

**Sociological Perspectives on Modernity**  
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**Lecture – 01**  
**Thematic Preliminaries I**

Welcome to the massive open online course on sociological perspectives on modernity. My name is Sambit Mallick. I teach sociology at the department of humanities and social sciences, Indian Institute of Technology Guwahati. The purpose of this course is to unfurl the debates on modernity, from a wide range of perspectives what I, what we are going to discuss in this course over a period of 30 lectures, I mean 30 hours, that we are going to discuss about why the stuff, we are discussing, we are doing on, the course is relevant. Whether it is, how it is relevant to the contemporary debates on modernity. One may, it is though nomenclature of this course is sociological perspectives on modernity. The way we try to engage with modernity, we also try to interrogate modernity.

Because there is no one way of giving modernity, there is no linear way of giving modernity, there is no single way of looking at modernity. If there is European modernity, there is American modernity, there is north American modernity, there is Latin American modernity, there is African modernity, there is Asian modernity again there is within a Asia, you can say there is Chinese modernity, there is Japanese modernity, there is Indian modernity. Even within India you will be you will find different forms of modernity, different sorts of modernity.

We do not live in a world of single singular modernity. We live in a world of pluralistic modernity, multiple modernities. Perhaps the purpose of this course, now is the following that we want to interrogate the hitherto existing view about modernity which has been very much hierarchical in nature, which is not perhaps interactionist, we want to embed different cultures to look at modernity. That is why the nomenclature of this course stands as sociological perspectives on modernity.

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## Outline

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The broad outline that we are going to cover, well we will start with thematic preliminaries, I mean within thematic preliminaries. Will discuss, what are the problems that we are going to discuss? How we are going to approach a specific problem? How we are going to approach a specific perspective?

What may be the possible methods to approach to examine specific perspective? What are the tools and techniques? What are what may be the possible methodological warnings to study a particular perspective? This is very important, then we will move on to classic statements about sociological modernity in the works of Karl Marx and Max Weber. In, then we will discuss the structuralist interpretation of modernity that is called ultra modernist world view, ultra modernist perspective.

Then we will discuss western Marxist perspectives on modernity, then we will discuss synthesizing modernity and social theory, then we will discuss deconstructing modernity, then we will discuss a new totality, then references; obviously. I mean what we are going to do here, that when we discuss sociological modernity we will discuss the works of Marx and Weber. While discussing ultra modernist perspective I mean the structuralist interpretation of modernity, we are going to discuss the works of Gyorgy Lukacs, Antonio Gramsci and Alan Turing.

When, sorry I committed a mistake here, I mean when we discuss ultra modernism I mean the structuralist interpretation of modernity we are going to discuss the works of Levi Strauss and Louis Althusser and then, when we discuss western Marxism I mean

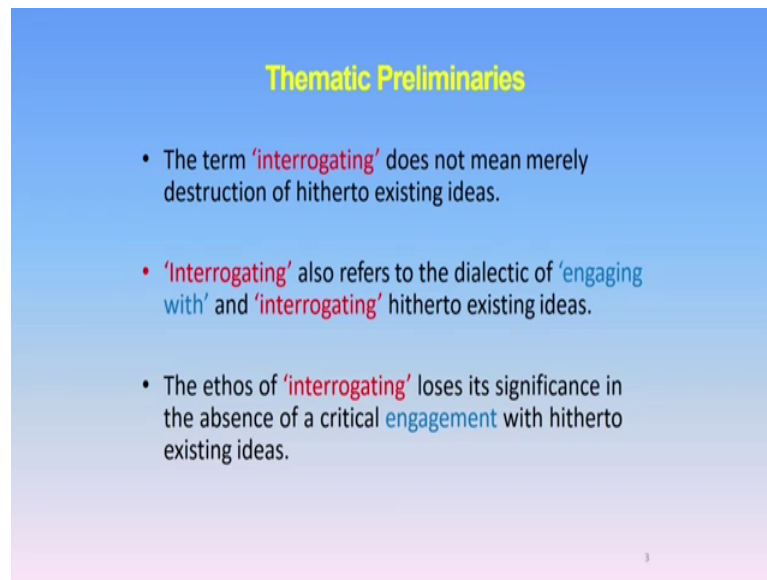
society as a human creation, we are going to discuss the works of Gyorgy Lukacs, Antonio Gramsci and Louis Althusser. Then we will discuss, in the section on synthesizing modernity and social theory, we are going to discuss the works of Immanuel Wallenstein, Anthony Giddens and Jurgen Habermas and then we will discuss at least 3 perspectives, while discussing deconstruction of modernity. I mean those 3 perspectives will be post colonial perspectives, post modernist perspectives and feminist perspectives.

