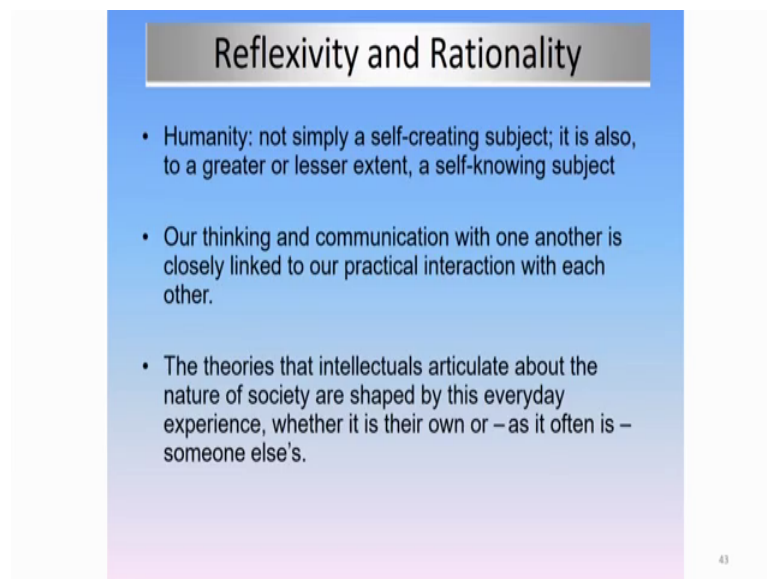


Sociological Perspectives on Modernity
Dr. Sambit Mallick
Department of Humanities and Social Sciences
Indian Institute of Technology, Guwahati

Lecture – 06
Sociological Modernism: Karl Marx III

Welcome to the sixth lecture of the course on Sociological Perspectives on Modernity. In the fifth lecture we have discussed Marx's views on modernity through the lenses of two important philosophical foundations of critical modernist paradigm in sociology namely holism or totality and social movements. In this lecture, we are going to discuss Marx's views on modernity through the lenses of two more important philosophical and political foundations of critical modernist paradigm in sociology namely reflexivity and rationality.

(Refer Slide Time: 01:28)



Reflexivity and Rationality

- Humanity: not simply a self-creating subject; it is also, to a greater or lesser extent, a self-knowing subject
- Our thinking and communication with one another is closely linked to our practical interaction with each other.
- The theories that intellectuals articulate about the nature of society are shaped by this everyday experience, whether it is their own or – as it often is – someone else's.

43


How have Marx's works contributed to the debates on modernity through reflexivity and rationality. How reflexivity and rationality are embedded are deeply embedded in the contributions of Marx. And then we will move on to Weber's views on modernity through the lenses of four central philosophical and political foundations of modernity. So, far as reflexivity and rationality are concerned let us start with reflexivity I mean humanity however is not simply a self-creating subject as we have noticed in the context of social movements. It is also to a greater or lesser extent a self-knowing subject.

We have already seen that Marx describes social consciousness as determined by social being or social existence. One-way of thinking about this is as follows I mean our thinking and communication with one another is closely linked to our practical interaction with each other. Therefore, develop at every level ways of thinking which can be shown to be structured by the forms of this interaction; in other words by the kind of social labour processes, we are involved in.

At a more abstracted level, the theories that intellectuals articulate about the nature of society are shaped by this everyday experience whether it is their own or as it often is someone else I mean when we say human experience we must take into consideration the our experiences (Refer Time: 04:00) the experiences of other people. So, for example, Marx argues that the constitutional lawyers and economic theorists whose ideas formed. So, great a part of early democratic theories in Britain, France and America are in fact working on the everyday experience of the small producers and traders who form the basis of these movements.

(Refer Slide Time: 04:35)

- Ideology: the ideology of the dominant class is the dominant ideology
- Ideologies rule the world
- Reflexivity, for Marx, is primarily a matter of awareness that theory is ideological and of searching for a position from these partial perspectives on society can coincide with the universal.



44

There if you look at this I mean their perception of individual as originally isolated and coming together to trade is elaborated into an ideology of individual rights, I mean including absolute rights over property, and of a state whose role is to represent their interests and guarantee the legal context within which this production and trade can take place. There is a movement from the everyday experience of a class to an ideology which

articulates, elaborates, and formalizes this, and which forms the basis of a revolt against an earlier order. In this case the feudal order as the French revolution describes the ancient regime and the official ideology of a new social order when we discuss ideology, especially when we talk about ideology through the lens of Marx has to be evaluated so far as ideologies are concerned.

