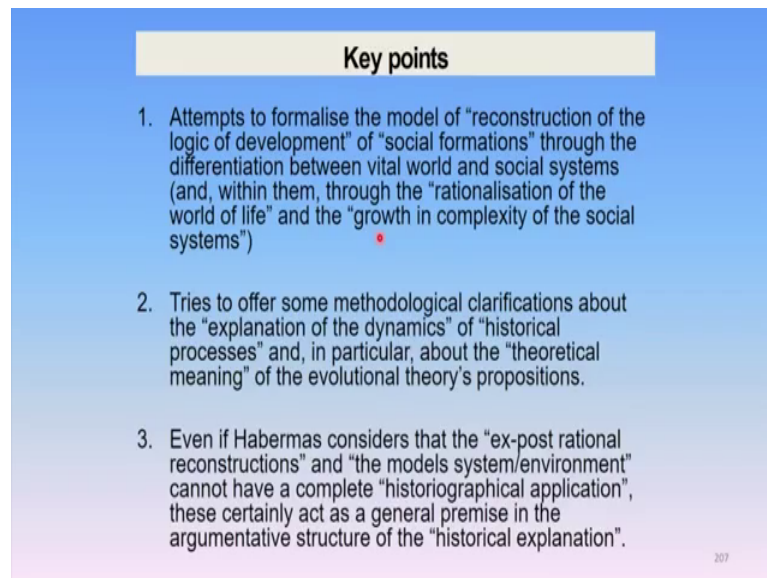


**Sociological Perspectives on Modernity**  
**Dr. Sambit Mallick**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Guhawati**

**Lecture – 20**  
**Modernity and Social Theory IV**

Welcome to the 20th lecture of the course on Sociological Perspectives and Modernity. In the last three lectures, especially in 17th, 18th and 19th lectures, we have discussed the module on synthesizing, modernity and social theory through the works of Immanuel Wallerstein, Anthony Giddens and Jurgen Habermas.

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**Key points**

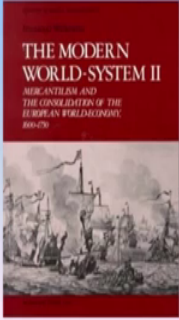

1. Attempts to formalise the model of "reconstruction of the logic of development" of "social formations" through the differentiation between vital world and social systems (and, within them, through the "rationalisation of the world of life" and the "growth in complexity of the social systems")
2. Tries to offer some methodological clarifications about the "explanation of the dynamics" of "historical processes" and, in particular, about the "theoretical meaning" of the evolutionary theory's propositions.
3. Even if Habermas considers that the "ex-post rational reconstructions" and "the models system/environment" cannot have a complete "historiographical application", these certainly act as a general premise in the argumentative structure of the "historical explanation".

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Now, we are going to collate certain key points in this lecture; where it assumes greater significance to discuss and share a certain points of reference some point certain points of contention so far as these three thinkers on synthesizing modernity and social theory is concerned ok. What are the key points that we are getting ok. To before starting the key points what we have discussed prima facie in synthesizing, modernity and social theory.

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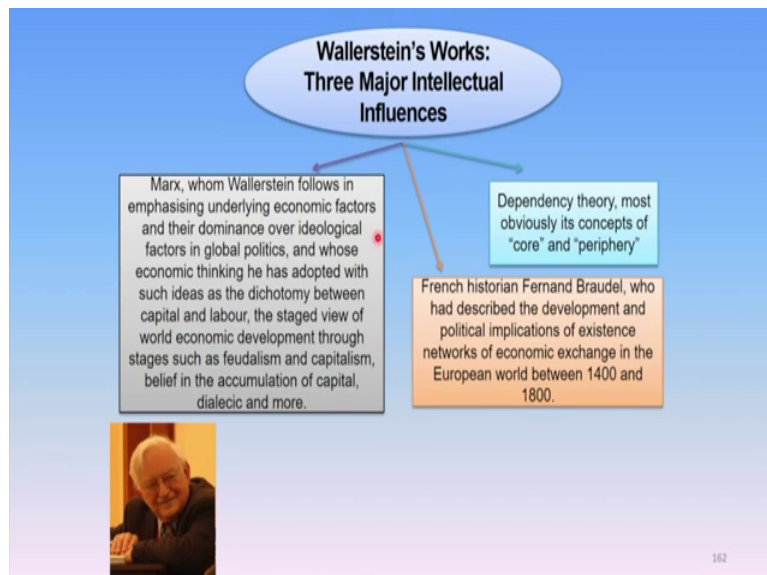
- Wallerstein's most important work, *The Modern World-System*, appeared in 3 volumes in 1974, 1980 and 1989.
- In *The Modern World-System*, Wallerstein draws on three intellectual influences.



