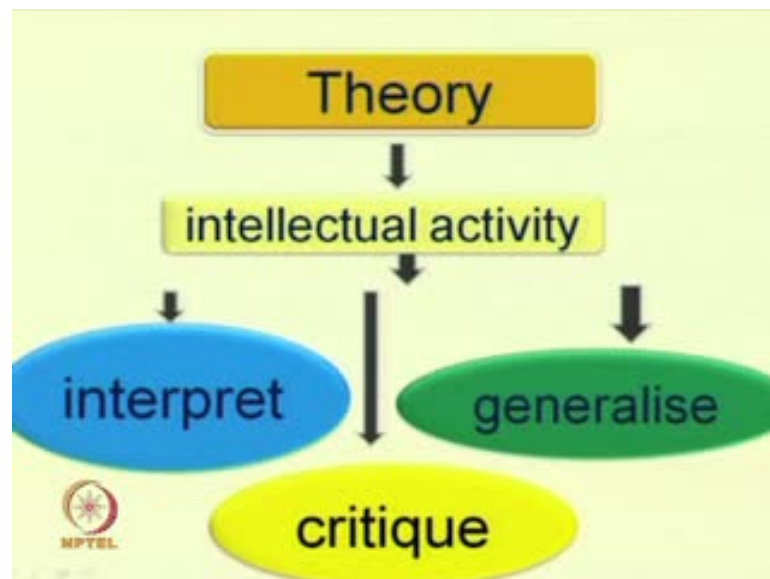


Cultural Studies
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Module No. # 01
Introduction
Lecture No. # 08
Cultural Theory: Marxism Part 1

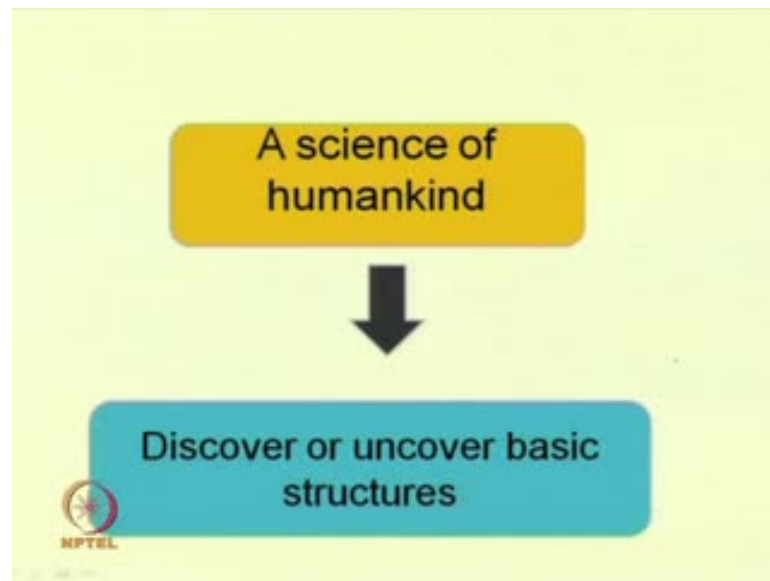
Hello, we have now come to lecture 8 in our series of lectures on Cultural Studies. Well, the topic for today's lecture is Marxism. We look at Marxism as a theory that could explain our cultural practices and our cultural arrangements.

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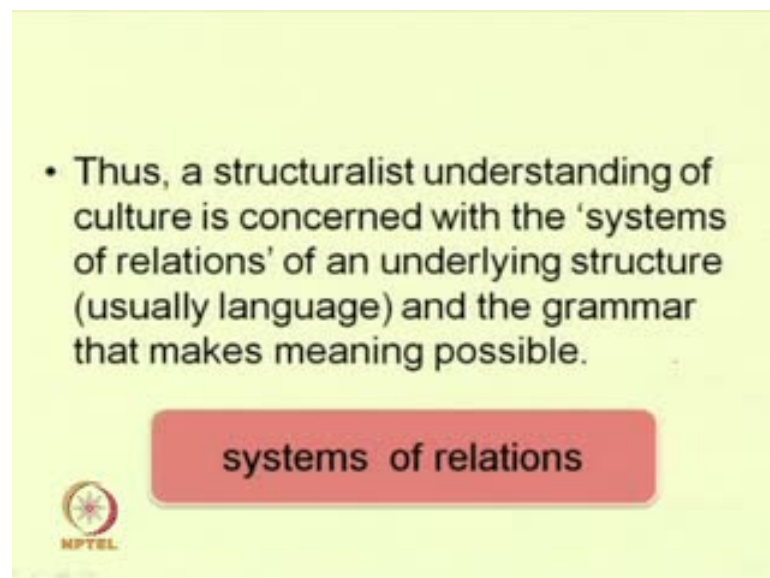
You will recall that in the last lecture, we were introduced very briefly to theory. We learned that theory may be defined as an intellectual activity, which enables us to interpret, generalize and critique things.

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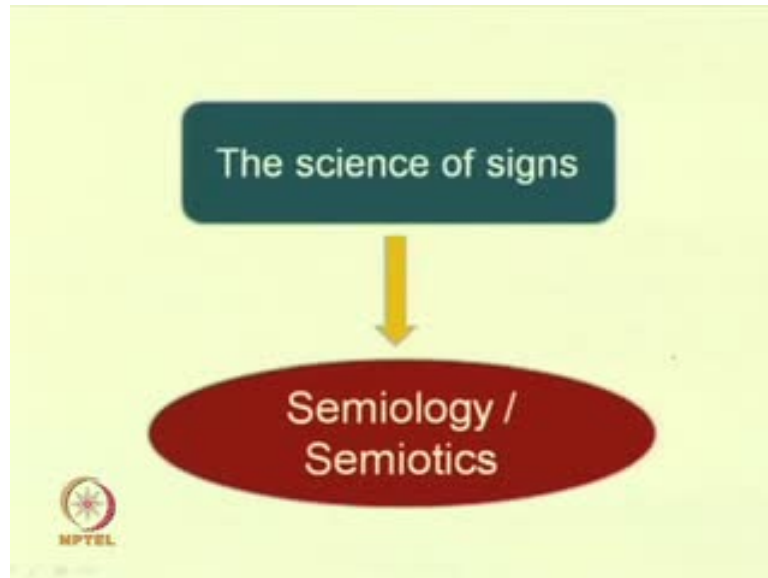
The first theory that we took up was structuralism, which we understood as a science of humankind. We learned that the basic approach in structuralism is to discover or uncover certain basic structures, be it in language or in culture.

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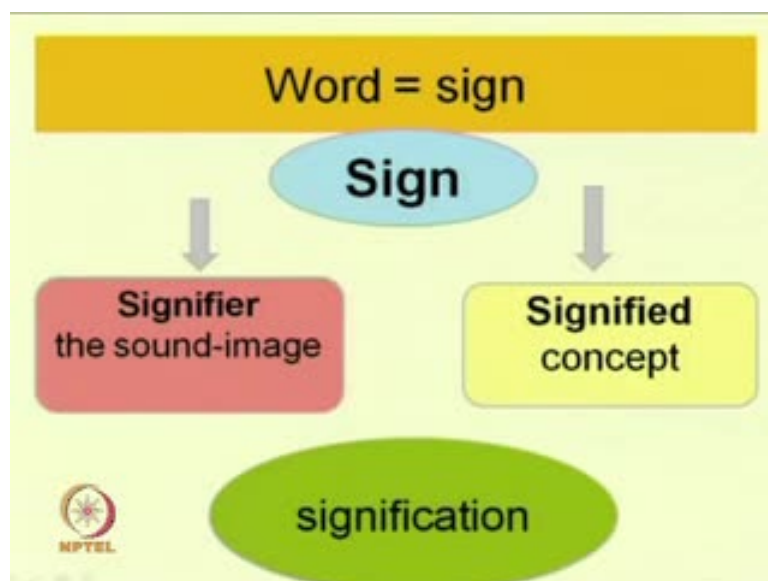
We also understood that structuralism sees things in a whole system of relations; no entity, no word, no practice, no idea, no object or event is seen in isolation within structuralism. Meaning, for **anything** in structuralism, is supposed to emanate from a system of relations.

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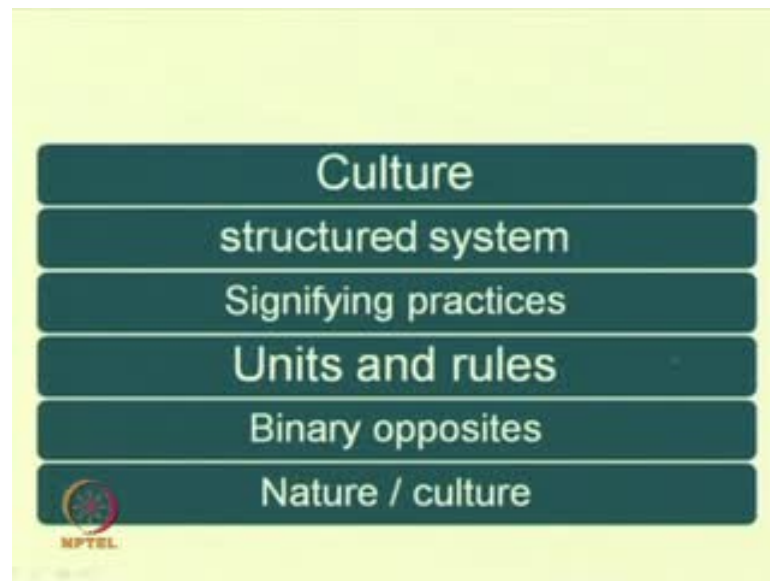
We talked about semiology - the science of signs.