Marx must be examined both as a theoretician as well as an ideologue of the communist party. As an ideologue of the communist party, Marx was in favor of the proletarian ideology which will I mean the proletarians the working classes will be the harbingers of proletarian revolution, the poor the marginalized when they form class for itself they will bring about that social and political revolution. He was always in favor of proletarian ideology, but this is only a part of the story. The story does not end here.

Marx as an ideologue of the communist party was different from Marx as a theoretician. Marx as a theoretician what are ideologies, what are ideologies for Marx as a theoretician? For Marx ideologies for Marx as a theoretician ideologies are myths fantasies, inverted images, echoes of material life and so on. In quest of truth, in quest of knowledge, one must purge upon his or her ideology, one must go beyond the narrow confinements of his or her own ideology that is why Marx talked about the ideology of the dominant classes is the dominant ideology.

There is a platonic saying that ideologies rule the world. So, the theoretical ideas are not arbitrary that that ideologies at a very generic level, if I have to dwell upon I mean it is also not arbitrary, it is very much practical nothing is the de-ideological, nothing is a political even today. Because these theoretical ideas these ideologies they are very much related to practice, but they are partial, no doubt about it, whichever ideology you talk about. When I say these ideologies at a very generic level, where I cannot prove I will just say that no I believe in this ideology, I do not believe in this ideology. When belief comes into play with ideology, without proof, without justification, then I think there is a problem, then I think then such ideologies must be overcome must be overridden.

That is why when Marx said in quest of truth in quest of knowledge, one must go beyond the narrow confinements of her or his own ideology. I mean while dwelling up on ideologies in general and the German ideology in particular. When he said this I mean these theoretical ideas of course, are not arbitrary they are very much because they are

very much related to practice, but they are partial. Because they represent the ideas of a class or we might say the ideas of a social and political movement, social and political struggle.

How can Marx justify his own theory in this context within? The first thing to say is that he is going to explicit that it is an ideology in this sense of an elaboration of the practical and everyday experience of a particular social group. However, Marx argues at various places that the working class age of a particular I mean working classes unique in history because it is a universal class in the sense that the final end of its class struggle will not be another form of class domination and division of labour. But will be an end to both the formation of a society consisting only of workers and in the sense that its domination and exploitation in present day society is total leading to a freedom from illusion which no previous classes set.

The implication I mean the implication is that that theory is based on the everyday experience of workers and the practical strategies of the workers movements can be said to operate from the viewpoint of the future universalistic society. In other words, when ideology is related to a group, whose experience and experiences and aims objectives can be said to be universal it can transcend the limitations of being the theoretical expression of a partial perspective on society. The practical conclusion that Marx draws from these is that he devotes himself to understanding the ways in which the working class is exploited and to involvement in its struggle against this exploitation.

So, reflexivity for Marx is primarily a matter of awareness that theory is ideological and of searching for a position from which these partial perspectives on society can coincide with the universal. He formulates - Marx formulates such proposition that theory is ideological, and I mean reflexivity is primarily a matter of awareness that theory is ideological and of searching for a position from these partial perspectives on society which can coincide with the universal.

I mean Marx formulates this position in the manifesto of the communist party of 1848 by speaking of a portion of the bourgeoisie ideologists who have raised themselves to the level of comprehending theoretically the historical movement as a whole going over to the side of the working class. Then the reflexive position that Marx undertook that Marx propagated, the reflexive position that Marx's undertook is very important to understand

that any theory or any practice that we talk of cannot be ideological or a political. Whatever I say today whatever you say today at least maybe at the conscious level, maybe at the subconscious level, maybe at the unconscious level we always try to try to put forward our viewpoints through certain ideological frameworks.

In these sense, and but those ideologies maybe belief ridden maybe, may not be belief ridden. In this sense if I have to talk about it a little longer that how the ideology of the dominant class is the dominant ideology. Because in a specific mode of production in any given society the kind of ideology that the dominant class inherits becomes the dominant ideology and that is how they tried to the dominant classes the has the exploited classes the bourgeoisie they try to dominate the poor the marginalized sections of the society. In this sense, Marx's reflexive position is primarily a matter of more awareness, more organization of being more radical; and nothing is ideology free, nothing is neutral, I mean nothing is theory free everything is theory laden.

If you look at Karl Popper's work on the logic of scientific discovery, you will find that he argues that whatever we say all I mean all rationalist philosophers of science, they also argued that whatever we say whatever we do, they are not theory free rather they are theory laden. They are not ideology free, they are ideology laden; they are not value neutral, they are value laden which the inductivists, positivists, they oppose they say that no, no, it is not, we do not start with theory we always start with observation and so on, but there are there are debates there are conflicting perspectives. If you want to have better grasping of these debates, you can refer to the lectures that I delivered in the last semester on Science Technology and Society under this under the same program I mean massive open online course on science technology and society initiated by a MHRD of the Government of India.

