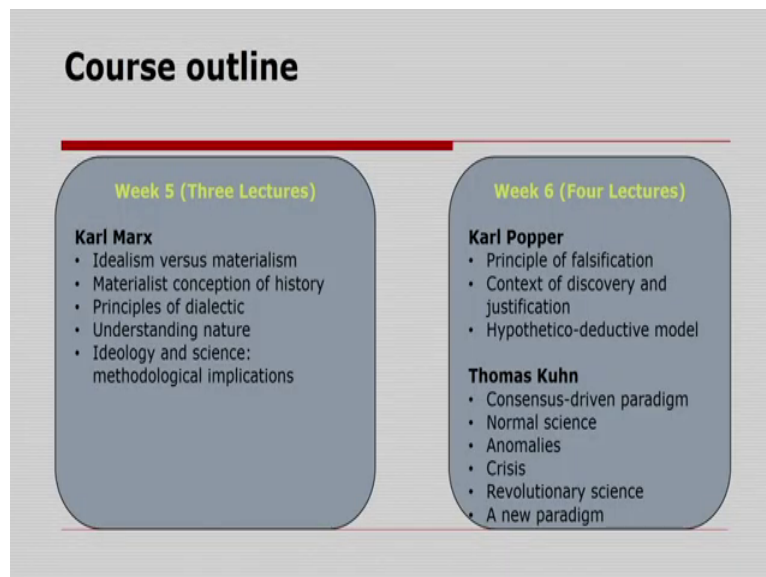


**Philosophical Foundations of Social Research**  
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**Week 5 (Karl Marx) : Lecture – 11**  
**Materialist Conception of History**

Hello everyone. Welcome to the 11th lecture of this massive open online course on Philosophy Foundations of Social Research. We have already completed the lectures of 4 weeks. 10 lectures have been covered till now, we are going to discuss the 11th lecture of this course, we have entered the 5th week. In the last 4 weeks, we have discussed history of philosophy of Social Sciences, we have discussed Emile Durkheim, we have also discussed Max Weber in two parts. Thus we have completed the lectures of four weeks and today we are going to enter the fifth week, with 11th lecture.



In the fifth week, in terms of three lectures, we are going to discuss Karl Marx, and how his method is significant for social science research in the 21st century. We will start with idealism versus materialism, materialist conception of history. And then we will move on to principles of dialectic in the next lecture.

And in the last lecture of the fifth week, we will discuss understanding nature, the relationship, the dialectical relationship between nature and human beings, understanding ideology, understanding science and what are the methodological implications, we are going to discuss this.

## Karl Marx

- Materialist conception of history or popularly known as historical materialism
- Dialectic
- Theory of ideology
- Theory of science or knowledge

But today, we will start with Marx's reflections on the controversies between idea on the one hand and matter on the other. And to capture this, we have demarcated materialist conception of history, which is popularly known as historical materialism. In today's lecture, we are going to discuss Marx's historical materialism.

But before getting into the basic tenets, the basic composition of historical materialism and how it helps us in understanding social science research today, before getting into that, what is very important for us is that what is historical in historical materialism?

*classes, manifestations of economic differentiation*

### Historical Materialism

- **Historical:** how particular forms of society have come into existence, and the specific historical contexts within which apparently universal or eternal social forms are located
- **Materialism:** rejection of Hegelian idealism and the primacy of socioeconomic processes and relations ✓

*socialism  
communism* ← ① hunting & gathering economy  
② slavery → *class societies*  
③ feudalism  
④ capitalism

The term historical entailed the analysis of how particular forms of society have come into existence and the specific historical contexts within which apparently universal or eternal social forms are located. Then what is historical in historical materialism? Historical entails how particular forms of society have come into existence. How Marx visualized particular

forms of society? Had it been a course on sociological theory, I would have discussed in detail. But as it is a course in philosophical foundations of social research, I am not going to discuss these things in detail that how particular forms of society have come into existence. I am not going to discuss that at length and in detail, but briefly we will discuss that how particular forms of society have come into existence and the specific historical contexts within which apparently universal or eternal social forms are located. There is nothing called universal or eternal social form within Marxist schema, they appear to us only universal or eternal, but actually they are not.