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We looked at the work of Ferdinand de Saussure. We learnt, the word is explained as a sign or it is considered a sign. An important aspect of Saussurian structuralism is that the sign is divided into the signifier of the sound image and the signified of the concept. This entire process is known as the process of signification; it emanates owing to this process of signification.

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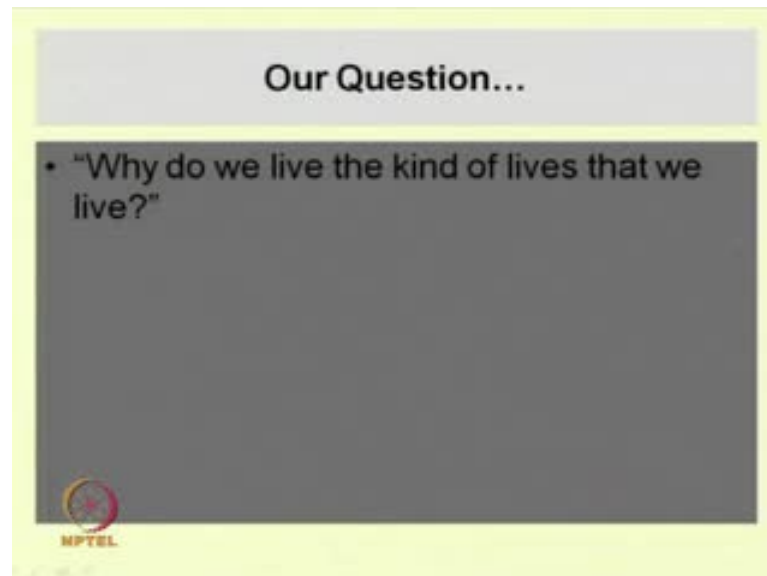
Culture in this sense follows the linguistic model. It is seen as a structured system, signifying practices, rules and units as a part of the system and their combination gives rise to meaning. We also saw that binary opposites like nature, culture, day and night, good and evil, old and young, are the very basic structure in the school of structuralism; it is something very basic. And psychologists say, that for a child, in the whole mechanism, to speak of binary opposites is his first way of categorizing or her first way of categorizing the world or her perceptions.

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Today, we look at another cultural theory. The two most important figures in Marxism are Karl Marx and Friedrich Engels. They collaborated to write one of the most famous treatises - the Communist Manifesto. There are many ways of doing cultural studies, I said, as many ways as there are teachers to teach cultural studies. Every teacher would find his or her own methodology or way of teaching the subject.

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I mentioned that our basic question in this entire course would be this, a very simple question - why do we live the kind of lives that we live? All of us live **certain kind**, what is it to live a certain kind of life? A certain kind of life would have certain habits, which come from certain **beliefs** and values, that we hold to be either good or bad, or things that are desirable to be followed or not to be followed. We do live a certain kind of life. So, our basic question throughout this course would be this: we are trying to find out, why we live lives in a certain kind of way; that is, if you believe in God, then why do we do? If you do not believe in God, for instance, why do we do so?

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Our Question...

- Marxism is a cultural theory which seeks to give a **historical** and **materialist** explanation for the kind of lives we live.

MPTSL

Marxism is a cultural theory, which seeks to give a historical and materialist explanation for the kind of lives that we live. It is one way of explaining and telling us why we live and that is our question here - why we live the kind of lives that we live?

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Addresses questions

- What gives rise to the clash of conflicting ideas and strivings?
- What is the sum total of all these clashes in the mass of human societies?
- What are the objective conditions of production of material life that form the basis of all of man's historical activity?
- What is the law of development of these conditions?

MPTSL

Now, what are the questions that are addressed by Karl Marx and Friedrich Engels? For instance, one could be this - what gives rise to the clash of conflicting ideas and strivings? Why do people have different ideas? Why do not we have a commonality of ideas? Why ideas and strivings? Why do we strive for different things?

So, what gives rise to these clashes in between or among our ideas and striving? This is one legitimate question addressed by Marxism. I take the second question from the great Soviet Encyclopedia - what is the sum total of these clashes in the mass of human societies? Third - what are the objective conditions of production of material life that form the basis of all of man's historical activity? Under what conditions is our material life produced? These conditions are not subjective conditions; these are objective conditions and they are clear-cut observable conditions, under which we work. For instance, all of us do labour, no matter at what stage **is** the whole hierarchy of any institution or system is. The point is all of us are labour and all of us do work.

In doing work or by doing work, we produce or reproduce our material life. The work that we do enables us to live a certain kind of life and at any certain level. So, what are the conditions that you see? This goes absolutely to the root, what are the conditions that form the basis of all of our productive activity, not just today? This is a very important point, not just today in contemporary tense, since historical times, it is over the years and over the centuries, how has mankind arranged his labour, arranged the production of all the material things that we used.

Is there a law? The best part of this aspect is that we are close to the law of development of these conditions. I said, you have laws in physics and you have laws in chemistry, so is it possible that Marxism comes very close? Die-hard adherence of Marxism would say that Karl Marx gave us a law of development of these conditions; now, this is a phenomenal thing, when we particularly consider that compared to the physical sciences, compared to the art sciences. As far as human beings and human behaviour are concerned, you may have principles and you may have theories, but it is very difficult to have a law corresponding to the law of gravitation and the laws of motion given to us in physics.

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Historical Materialism

- How are societies organised and structured?
- How do societies develop and change?

structure change

NPTSL

This is one question - how are societies organized and structured? How do societies develop and change? I have used the term historical materialism and I will talk about it later. Basically, Marxism tries to show us the structure of societies and show how the structures change.

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Idealism

• Abstract ideas → Actions

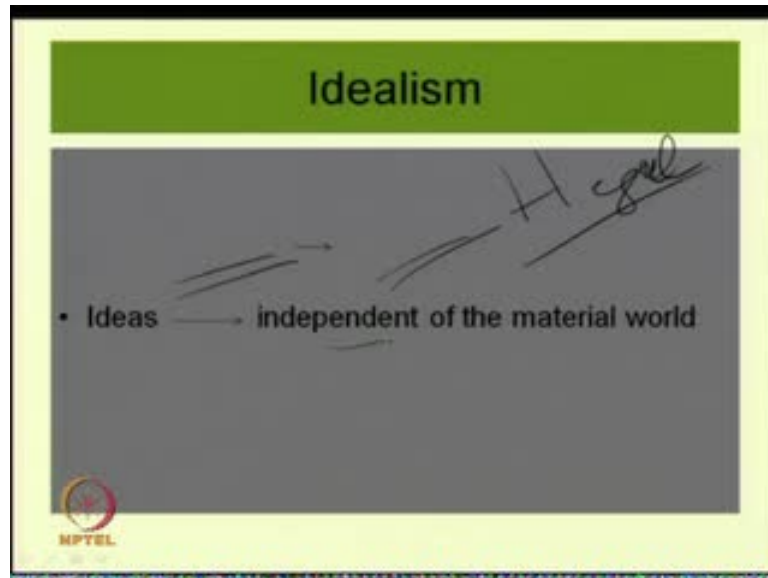
Hegel

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Before we move on, we have to place Karl Marx in the whole historical scheme of things. When he began to develop his theory of historical materialism, what was the existing scenario? What was the kind of philosophy that was prevalent? The philosophy

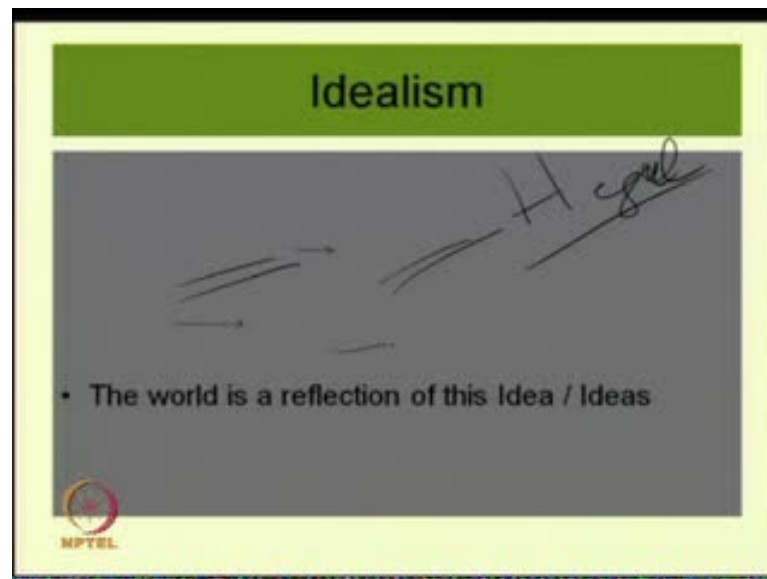
that was prevalent was idealism. Marx found himself in a situation, where people followed a great philosopher named Hegel. Now, idealism says that all our actions are the result of abstract ideas. This is opposite to what Marx would say and later on, this is the reverse of what Marx would say.

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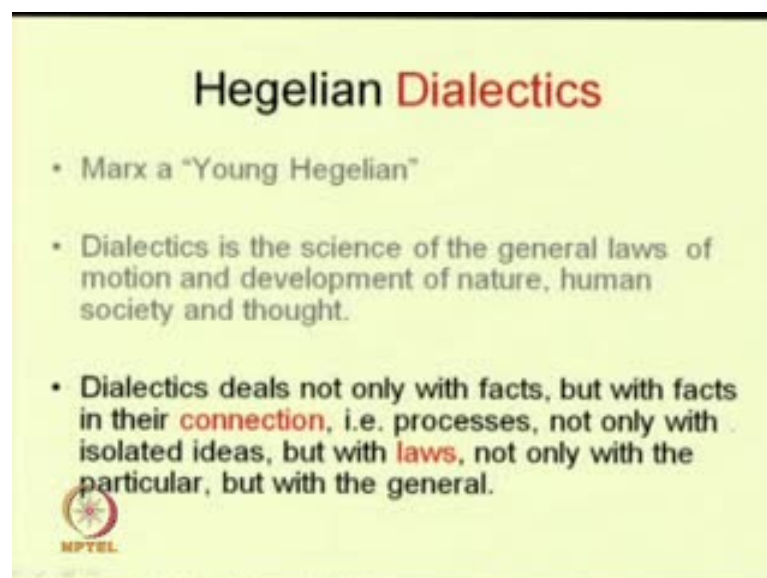
Idealism holds that these ideas are independent of the material world. They are not related to matter that ideas exist before hand and that is what Hegel calls an absolute spirit that guides the universe, guides our actions, etcetera. So, ideas are primary and matter is secondary.