Then we will also discuss what is that a new totality. I mean a new totality may be represented in the form of modernity in non modern contexts, I mean European modernity or Americanized hegemonic modernity in Indian context, in Asian context, in African context, in Latin American context. I mean when we interrogate the hegemonic European American modernity, then we must discuss the idea of alternative or multiple modernities.

That, then we will discuss the paradigm of revisionism in the discourse on modernity, then reflexivity in modernity. I mean when I say reflexivity I mean post industrial society, autonomy, social movements and alternative paradigms in science and development. These are the core; I mean this is the broad outline that we want to sketch to discuss sociological perspectives on modernity.

It does not as a prefatory remark, let me tell you that it does not imply that it covers all aspects of sociological perspectives in modernity, but at least it, this course provides us with a framework of how to deal with modernity? How to question modernity? How to bring about a dialectic of engaging with and interrogating modernity? Because if I cannot engage myself with modernity, I cannot question modernity, I cannot interrogate modernity; I must be able to engage with modernity that would enable me to interrogate modernity.

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### Thematic Preliminaries

- The term 'interrogating' does not mean merely destruction of hitherto existing ideas.
- 'Interrogating' also refers to the dialectic of 'engaging with' and 'interrogating' hitherto existing ideas.
- The ethos of 'interrogating' loses its significance in the absence of a critical engagement with hitherto existing ideas.

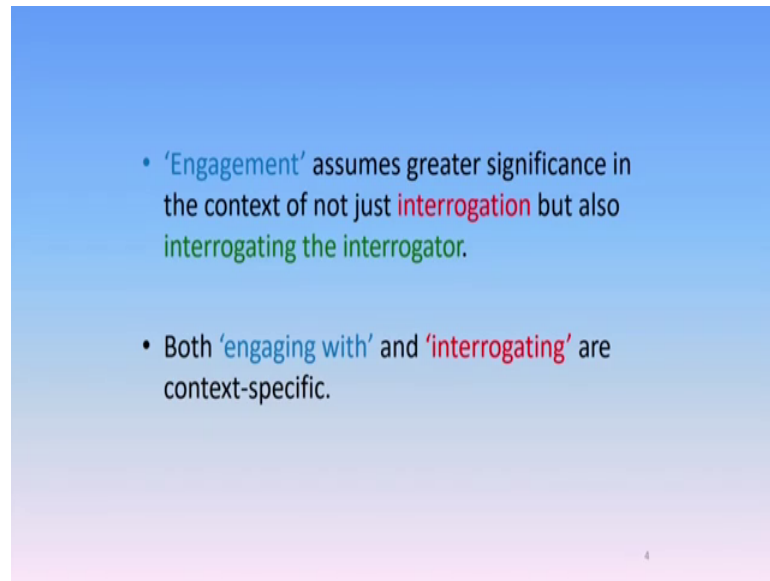
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Then what is this term interrogation, now we are coming to thematic preliminaries. You see the term interrogation or interrogating modernity does not mean merely destruction of hitherto existing ideas. Whatever ideas till now we have does not imply that we are going to reject all or destroy all those ideas. Interrogation or interrogating modernity also refers to the dialectic of engaging with and interrogating hitherto existing ideas.

Let me give you an example, if I say capitalism, if I do not engage myself with capitalism, I cannot interrogate capitalism. I must be able to critically engage with capitalism. Then as a corollary, the ethos of interrogation or interrogating modernity loses its significance in the absence of a critical engagement with hitherto existing ideas, then if I cannot engage myself with, we if we cannot engage ourselves with capitalism, then we cannot interrogate capitalism or modernity or class consciousness or caste discrimination or racial discrimination or gender disparity and so.

We must be able to critically engage ourselves with that particular phenomenon and therein lies this spirit of dialectic a sense of dialectic that dialectic of engaging with and questioning modernity or interrogating modernity.

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And what is that engagement; critical engagement. Engagement assumes greater significance in the context of not just interrogation, but also interrogating the interrogator. We will come to this point a little while later. Suppose let me give you an example, suppose in the 19th century, many philosophers, sociologists, historians even scientists, particularly Marx. They brought about to critique to capitalism, now they try to interrogate the claims that capitalism makes.