Then what about rationality the term itself is not massively used in Marx's works, but the concept appears often enough in a number of contexts. The first is in the figure of thought that the rational is the real. What is real for Marx anything irrational is not real, only the rational is real; in other words, that a rational understanding is an understanding of reality which is valid because it starts from valid premises.

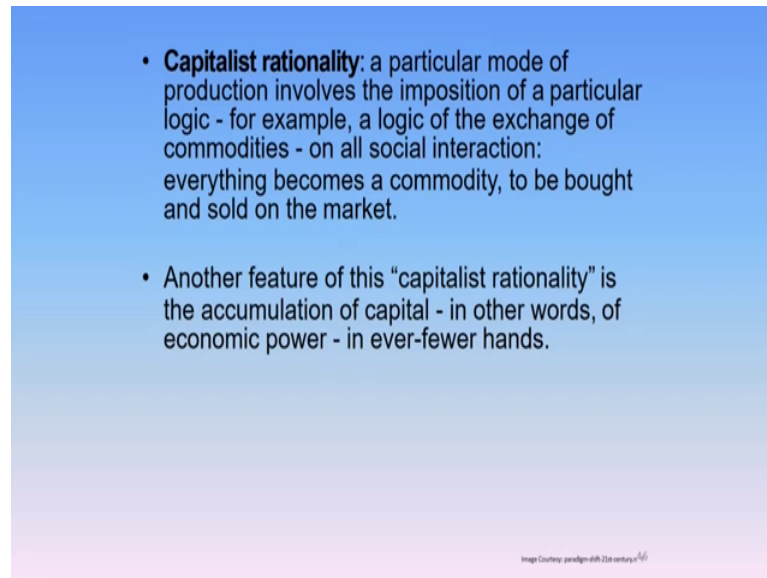
(Refer Slide Time: 17:36)

- "The rational is the real": a rational understanding is an understanding of reality which is valid because it starts from valid premises.
- In this sense, Marx treats his replacement of accounts of human history in terms of the development of philosophy, art, religion, and so on by accounts in terms of **the development of social production** as a move towards rational understanding; and there is a suggestion that by choosing to theorise from the position of the "universal" working class, he is guaranteeing a correspondence between the ideological and the rational, between socially-determined thinking and a valid understanding of reality.

45

In this sense, Marx treats his replacement of accounts of human history in terms of the development of philosophy, art, religion and so on by accounts in terms of the development of social production as a move towards rational understanding, reasoning capacity. And there is a suggestion that by choosing to theorize from the position of the universal working class, Marx is guaranteeing a correspondence between the ideological and the rational between socially determined thinking and a valid understanding of reality. Then Marx as a theoretician gets grounded that if I have to say that what is an ideology no because it is a socially determined thinking, then what is rationality no it is a valid understanding of reality that is why there for Marx the rational is the real, reality is not represented anything irrational.

(Refer Slide Time: 18:54)



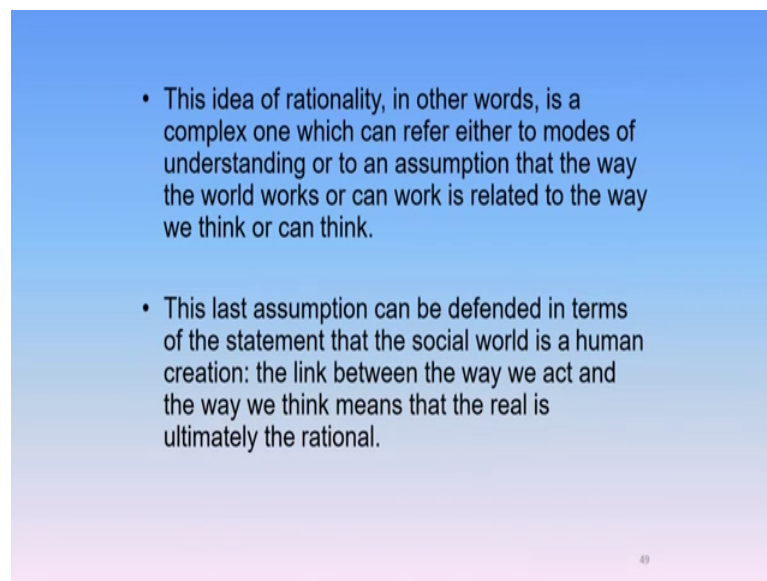
I mean a second form is in terms of what we might call capitalist rationality. What is that capitalist rationality that the argument that a particular mode of production involves the imposition of a particular logic - for example, a logic of the exchange of commodities - on all social interaction everything becomes a commodity to be bought and sold on the market everything is a commodity in capitalism. Even I deliver lectures, it is also a commodity in capitalism. If my students are listening to my lectures that are that has also become part of commodity, everything I mean gender is a commodity, I mean sex is a commodity, caste is a commodity, race is a commodity, everything has turned out to be a community in capitalism.