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In this world that we are living, idealism is a simply a reflection of this idea or a set of ideas or group of ideas. Our world is a reflection of this idea. So, what does idealism do? Idealism holds that ideas are supreme; and on the other hand, Marx would say no, it is matter, it is our material lives that direct everything like our actions, our thoughts, our believes and we shall see how.

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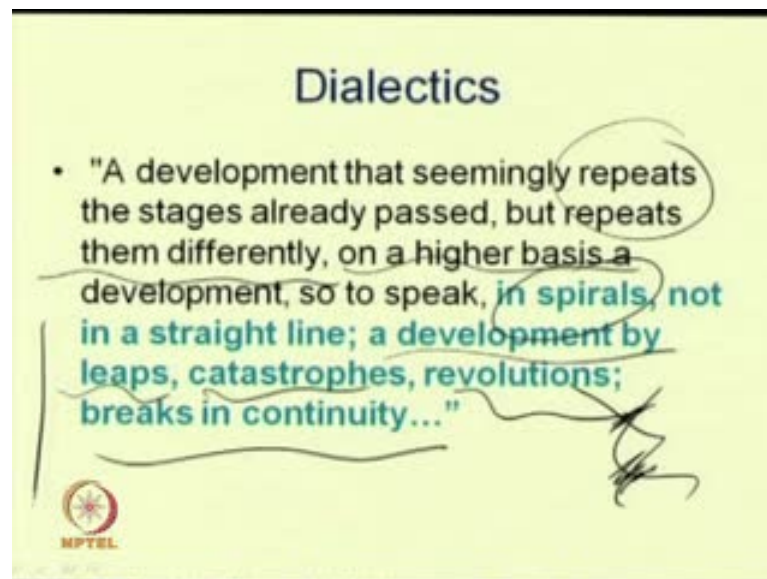
Marx was a member of a group; he was a young Hegelian; since then, this seems to be paradox. Marx would go on to revise Hegel, but he began as a young Hegelian. This is a

group of a scholars and they formed a group or like clubs. For instance, they formed a group known as a young Hegelians, which would mean that Marx agreed with what Hegel had to say, but like many people, he revised the theory of Hegel.

Now, Hegel forwarded a mega theory of how things work and this is called the theory of dialectics. I will just read it and explain it immediately. Dialectics is the science of the general laws of motion and development of nature human society and thought. You can see the enormity of this, **if the science** of laws of motion and development in our case. For this course human society, how this human society moves? How this human society develops?

The theory of dialectics deals not only with facts, but with facts in their connection. It tries to show the connection between or among facts, that is, the processes not only with isolated ideas, but it seeks to give us laws not only with the particular, but with the generals. So, connections and generalizations are the two important aspects of dialectics.

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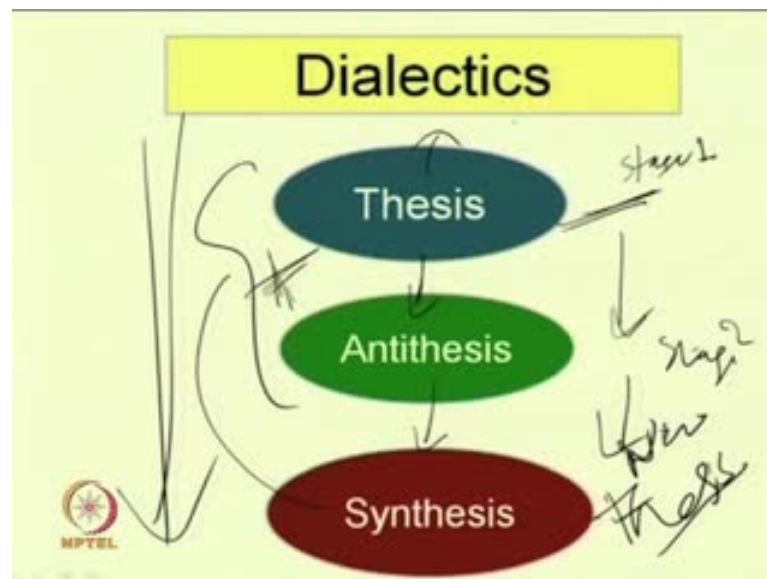


Now, look at this more fleshed out definition. A development that seemingly repeats, now this word is important - seemingly repeats the stages - and this is essential. A development dialectics, as we know is a development, it seeks to find the development in motion accounting for motion and change.

So, development that seemingly repeats the stages already passed, but it repeats them differently on a higher basis; this is important and history repeats itself all, but it repeats itself like the DNA spiral points. The DNA spiral is repeating itself, but there are different stages, this is a higher level than this level and this is a higher level than this level.

I am reading it again - a development that seemingly repeats the stages already passed, but repeats them differently, on a higher basis a development, so to speak, this is the **word** in spirals. Remember, we talked about the DNA spiral in spirals and not in a straight line, and what does the development characterize? By this development, it is characterized that by leaps, catastrophes revolution breaks in continuity, that is, the movement from one structure to another structure, social movement is in the form of leaps catastrophes and revolutions.

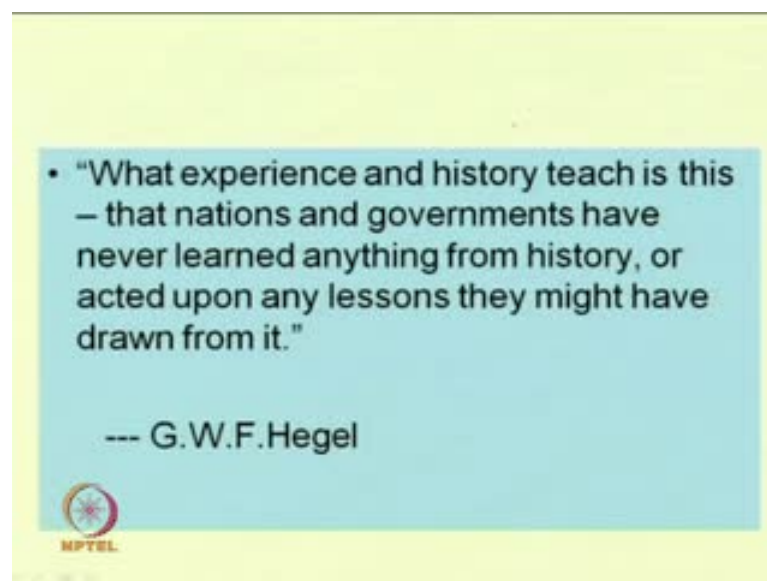
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Things move in dialectics from stage one. This is stage one and it moves from stage one, which he calls a thesis a thesis here. It is not in the thesis that we submit for a degree, a thesis here is a certain stage or a certain condition of being society as is at the moment. In stage one, slowly it moves to its opposite, to its antithesis, which is stage two. Finally, it reaches a stage of synthesis; the importance of synthesis is that the thesis leading to the antithesis, the antithesis leading to the thesis, and the synthesis is essentially a mixture of the thesis and the antithesis.

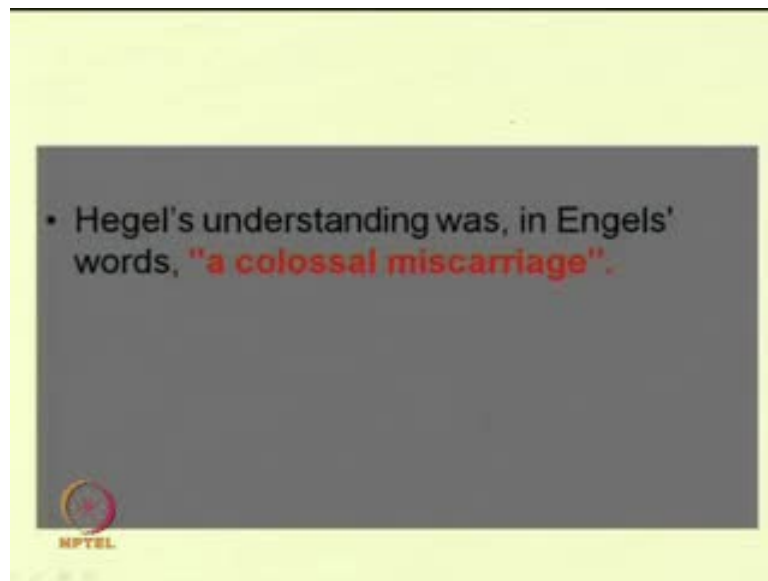
One example is the thesis and the antithesis together; so the synthesis is the stage after the antithesis and it is the mixture of the thesis and antithesis. Both thesis and the antithesis are to found in the synthesis, but in a newer form. The thesis is not repeated completely in the synthesis nor antithesis is repeated completely in the synthesis. Parts of the thesis and the antithesis give rise to the synthesis and this is how dialectical movement happens. So, this synthesis that we have here is a new thesis and there was a synthesis before this, which is the new thesis for the next movement.