Most important among the contributions of Marx and his lifelong compatriot collaborator and comrade in arms Frederick Engels to the armoury of humanities and social sciences are the materialist conception of history, which is popularly known as historical materialism and the principles of dialectic. Dialectic, we are going to discuss in the next class.

When Engels was deeply engrossed in studying the dialectic of nature, Marx found out their social applicability in understanding nature, in understanding the relationship between nature and human beings and the development of society at large. Marx was not the first to discover social classes or their plights, many philosophers did it before him.

But Marx came to the centre stage, when he said in the Thesis on Feuerbach that the philosophers have only interpreted the world in various ways, the point however is to change it. It does not imply that interpretation is not important, but only interpretation is not sufficient within Marxist schema. Change assumes greater significance within Marxist schema.

Then the term historical the way it entails, how particular forms of society have come into existence, then what are these particular forms of society? Societies as Marx has analysed have traversed through different stages; then what are those forms of society or what are these stages that society has traversed.

One is hunting and gathering economy, secondly slavery, thirdly feudalism, fourthly capitalism. Then when I said Marx has analysed that societies have traversed through different stages, namely, hunting and gathering economy, the slave society, the feudal society, and the capitalist society.

According to Marx, which then will unstoppably move on to, and inevitably move on to socialism. And thereafter communism. I repeat, Marx was not the first to discover social

classes or their plights, many philosophers did it before him, but Marx came to the centre stage, when he said “the philosophers have only interpreted the world in various ways, the point however, is to change it.”

Societies, Marx has analysed, have traversed through different stages in the development of society, namely, hunting and gathering economy, the slave society, the feudal society, and the capitalist society, which will inevitably and unstoppably move on to socialism and thereafter communism.

Of these, the slave society, the feudal society and the capitalist society, they are class societies. Whereas the first one and the last two, that is, the hunting and gathering economy, the socialist society and the communist societies, they are not class societies. Then what are classes? What is a class? In the Weberian scheme, we have discussed class is based on two factors, one, life chances, two, causal components. For Marx classes are manifestations of economic differentiation. Then, what are classes for Marx? The Manifestations of economic differentiation.

Classes according to Marx are manifestations of economic differentiation. Classes are based not on the income that one earns, but the position that one occupies in the process of production. How? For example, if there are two blacksmiths, one the owner of a firm, and the other a paid worker, then both belong to two different classes, not one. That is why I said Marx was not the first one to discover social classes on or their plights, even Hegel did it, and many had done that. But Marx came to the centre stage when he said the philosophers have only interpreted the world in various ways, the point however is to change it. Process is historically conditioned, then what is the starting point of history?

For Marx, the starting point of history lies in the fact that when the material aspect of human society starts; that is a starting point of historical development of society. That is why what is historical in historical materialism? How historical entails the analysis of how particular forms of society have come into existence, and the specific historical contexts within which apparently universal or eternal social forms are located. When I said, within which, apparently universal or social forms are located only apparently, they are not really universal or eternal social forms.

What may be the possible examples of universal, apparently universal or eternal social forms: they are actually temporary, but they appear to us as universal or eternal or permanent social forms.

### Historical Materialism

- **Historical:** how particular forms of society have come into existence, and the specific historical contexts within which apparently universal or eternal social forms are located
- **Materialism:** rejection of Hegelian idealism and the primacy of socioeconomic processes and relations

*Handwritten notes:* State, Religion, Market

They may be the state, may be religion, may be market. When societies will make progress, when societies will be more civilized, more empathy will be there, when there is a change in the mode of production, when there is a change in the intellectual and political consciousness, these institutions and social forms will also wither away according to Marx. Then, in this context, materialism as Marx envisaged denotes the rejection of Hegelian idealism and the primacy of socio economic processes and relations. How is it so we will see.

### Historical Materialism

- **Historical:** how particular forms of society have come into existence, and the specific historical contexts within which apparently universal or eternal social forms are located
- **Materialism:** rejection of Hegelian idealism and the primacy of socioeconomic processes and relations

*Handwritten notes:* Idealism: Ideas - first  
Materialism: Matter - first

When I said idealism versus materialism: idealism suggests ideas are prior, materialism suggests matter is prior. Prior to Marx and Engels, Hegel and Feuerbach propounded idealism. And Marx as a part of young Hegelian club, he tried to oppose that.

