorities rather than philosophers or philosophers who were educated minds, and common people followed the advice and approval of the authorities. The people who live in these civilizations have no concept of what life outside of them is like, so they strongly desire to become modern. What is the meaning of morality? Is advancement even a thing? What precisely are justice, morality, vice, and knowledge?



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The societies that exist in the modern period are dynamic and ever-changing. All credit should go to the world's great philosophers and schools of philosophy, whose ideas influenced people's beliefs and helped create contemporary cultures. Whether they are the societies of the Greeks, the Romans, America, Sweden, Vienna, China, Arabian societies, or Indian metropolitan political societies, these contemporary societies are the ones that we cherish now. Philosophical vision has, at some point, offered a proper starting point in every civilization. Modern civilizations have been greatly influenced by philosophy, especially in ethics, pragmatism, hermeneutics, and religious philosophy. Throughout history, this has led to these communities being revolutionary. Emile Durkheim developed a thorough theory of social order after learning about norms, roles, the division of labor, social growth, society as an organic whole, and religion. His understanding of these ideas served as the basis for this hypothesis. Many of the traditional and dogmatic civilizations of the past have given way to modern ones, believing in illusions and myths.

Nonetheless, the entire landscape of these contemporary nations has been altered by philosophers and their ideologies. Ancient Greek cultures' key elements were power, combat, oracles, myth, and patriarchy. The only individual acknowledged for influencing the Greek people's perception of light and the notion that it is philosophy is the religious and philosophical figure Socrates. Because he upholds the moral principles of morality and knowledge, Socrates is referred to as the master. His work led to the first civilization's advancement toward a dialectical and rationalistic worldview. Greek societies advanced toward rationality thanks to the ideas of Thales about nature and mathematics, Anaximander about cosmology and geography, Parmenides about logic and being, Heraclitus about change, Pythagoras about numbers and mysticism, Plato as the "philosopher king," and Aristotle about the nature of society and its significance for humans (man is a social animal). Several notable Greek philosophers, like Socrates, evolved their philosophical views as traditional civilizations gave way to modern ones. Modern cultures owe a great deal to the contributions of other Greek thinkers. Because of the achievements of Greek communities, they are regarded as modern societies today.

Throughout the Middle Ages, the church's priests judged what was not good for society. This resulted from the society's great regard for the church's management and the information that was shared. What information is genuine and what is not, as well as what types of activities are acceptable and which are not. The hierarchy's power structure is under the priests' jurisdiction. The dual role of religious leaders is a modern issue that impacts society. Following the fall of ancient Greece and Rome, new societies produced



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philosophers who were both aware of and sensitive to the emerging cultural and religious contexts while drawing inspiration from the ancient past. The evolution of medieval philosophy started at this point. Medieval intellectuals like St. Augustine and Thomas Aquinas, who purified the faith and reason required for the people to follow, made it possible for the people to leave the theological realms of medieval social difficulties. The prophets in Islamic history are regarded as highly intelligent individuals who made significant contributions to the advancement of their societies while serving as messengers. Adultery, atheism, gambling, ignorance, hypocrisy, genocide, violence, and corruption were all typical in the old communities that these prophets lived in. Prophets were tasked to disseminate wisdom, virtue, and knowledge as these cultures developed. They were able to eliminate their ignorance by bringing them into the light. One example of this would be the fact that cultures in the time of the Prophet Muhammad (PBH) were so ignorant that they buried their inborn girls alive since they were seen to be a kind of immortality. The Arabian people's strong desire to avoid becoming in-laws is the primary cause.

The Prophet Muhammad exterminated these kinds of vices. We have to take ownership of and responsibility for our society. We must first transform ourselves if we genuinely hope to see any change in our communities. It is a well-known and generally acknowledged belief that "modification in the people's behaviors is the modification of the society." Through their interpretations of concepts relating to ethics and epistemology, eight Indian philosophies Nayaya, or Vaseiska; Sankhya, or Yoga; Mimansa, or Vedanta; Charvaka, Jainism, and Buddhism were able to educate ancient nations. These intellectual traditions strongly emphasized developing one's character, listening, understanding, thinking, spirituality, and a love of knowledge and the natural world. Philosophers of Jainism focus on conduct, Buddhists on the end of suffering, Nayaya philosophers on realism, Sankya, and yoga philosophers on the evolution of man and environment, and Chavaka philosophers on perception.

Furthermore, these intellectuals were in charge of spreading knowledge, integrity, peace, and fraternity worldwide. Information and insight were created to transform old mindsets into a rationalistic perspective. Gandhi's notion of ahimsa, Iqbal's ideal of self and patriotism, Vivekanand's conception of universal religion, Aurobindo's concept of spiritual progress, and Ambedker's theory of the destruction of the caste all contributed to these seas of knowledge and wisdom.



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When it comes down to it, there is debate over what makes a civilization either conventional or contemporary. The moral code of conduct and logic (reason) are the sources of traditional and modern civilizational traits. A civilization is considered traditional if its members violate moral laws and engage in behavior that is inimical to humanism or reason. The phrase "modern society" describes a civilization that upholds the application of reason and empirical calculation within its domain, together with high and ideal moral standards. Every civilization has its social mores and norms; how different cultures express these things is their normative approach. What is deemed old or modern in normative ethics is determined by societal standards. The following are some of the normative questions that the society should ask itself: What moral issues are common in traditional and modern culture? A culture's common moral conundrums, beliefs, norms, rituals, and practices stem from theological or intellectual understanding. Modern culture does not have the same ethical standards as traditional civilizations. This is due to the longer history of traditional cultures. Modern cultures value reason, money, production, education, and progress more than traditional civilizations on clothing, rules, doctrines, racism, myths, castes, creeds, and color. Traditional civilizations are those in which moral standards play a dogmatic role, and social norms and moral authority are derived from the past and their ancestors in a thread-shaped manner. Upholding moral standards is a characteristic of these cultures. These activities give rise to the indigenous and often very old cultural traditions that form the basis of these small-scale groups or segments of society.

