

## MODERNITY AND POSTMODERNITY

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The word 'modern' was first used by the poet Baudelaire in the Nadar Gallery of Art in defense of the exhibition of the impressionists against the very heavy criticism done by the contemplators. The word "modern" has then penetrated the literature and has later become an essential category to designate and form the era of thought. The biggest cause for the word modern to become such an expanding and defining category were the positive natural sciences that came about and evolved and the rationalist concept that oriented them, in other words, it is the thought of 'enlightenment'. 'Enlightenment' not only changes the human way of thought but also the thought system of science and philosophy, as well as the concept of the world and society in their totality. The basic command that this concept introduced was that the human being should be the ruler of the world for the human intelligence (brain) is the biggest power in the latter. This radical change sees its initiation in the new science mentality of the second half of the 19th century, and with this new mentality, physics and biology being in the lead, the natural sciences gained considerable acceleration. With these, psychology and the newly established sociology kept them company in this acceleration path. This revision that came about in the sciences have helped with the positive evolution of the sciences. What is meant by the latter is the science's going back to the experimental stages. The model science of the era is physics, and all other sciences will go under the same renewal path following the model's example. For example, psychology is redesigned as psycho-physics by Weber and Fechner, in other words, it is the physics of the

psychic events/happenings. Auguste Comte who was the creator of sociology has also named this branch of science physical sociology, in other words, the physics of sociological events. It will be Auguste Comte again who will put forth the law of three phases from the standpoint of theory of science. According to this code of laws, the human intellect has gone through three phases: the theological phase having religion as its product, the metaphysical phase with philosophy being its product and lastly the positive phase that is presently lived in and that has science as its product. As a result of these intellectual formations a new world picture/frame comes about, this is a new mechanical world picture that works according to the mechanical law codes. This positive development act had an impact on both philosophy and art approximately comprehension will gain emphasis in philosophy. As an example, according to Ernst Mach, who was the famous representative of this philosophy in the beginning of the century, the task/function of philosophy should only be limited to the criticism/critique and firm establishment of scientific concepts/ notions. Alongside with general philosophy, the socialist and historic philosophies also gain importance; a positivist and materialist society and history notion will affect the era in depth. Such an insight will reach the peak point in marxism for instance. The dialectic materialism of Marx will explain the societal and historic evolutions relying on economical factors/ agents such for example, the altering of the production tools/instruments/means. In parallel to this evolution in sciences, a new art understanding comes about and one that relies on scientific and positivist elements/ principles. This art concept is impressionism.

The pragmatic products of this positivism and scientism are technology and big industry. The birth of technology and big industry will alter the environment of the human, the communication between man and the world, the thinking/ cogitation concepts of man and man's sensitivity displacement. Technology and big industry are the two categories that determine the era. In this epistemological process, one's world view, value apprehension and value systems will change. Now man possesses a big

power so-called technology. This power maintains a certain aim which is functional. For example, the refrigerator as a cooling industrial product, a vehicle should be able to transport. The latter should not just be the aim of just one car or one refrigerator but the aim of all cars and refrigerators. To realize this, factories that work on a permanent basis are established and technology creates with its functional aim a genuine entity of facilities and devices. With the development/ improvement of the industry and technology, the universal target that has been set by Renaissance (Bacon) for science will be reached. The target says: "Science is power" (scientia est potentia). Science is a source of power in dominating the world. But, this facility and device world, these industrial products are the result of a world that was founded in the brain. However, to conceive the intelligence as such a sole competence/power would put forth a one dimensional, monist, monophonic and totalitarian affinity between man– universe/earth. But still, man is not solely a being of intelligence, in the same token, is a being of sensitivity. In other words, a being of impetus/motives, weaknesses, sentiments, faith, imagination. To see the being as exempt from all these gifts/ givens and solely as a being of intelligence, and to reduce the affinity between man and the universe to just bare intelligence, to take the foundation of all these man-made products solely as human intelligence would mean disregarding the integrity/wholeness of man. Aside from that, to take intelligence as the only dimension in man's life, would show the latter's dependence on intelligence and thus this would mean the putting under restraint of the freedom of man and the retreat of free man from the stage of universe and thought. Without any doubt, technology and industry are the biggest product/ fruit/ harvest of the enlightenment era and of human intelligence that, with these qualities, has gained independence through a formal rationalist, scientific request. According to Kant, enlightenment can be defined as the deliberation of man from the state of immaturity and limitations that he has called upon himself by not using his intelligence with the consultation of his intelligence. The technology and industry that the enlightenment brought about will destroy man's ordinary world, his social surrounding and traditions,