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Quoting from Hegel, he said what experience and history teach is this: that nations and governments have never learned anything from history or acted upon any lessons they might have drawn from it. So, here Hegel is telling us that history will repeat itself in a spiral, as thesis, antithesis and synthesis were to repeat themselves at a higher level. Having known this, what stops us from drawing lessons from history? You may heard of the famous proverb, that those who deny history or those who ignore history are doomed to be repeated. Hegel says that what experience in history teaches is that nations and governments repeat the same sort of mistakes and they have never learnt anything from history nor drawn any lessons from it.

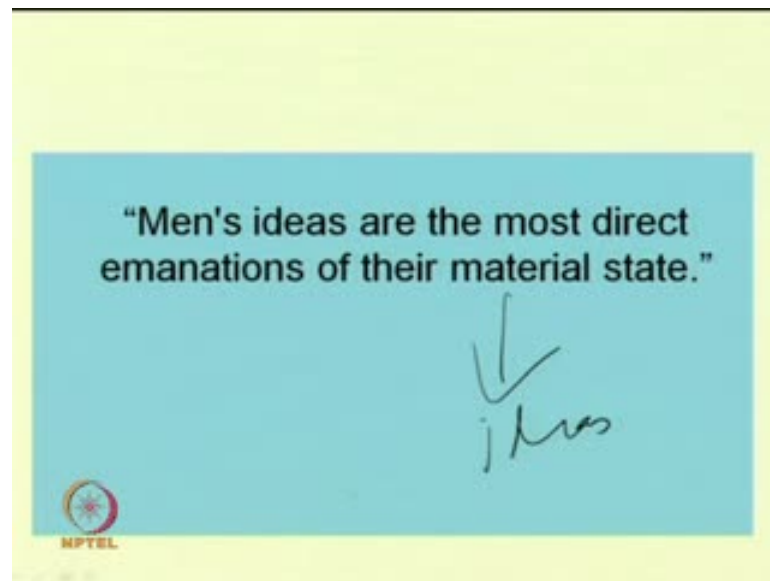
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Well, look at this slide. This is what Friedrich Engels had to say about Hegel's theory of dialectical idealism. He says Hegel's understanding was a colossal miscarriage. It was a colossal miscarriage, in the sense that it had the promise like a fetus that has the promise of being born and growing up into a full-fledged human being.

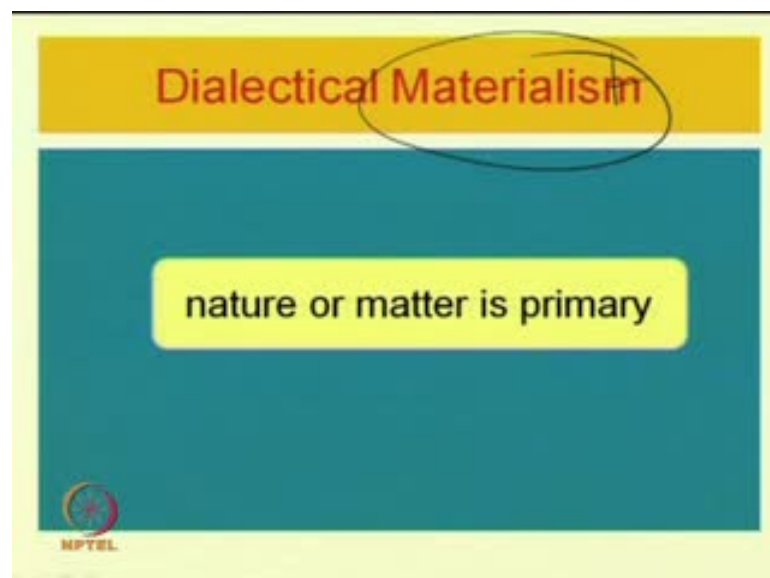
This theory was a huge miscarriage, in the sense... We shall see why Marx and Engels adopted the dialectical part of Hegel's theory, but **denorms** the idealist part completely. If Hegel gave them dialectical idealism, they removed idealism and they kept the dialectics part of it. They are going to replace the idealist's school with something else; remember what did idealism tell us? Idealism says that the entire universe emanates from idea or absolute spirit and that idea determines everything, for which Marx and Engels said no.

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This is a quotation from Marx - Men's ideas are the most direct emanations of their material state. See, how they completely reversed this. In idealism, you saw that ideas lead to our material lives. Here, we see our ideas come from matters, so material state gives rise to ideas and not vice versa, which was claimed by Hegel.

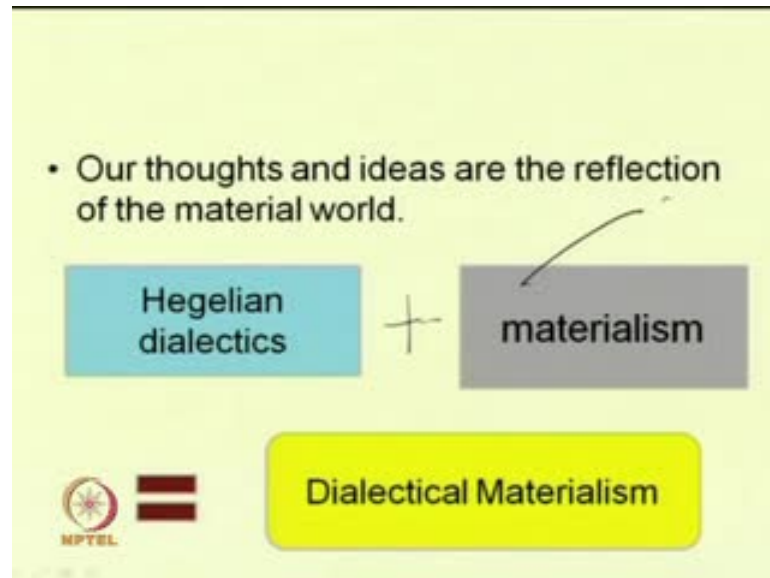
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In this school of thought of Karl Marx and Friedrich Engels, they called it as dialectical materialism. See, idealism has been removed and it has been replaced by this word materialism. In this dialectical materialist school, nature or matter is primary and ideas

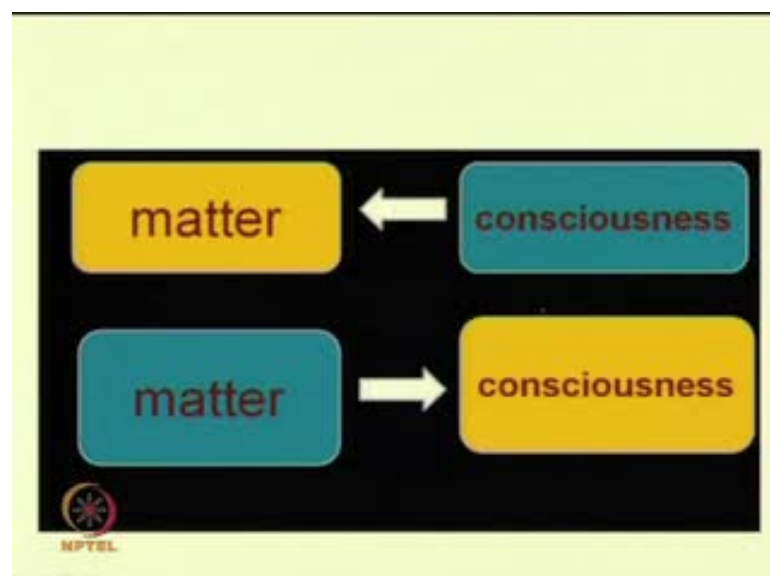
are secondary, if not being there at all in the sense of the original idea. So, nature or matter is primary in the whole scheme of things as understood by Karl Marx and Friedrich Engels.

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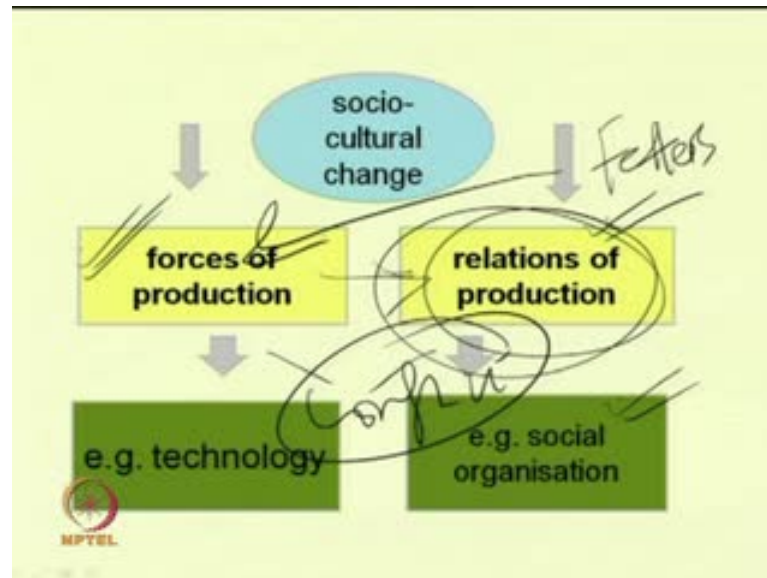
Our thoughts and ideas are the reflection of the material world. So, what we have here? We have Hegelian dialectics plus materialism equals dialectical materialism. So, out goes the idealist school and in comes the materialist school, and this is called dialectical materialism.

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Now, if you look at this slide, you will see in the first case, this is our consciousness that is the idealist school. Our consciousness determines matter and the materialist school matter determines our consciousness.

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Now, we said that Marxism looks at the structure of society and accounts for the changes in or the movement of society in the historical process. Now, the question is what leads to a change in social arrangements and these have to be looked at as not small social arrangements, but what leads to the leaps, the catastrophes and revolutions?