On the other hand, modern civilizations are those whose social ideals and concepts derive their legitimacy from reason. Social institutions and moral standards have an empirical purpose in those civilizations. These communities play an empirical function. When we discuss contemporary practices, we usually mean those that stem from the Industrial Revolution or the emergence of large-scale, usually colonial civilizations. There are always exceptions, even though the ethical and economic perspectives differ. Philosophically speaking, contemporary societies are not cultures that value things like caste, fashion, technology, beauty, affluence, health and wants. These civilizations lack logic, morality, and humanity, among other things. The only things getting in their way are their money and their ego. They long for the sensual pleasures.

Notwithstanding this, several modern cultures continue to be seen as traditional. These civilizations are considered traditional because they lack universally recognized, highly assessable moral norms. The concept of "modern society" in the context of ethics, especially social ethics, refers to a society that may be less advanced in production, culture, and material growth but may be highly developed regarding moral



standards and progression. Even so, these civilizations are incredibly honest and rigorous regarding their laws and regulations. Moral behavior and values in contemporary society are a benchmark for the growth of a reasoned and forward-thinking society. It is favorable for civilizations to regard it as modern due to its many distinctive features and underlying ideas. Those who are enthusiastic about knowledge and wisdom are known as philosophers. Several of these have been detailed by them, including the following: Humanity, Morality and religion, Education and learning, and Rationality.

We are talking about ethical notions here, nothing more. In addition, other components are sufficient for society to achieve modernization, such as economy, technology, and health.

Response from Philosophy of Religion

Religious beliefs are the ones that have the biggest impact on how traditional societies change. Traditional civilizations place a strong emphasis on the value of religion. "Morality is derived from religion," according to Descartes and Locke, who said correctly. Each religion has its philosophy. In modern times, man is more devoted to cultural values like morality, health, integrity, honesty, and ethical relativism than he is to gods and metaphysical presumptions. For growth to occur, acceptance and knowledge of religious ideas are prerequisites. Studying rules and guidelines meant to maintain harmony and peace in the world might be considered a religion in its purest form. Religion has had a significant impact on both modernity and traditionalism in society. The core of religion is submission to God's will. One cannot attribute religious behavior to the corrupt behavior of others. Likewise, it is not an example of religion when individuals harm the natural world, themselves, or the environment. Religious faiths see humans as the center of creation. Everything is beneath him because of him. Religion is fundamental to human beings and the societies in which they live. Religious people may only be regarded as morally pure if they are prepared to accept criticism of their beliefs and abstain from disparaging their opponents. Every single religion gives morals much weight. You want religion for yourself, you want religion for your friend, and you want religion for your surroundings, your culture, and nature. The world's major faiths forbid the moral vices¹⁴ of the culture, including alcoholism, pornography, gambling, violence, and genocide. These are some universal truths shared by all global faiths, and they should inspire trust in everyone. Truth, non-violence, humility, tolerance, humanism, religious consciousness, peace, interfaith discussion, and freedom of expression are some of these components. Religious convictions are a reflection of society at large.



CONCLUSION

People are the essential building blocks of every society. Because society and humans are interdependent, any shortfall in one will result in a deficiency in the other. This suggests that the two events are closely related to one another. Maintaining order and the connections between it and us requires ethics. The subjects covered in the ethics discipline are "what ought to be done" and "will" of humans. We have the power to decide for ourselves on ethical issues. There is no rule and order, no consequence, no action, and no inquiry that would compel us to act in a way that is consistent with the ethos of society. The volitional component of human conduct is the only one that ethics studies. No law could stop people from begging, just as no law could stop charitable organizations from donating funds to charitable causes. Morality is the only thing that separates old civilizations from modern ones since moral concepts are not scientific and cannot be characterized by observational viewpoints and empirical domains. Moral ideas and concerns provide the only standard of "what is good" and "what is bad," every social norm should be evaluated in light of this standard. For cultural groups, the standard acts as a benchmark. Both modern society and traditional groups have their expectations and customs. Some modern nations do not see breaching other laws and customs such as those about abortion, almsgiving, and chastity as a violation of moral principles. For these cultures, the gold standard of morality is set before them by capital, manufacturing, and fashion technology. In certain nations, religious institutions' teachings and testimony serve as the standard for morality. The will of God determines the definition of immorality and righteousness in theocentric society. The two sides of the same coin, society, are religion and ethics. Thus, society is the coin. Just as the study of grammar may help with the study of language, moral theory and the process of ethical decision-making go hand in hand. Just as someone might speak a language without studying grammar, someone can similarly have ethical opinions without studying moral philosophy. As a result, the application of ethics has revolutionized societies worldwide, especially in social ethics, commerce, international relations, medicine, and the environment. Moral theory experts commonly accept and advise that traditional civilizations conform to the universal moral rules of modern society. However, contemporary civilizations ought to abstain from social vices that go against morality, such as sexism, abortion, and homosexuality.



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