For Marx, matter is prior to the formation of idealism. Please do not think that it is some chicken egg solution or something. There are many examples, which can be given. How matter is prior to the formation of idea that your level of consciousness changes according to the changes in the modes of production.

What is a mode of production? It is a combination of force of production and relation of production: we will discuss this once we move out of this. Now, idealism suggests that you see ideas are prior to the socio economic processes and relations, but materialism suggests that, socio economic processes and relations, they determine our idea formation because ideas also do not come in vacuum. The way I think, one may not think in the similar fashion. If you look at Cartesian philosophy that we have already discussed in rationalist philosophy of science that Cogito ergo sum, I think therefore I am, I doubt therefore I am. That my entire thinking ability my thinking capacity, it determines my existence, not the other way around. My existence is not contingent upon my thinking, rather my existence is rather contingent upon my thinking, my thinking is not contingent upon my existence, I think therefore I am. My existence is contingent upon my thinking. In this sense, matter is prior to the formation of ideas for Marx. Marx was also very skilful enough, very intelligent enough to understand the dialectical relationship between matter on the one hand and ideas on the other.

In this sense, we are trying to capture historically historical materialism as well as materialism in historical materialism. That is why I said it is very important to understand historical in historical materialism, and materialism in historical materialism. Now, we will see how historical materialism can be captured through a threefold classification of the concepts specific to Marx's historical materialism. Marx's materialist conception of history can be figured out by going through his Capital volume one, but more importantly a preface to do a contribution to critique of political economy.

## Historical Materialism

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### □ 'General theory' of historical materialism:

- Valid applicability in all of production, raw materials, instruments, relations of production, property relations, relations of 'real appropriation', labour and social formation, theory of transition between social formations, different structural levels within a mode of production, and political, ideological and economic formations
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Why I said a threefold classification of the concepts specific to Marx's delineation of historical materialism is required: a threefold classification means one is general theory of historical materialism, then particular theories of historical materialism and then regional theories of historical materialism.

Various Marxist authors have focused in Marx's method of analysis and presentation historical materialist and logically dialectical methods of analysis, as key factors in understanding the range and incisiveness of Karl Marx's theoretical writing in general and capital volume one in particular.

One of the clearest and most instinctive examples of this is his discussion of the value form. We will see, what is value, what is surplus value, what is surplus labour and so on. That value form, which acts as a primary guide or key to understanding the logical argument as it develops throughout the volumes of *Das Kapital*.

Marx himself presents a simplified explanation in the appendix to the first German edition of *Das Kapital*, published in English translation in *Capital and Class*, the need for this appendix was suggested by Frederick Engels and there is an exchange of correspondence concerning its purpose and form. The two principal components of Marxist science are dialectical method of logical deduction one, and secondly genetic synthesis and its application to the evolution of real science history.

While each of these areas considered separately, there are at least a number of scholarly works. There are few examples of substantial excuses and fewer still successful applications of Marxian method to the fundamental obstacles to class consciousness today.

And this is reflected both at the general level of lack of understanding of the social nature of technological change embodied in Marx's theory of the value form reflected in widespread ignorance of the detail of the rational kernel of Hegel's dialectic was the principal forms of being Marx used to structure the whole of the work on capital. His analytical evolution of the relation between subjective and objective development and their qualitative and quantitatively measured forms and functions which make up the logical skeleton of his presentation are almost universally ignored.

Compare Hegel's logic for instance with Marx's the value form. More than any other 20th century Marxist, Lenin self consistently assimilated the fundamentals of this methodological approach to the careful study of which he termed the most critical political movements and set about the task of applying it to the burning questions of our movement. His appreciation of the importance of the knowledge of real social movements is apparent from his studies the development of capitalism in Russia and his notebooks on imperialism.