Now, we have come to a very important slide and a very important point. I need you to look at this carefully. Marx says that there are two things, there are forces of production and there are relations of production. Forces of production are things like technology, and for instance, they are the driving force of any production process. Now, what production are we talking about? Here, we are talking about the production of our material lives in which, you and I, all of us are involved as labourers. We give our labour and we produce the various aspects of our material lives, and these are driven by many things like technology.

Now, because of these forces of production and the arrangements, we have something called the relations of production. Let me give you an example; let us say the times of feudalism, land was the most important factor in the production process and not the

factory; the factory comes in with industrial revolution; largely speaking, in the feudal system, land was the biggest force of production.

Now, related to that we should have relations of production. Without human beings working, there cannot be any production, **which produces** you, I and all human beings, who are involved in the working process of work. We all contribute to society with our labour, but the relations of production will vary with the forces of production, in the sense, that is coming back to the feudal system. In feudalism, what happens? The relations of production, is basically between two sets of people, one is the landowner, and the other is the person, who tills the land, whom we call the tenant or the surf or the vassal.

There is a particular kind of social organization, the relations of production are nothing but social organization. The social organization is between the owners of production, and the people, who are working in that production process, so socio cultural change happens. Now, this is the most important part and at this stage of our understanding of Marxism, please look at the slide, socio cultural change will happen when these two things come in conflict.

When the forces of production and the relations of production come into conflict in a stable society, the forces of production, which has the set of the relations of production are not in conflict. A time comes, since there is motion, society has to move forward. A time comes, when the relations of production and the forces of production do not match. Karl Marx says, that is when a crisis happens or that is when it is time for a change.

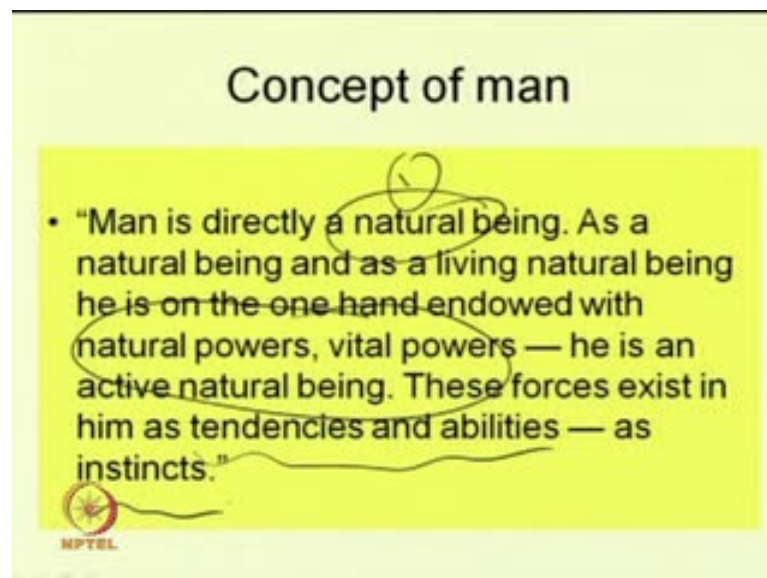
How this has happened? The forces of production are something that is dynamic. For instance, the forces of production involve innovation, new techniques, so the forces of production reach such a stage that the existing relations of production do not match the forces of production that drive the production process. As Karl Marx says the relations of production act as fetters or chains on the forces of production and that is when, the conflict happens and socio cultural change happens.

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Now, the forces of production are land, raw materials, tools or machines, knowledge and also people, that is, labour of people. All these things are forces that drive any production process. Now, I will quickly move into what is Marxism.

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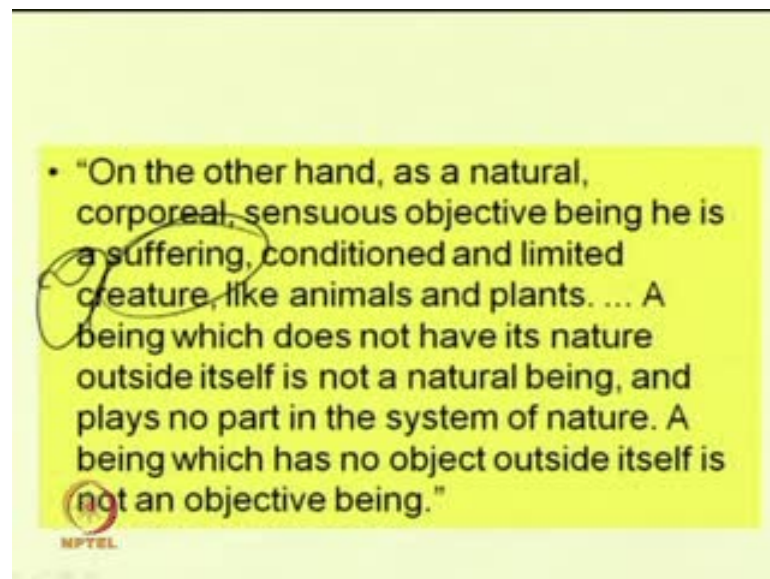


Concept of man or conception of man - we need to first understand, that any philosopher for that matter, will have an understanding of what man is and what is a human being. There is a definition that he or she has and a certain understanding. Some may say man is simply something made of the earth or clay. For instance, there was a metaphor used

sometime. Many would say man is a machine and some would say man is a divine being made in the image of god, etcetera. So, what was Karl Marx's conception of man? I am reading here, man is directly a natural being. So, the first thing - man is a natural being, man is an organic being, man is part of nature as a natural being and as a living natural being. On the other hand, he is endowed with natural vital powers. Man has certain powers certain vital parts, certain abilities and he is an active natural being. Man can act, man can produce, man can create the forces that exist in him, and as I said, they are tendencies, abilities and instincts.

First, what is man? Man is a natural being and he is endowed, he is gifted with vital powers, which enable him to be an active person, a creative person not in the sense of simply writing poetry or doing part of music, it is creative in the sense of being able to change things that are in front of him and that is to change nature.

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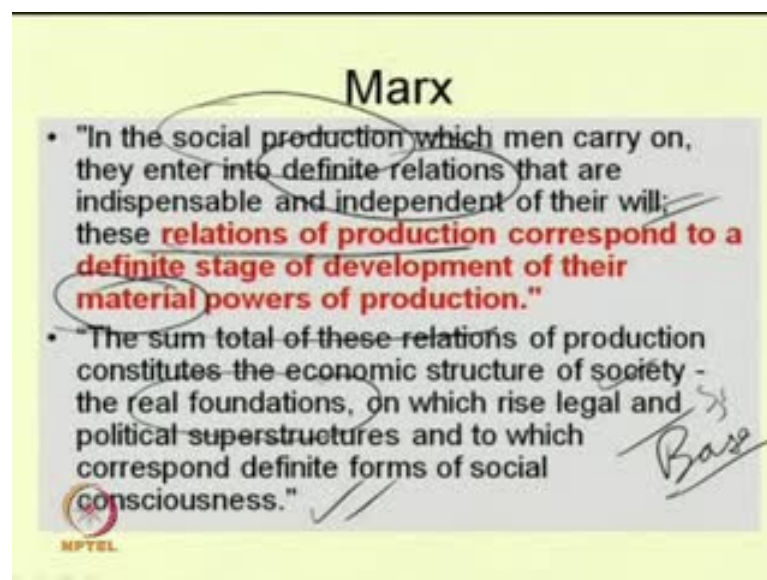


These forces exist in him as tendencies and abilities and also his instincts, but Marx says, on the other hand, as a natural corporeal, sensuous objective being he is a suffering. So, A - a man is a natural being, B - is a suffering being; he is a suffering condition and limited creature. Like animals and plants, all of us are limited, the very fact that we are born and we cannot stop the process of aging; we cannot stop the process and all of us die. We are limited creatures, and in that, we are similar to animals and plants.

A being, which does not have its nature outside itself is not a natural being and plays no part in the system of nature. A being, which has no object outside itself, is not an objective being suffice. For us to simply realize this, that man is a natural being and a suffering being. Why suffering? Because he is limited, we human beings are limited beings.

Third, Marx also says it is what that distinguishes us from nature. What eventually separates us from nature is the fact that we labour; we do work. I will come to that later on. I will now give you two very similar and very often quoted. It is very often referred to brief passages, because they are here or the cracks that I am trying to say about Marxism, let us look at the first one.

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Marx says, in the social production, which men carry on - and here, men stands for both men and women in the social production - which men carry on, they enter into definite relations - as we in our social production, in the production of our social lives, we enter into definite relations. Now these relations are indispensable, we cannot do without them and independent of their will. So, in the social production, we will enter into different relations, and for instance, relations of who owns the business, you are working as an employee and who is your employer?

We enter into different definite relations of social production. There are also other kinds of relations that are indispensable. If you are social beings, if you live in groups, we have to enter into different kinds of relations. These are indispensable and independent of their will, in the sense that will could be independent of their desires, whether you like it or not. Whether you like it or you do not like it, you are in the social production process and you are in a definite relation with the whole system.

Now, these relations of production correspond to a definite stage of development of their material powers of production, which is the relations of production, that you, I and all of us does not come from a vacuum, it is just that there are reasons for it. These relations of production will correspond to a certain stage of development of the material powers of production. So, matter here is the cause and not **ideas**. Matter is a cause and it will determine your relation of production and your stand in the production process.