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In synthesizing, modernity and social theory, we have attempted to capture the contributions of Wallerstein, Giddens and Habermas to the critical modernist paradigms in social ok. Wallerstein's most important work in three volumes I mean *The Modern World-System* draws on 3 intellectual influences ok.

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Namely Marx the proponents of dependency theory including Andre Gunder frank and French history Fernand Braudel these three are important.

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- And – presumably – the practical experience and impressions gained from his own work regarding post-colonial Africa.
- Wallerstein has also stated that a major influence on his work was the “world revolution” of 1968.
- Wallerstein was on the faculty of Columbia University at the time of student uprising there, and participated in a faculty committee that attempted to resolve the dispute.
- Wallerstein has argued in several works that this revolution marked the end of “liberalism” as a viable ideology in the modern world-system.

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And – presumably – the practical experience and impressions gained from Wallerstein’s own work regarding post-colonial Africa, anti-colonial movements in India ok. Wallerstein was also influenced by the world revolution of 1968 I mean students uprising France ok. And Wallerstein was on the faculty of Columbia University at the time of student uprisings there and participated in a faculty committee that attempted to resolve the dispute; and Wallerstein in particularly mentioned in several works that this world revolution of 1968 marked the end of liberalism as a viable ideology in the modern world-system.

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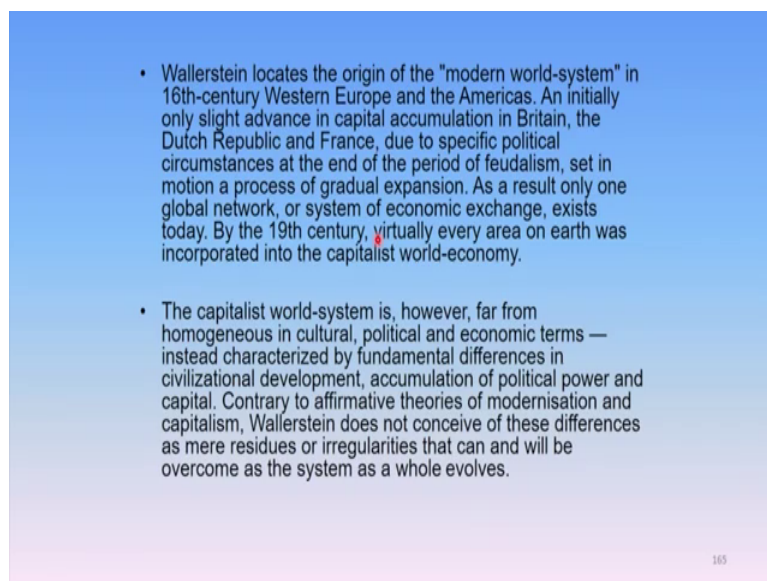
- One aspect of his work that Wallerstein certainly deserves credit for is his anticipating the growing importance of the North-South Conflict at a time when the main world conflict was the Cold War.
- Wallerstein rejects the notion of a “Third World”, claiming there is only **one** world connected by a complex network of economic exchange relationships – that is, a “world-economy” or “world-system”, in which the “dichotomy of capital and labour”, and the endless “accumulation of capital” by competing agents account for frictions. This approach is known as the World Systems Theory.



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One aspect of Wallerstein's work is very important that Wallerstein certainly deserves credit for his for his anticipating the growing significance of the North-South Conflicts at a time when the main world conflict was the Cold War. Wallerstein thus rejects the notion of a "Third World", claiming that there is only one world connected by a complex network of economic exchange relationships I mean that is a "world economy" or "world-system", in which the "dichotomy of capital and labour", and the endless "accumulation of capital" by competing is its account for frictions. This approach is known as the world-systems Theory.