My body is a commodity, my labour is a commodity that is why commodification of labour, commodification of an individual that is why when I say capitalists rationality I tend to argue that that a particular that it refers to a particular mode of production which involves the imposition of a particular logic. And this logic also is not by fluke, it is not spontaneous, it is also very much regulated by the powers that been, for example, a logic of the exchange of commodities on all social interaction, so that everything becomes a commodity to be bought and sold in the market.

Another feature of this capitalist rationality is the accumulation of capital. In other words, of economic power - in ever-fewer hands that when I say accumulation of capital in ever-fewer hands lastly there is a suggestion that history has a rational potential. In

other words, that the actual interaction of human beings in social production can be understood brought to serve their own needs and transformed into a situation of mutual communication, and interactive self-realization. This involves suggesting both movement towards a form of production, which does not involve domination subjugation and exploitation of one human being by another and the movement to a form of ideological thinking which is universal, and therefore represents of valid understanding of reality.

(Refer Slide Time: 22:03)



This idea of rationality in other words complex one which can refer either to modes of understanding or to an assumption that the way the world works or can work is related to the way we think or can think. This last assumption can be defended in terms of the statement that the social world is a human creation. The link between the way we act and the way we think means that the real is ultimately the rational. Now, we have got into I mean we have discussed a few things I mean Marx's views on modernity through the lenses of reflexivity and rationality. In the last lecture, we discussed Marx's views on modernity through the lenses of holism or totality and social movements.

Now, let us summarize what we have discussed so far as Marx's views on modernity are concerned or rather I am not going to give you a gist of this rather I am going to provide you with a summary of Marx as a theorist of modernity. If you look at when Marx was deeply involved in writing about social transformation I mean 1840s, late 30s, 40s, 50s, 60s, 70s an early part of 1880s Marx developed the mature version of his philosophical

social and economic theories. It may be about class, it may be about class struggle, it may be about social revolution, political revolution, movements, modernity, mechanization and so on. When we think of such theories we imagine a scholar pouring for hours of working towns in the British museum, but usually Marx's theoretical pursuit set to become in beside far more time consuming activities. I mean as a politics journalism wars evading creditors and the series or fatal illnesses that plagued his children and his wife. And after the onset of his skin disease in 1863 Marx himself, all too often Marx's theoretical labors were interrupted for months at a time or reserved for odd hours, late at night. Even without these detours, Marx always tended towards slowly and devise constantly. He had difficulty getting the final version of his thoughts down on paper. So, it is no surprise that he never developed the critics of society and intellectual disciplines first planned in 1845.

The results of his theoretical deliberation surf, I mean are interesting to interpret albeit for opposing reasons in different branches of knowledge. Marx's writings after 1850 on philosophy society and history were fragmented snippets of journalism or suggestion for from correspondence relevant passages in political polemics or economic to treatises. Despite occasionally mentioned plans he never produced an extensive theoretical work which his opponents claim, which has led commentators and interpreters to focus their attention on his 1840s manuscripts incomplete, but at least substantial.

By contrast the problem with the writings on economics is that there was too much, two books were published in Marx's lifetime on the critique of political economy of 1859. And Capital Volume 1 of 1867. Capital volume one in fact, as anyone has ever picked up picked it up knows is lengthy and dense, besides the material that appeared in print marks left behind an enormous array of manuscripts and economics that Engels sorted through and edited into two volumes I mean volumes two and three of capital. I mean further manuscripts on the history of political economy were later published as theories of surplus value, but reducing the mass of handwritten manuscripts even to three book, three thick books meant leaving out a large volume of unpublished writings to say nothing of Marx's extensive notes on economics, and the many discussions of economic questions in his correspondence.

When I have to look at Marx's reflections on modernity, I mean starting from the emergence of positivistic school of thought I mean supremacy of sciences or non-

sciences positivism of course initially appeared at the beginning of the 19th century, but it quickly advanced to a leading status in European intellectual and cultural life only after 1850. Positivists and many contemporaries who did not use that term saw human knowledge emerging from empirical perception of the world. And such thinking also influenced Marx that empirical perception of the world.