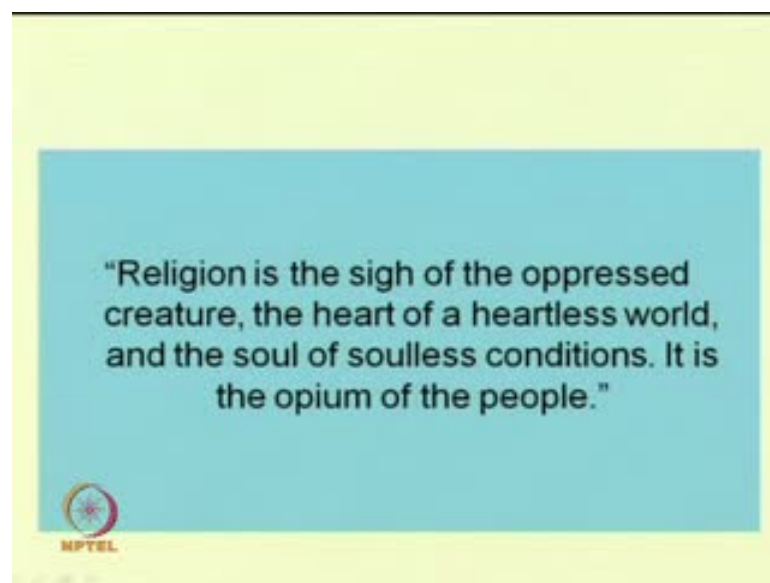
Next, the sum or total of these relations of production constitutes the economic structure of society, that is, the total of the relations of production that you and I are taken in this totality. What it does is that it creates or rather it is the economic structure of society and it is the real foundation, which they call the base. The forces of production and the relations of production and the sum or total of these give rise to a certain base. Here, we call it as a certain foundation, on which they raise legal and political superstructures. They correspond to definite forms of social consciousness and look at this very carefully.

First, we should have a base, from which our ideas come from, where our social consciousness comes from. Where do our categories, cultural patterns come from? Do they **descend** from the heavens? No, Marx says that they do not descend from heavens; they do not descend from any eternal ideas **that there they** come from beneath. So, these production processes, the forces and relations of production form the economic base, on which there will be corresponding legal and political superstructure. So, the other words here is the superstructure.

This is very important, whoever has power in the base will organize the relations of production according to their convenience. The legal and political things that rise are the superstructures on the base. It will serve the interest of those who control the base; did you follow? So, whenever we talk about morality or whenever we talk about rules and regulations of society, whenever we talk about legal issues, these are Marx **health** that

lead to our social consciousness. Ultimately, it can be boiled down to the economic base. So, what is the most important word here, is that economics. Economics determines everything that economics has to do with. It does what economics has to do with matter related to the material things, the arrangement of our material lives and arrangement of our labor etcetera. I want you to look and spend some time on this slide. I want you to read it over and over again, so that you can internalize it, soaks into you and you understand the enormity of the profundity of what he is saying.

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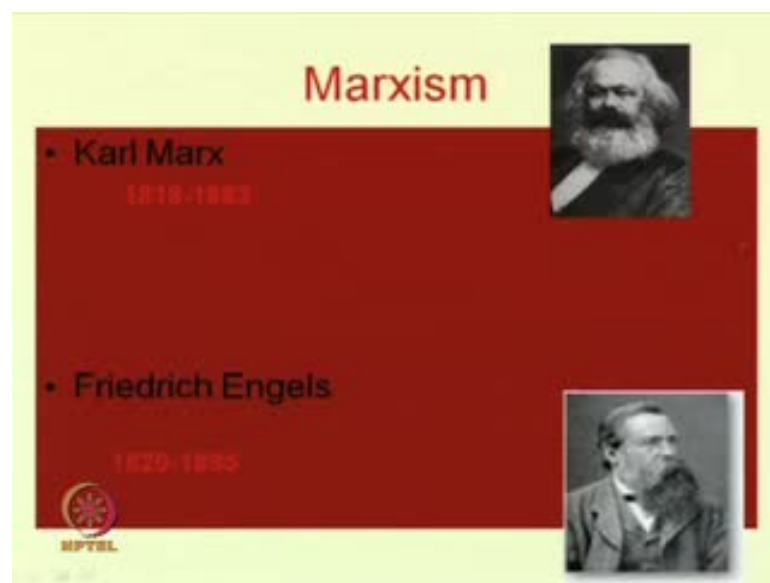


Here is another quotation from Marx and he says that the world, these social arrangements etcetera are so stark. The happiness person in this whole system; what does he or she do? How does he or she cope? He says religion is the sigh of the oppressed creature, the heart of a heartless world and the soul of soulless conditions. It is the opium of the people.

Now, many people are startled, when they see the metaphor used. Religion is like opium and the point Marx says in the first place for the oppressed is the heart of a heartless world. It is the oppressed person sigh; it is his soul, but it is also the opium of the people, in the sense that religion creates a hallucinatory world. If we follow the metaphor of the opium, religion creates a hallucinatory world, in which the oppressed feel that the situation in which I am in this world would be rectified in another world.

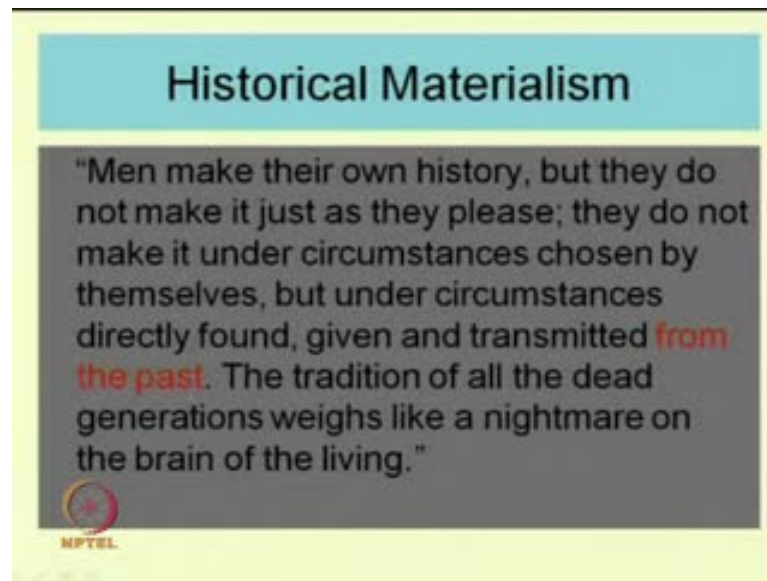
For instance, if the religious person believes in an afterlife, that there is life after death and one goes to either hell or heaven, or for that matter, one goes on to another form of life or enters the body of another person and gets a new birth. Marx says that these are helpful for them, no doubt. They may be the soul of such soulless conditions and nevertheless, these are not real. These are hallucinations that are there **us** and these are like psychological creatures. Remember, Richard Dawkins said about the God name, so it is a similar kind of thing said here.

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You will recall that in the two or three lectures before this lecture, what I did was I took up certain texts. In this case, we are not taking up any texts. In Marx's famous work - Das Kapital, in three volumes, these are huge texts. We cannot use them as text for this lecture. So, what I have done here is instead of text, I have taken quotations from Karl Marx and couple of them from Friedrich Engels. Now, with the quotations I picked out, which I thought could make good enough representation of their ideas, in order to explain Marxism as a cultural theory. So, this is the methodology for this particular lecture.

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Now, I am reading from Marx - men make their own history, but they do not make it just as they please. Now, this is, this whole question of whether we have complete free will or everything is determined. Marx says yes and there is no doubt that we make our own history, but under circumstances, we make our history, and they are not something that we choose. So, men make their own history, but they do not make it just as they please; they do not make it under circumstances chosen by themselves, but under very important under circumstances directly found, given and transmitted from the past.

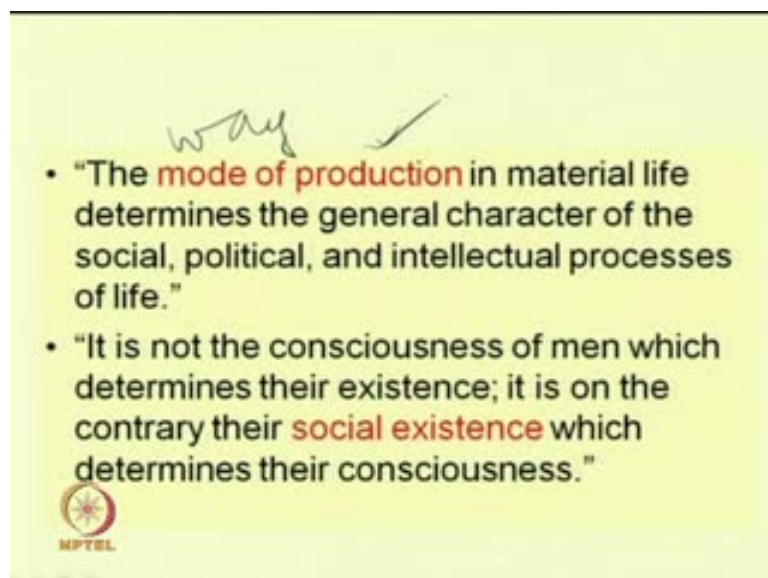
The past has always determined the kind of lives that we lead. Remember, even Hegel had said, that why are we not following the lessons of history? Why are we not rather drawing lessons from history? Marx says here, that we all make our own history, but the past is always there. The past is what that determines the circumstances of making our history. It is given by the past and then the tradition of all the dead generations weighs like a nightmare on the brain of the living. So, there is no doing away with the past, which means that all these social systems, the thesis, the synthesis and the antithesis. So, it moves in this spiral, and each stage contains the synthesis of this **from** thesis and antithesis stages.

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This is the quotation, which I thought was important to bring it to you for showing the historical materialist approach. Therefore, Marx says, history repeats itself, first as tragedy, second as farce. History repeats, when it repeats itself for the first time, where you could say, it is repeated itself. It is tragic because the same mistakes are being made and the same pattern is followed. When it happens second time, we have to regard it not as tragic, but something comical, because the pattern instantiate itself and we have not drawn lessons from history.