Lukacs for example, Lukacs' revolutionary career is made more problematic by his intellectual capitulation of the pressure of Stalinism. I am not going to discuss these in detail, but please remember one thing what we are going to do now, this threefold classification of the concept specific to Marx's historical materialism we are going to discuss, as I have just mentioned that general theory of historical materialism, particular theories of historical materialism and regional theories of historical materialism.

**Historical Materialism**

- 'General theory' of historical materialism:
  - Valid applicability in all of production, raw materials, instruments, relations of production, property relations, relations of 'real appropriation', labour and social formation, theory of transition between social formations, different structural levels within a mode of production, and political, ideological and economic formations

*Production - Creation of utility*

*want-satisfying power of a commodity*

We have already discussed one thing that how various forms of society have come into existence in terms of hunting and gathering economy, the slave society, the feudal society and



the capitalist society, which will inevitably and unstoppably move on to socialism and thereafter communism.

First materialists conception of history that is popularly known as historical materialism is a theory of history on the condition that certain of its concepts are transhistorical in nature: that is to say, they have some valid applicability in all of production, raw materials, instruments, relations of production, property relations, relations of real appropriation, labour and social formation, theory of transition between social formations, different structural levels within a mode of production, and social formation- economic, political, ideological social formation.

And this theoretical structure, this theoretical structure that it must be applicable must have valid applicability in all of products and raw materials, instruments, relations of productions, property relations, relations of real appropriation, labour and social formation and so on. It must have valid applicability. This theoretical structure formed by these concepts is nothing but the general theory of historical materialism. Then let us go one by one, what is this valid applicability in all our production, raw materials, instruments, relations of production, property relation, relations of real appropriation, labour and social formation, theory of transition between social formations, different structural levels within a mode of production, the political, ideological and economic formations, what are these things? This is important.

What is production? Production is nothing but creation of utility, consumption is destruction of utility. If I say production is the creation of utility, what is utility? It is one satisfying power of a commodity. If I say production is creation of utility, utility is nothing but one satisfying power of a commodity. What is a commodity? Now that has got exchange value, we will discuss exchange value, what is the difference between used value and exchange value and so on.

When I said production is nothing but creation of utility, utility is nothing but one satisfying power of a commodity, a commodity is the one which has got exchange value, which may also have used value but commodity must have exchange value under capitalist mode of production.

Capitalism: labour/property

## Historical Materialism

Sum of labour/property relations

□ 'General theory' of historical materialism:

- Valid applicability in all of production, raw materials, instruments, relations of production, property relations, relations of 'real appropriation', labour and social formation, theory of transition between social formations, different structural levels within a mode of production, and political, ideological and economic formations

Modes of production = Forces of production + Relations of production

What are raw materials? We generally use raw materials to arrive at finished goods, we use instruments to arrive at finished goods. What is a relation of production? What is force of production, what is mode of production? Modes of production is equal to forces of production and relations of production.

If I say, capitalism is a mode of production, what may be a possible force of production? If I say labour or property, then what is the relation of production. Then it will be either division of labour or property relations. If labour is the force of production, the corresponding relations of production will be division of labour.

If property or land is a force of production, then property relations is a relations of production. There may be many forces of production; labour, property, technology and so on. Then, what we have seen till now. Production means creation of utility, utility is this one satisfying power of a commodity, and a commodity is that which has got exchange value.

What is a mode of production? Mode of production is equal to force of production plus relations of production. Labour may be a force of production, land, property may be force of production, technology may be a force of production, science may be a force of production. Division of labour, property relations, they are examples of relation of production.

In this way, various forms of society have come into existence namely, the slave society, the feudal society, the capitalist society. There is always a relation of the conflict between labour and capital, or labour and landed property. Now, if this is the case, and as I said a commodity is nothing but that has got exchange value, then there is a difference between use value and exchange value, which we will discuss in particular theories of historical materialism.

But before we get into this, there are certain ways through which the owners of capital they tend to appropriate labour power and thus they try to generate surplus value, in the form of profit and so on. Now, let us come to a particular theories of historical materialism.