Unlike the 18th century empiricists whose ideas were heavily criticized by Kant and Hegel. Positivists understood empirical knowledge as a result of scientific procedures, I mean experiment, organized, data gathering and mathematical analysis rather than simple sense perception. At first the physical sciences provided the model for positivist epistemology I mean in the form of Newton's works principium, but after Darwin's on the origin of species appeared in 1859, evolutionary biology became a steadily more important template for the acquisition of knowledge.

Contemporaries took these scientific models and applied them to every imaginable intellectual discipline from anthropology and sociology to literary criticism perceptions of. Human history were recast in terms of evolutionary stages of the advance of science. This such development in the physical sciences initially, but especially in the biological sciences through Darwin's works such development represented a particular problem for Marx through Hegelian scholarship through the scholarship of Feuerbach. And the rise of positivism by the 1850s and 1860s was producing a very different form of political scenario social system and so on. And Marx along with who along with Engels followed scientific developments closely was very much aware of this such intellectual transformation.

For Marx's one-time comrades the young Hegelians the new intellectual trends were partially were painfully apparent. Marx had little sympathy with their complaints when Bruno Bauer visited Marx in London at the end of 1855. He observed as Marx wrote with amusement to Engels that in Germany horrible indeed nothing more is purchased and read than miserable compilations from the field of the natural sciences. A couple of years later an Arnold Ruge announced that he was planning a new version of the German yearbooks. According to Marx its main task is to be a struggle against materialism in industry and the natural sciences also against comparative linguistics which is sprouting up everywhere in sort against everything for which exact knowledge is necessary.

These remarks these such remarks made by Marx sound distinctly positivist, the attitudes of Marx abandoning his own previous allegiance to Hegelian thought for a new worldview based on the empirical findings of the sciences, this is what makes Marx modernist one. In his public pronouncements after 1850, Marx sounded a distinctly positivist one. If we juxtapose his description of the impoverishment of the working class in the manifesto of the communist party of 1848 with a similar examination in 1866-67. I mean 1866 if I have yeah 1866 in the in the inaugural address to no 1864, 1864 yeah yeah 1864 when he addressed I mean delivered the inaugural address to the international working men's association. We can clearly see the increasing positivism.

The manifesto of the communist party of 1848 described the dialectical process in which labour is transformed into its opposite, capital and the workers labour impoverishes them as it is externalized in the capital it creates. I mean many still influential older works of scholarship often written about considering the Hegelian inflected texts of the 1840s simply treat Marx as a positivist, but when he goes beyond positivism, it is also interesting to see.

But looking more closely at his responses to developments in the natural and physical sciences after 1850, a more complex picture emerges in which he both accepted and criticized new scientific advances that is why from the very beginning I said Marx and Engels they did not accept modernity absolutely, they also did not reject modernity absolutely. That is why I mean Marx both accepted and criticized new scientific advances especially after 1850s. He accommodated his philosophically prepositions to them, but also held fast to his philosophically basics which articulate while articulating them in a form more acceptable to a positivist era.

One of Marx's first encounters with science after 1850 came from a close friend and political associate Roland Daniels. In 1851 before the Kollam physician was arrested, I mean arrested and indicted in the Kollam communists trial, he wrote to Marx about the theoretical work he was preparing that is microcosm draft of a physiological anthropology. Daniels is starting point was the same as Marx's had been in the 1840s Feuerbach's notion of sensuous humanity as the basis of knowledge and historical development. But for Daniels the sensuous human being of Feuerbach is and remains I mean that the sensuous human being of far backs theories was a physiological human being the human organism is and remains my major.

History and society were where physiological, the reflex responses of human organisms to stimuli from their environment. This is important. Then following in Feuerbach's footsteps, Daniels wanted to create a physiological philosophy, a scientific materialist and practical atheism sharply differing from the philosophical and idealist atheism of the young Hegelians. And these interactions also have these interactions these exchanges of ideas, these conversations, communications have also saved Marx's writings to a great extent.

Daniels understood socialism in physiological terms suppose interest is a matter of indifference to me, but not the purity of my food, interest on loans. A socialist society would aim to provide would aim to improve scientifically determined public and individual health to their maximum extent Daniel suggested that socialist demands could be summed up in one-sentence products and according to strict scientific criteria solely with regard to with regard for the human organism.

Marx apparently told Daniels that he is whole approach was sometimes too mechanical to anatomical that he was unable to integrate human consciousness into his explanation of history or to explain how society if constituted by physiological laws could ever be changed. Marx even asserted that he found Bruno Bauer more sophisticated more analytical more articulate than Feuerbach perhaps surprising even for Feuerbach's materialism and Bauer's idealism. But this attitude certainly fit with the rejection of positivism. Feuerbach own letter writings moved in a positivist direction, criticizing Hegel for stating that truth has to be found in a dialectical historical process rather than simply being available to us in through perceptions.