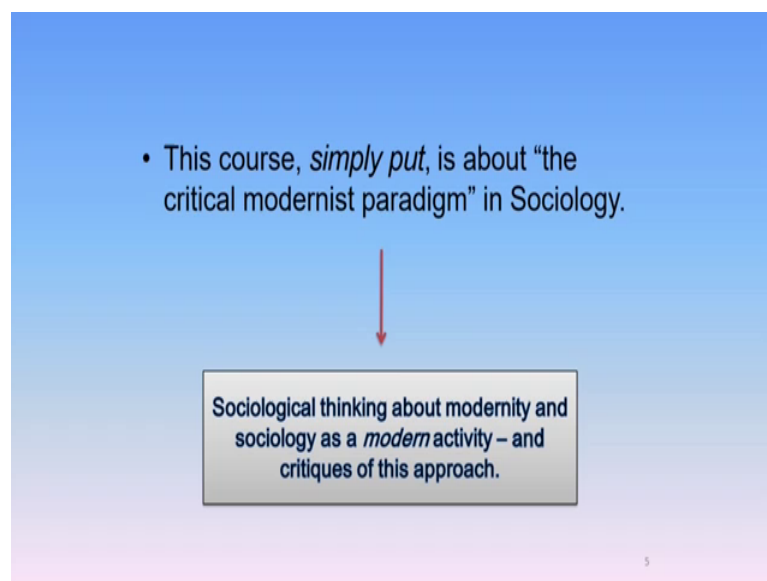
Now, we also try to interrogate Marx, I mean we are also trying to interrogate the interrogator. That, that is why they did this critical engagement is very important. I can give you numerous examples I mean in the context of the controversies, surrounding and the debate on environment versus development. We not only interrogate the hitherto existing ideas, but also we interrogate the interrogator and that is why this is not, that is why, only by interrogating the hitherto existing ideas or by interrogating the interrogator, the process does not end.

That is why the process is dialectical in nature. That is why engagement assumes greater significance in the context of not just interrogation, but also interrogating the interrogator. As a consequence of which I mean why we say that no engagement assumes greater significance in the context of not just interrogation, but also interrogating the interrogator precisely because both engaging with hitherto existing ideas as well as interrogating hitherto existing ideas are context specific.

What we saw, what the world witnessed in the 18th century, 19th century, 20th century now things change very fast. That is why I mean our if our context changes then our discussion on engaging with and interrogating a particular phenomenon also change that is important. If our circumstances change, then our attitude, our debate, our cult, I mean our preferences they also change. This is the perspective that we have been deploying to understand modernity, examine modernity as well as interrogate modernity, this is very important.

This is a perspective, what is a perspective? Perspective refers to a set of symbols which human beings used to select from all potentially observable aspects of nature, when I say nature it includes both natural and social phenomenon. A perspective is above all of viewpoint a perspective is that kind of a viewpoint, which helps us in selecting, organizing our perceptions and guiding our access. In this sense, we are using the term perspective, I mean very briefly this course on sociological perspectives and modernity is a journey.

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It is a journey through social theory of the past 100 years or 200 years or so, and in the lectures to follow, we will start with Marx and Weber and perhaps wind up with Giddens and Habermas. In between the 2; in between Marx and Weber on the one hand and Giddens and Habermas on the other, in between the 2 we travel around the theoretical worlds. I mean we get to visit structuralists and post structuralists, western marxism and

cultural studies, feminism and post modernism and other interesting places. We must be able to travel many places to have different differing perspectives.

In the due course of time as you might guess that we do not spend much time in any one of these and this is mainly because we are more interested in the ideas than in the names. This is not an exercise in learning of information about great theorists, suppose what are the contributions of Marx, what are the contributions of Habermas, what are the contributions of Wallerstein, what are the contributions of Michel Foucault. This course is not about that, for that perhaps a course on sociological theory would help. Maybe in coming semester or so we will try to provide a course on sociological theory.

But for the time being, please remember one thing, that we are not at all interested in we are not much interested in names, but we are interested in ideas, we are interested in theories. This is not an exercise in learning of information about great theorists; it is an exercise in thinking sociologically, philosophically. This I mean for the sake of simplicity, let me repeat that this course is about the critical modernist paradigm in sociology.

I mean in other words, sociological thinking about modernity and sociology as a modern activity and critics of this approach. I mean one must understand this particular thing, that when we say that critical modernist paradigm in sociology, I mean sociological thinking about modernity and sociology as a modern activity, because sociology emerged also in a historical context. Sociology has a discipline, sociology has a theoretical construct, sociology has a methodological device, it emerged in a specific historical context.

