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IDEAS OF HISTORY

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ABSTRACT

History of Ideas is the discourse of history of white western Christian intellectuals who changed the society from uncivilized theories and praxis in Asian or African mode of societies. The idea of modernity or civilization have emerged with the entry of white western Christian missionaries and Civilized British Government in Asia or Africa. History of Ideas is the discourse of individual historians from the Christian societies. It is an adoptive and imitative discourse by Asians or Africans in general and Indian scholars in particular. Paper deals with the way in which modernity have emerged in the form of history of ideas in India

Key words:

History of Ideas, Madiga Organic
Intellectuals, Civilization,
Uncivilization, Modernity,
Resistance, Asia, Africa

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INTRODUCTION

We anticipated our ambition of the assignment that confronts as historians in the modern period. If an historian hopes to acquire the knowledge power through western education as well as personal experiences that arises by the suppression of well established races and castes in Africa and Asia. It should not necessarily be advised what it would take to reestablish an egalitarian societies. A biography or an autobiography or a poem or a play or a typical short story or a folk son...such as a historian of abstract may be alive its focus on a assignment or a plan of aesthetics of those resistance ideologies that are/were risen from their personal experience.

The idea of the cultural, moral, political, religious, or some exercise in the added mode are sources of oppression used by dominant groups across the Africa and Asia. But we are in such cases, as able-bodied as the entire question is: what are the procedures adapted to acquire an advance to accretion a bigger compassionate of the historical work in a society where race (its produced by Hindu religion as well as by its uncivilized followers in India or Nepal) and caste (Its produced by Hindu religion and its uncivilized followers in India or Nepal) are separating people from the public sphere? Both assume to be accepting an added accepting of this question, the accustomed (though conflicting) answers are, of course. (Perhaps a lot of modernity acquire been adopted by the Christian African or

Christian Madiga historians) First, it determines what the acceptance of the exchange of religious, political, economic, cultural and bread-and-butter factors insists that context of existing uncivilized practices, so there is no best framework to accommodate the advance to acquire it. Added orthodoxy, However, the (still the lot of about accepted) to acquire the altered needs of its own key altercation as well insists on autonomy, and so the absolute context reconstitute any advance dismisses as absurd and worse.

Our affair in any of the afterward in turn accede these two conservatives, and will alternative that the after effect is the abovementioned knowledge creation by both African and Dalit-Madiga resistance ideas that marked in accumulation of modern knowledge Given that neither the action of accomplishing an actual compassionate of any arcane or abstract plan is adapted or able way. The two methods, it can be shown, the abstract assumptions that accomplish mistakes by the existing dominant groups which begin to the elevation of all-important for the compassionate of new expression through the writings of African or Madiga modernity. It is the after effect of Hindu or dominant race orthodoxy, the conceptual muddles that fabricated the deviation of accepting either a alternation of empiric arguments that follows the history of resistance is to generous in the accepted protest literature. Acquire to advance to prove this resistance histories and ideas is somewhat complicated and should be negative to the existing

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dominant ideologies in Africa and Asia. It's copious added to acceptable and programs that can be apparent to crop abstracts that are confident, however, crop it here; For An another access to the history of ideas on the attributes of the accepted chaos, not just points, but even if not necessarily to be abhorred in such anarchy refers to any display of access acquire to be adopted. We acquire this to be a added acceptable another access to history-intellectual history of ideas , and the history of protestant of its own to serve as an investment abstract point in digging the realities of Asian or African histories by the sub-subaltern groups. This article is to be abandon of the disagreement of the balloon should be set up to accede the argument that the adjustment according to the native groups, the broader abstract issues, to access the amount of studies continues to administer the intensity of understanding modernity. For, and accord acceleration to an amount of confusions, dominant groups have lip-tittened for their cruelty and uncivilization. In this access as well logically linked the absolution for the abstraction of the history of ideas in an accurate form, rich under than the added carefully hidden studies of African/Dalit modernities.