Marx wrote considerable interest in Daniels ideas. He filled Daniel says letters with underlinings and marginal emphasis, but his rejection of explanations of human history and society of the foundation of philosophy and the arguments in favor of socialism in terms of scientific physiology suggested a skeptical attitude towards positivism. Perhaps, he needed something more convincing than his than perhaps Marx required something more convincing than Daniels physiological philosophy to move him. A logical place to look for such an impetus would be the greatest intellectual event of the positivist era positivist age and the most significant scientific event of the entire 19th century.

And when Darwin published his I mean published on the origin of species, I mean the this publication of on the original species not only revolutionized science, it evoked emulation and repulsion in virtually all aspects of European cultural and intellectual life. As everyone knows or things they know Marx offered to dedicate capital to Darwin. And repeatedly claimed that Darwin's findings on nature confirmed his own on human society, yet while Marx accepted the scientific validity of Darwin's theories and endorsed them in positivist fashion for their support of atheism and ideas of progressive also advanced Hegelian criticisms of Darwin's concepts and so skepticism about their application to the study of human history and society.

This is interesting I mean this is intellectually stimulating thought provoking. How changes in the biological phenomena can be translated into changes in our social economic and political phenomena. Marx's introduction to Darwin came from Engels who had acquired a copy of on the origin of species within two weeks of its publication in November 1859. He read rapidly and enthusiastically and reported to his reported to Marx that the book was just terrific up to now there has never been such a wonderful attempt and made to prove historical development in nature at least not with such success. It took Marx a year to follow Engels recommendation and actually read the book himself which he did while nursing his wife through her bout with smallpox.

Although developed in a crude English way this is the book that contains the basis for our views in natural history he told Engels. In January 1861 he wrote Ferdinand Russell that Darwin's writing is very important in suits me as the basis in natural history for the historical cluster. Once awakened Marx's interest in Darwin's ideas continued for years, he repeatedly discussed evolutionary theory with his friends and associates in London attended lectures and studied the writings of Darwin's chief popularizer Huxley and I mean Thomas Henry Huxley, and avidly read authors who claim to have developed improved versions of the idea of natural selection.

From these it would be easy to conclude that Darwin's writing had converted Marx to the positivist idea of natural science as the basis for knowledge. But there was a more skeptical side to Marx's attitude about the great biologist after reading on the origin of species he wrote to Engels in June 1862 that with times work which I have looked at. Again it amuses me that he says he is also applying the Malthusian theory to plants and animals as if the whole point with Malthus were not that his theory is not applied to

plants and animals, but to humans which geometric progression in contrast to plants and animals. It is remarkable how Darwin recognizes among beasts and plants his English society with its division of labour competition opening of new markets inventions and Malthusian struggle for existence. It is reminiscent of Hegel in the phenomenology where bourgeoisie society appears as the spiritual animal kingdom while in Darwin the animal kingdom appears as such.

I mean Marx I mean this if I have to summarize the whole discourse on how a Marx's works have contributed or Marx's reflections on others works have contributed to the debates on modernity. I mean the such reflection of Darwin's work was the very opposite of positivism in which the natural sciences provided a model for the understanding of the world instead it took the Hegelian position that philosophy or in Marx's version of philosophically inflected political economy could evaluate and criticize the conceptual basis of other branches of knowledge including the sciences. As Marx considered the matter further he became more skeptical about claims that Darwin's theories provided a guide to economy and society.

Marx came to see Darwinism as part of a positivist tradition that was undermining the position of Hegelian ideas. In a well known afterward to the second edition of capital volume 1, he denounced contemporary German thinkers who saw Hegel as a dead dog and insisted on the validity of his dialectical methods which he had applied in his critique of political economy. Marx left those German thinkers so critical of Hegel anonymous in print, but in a letter to Engels, he suggested that the problem began with Feuerbach who has a lot in his conscience in that respect. If I mean if this were Marx's view regarding Darwinians why would he offer to dedicate capital to Darwin? The answer is quite simple the story that Marx tried to dedicate capital to Darwin is a myth that has been repeatedly refuted, but since virtually ineradicable.

I mean these are a few of the course things about whether he actually dedicated it or dedicated the first volume of capital to Darwin or not and there is also evidence that Darwin rejected that the dedication. But we have also evidences contrary to this position contrary to such opinions, I hope you I mean such happenings. But what we have learnt now in this lecture, broadly we have discussed in these two lectures I mean in the fifth lecture and today's lecture in the sixth one what we have discussed, we have discussed

Marx's views on modernity through the four central pillars of modernity, namely holism or totality, reflexivity, rationality and social movements.