That is why sociology is a modern activity in that sense, in what kind of historical context if somebody asks me then that historical context I mean lies in the context of enlightenment, industrial revolution, French revolution, sociology has a discipline, gained momentum.

Earlier its name was social physics, in fact, Auguste Comte, he coined the term sociology from social physics. If you look at this, that when we say sociology is a modern activity because sociology the emergence of sociology as a discipline must be traced to the transition from pre capitalist social formations to capitalist social formations. That in this sense, sociology is a modern activity precisely because, it

emerged in the context of the rise of positivism. When I say positivism, I mean in the supremacy of sciences over non sciences.

I mean all theological stages, metaphysical stages where questioned by positivist. I do not mean that positivism cannot be countered, positivism can also, should be countered in fact, but in different context, but sociology as a theoretical construct, sociology as a methodological device, sociology as a disciplinary formation I mean it emerged in a certain historical context in a certain political context. A sense of history, a sense of politics is very much embedded in the emergence of sociology and discipline.

It is very important to understand. So, that is why I just said that for the sake of simplicity, this course is all about the critical modernist paradigm in sociology. When I say critical modernist paradigm in sociology, I mean sociological thinking about modernity, I mean in under what circumstances it emerged and, that is why sociology has a modern activity and critics of that approach. I mean critics to sociology as a modern activity, I mean though in what sense sociology is a modern activity.

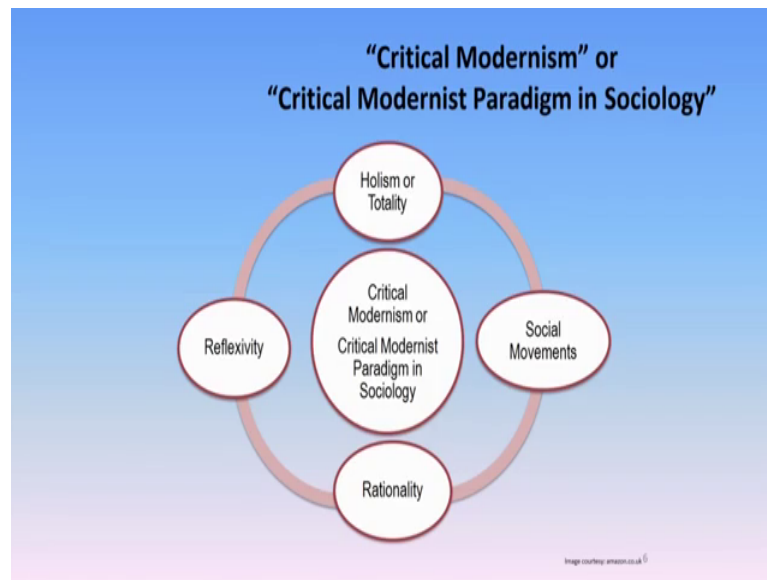
That is why I said it is very important to even question positivism. Positivism also needs to be questioned, because positivism also has strengthened the hands of scientism, I mean scientific reductionism. I am not talking about being I am not rather I am a strong watery of science in it is true spirit.

But, we must question the way all our examinations have led to scientism, I mean reductionist method, reductionist way of looking at science. You can look at the works of Einstein, you can look at the works of J B S Haldane, you can look at the works of a Webay Michael, even you can look at the works of Gyan Prakash, Zaheer Baber and so on, to see if we follow scientism, then what kind of problems it may lead to.

You can look at the works of Kuhn, you can look at the works of Popper, you can look at the works of Feyerabend. Scientism is a problem that I mean we cannot have a reductionist approach. That is why I said critics of this approach, what constitutes modernity? What constitutes science? What constitutes development? I mean must be critiqued. This is the central theme that I wanted to know (Refer Time: 24:55).



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Then what are then, if I say the that critical modernist paradigm in sociology or critical modernism or critical modernist paradigm in sociology, if I say what are the central philosophical and political foundations of modernity? I mean what are the central philosophical and political foundations of critical modernism or critical modernist paradigm in sociology? What are the central pillars of modernity? In a conventional sense, in a sense when we witnessed enlightenment, when we witnessed industrial revolution, when we witnessed French revolution, there are 4 central pillars of modernity, there are 4 central philosophical and political foundations of modernity and these include holism or totality, reflexivity rationality and social movements.