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This is one of my favorites, let us read this first. The mode of production in material life determines the general character of the social, political and intellectual processes of life. If you go by this, it is the key with which you opened the door to understand the kind of life that you and I lead, the mode of production.

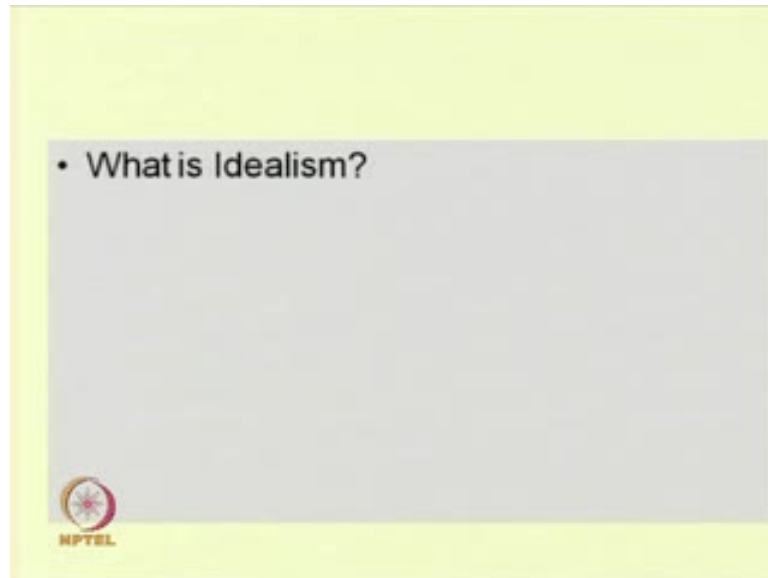
First, let us break it up; what is a mode of production? A mode of production is a way of production. Mode of production is a way of production; the way of producing our material lives. For instance, ancient slavery is a mode of production and feudalism is a mode of production. Every mode of production will have its own forces of production and recall what its corresponding term relations of production are.

Human beings will be in certain social-economic relations and relationships among themselves, and that will follow the way of production. For instance, if you find yourself back in time, you find yourself in a feudal set up. Very generally speaking, your way of life, your intellectual processes, your consciousness and everything for that matter, will be determined by that feudal way of life or feudal mode of production.

Here again, we find that here is re-instantiation of the same thing, that production, material life and the arrangements of production, form the base. You recall it - form the base - and from the base, it gives rises to certain legal and political superstructures, which is again important for our social consciousness. So, our social consciousness depends on the mode of production. So far, we have looked only at part of what I wish to bring to you in the next lecture, which is lecture 9. It will be devoted to the other points and issues that I want to rise, when we talk about Marxism as a cultural theory.

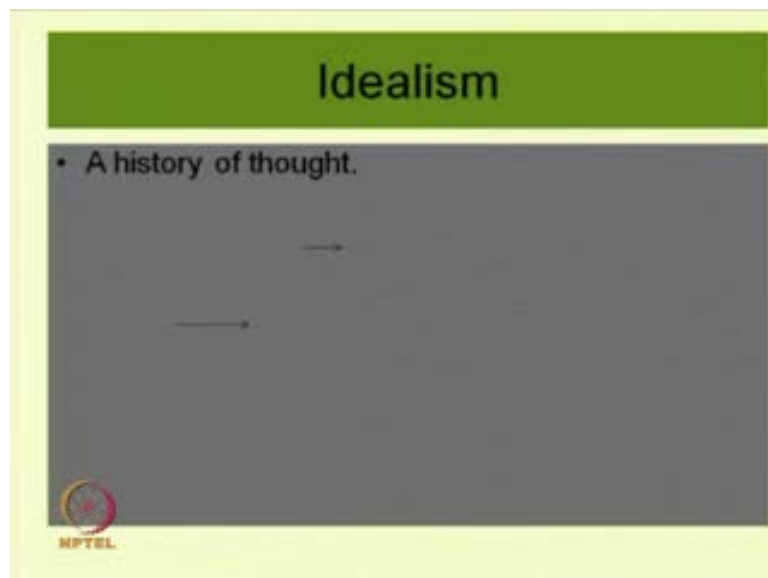
For now, what we need to remember are three things. One is the difference between dialectical idealism and dialectical materialism; two is Marx's conception of man; third is how society changes, that is, dialectics, and particularly, the forces of production and the relations of production.

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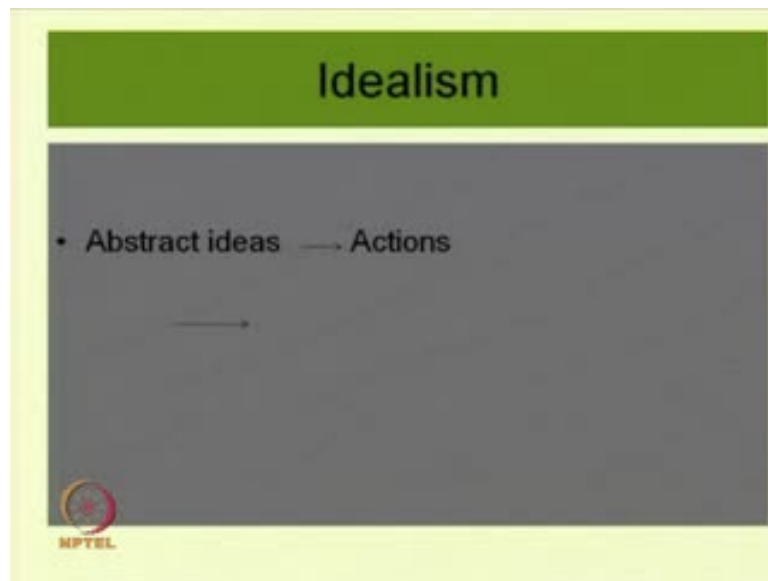
Well, we move on to the discussion and let us see what the first question is. The first question is, if I ask you what idealism is, how would you define idealism?

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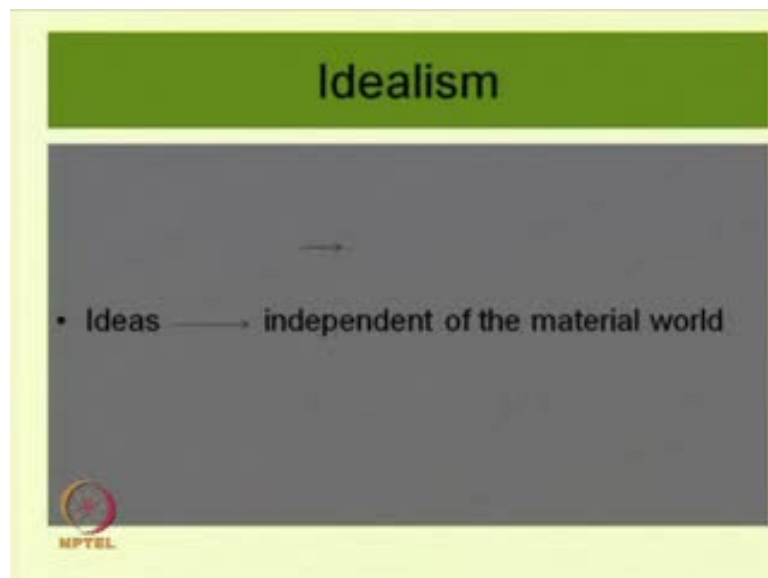
Remember, who was the proponent of idealism? Hegel. The answer is - idealism sees history as a history of thought.

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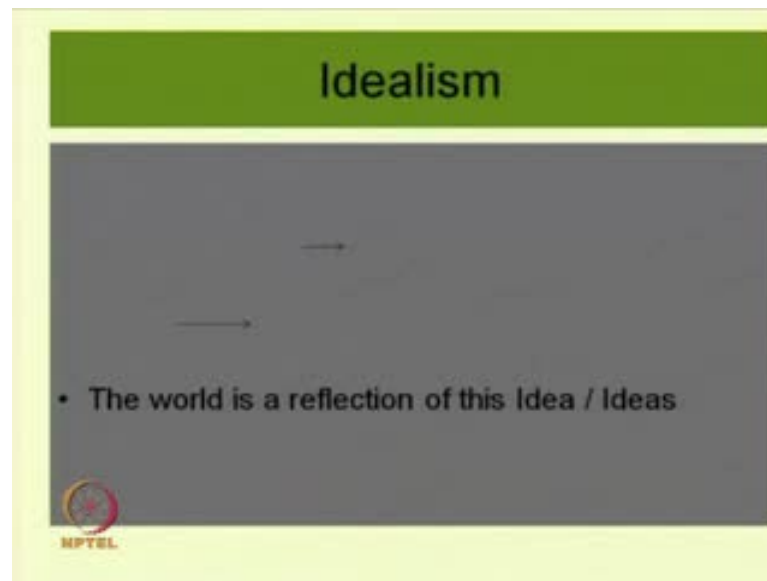
It holds that our actions are the result of certain abstract ideas. Hegel even goes on to say, there is something called an absolute spirit, which determines our actions.