We have also discussed the contradictory views which have been posed by two important philosophical schools of two important schools of thought namely materialism as well as idealism and how both Marx and Engels could hold aloft the banner of materialism while dwelling upon not only a self creating subject, but also self knowing subject. When I say self creating subject I mean he was they were trying to dwell upon social movements; and when I said self knowing subject I refer to both reflexivity as well as rationality. This is very important.

Then if I when we look at look at this that is why when we see this kind of interpretation or reflections on modernity by Marx, it is equally important to look at one of his contemporaries who also helps from Germany and he is Max Weber. But before going into in the seventh lecture in the lecture to follow we are going to discuss Max Weber's interpretation of modernity and again through the lenses of lenses of those four pillars of critical modernist paradigm in sociology namely holism or totality, reflexivity, rationality and social movements. And then we will move onto ultra modernism the structuralist case I mean the works of Levi Strauss and Louis Althusser, but for the time being for the time being please let us see what we have covered from the very beginning before we move onto Max Weber.

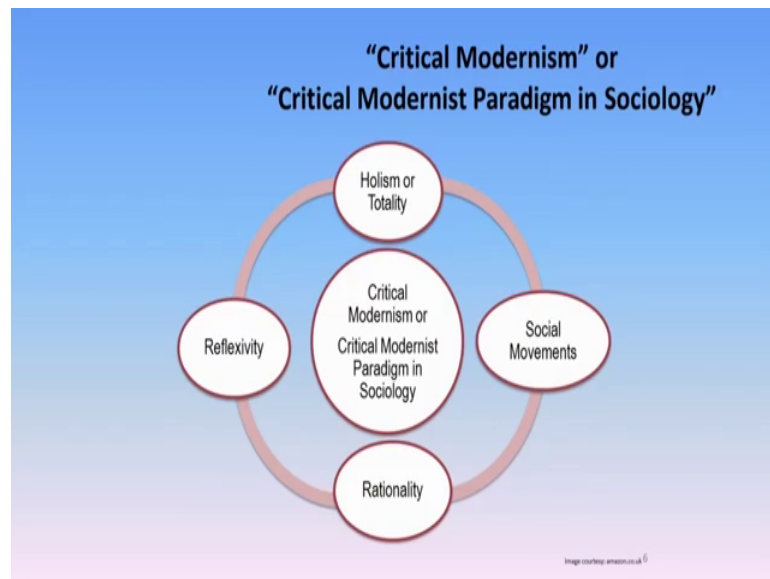
(Refer Slide Time: 48:29)

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.

We started with thematic preliminaries; we started with thematic preliminaries.

(Refer Slide Time: 48:33)



Then we have within thematic preliminaries we discussed critical modernism or critical modernist paradigm in sociology.

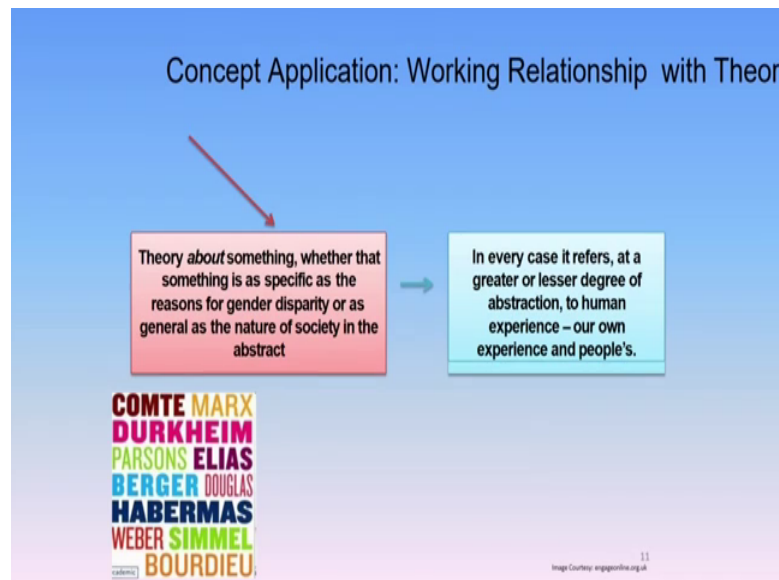
(Refer Slide Time: 48:39)

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.