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- **Holism / Totality:** the idea that "society" is a unit in some sense and that it can be studied as a single entity.
- **Reflexivity:** the idea that we cannot simply observe society from the outside because we are also involved in it.
- **Rationality:** the idea that we can understand society in ways which we can explain to other people.
- **Social movements:** the idea that creative human action both shapes the social whole and is shaped by it.

What are these 4 components, holism or totality, reflexivity, rationality and social movements?

Holism or totality refers to the idea that society is a unit in some sense and that it can be studied as a single entity. Reflexivity refers to the idea that we cannot simply observe society from the outside because we are also involved in it. Rationality refers to the idea that we can understand society in which or in the ways in which we can explain to other people and social movements refer to the idea that creative human action both shapes the social world and in turn is shaped by it.

Let us, discuss one by one properly, very carefully. Holism or totality, which suggests that that the society is a unit in some sense, it is a single unit in some sense and that it can be studied as a single entity. There are certain problems in this. If society can be studied as a single entity, do you do we mean that no all societies are universally characterized, so that we can study all societies as a single unit.

Do we mean to say, that no American society is just like Indian society, the society in Delhi is just like the society in Arunachal Pradesh or Mizoram. There are certain problems, but why modernists, I mean the proponents of modernity at that time I mean in the 19th century 20th century they thought of in the 19th century and in the first half of the 20th century, the why they said the idea that society just unit in some sense and that it can be studied as a single entity.

There was a sense of colonialism, that they thought that no they were as civilized and Indians are not civilized. Cultural superiority was maintained, economic superiority was maintained, political superiority was maintained. I mean all sorts of receding where attributed to though the way modernity was sketched.

That is why European modernity or the proponents of European modernity, they always tried to impose their ways of or their notions of development on the rest of the population. Then reflexivity refers to the idea, I mean this is the problem with holism or totality, but reflexivity rationality social movements they are very important. I mean, will see and there are also problems within that; in that. Reflexivity I mean it refers to the idea that we cannot simply observe society from the outside because we are also involved in it.

If we isolate ourselves from the society, then we cannot understand society, we cannot simply observe society. When we come to rationality which is based on risen, what Rene Descartes said, cogito ergo sum I think therefore I am, I doubt therefore I am, I have question therefore I am, you interrogate or perish, if you do not interrogate then there is no pure existence.

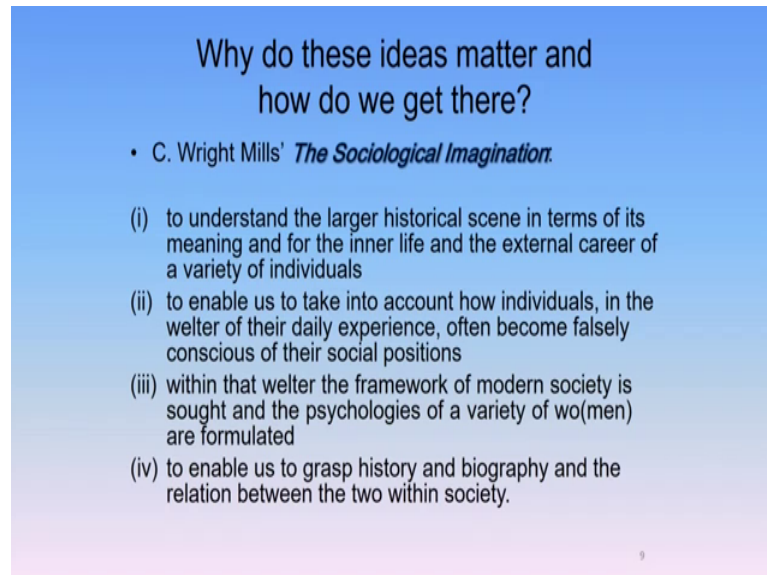
I mean earlier notion was that, I exist therefore I think, but Descartes said no Cartesian philosophy of science suggests that, no, I think therefore I exist. My existence is contingent upon the ways I think and that makes human species different from other species, that reasoning capacity, but European nationality again he was driven by only industrial revolution enlightened European enlightenment and so on we will discuss in the lectures to follow.

when we come to social movements, it refers to the idea that creative human action both shapes the social whole and except by it, I mean by acting upon nature, by changing nature human beings not only change nature, but also change the social relationships implicit in it, involved in it. I mean human beings not only change by acting upon nature, human beings not only change nature, but also change themselves.