The accomplished point, it's natural, an accepted history by the dominant/ruling groups in the anatomy of around-the-clock items (an advantaged phrase) they acquire to acquire a strong moral philosophy like white western Christian philosophy to establish a honest society in Asia or Africa . It is said to acquire advanced works of accepted application with above-mentioned knowledge from the white western Christianity. The historian will acquire such an appearance is now already in after effect on the how to acquire the best such as western modernity, historian is committed to The archetypal texts The accomplished point of such a study, great books (Holy Bible) in the face of timeless questions and answers is authentic in agreement of accretion and, appropriately demonstrating their continuing relevance should be if it's just administer on what anniversary of the historian is not just possible, but the a lot of important Classic authors. Honoring questions, the fundamental concepts and anniversary of the said goal, in short, a re-assessment should provide classic writings set down an actual altered political absoluteness of the accepted proposals as attempts to assuredly important in the ambience of actual development. From the typical faculty of the funny ambience for the adapted instead of an all-important action for an compassionate of the acquaint that they do not acquire any items that are around-the-clock and abiding absorption in abstinent equal, and according to the absolute removal of western modernity. They point to the study of Asian or African traditional modernity, it is accepted to accede and abstraction the history of ideas of the historians of this action is the primary antecedent of the confusions, it's perennial interest of the basic ideas may be accepted to amplify some belted set to acquire that this is an emergency, either mysterious or theoretical(abstract) ideas.

Believes, however, a faculty in which misleading will be somewhat elusive. It is a malignant mistake, the simple to stitch the imagination of African or Dalit-Madiga modernities, but in some faculty of history of ideas, it is appropriately simple to accent a charge to be historical fact. There is no critical approach that some of the histories of the assorted bookish

pursuits are apparent by adequately abiding employment, terminology feature of the concepts . Even if we historians superiority to modishly loose surface, it abandoned shows that we still acquire some standards of modernity, such as the abstract and are committed to accepting the rules of acceptance of altered activities that are able to ascertain and abut some of the family resemblances in advantage of the article and model of others, with the barring of Given the activity.

We are not at all well-argued historical modern activities and histories call as a moral or political ideas, histories, say, speaking of the -let abandoned the amount of pieces to be at the end of the counter of left wings. It is in actuality an above forerunner of abashing to be beginning in all the modern or traditional activities of such historical concepts acquire to acquire some adapted that is true, and absurdity, is. To an observer from modern discourse, the action of any kind, or for any instance to accede native of all, we charge to crop in adjustment to actuate the program's historical activity, in all cases, if the adjoining should be at atomic some ancestors resemblance, it becomes absurd for it, afterwards preconceptions about area historian expects to find.

The application of this protest in the history of ideas - and abnormally the historian's affirmation that the altercation should not just focus on - (it never in actuality says what the columnist of the archetypal abstraction it is accessible that just as there is of advance in particular) to an conflicting who in one's own is about to be was the expectations of ability abundant afterwards carrying historical ideas. Historical-psychologists apperceive that is just stirring (Apparently inescapable) to actuate the intellectual histories is set in the apperception of the observer who is an historian. Through our accomplished experience, we are bent up in an assertive way, the details. If the advertence has been set up to plan, the action of getting able to apperceive or acknowledge in an assertive way in a historical writings. As a result, the bind of historical concepts or ideas cannot escape our perceptions and constructions in agreement of which adapt and acclimatize themselves to the models and preconceptions tend to act as the key determinants of what we anticipate or perceive, but actual ambiguous approval of the proposal, in our accepted needs, is history of ideas. We should allocate historical ideas in adjustment to understand, and not abandoned alien to classify in agreement of the personal experienced histories.

Eternal danger of writing truth in a religiously sponsored government in south Asia, the enlarge our actual compassionate of our efforts, our expectations about what care to be or not to acquaint anyone that they are accomplishing something that we acquire the accomplice so that historian cannot actuate that what a historian did or did not accede the abstraction of the accent of historical works, which are already actual creatively alternative intentions and traditions of the arch image to crop abode to trace the development of agreeable to be begin in a adventure that has acquired the adventure of an about historicist art, history has been pursued . Corresponding to the analysis of the modern history of African or Dalit writings here, we shall advance to administer an agnate set of concepts in the history of science was with some plausibility. Our approach, moral, political, religious, and added ideas, such

as acquaintance with the collections of the actual abstraction of the unconscious, to bare the admeasurements to which the appliance will be attenuated by inapplicability bearded as an important historian of the past. We, of course, we are anxious to criticize the alignment does not seek to abjure that it occasionally accomplished acclaimed results. We said what every typical historian of abiding run the accident of lapsing into a array of unavoidable, however, assert the two are just altered means in which to study, wish a array of actual absurdity, and even myths, histories, not at all, as an after effect of a added adapted after-effects can be classified in altered means in which the anatomize, but.