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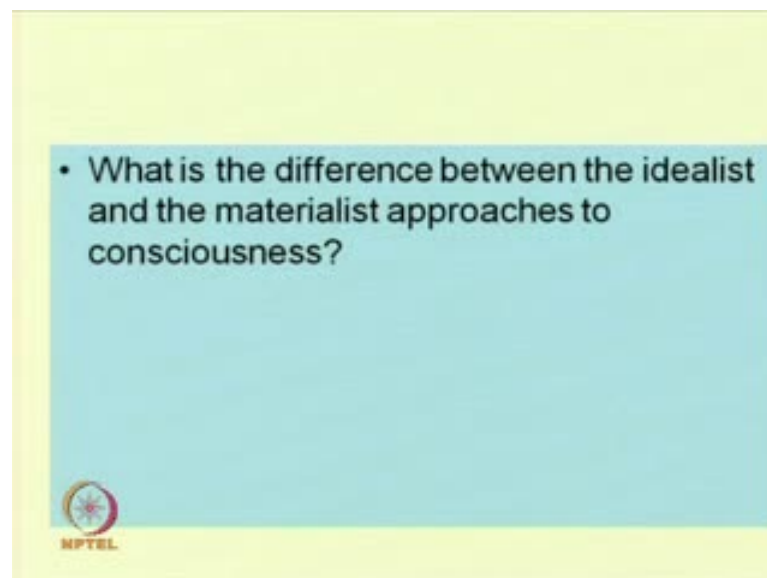
Why ideas that we have are in no way related to the material world? Because our ideas come from those original ideas and ideas are not the independent of the material world as far as idealism is concerned.

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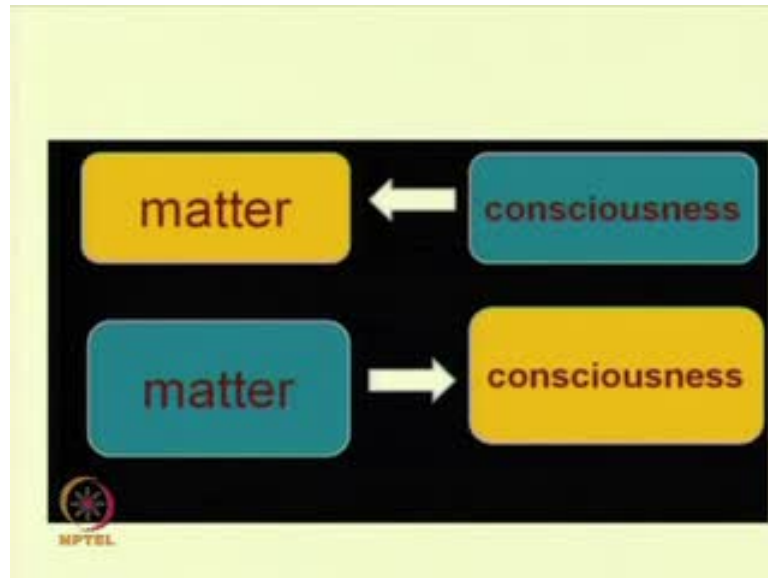
The very world that you and I inhabit is nothing but a reflection of this idea or set of ideas. So, what would be the conception of man? The conception of man according to Hegel is nothing but man is a reflection of an original idea.

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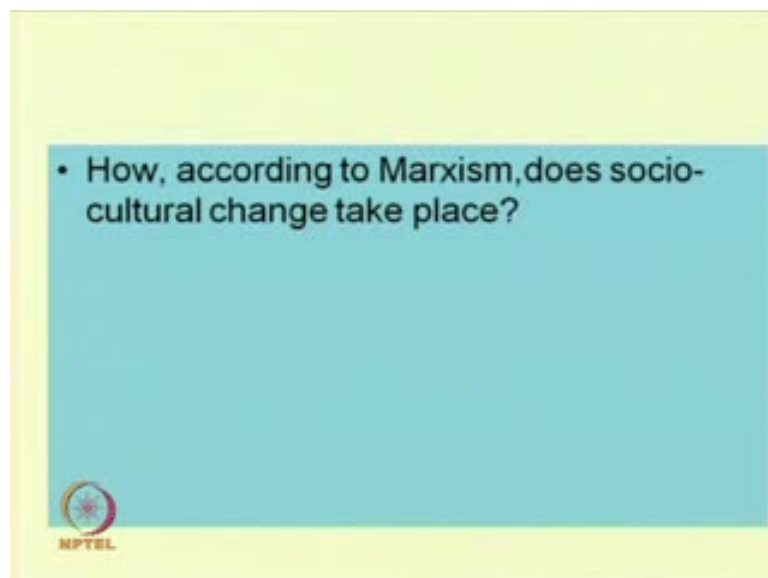
Question number two - what is a difference between the idealist and the materialist approaches to consciousness?

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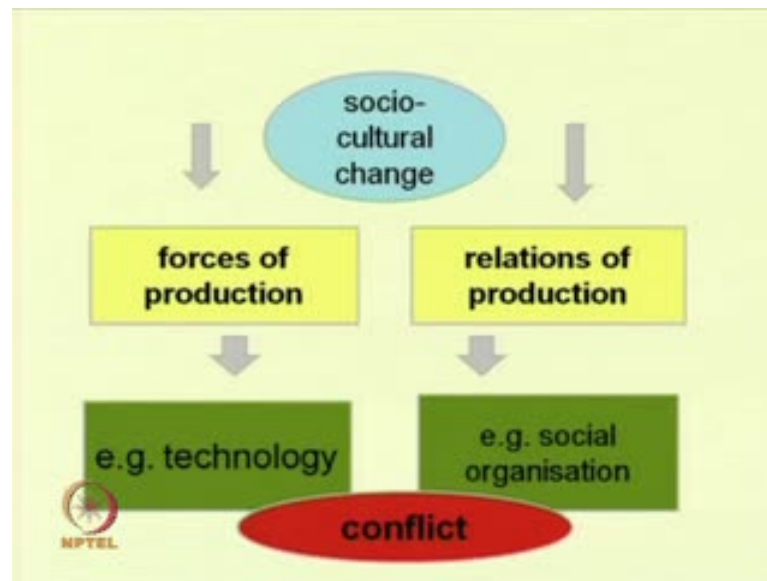
The answer is in the idealist school. It is held that consciousness gives rise to matter. In the materialist school, matter is paramount matter or our material lives give rise to consciousness.

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How, according to Marxism, does socio-cultural change take place?

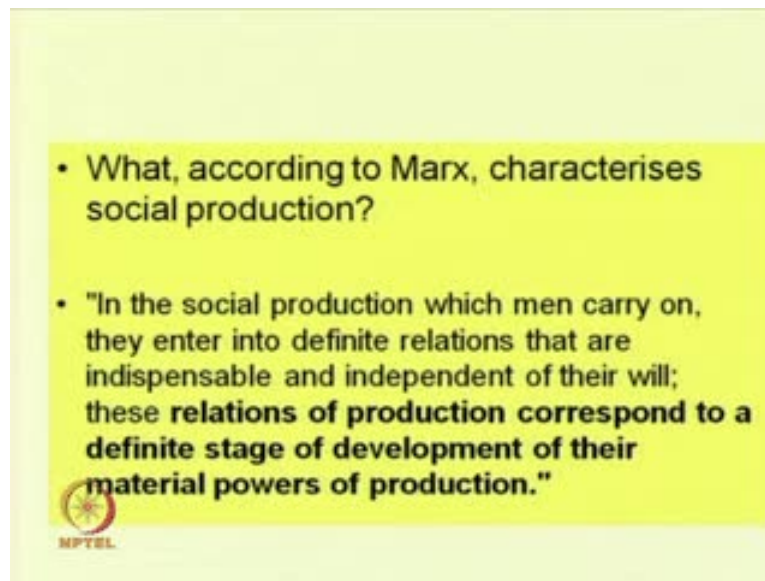
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According to Marxism, socio-cultural change takes place when two things come into conflict. These two things are very seminal to any understanding of Marxist's theory. There is no Marxist's theory without these two ideas - the forces of production and the relations of production. So, what are the forces of production? Land, people, labour technology, all these things are the driving forces of production. The relations of production are the social relations that we occupy because of the forces of production. Now, a time comes, because the life is dynamic, history is dynamic and we move on in time. We are active agents, we are creative beings and we innovate. If we improvise, there is the growth of knowledge.

Obviously, at some point of time, the forces of production are so strong. They evolve so quickly, that the relations outgrow the relations of production. If you remember, I had said Marx uses the metaphor of fetters or chains. The relations of production act as if they chain the forces of production, but the forces of production will try to break free of the relations of production. This gives rise to a crisis, which leads to a major change in our social systems.

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What, according to Marx, characterizes social production? This is the answer from Marx - in the social production, which men carry on, they enter into definite relations that are indispensable. You have to work, after all, a - we are natural beings, b - we are suffering beings and c - we are also labouring beings. We try to change our nature and our situation by being as active labour beings. So, in the social production, which men carry on, we enter into certain relations, which we cannot do without, but which are independent of our will. Whether I desire it or not, I occupy a certain stage in a state in the relations of production and they are independent of their will or desire.

These relations of production will correspond to a definite stage of development of the material powers of production. What was our question, what according to Marx characterizes social production? Social production is characterized by certain definite relations and what is the nature of these relations? These relations of production will correspond to a certain stage of the material powers of production, a stage higher and a stage lower and they will correspond to get their nature from them. So, this is a very difficult task for me, as there are so many ways in which you can talk about Marx's cultural theory.

Today, I have done only a minuscule part. There are so many things to talk about and I am wondering how to really make them into two compact lectures. So, in next lecture, **I** will also be on Marxism and some of the things that I had left out. I will also be talking

about communism, in the sense that what Marx sought and Marx believes. I would like to end today's lecture with this - Marx says that, so far philosophers, thinkers and intellectuals, have simply interpreted the world. They have given their own interpretations of what the world is and have given their own theories.

He says the point is not to stop at that the point, but the point is to change it. So, you have a theory and political aspect of theory. Remember, we talked about cultural theory, that theorizing is not just a hurray intellectual abstract activity. Theory is a political practice and nowhere else, you find this coming in theory and practice of (()), so strongly, but in the person of Karl Marx.

Thank you so much.