That is then the, this dialectic of nature must be extended to our analysis of society and politic, culture. In the case of a change of regime may be a political regime, may be an economic regime and so on. Before I am, we move on to the, to certain methodologist to understand these 4 holism or totality reflexivity rationality and social movements. What I

want to do in this lecture then, is to explain why these ideas matter and how do we get there, what i want to do in this lecture.

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Why do these ideas matter and how do we get there?

- C. Wright Mills' *The Sociological Imagination*.
  - (i) to understand the larger historical scene in terms of its meaning and for the inner life and the external career of a variety of individuals
  - (ii) to enable us to take into account how individuals, in the welter of their daily experience, often become falsely conscious of their social positions
  - (iii) within that welter the framework of modern society is sought and the psychologies of a variety of wo(men) are formulated
  - (iv) to enable us to grasp history and biography and the relation between the two within society.

Then is to explain, why these ideas matter? Why this central philosophical and political foundations of critical modernist paradigm in sociology matter? Why these central pillars of modernity matter? I mean namely holism or totality reflexivity rationality and social movements and how do we get there, this is important. Then it involves a methodology. This is of course, is a course in current social and political theory.

I mean, who are these social and political theorists, cultural theorists, I mean who are they? One obvious answer is that, we are because we are all studying for degrees in some areas within humanities and social sciences, may be engineering, may be sciences. You will find that they are also important in the shipping of certain disciplinary discourses in sciences and engineering. You will understand the temper of this course, once we finish the lectures; all lectures. That is an immediate institute that may be an immediate institutional meaning.

But since the institution, at least partly is organized around our competence in a particular mode of think or thinking, that mode itself becomes important to us. C Wright Mills called this mode, the sociological imagination and C Wright Mills used this term, used the term the sociological imagination, to mean to imply at least 4 things to connect

4 things. One is to understand the larger historical scene in terms of its meaning and for the inner life and the external carrier of a variety of individuals.

Secondly, the sociological imagination helps us or it enables us to take into account how individuals in the welter of their daily experiences, often become falsely conscious of their social positions and within that thirdly and within that welter of their daily experiences the framework of modern society is sought and the psychologies of a variety of human beings are formulated and fourthly C Wright Mills used the term the sociological imagination to enable us to grasp history and biography and the relation between the two within society. This is important and now what we are going to do.

Now, if you look at this these 4 components of the sociological imagination by C Wright Mills, let us discuss one by one. To first to understand the larger historical scene in terms of its meaning and for the inner life and the external carrier of a variety of individuals. I must try to look at that mode of thinking which C Wright Mills called the sociological imagination, in terms of its historical contemporary.

If I do that then I bring about meaning in a more contemporary sense. Secondly, it enables us to take into account how individuals in the welter of their daily experiences often become falsely conscious of their social positions. Let me give you an example, if my income increases, if your income increases does it alter your class situation? Many people will say yes, if our income increases we will also see an enhancement in our class, class position, no.

Classes are manifestations of economic differences; classes are constituted not by the income that one earns, but on the basis of the position that one occupies in the process of production or the functions that he performs in the process of production. When I say this, I mean for example, there are 2 blacksmiths, one the owner and the other a paid worker both belong to 2 different classes not one. That is why if my income increases, if I become falsely conscious of my own social position that is wrong. My income may increase, but my role does not change, my spending pattern may change, but my social position does not change. I remain as a student; I remain as a teacher right. I do not become the owner of a company, where I can rule.

My class position does not change, even if my income increases. That is why the sociological imagination is very important it is a very very important methodological

tool, to which enables us to take into account how individuals in the welter of their daily experiences of often become falsely conscious of their social positions and within and thirdly within that welter of their daily experiences, the framework of modern society is solved and the psychologies of a variety of women and men are formulated.