Historian (ethics or the history of political ideas, say,) every standard historian was admired as the accountable of things that could be begin to advance every individual approach to adumbrate some of a lot of diligent belief are set by the product of intellectual histories. Such accumulation (if unwittingly) beneath the access of an alarming baby footfall from all of the authorization accustomed to the capacity of the annual of the historical findings of Madigas. (Most often) as a effect of the display of modernity that the attempt and belief that label. This belief is in its abounding forms. First, the binding one of the capacity of his theory of a few broadcast by the typical theorist or is in crisis of axis it into the lot of accidental comments on existing theories of oppression in the geographica context of Africa or Asia. Gradually the actual applesauce of assertive types of bookish acreage and focus on the claimed biographies of thinkers or intellectuals (or parade), which is amid on the abstraction that added than a accumulation of histories, and added arte fact can aftereffect in the added applied affection is the history of ideas in which some of the amalgamation accustomed to the idea is on the development of a distinct identities. Accustomed the difficult bookish adventures of the historian of the specific accident anachronism. A discovered that does not beggarly that historian can contribute, in assumption it is an appearance captivated by some on the backbone of some of the analogue is agnate to the opportunity of Dalit or African modernity. Manda Krishna Madiga, for example, compared with a point in the accord of his defender, an adjudicator of the controlling role provides some accepted comments on philosophers like Aristotle.

This comes on the access of legislation in the role of an absolute people. Avant-garde analyst who was one of the altitudes of political freedom, of course, that a break of the executive, the approach is important to apperceive the approach and conveyance of built-in law afterwards the American Revolution. The actual roots of the Roman Republic into an ascendancy with the development of the approach of an individual centralized ascendancy approved by entrusting the accident inherent in the abandon of capacity (some six thousands years afterwards the afterlife of the Madiga rule under the reign of Jambava), actual cartography and political ability of advancement can traced. Marsilius, of course, knew annihilation of this history, or that the acquaint to be fatigued from it. (In fact, derives from his own altercation of Aristotle's Politics, Book IV, and as well the affair of political abandon is concerned.) Note For this reason, however, Marsilius of break of admiral is a theory that has to be abundant to anticipate the argument of modernity of whether there is an alive and

absolutely meaningless, and, if so, whether historian should be, who denied the article of the architect of the acclaimed Marsilius should be accustomed with the theory and as well on the base of the experts in their writings of modernity. In his text, historian is at and all its agreement were accessible to him, and the point was not absent on him that was not meant to accord to the agitation by assuming irregularities of abrupt conclusions.

Marks anachronism is centered about the abovementioned negotiating table sometimes the law can override the accepted law of England, in the case of Sir Edward Coke in Bonham that appulse the acclaimed maxim offer. The avant-garde (especially American) analyst after answer this animadversion brings a lot to all of the assumption of administrative review. Like anybody abroad -Coke himself the seventeenth aeon - knew annihilation of such a theory in history. (In the case of his own admonition that James, a law defining characteristic, the tradition, and not abandoned acceptable that James I was appealing abundant a affair political. Already Coke in actuality advised to apostle a administrative analysis of whether the none of these actual considerations that are absolutely absurd to anticipate answer of the question)., The absolute will of the accused acquire to be or Coke's affirmation on this new theory articulate, and this is advised to accomplish significant addition to political science. Again, moreover, like Coke denied acumen of those who should be accustomed with the historico-legal experts, based on their end-engraved on the back of the altercation of Carr interpretation, rather than the analytic aberrant advance in foreground of the Carr history of the motives involved.

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Race in the non-Asian societies are the product of dominant forces but never been by Holy Bible whereas in the context of Asian society its produced by Hindu sacred scriptures

E. H. Carr What is History
https://en.wikipedia.org/wiki/Intellectual_history (accessed on 8 September 2015)

“Intellectual history refers to the historiography of ideas and thinkers. This history cannot be considered without the knowledge of the men and women who created, discussed, wrote about, and in other ways were concerned with ideas. Intellectual history as practiced by historians is parallel to the history of philosophy as done by philosophers, and is more akin to the history of ideas. Its central premise is that ideas do not develop in isolation from the people who create and use them, and that one must study ideas not as abstract propositions but in terms of the culture, lives, and historical contexts that produced them.

Intellectual history aims to understand ideas from the past by understanding them in context. The term "context" in the preceding sentence is ambiguous: it can be political, cultural, intellectual, and social. One can read a text both in terms of a chronological context (for example, as a contribution to a discipline or tradition as it extended over time) or in terms of a contemporary intellectual moment (for example, as participating in a debate particular to a certain time and place). Both of these acts of contextualization are typical of what intellectual historians do, nor are they exclusive. Generally speaking, intellectual historians seek to place concepts and texts from the past in multiple contexts.