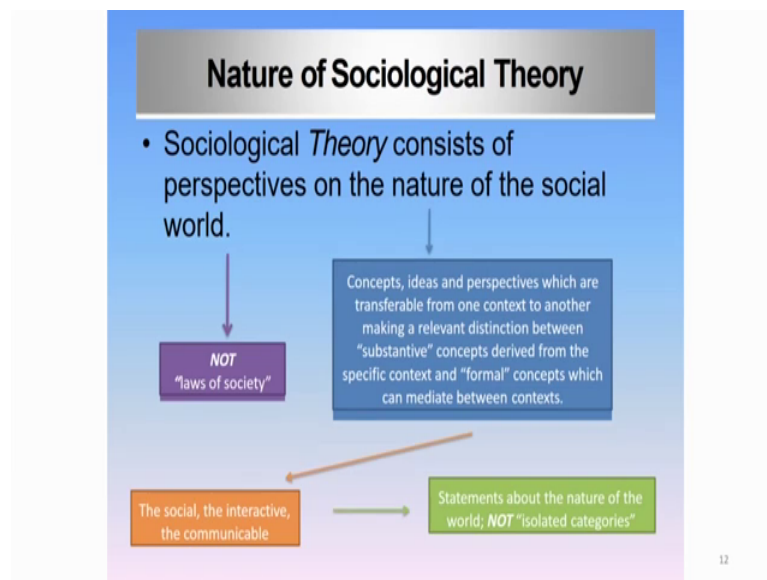
Then the method that we have been using to understand different deliberations on modernity that is the sociological imagination by C Wright Mills.

(Refer Slide Time: 48:55)



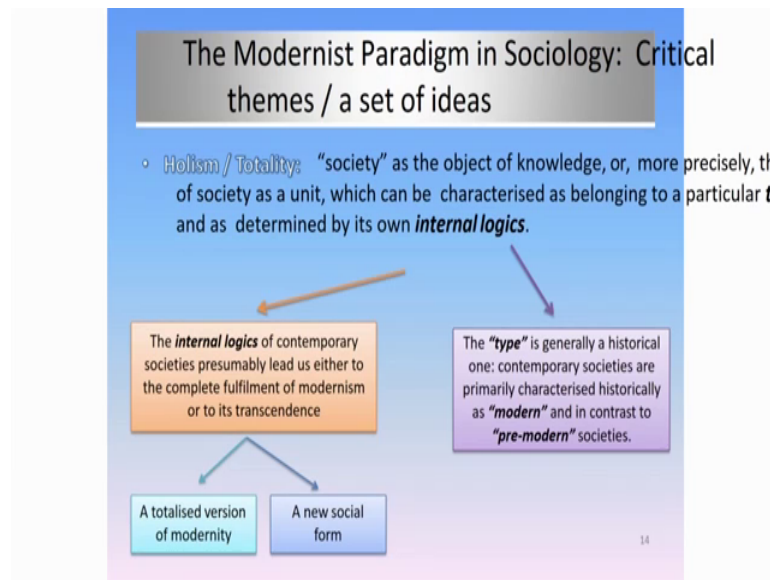
We discussed how we apply concepts I mean what kind of good working relationship with theory.

(Refer Slide Time: 49:02)



The nature of sociological theory we have discussed.

(Refer Slide Time: 49:06)



Ontology we have discussed. We have discussed the modernist paradigm in sociology I mean all these four central pillars of modernity namely holism or totality, reflexivity, rationality and social movements.

(Refer Slide Time: 49:19)

- Reflexivity:
 - (a) a totalising approach to the social
 - (b) a methodology: a reflexive one – whatever assumptions we make about the nature of other human beings' experience and knowledge needs, *ceteris paribus*, to be applied to ourselves
 - (c) Sociologists are reflexive social actors – because we are engaged in a continuous circle of thinking about society, then thinking about our own thought as conditioned by our social being, then thinking about society once more with the social relativity of our own knowledge in mind
 - (d) Reflexivity is imported into society
 - (e) Montesquieu and Marx: their ideas enter into the political and cultural self-understanding of whole societies (also C. Wright Mills commented that the "sociological imagination" was being transported into many other fields of cultural production).
- 17

Then we have discussed the ambiguity of rationality and control governance versus emancipation and the significance of instrumental rationality vis-a-vis substantive rationality. Then in the second section, I mean sociology classic statements about sociological modernism, we have discussed the works of Marx's till now in Marx on

modernity we have discussed how Marx's ideas about modernity were shaped by three intellectual and political trajectories namely German philosophy, British economy and French politics.

And Marx's empirical starting point for thinking about the new society is largely a projection of each of these developments in the future. And for Marx I mean we have discussed Marx's views about modernity through the lenses of holism or totality, then social movements, then reflexivity and rationality. And in the next lecture, in the seventh lecture, we are we are going to discuss Max Weber's interpretations of modernity I mean in terms of rationality and modernity, in terms of social movements, in terms of reflexivity and of course in terms of holism or totality. And we will find out whether Marx's views on modernity are a holist one or not in contradiction with Weber's views on modernity are a holist one or not.

Thank you.