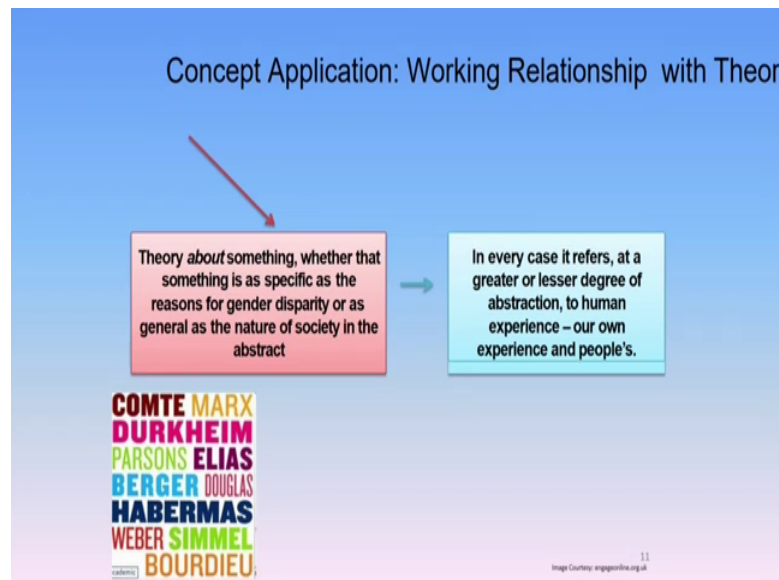
I mean the framework of modern society that within the welter of my daily experiences what kind of a modern society I seek. The modern society that I seek actually is a part of consumerist culture which has to be negated, which has to be questioned and this consumerist culture it accepts the psychologies of a variety of women and men. That is very important, that is why we become falsely conscious of our own social positions.

And 4thly C Wright Mills used this term the sociological imagination, which enables us to grasp history and biography and the relation between the 2 within society. History is different from biography, if you really want to, if anybody wants to read or know about the quintessence of or the constituents of history please read each cars, what is history?

History is not simply about the past, there is a difference between history and the past, history and chronology. If I tell you, in 1757 there is battle of Plassey ,in 1764 Buxar war, in 1803 Paika mutiny, in 1857 the First Indian War of Independence, in 1921 non cooperation movement and 31 civil disobedience movement, 1942 civil d, I mean Quit India movement, 1947 India got independence. This is not history this is chronology.

But what meanings are generated through these events, it becomes a part of history. That is why chronology is different from history. The way I generate meanings through these events, becomes a part of history. That is why we must be able to grasp history and biography and the relation between the 2 within society.

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One of the elements of this sociological imagination, I think, is a good working relationship with theory. What is this concept application? Concept application is nothing but working relationship with theory. What are concepts? First of all, concepts are sort and descriptions of reality or a part of reality. When our real world phenomena change, we also tend to change our concepts. That is how we tend to arrive at newer and newer concepts. Concepts are never static; if our real world phenomena are not static then concepts will also not be static. Concepts are also dynamic, a concepts change with a change in our real world phenomena.

When I say this, that this concept application I mean some kind of a good working relationship with theory this does not mean a static position of information about what Marx or Weber said or even a programmatic statement about, statement that we take their theories to be true and seen our and see our work as applying them to the examination of specific problems.

Which often in practice means, mutilating the reality so that it fits into the theory, instead what we should do is that a good relationship with theory means the ability to think about our immediate research problems, in a way which generates ideas of more general relevance, I mean which are thus in one way or another theoretical and to examine the work of other social scientists, scientists other scholars for such ideas, which might be of use in our own practice.

When I say theory, I will come to this point a little while later. Firstly, firstly when we say good working relationship with theory, I mean concept application it means that, it implies that theory is the common coinage of sciences, social sciences, social sociology itself. It is what makes the work of someone doing participant observation, into the social organization of dying in hospitals relevant to the work of someone attempting to analyze the social structure of East European society, East European landscape in the 1970's and vice versa, but it also implies that, I mean theory is always about theory about something.

Whether that something if you look at this slide I mean this theory about something I mean whether that something is as specific as the reasons for gender disparity or as general as the nature of society in the abstract. In every case, it refers to at a greater or lesser degree of abstraction to human experience which is after all I mean human experience when I say, I mean which is after all we have to go on our own experience and peoples experience, other peoples experience. Not simply our experience, but the experience of other people.

At some point it is very important, I mean at some point theory has to be about something, theory can fairly be judged, evaluated not so much in terms of whether it is right or wrong, as of whether it helps us make sense of what we are looking at or whether it systematically prevents us from getting to grips with it. As well as this empirical pull though, there is always a pull towards temporarily abstracted thought, like as I said nature of society. It is abstract, it is not very specific, it is not; it is very general, it is very abstract nature of societies.

And such analysis derives initially from the requirement of coherence, a requirement which is in principle not restricted to academic theory. We all recognize inconsistency in everyday statements such as the witness's statement. I was not there and if I was, I was asleep. I mean more generally this ability to detect inconsistency, I mean the presence of contradictory statements and to push statements to what we often describe as their logical conclusions can be generalized from this everyday level to any level of abstraction.