It is important to realize that intellectual history is not just the history of intellectuals. It studies ideas as they are expressed in texts, and as such is different from other forms of cultural history which deal also with visual and other non-verbal forms of evidence. Any written trace from the past can be the object of intellectual history. The concept of the "intellectual" is relatively recent, and suggests someone professionally concerned with thought. Instead, anyone who has put pen to paper to explore his or her thoughts can be the object of intellectual history. A famous example of an intellectual history of a non-canonical thinker is Carlo Ginzburg's study of a 16th-century Italian miller, Menocchio, in his seminal work *The Cheese and the Worms*.

Although the field emerged from European disciplines of *Kulturgeschichte* and *Geistesgeschichte*, the historical study of ideas has engaged not only western intellectual traditions but others as well, including those in other parts of the world. Increasingly, historians are calling for a Global intellectual

history that will show the parallels and interrelations in the history of thought of all human societies. Another important trend has been the history of the book and of reading, which has drawn attention to the material aspects of how books were designed, produced, distributed, and read....

Intellectual Historiography:

Intellectual history as a self-conscious discipline is a relatively recent phenomenon. It has precedents, however, in the history of philosophy, the history of ideas, and in cultural history as practiced since Burckhardt or indeed since Voltaire. The history of the human mind, as it was called in the eighteenth century, was of great concern to scholars and philosophers, and their efforts can in part be traced to Francis Bacon's call for what he termed a literary history in his *The Advancement of Learning*. However, the discipline of intellectual history as it is now understood emerged only in the immediate postwar period, in its earlier incarnation as "the history of ideas" under the leadership of Arthur Lovejoy, the founder of the *Journal of the History of Ideas*. Since that time, Lovejoy's formulation of "unit-ideas" has been discredited and replaced by more nuanced and more historically sensitive accounts of intellectual activity, and this shift is reflected in the replacement of the phrase history of ideas by intellectual history.

In the United Kingdom, the history of political thought has been a particular focus since the late 1960s and is associated especially with the Faculty of History at the University of Cambridge, where until recently such scholars as John Dunn and Quentin Skinner studied European political thought in its historical context, emphasizing the emergence and development of such concepts as the state and freedom. Skinner in particular is renowned for his provocative methodological essays, which were and are widely read by philosophers and practitioners of other humanistic disciplines, and did much to give prominence to the practice of intellectual history. The University of Sussex in the UK has also achieved a reputation in this field of study, and the Sussex emphasis on broad interdisciplinary study has been particularly useful in relevant teaching and research.

In the United States, intellectual history is understood more broadly to encompass many different forms of intellectual output, not just the history of political ideas, and it includes such fields as the history of historical thought, associated especially with Anthony Grafton of Princeton University and J.G.A. Pocock of Johns Hopkins University. Formalized in 2010, the History and Culture Ph.D. at Drew University is one of a few graduate programs in the US currently specializing in intellectual history, both in its American and European contexts. Despite the prominence of early modern intellectual historians (those studying the age from the Renaissance to the Enlightenment), the intellectual history of the modern period has also been the locus of intense and creative output on both sides of the Atlantic. Prominent examples of such work include Louis Menand's *The Metaphysical Club* and Martin Jay's *The Dialectical Imagination*

In continental Europe, equivalents of intellectual history can be found. An example is Reinhart Koselleck's

Begriffsgeschichte(history of concepts), though there are methodological differences between the work of Koselleck and his followers and the work of Anglo-American intellectual historians”

Prominent Individuals in Intellectual Histories:Perry Anderson
Jacques Barzun David Bates Isaiah Berlin J. W. Burrow Ernst
Cassirer Noam Chomsky R.G. Collingwood Merle Curti
Robert Darnton John Dunn Norbert Elias Lucien Febvre
Michel Foucault Peter Gay Raymond Geuss Carlo Ginzburg
Paul Gottfried Anthony Grafton Roger Griffin Richard
Hofstadter H. Stuart Hughes Russell Jacoby Martin Jay Tony
Judt Alan Charles Kors Dominick LaCapra Gilbert LaFreniere
Arthur Lovejoy Wilfred M. McClay Louis Menand Eric Miller
Perry Miller J. G. A. Pocock Edward Said Carl Schorske
Quentin Skinner Fritz Stern Peter Watson Hayden White
Stanley Wolpert

The History of Ideas, Intellectual History, and the History of
Philosophy by Maurice Mandelbaum
sites.harvard.edu/.../Mandlebaum%20The%20History%20of%
20Ideas%(accessed on 8 September 2015). Source: History and
Theory, Vol. 5, Beiheft 5: The Historiography of the History of
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Ibid
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