will change his thought concepts as a whole and will destroy his value system and will put man's intellect into narrow moulds of the mind. This limitation of reason will not only be sovereign in opinions but also in art and will also determine art. This art that is devoid of sentiments, will find its initiation in cubism, will progress in a minimalist direction with the suprematism and the non-figurative and at the end, will take its place in an industry culture.

However, opposing this enlightening, rationalist, minimalist approach towards art that reigns in all arts in general and especially in architecture, a strong and criticizing demeanor will gradually present itself in theory and application. This demeanor wishes to recreate the polyphonic art language that man had once created through his sentiments, opinions, faith, imagination, in short, with all psychic elements relating to its being, that art has lost through its enlightening, and its one dimensional insight. At present, this conception will take on a new name: Postmodernity.

Postmodernity, a being who has sentiments, faith, imagination, motives will be oriented towards the being with this insight and will react to modernity with his radical demeanor. Yet, while doing this, he will not have gone back to the ordinary mimetism. In such a way that, at this point, postmodernity will make objects of art out of the being as not only the natural being as mimetism conceives it so, but on the contrary, comprehends them as the industrial products that technology and industry bring about and that is added to the human environment. This way it will expand the scope of the human environment and the world, by becoming humanized, will lose its natural reality. In this type of communication, the world will become a world of art and aesthetics. Consequently, a new and substantial art spectrum will be born and in its center will reside man with his sensitivity, aspirations, faith, and imagination. Minimalism that is indispensable for modernity will now allow a pluralism to take its place. It's richness will constitute/ form the polyphony of art. This polyphony will at the same time form the basis for human independence. Man will pull into pieces the geometrical forms and the narrow moulds of the

brain where he was kept enclosed by modernity, and will become independent and will thereby reach a new humanly world concept and a new values system. This independence will bring along a humanism. Art that was rendered poor by modernity will now in postmodernity surpass the one dimensionality of modernity and will prosper. Popart, opart, installation and video-art can be cited as concrete examples to the latter. This polyphony and independence implies/means the rediscovery of the individual/self for man. In modernity, a certain geometry that the intellect imposes is dominant and not the individual and the the individual's voluntary creations, whereas postmodernity surrenders to the individual and the individual's voluntary creations. In an intellectual conception/grasp, singularity, homogeneity, discipline, a rigid understanding of the system, mathematical deduction, technic and mechanization and a universality that the latter constitute. There are disparities/ differences in individual grasp/comprehension. Thus, since all people have/possess the same intellectual categories, they come together in all judgments, but, because they are different sensitivity-wise, they will be diverse in their creations and judgments. As a natural consequence of this, postmodernity expresses a fundamental individualism and this individualist world view and mode of life will become generalized in that era. But, there are two fundamental concepts. One of these is independence and the other innovation/modernity. With these concepts, each era's creation/design will be independent and new. To such an extent that, independence and innovation will be accepted as a fetish for postmodernity.

These two concepts, namely, independence and innovation, that determine and give its meaning to the era, will not only be effective/prevail in the information and art demand/request, but at the same time, in the socio-political and socio-economical lives. For example, the political model of the modernity era is the nation-state conformation, as opposed to this, postmodernity era's model is liberal democracy. The same independence category will also be seen in the socio-economic field. Modernity's economic model is statism, on the

conrary, the model of postmodernity is free market economy and consumption economy.

As can be seen from the latter, modernity and postmodernity are not only a basic cultural category but at the same time a fundamental historicity category that defines an era from the socio-political and socio-economical stand-point.