One can read against method by Paul Feyerabend, outline of an anarchistic theory of knowledge to make sense of this. For example plateau, plateau demonstrates this, such analysis graphically in a dialogue where socket is helps and illiterate slave to discover



Pythagoras theorem. Simply by did not of asking in questions, I mean this is why interrogation is very important. If you cannot question, you will perish. You whatever be the nature of the state you must not refrain from asking questions.

Thus in one way or another, thinking about our immediate research problems brings us into the murky waters of theory. You may find at times theories consider the particular theories consistent, at times you may find that a particular theory is inconsistent. This comes about by a generalization of particular everyday ways of thinking and we shall see later in the course that these have been increasingly brought into question, when we discuss nature of sociological theory. My central argument then what we have discussed in this lecture, is that we started with the thematic preliminaries I mean thematic preliminaries when I said the way we try to capture modernity, it is not in a linear manner, it is not in a hierarchical manner, it is not in a singular; it is not a singular view.

I mean if we can see, if you can look at European modernity, we can look at Latin American modernity, African modernity, Asian modernity, even with Asian modernity we can look at Indian modernity, Singaporean modernity, Taiwan is modernity and so on. Even within Indian modernity we can do we can find alternatives or multiple modernity's.

That is why we must question such hierarchical view of modernity. That is why we must question them, we must interrogate them and this, that is why the term interrogation or interrogating modernity does not mean merely destruction of hitherto existing ideas, interrogating modernity or interrogation also refers to the dialectic of engaging with and interrogating hitherto existing ideas and the ethos precisely because the ethos of interrogating modernity or interrogation loses its significance in the absence of a critical engagement with hitherto existing ideas. That is why we discussed engagement assumes greater significance in the context of not just interrogation, but also interrogating the interrogator.

That is why I gave you the example of capitalism, Marx and so on. Why? Precisely because both engaging with modernity as well as interrogating modernity are very much context specific, keeping this in mind we started discussing this specific course on sociological perspectives on modernity or critical, I mean critical modernist paradigm in sociology or critical modernism. For the sake of simplicity, this course as I have said that

this course is all about the critical modernist paradigm in sociology, I mean sociological thinking about modernity and sociology as a modern activity keeping the 18th century, 19th century global context in mind and also, then why sociology is a modern activity, you know precisely because of those global changes in the modes of production, in the modes of thinking, in the modes of intellectual and political consciousness and we must bring about a critic to that approaches also.

Then we moved on to discussing 4 central philosophical and political foundations of modernity namely, holism or totality, reflexivity, rationality and social movements and we have discussed how holism or totality refers to the idea that society is a unit in some sense and at a very generic level and that it can be studied as a single entity. Reflexivity refers to the idea that we cannot simply observe society from the outside because we are also involved in it. Rationality refers to the idea that we can understand society in ways in which we can explain to other people, I mean it is the rationality is based on reasoning capacity and social movements, you may say political movements also, it refers to the idea that creative human acts and both shapes the social whole and in turn is shaped by it.

That is why by acting upon nature human beings not only change nature, but also change themselves. As a pre factory remark on methodologist or tools and techniques to understand modernity to tools and techniques to interrogate modernity we try to bank on C Wright Mills, the sociological imagination there are at least 4 important characteristics of the of the sociological imagination or the way C Wright Mills used the term the sociological imagination.

First to understand the larger historical scene in terms of it is meaning and for the inner life and the external carrier of a variety of individuals to enable us to take into account how individuals in the welter of their daily experiences often become falsely conscious of their social positions and within that welter of their daily experiences, you will find how the psychologies of a variety of women and men are formulated and last but not the least, the term the sociological imagination enables us to grasp history and biography and the relation between the 2 within society.

I mean from these 4 for from the delineation of the sociological imagination, the way we have got that one of the elements of this sociological imagination I think is a good

working relationship with theory that is why I said concept application. I mean when I say a good working relationship with theory I mean theory about something whether that something is as specific as the reasons for gender disparity or as general as the nature of society in the abstract. Whether it is specific or general, whether it is concrete or abstract in every case it refers to, refers at a greater or lesser degree of abstraction to human experience.

When I say, human experience which is after all, all we have to go on our own experience as well as other peoples experience. Having said this, in the next lecture what we are going to do, we are going to discuss the nature of sociological theory before we start with classic statements about sociological modernity.

Thank you.