**Historical Materialism**

□ 'Particular theories' of historical materialism:

- Theoretical analysis of each of the 'modes of production' identified in the general theory
- Commodity, distinction between use-value and exchange-value, distinction between labour and labour power, money and capital, variable and constant capital, value and surplus value, profit, interest and capitalist ground-rent, neo-economic structures of capitalist mode of production

use-value | exchange-value

Physical properties of the commodity

There are particular theories whose concepts provide the theoretical analysis of each of the modes of production already identified in the general theory, namely the hunting and gathering economy, the slave society, the feudal society, the capitalist society and socialism and thereafter communism.

Particular theory of the capitalist mode of production includes as constituent concepts, the concept of commodity, the distinction between use value and exchange value and the distinction between labour and labour power, money and capital, variable and constant capital, value and surplus value, profit interest and capitalist ground rent, neo economic structures of capitalist modes of production. By Neo economic I mean ideological and political structures, characteristic of the capitalist mode of production, maybe trade unions, maybe political parties or definite range of forms of state, a specific form of family and so on. As we have said that a commodity is that which has got exchange value that then there is a difference between use value and exchange value.

The use value refers to the usefulness of a commodity and the exchange equivalent value of which the commodity is compared to other objects in the market. What is this? The use value is inextricably tied to the physical properties of the commodity that is the material uses to which the object can actually be put the human needs it fulfils.

In the exchange of goods on the capitalist market nevertheless, exchange value dominates. Two commodities can be exchanged on the open market because they are always being compared to a third term that functions as their universal equivalent: a function that is eventually taken over by money.

Exchange value must always be distinguished from use value because the exchange of relations of commodities is characterized precisely by its abstraction from their use value. In capital, money takes the form of that equivalence. However, money in fact hides the real equivalent behind the exchange that is labour. The more labour it takes in to produce a product, the greater its value.

Marx therefore, concludes that as exchange values all commodities are merely definite quantities of congealed labour time. Marx tried to make a distinction between use value and exchange value in this manner that as use value is inextricably tied to the physical properties of the commodity. And in exchange value two commodities can be exchanged on the open market because they are always being compared to a third term that functions as the universal equivalent or function that is eventually taken over by money. This is very important. Please try to understand this that how Marx tried to make a distinction between use value and exchange value. Suppose labour and labour power: labour is a factor of production, there are four factors of production; land, labour, capital and entrepreneurship, it is basic economics. But what is surplus labour?

People very often say what is labour: labour is that which generates wage. Land is that which generates rent. Capital is that which generates interest, and so on. Then what is this surplus labour then? Or you can say labour power if we will go one by one; labour is that which generates wage, what is labour power?

## Historical Materialism

### □ 'Particular theories' of historical materialism:

- Theoretical analysis of each of the 'modes of production' identified in the general theory
- Commodity, distinction between use-value and exchange-value, distinction between labour and labour power, money and capital, variable and constant capital, value and surplus value, profit, interest and capitalist ground-rent, neo-economic structures of capitalist mode of production

Aggregate of the mental and physical capabilities existing in a human being which s/he exercises whenever s/he produces a use-value of any description.

Labour power is nothing but the aggregate of the mental and physical capabilities existing in a human being which she or he exercises whenever she or he produces a use value of any description. That is labour power. Wealth and capital. Wealth is a stock, capital is a flow; money remains constant but you have to make it a flow then it has to be turned into capital.

Variable and constant capital: variable capital means labour and constant capital means land; fixed capital, land is a fixed capital, but labour is a variable capital. Value and surplus value: value is that which is added to the product that one produces. What is surplus value then?

## Historical Materialism

### □ 'Particular theories' of historical materialism:

- Theoretical analysis of each of the 'modes of production' identified in the general theory
- Commodity, distinction between use-value and exchange-value, distinction between labour and labour power, money and capital, variable and constant capital, value and surplus value, profit, interest and capitalist ground-rent, neo-economic structures of capitalist mode of production

Additional labour  
Labour performed in excess of the labour necessary to produce the means of livelihood of the worker (necessary labour).

Surplus value is nothing but the labour performed in excess of the labour necessary to produce the means of livelihood of the worker. When I say necessary to produce the means of livelihood of the worker I mean the necessary labour, this is called necessary labour.

And the surplus in this context implies the additional labour that worker has to do in her or his job beyond earning his own. Surplus labour is usually as Marx argued that usually uncompensated labour or unpaid labour, what is this? How is it uncompensated and unpaid labour? What is this surplus?

*Additional labour*

## Historical Materialism

□ 'Particular theories' of historical materialism: *300/-*

- Theoretical analysis of each of the 'modes of production' identified in the general theory
- Commodity, distinction between use-value and exchange-value, distinction between labour and labour-power, money and capital, variable and constant capital, value and surplus value, profit, interest and capitalist ground-rent, neo-economic structures of capitalist mode of production

*8 hrs/day - 100/-/h - 800/-*  
*4 hrs overtime - - 100/-* *900/-*

*1200/-*

If a worker works for 8 hours a day and per hour her or his wage is 100 rupees, then she is he is earning 800 rupees per day. But if that particular worker does overtime, say 4 hours overtime, and the company pays an additional allowance of 100 rupees for 4 hours. Then in total that worker is getting 900 rupees, in fact the workers should have got 1200 rupees.

In this case, in fact, so far as labour law is concerned, in fact for the 4 hours overtime per hour wage should be more than 100 rupees. Even if I keep 100 rupees per hour overtime also as wage then her or his wage should have been at least 1200 rupees, but she or he is getting only 900 rupees.

Hence the surplus that is being generated is being appropriated by the capitalists or the owners of the company; that 300 rupees per worker per day that that surplus that profit that is being accumulated by. Though it is being produced by the labour but is actually accumulated by the owners of capital or owners of an industry or you may say owners of a company.

*Amt. raised through sale of product (→) cost of materials, plant and labour*

## Historical Materialism

□ 'Particular theories' of historical materialism: *power.*

- Theoretical analysis of each of the 'modes of production' identified in the general theory
- Commodity, distinction between use-value and exchange-value, distinction between labour and labour power, money and capital, variable and constant capital, value and surplus value, profit, interest and capitalist ground-rent, neo-economic structures of capitalist mode of production

*difference between the amount raised through a sale of a product and the amount it costs to the owner of that product to manufacture it.*

Then the surplus value is the difference between the amount raised through a sale of a product and the amount it costs to the owner of that product to manufacture it. In other words, the amount raised through sale of that product minus the cost of materials, plant, whatever or raw materials or instruments and also labour power that is the aggregate of those mental and physical capabilities existing in a human being which she or he exercises whenever she or he produces a used value of any description. Then what is the surplus value?

The surplus value is the difference between the amount raised through a sale of a product and the amount it cost to the owner of that product to manufacture it. That is the amount raised through the sale of that product minus cost of the materials, plant and labour power. Then, this is how this is how a capitalist generates profit by using labour power.

Particular theories of historical materialism centre around theoretical analysis of each of the modes of production already identified in the general theory that is, the various forms of society. Then it entails a commodity concept of commodity, distinction between use value and exchange value, distinction between labour and labour power, money and capital variable and constant capital value and surplus value, profit, interest and capitalist ground rent. Land produces rent. Who is the owner of the land? Neo economic structures of capitalist modes of production. That how collective ownership is on decline today, how private ownership is gaining ground today, that is very important to make note of.



## Historical Materialism

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### □ 'Regional theories' of historical materialism:

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- Theories of the particular structural 'levels' or 'regions' within each mode of production
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Thirdly, there are regional theories, theories of the particular structures or levels or regions within each mode of production. These modes of production which are a combination of forces of production and relations of production: please try to understand that whatever forces of production or relations of production or modes of production, they vary across regions, across levels, across countries, continents, the kind of mode of production that you may find in the United States of America or you will not find in Latin America today.

North America you may find a different kind of mode of production, you may find a different kind of mode of production in Latin America, in Africa, in Asia. Again, Asia is not a homogeneous category, please try to remember the kind of mode of production that you may find in India, you may not find in Japan that way, and so on. That is why such regional theory of historical materialism are extremely important in the sense that these regional theories of the particular structural levels are regions within each mode of production.

In the same capitalist mode of production may take a variety of forms in different regions, at different levels and so on, in different states. Please do not think that even capitalism is a universal category. It is not a universal category, it differs from our different material conditions to different material conditions. I mean, it differs from region to region and so on.



## Historical Materialism

### □ 'General theory' of historical materialism:

- Valid applicability in all of production, raw materials, instruments, relations of production, property relations, relations of 'real appropriation', labour and social formation, theory of transition between social formations, different structural levels within a mode of production, and political, ideological and economic formations

But the centrality, the central argument of capitalism, which is very much exploitative in nature, according to Marx, that has been shown that it must have valid applicability in all of production, raw materials, instruments, relations of production, property relations and so on. Then, then in this lecture, what broadly we have discussed?

## Historical Materialism

- **Historical:** how particular forms of society have come into existence, and the specific historical contexts within which apparently universal or eternal social forms are located
- **Materialism:** rejection of Hegelian idealism and the primacy of socioeconomic processes and relations

Idealism: Ideas - first  
Materialism: Matter - first

Marx's historical materialism, what is historical in historical materialism, and in materialism in historical materialism. Historical entails the analysis of how particular forms of society have come into existence, and the specific historical contexts within which apparently universal or eternal social forms are located. And materialism denotes the rejection of Hegelian idealism and the primacy of socio economic processes and relations.

## Historical Materialism

### □ 'General theory' of historical materialism:

- Valid applicability in all of production, raw materials, instruments, relations of production, property relations, relations of 'real appropriation', labour and social formation, theory of transition between social formations, different structural levels within a mode of production, and political, ideological and economic formations

We have discussed historical materialism in the form of a threefold classification, general theory of historical materialism, particular theories of historical materialism and regional theories of historical materialism. The general theory of historical materialism suggests that certain of its concepts must have valid applicability in all of production, raw materials, instruments, relations of production, property relations, relations of real appropriation, labour and social formation, theory of transition between social formations, different structural levels within a mode of production, and with the political, ideological and economic formations.

*amt. raised through sale of product (→) cost of materials, plant and labour*

## Historical Materialism

□ 'Particular theories' of historical materialism: *power.*

- Theoretical analysis of each of the 'modes of production' identified in the general theory
- Commodity, distinction between use-value and exchange-value, distinction between labour and *labour-power*, money and capital, variable and constant capital, value and *surplus value*, profit, interest and capitalist ground-rent, neo-economic structures of capitalist mode of production

*difference between the amount raised through a sale of a product and the amount it cost to the owner of that product to manufacture it.*

And in the particular theory of historical materialism, what we have discussed? We have discussed theoretical analysis of each of the modes of production identified in the general theory; namely, hunting and gathering economy, slavery, feudalism, capitalism, socialism

and communism, the concept of commodity, distinction between use value and exchange value, distinction between labour and labour power, money and capital variable and constant capital, value and surplus value, profit interest in capitalists ground rent and new economic structures of capitalist mode of production.

**Historical Materialism**

□ **'Regional theories' of historical materialism:**

- Theories of the particular structural 'levels' or 'regions' within each mode of production

And then, we have discussed regional theories of historical materialism, theories of the particular structural levels or regions within each mode of production.

**Course outline**

**Week 5 (Three Lectures)**

**Karl Marx**

- Idealism versus materialism
- Materialist conception of history
- Principles of dialectic
- Understanding nature
- Ideology and science: methodological implications

**Week 6 (Four Lectures)**

**Karl Popper**

- Principle of falsification
- Context of discovery and justification
- Hypothetico-deductive model

**Thomas Kuhn**

- Consensus-driven paradigm
- Normal science
- Anomalies
- Crisis
- Revolutionary science
- A new paradigm

In the next lecture, we are going to discuss the principles of dialectic, I mean, how the term dialectic refers to the art of a dialogue in the form of an argumentation, how we arrive at a synthesis from thesis and antithesis. And what are the principles of dialectic, I mean interpenetration of the opposites, the law of negation of negation and quantitative changes lead to qualitative changes and vice versa.

And how human history is a part of history of nature. How human history is basically a movement of nature developing towards human species. And Marx always talked about unity of science and so on. And then lastly, we will discuss understanding nature and understanding science or knowledge. Thank you.