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Wallerstein locates the origin of the "modern world-system" in the 16<sup>th</sup>-century Western Europe and the Americas we have discussed. And how the capitalists world-system is very much heterogeneous in cultural, political and economic terms and is also characterized by fundamental differences in civilizational development, accumulation power and capital ok. Wallerstein does not conceive of such differences as mere residuals or irregularities that can and will be overcome as the system as the whole evolves .

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- Much more, a lasting division of the world in *core*, *semi-periphery* and *periphery* is an inherent feature of the world-system. Areas which have so far remained outside the reach of the world-system, enter it at the stage of 'periphery'.
- There is a fundamental and institutionally stabilized 'division of labor' between core and periphery: While the core has a high level of technological development and manufactures complex products, the role of the periphery is to supply raw materials, agricultural products and cheap labor for the expanding agents of the core.

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- Economic exchange between core and periphery takes place on unequal terms: the periphery is forced to sell its products at low prices, but has to buy the core's products at comparatively high prices. This unequal state which, once established, tends to stabilize itself due to inherent, quasi-deterministic constraints.
- The statuses of core and periphery are not mutually exclusive and fixed to certain geographic areas; instead, they are relative to each other and shifting: there is a zone called 'semi-periphery', which acts as a periphery to the core, and a core to the periphery. At the end of the 20th century, this zone would comprise, e.g., Eastern Europe, China, Brazil or Mexico. Peripheral and core zones can also co-exist very closely in the same geographic area.

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And we have also discussed how Wallerstein tried to foreground the problematic of core, periphery and semi-periphery in terms of economic exchange between core and periphery which takes place on unequal term. The periphery is forced to sell its products at low prices, but has to buy the cores products at comparatively high prices. The periphery I mean this the what is that semi-periphery I mean semi-periphery may be a core to the periphery, and becomes a periphery to the core.

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- One effect of the expansion of the world-system is the continuing commodification of things, including human labor.
- Natural resources, land, labor and human relationships are gradually being stripped of their "intrinsic" value and turned into commodities in a market which dictates their exchange value.



The image shows the cover of the book 'Commodification: Things, Agency and Identities' by Arjun Appadurai. The cover is red with a collage of various objects and images, including a car, a person, and some abstract shapes. The title is at the top in white text.

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One effect of such expansion of the world-system according to Wallerstein is the continuing commodification of things, including human labour. Thus natural resources land, labour and human relationships are gradually being stripped of their “intrinsic” value and turned into commodities in a market, which dictates their exchange value in exchange ok.

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- In the last two decades, Wallerstein has increasingly focused on the intellectual foundations of the modern world system, the 'structures of knowledge' defined by the disciplinary division between Sociology, Anthropology, Political Science, Economics and the Humanities, and the pursuit of universal theories of human behavior. Wallerstein regards the structures of knowledge as Eurocentric. In critiquing them, he has been highly influenced by the 'new sciences' of theorists like Ilya Prigogine.
- He has also argued, consistently since 1980, that the United States is a 'hegemon in decline'. He was often mocked for making this claim during the 90s, but since the Iraq war this argument has become more widespread. He has also consistently argued that the modern world system has reached its endpoint. He believes that the next 50 years will be a period of chaotic instability which will result in a new system, one which may be more or less egalitarian than the present one.

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We have also discussed how Wallerstein forecasted in 1980 that the United States is a hegemon in decline. He was often mocked for this for making this

claim during the 1990s, but since the Iraq war this argument has become more widespread and popular. He has also consistently argued that the modern world-system has reached its endpoint. And he believes that the next 50 years or so will be period of chaotic instability which will result in a new system, one which may be more or less egalitarian than the present one.

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**Capitalist World-System**

This definition of Wallerstein follows Dependency Theory, which intended to combine the developments of the different societies since the 16th century in different regions into one collective development.

The main characteristic of Wallerstein's definition is the development of a global division of labour, including the existence of independent political units (in this case, states) at the same time.

There is no political centre, compared to global empires like the Roman Empire; instead the capitalist world system is integrated on the world market. It is divided into core, semi-periphery and periphery, and is ruled by the capitalist method of production. The ideal type of market is capitalism.

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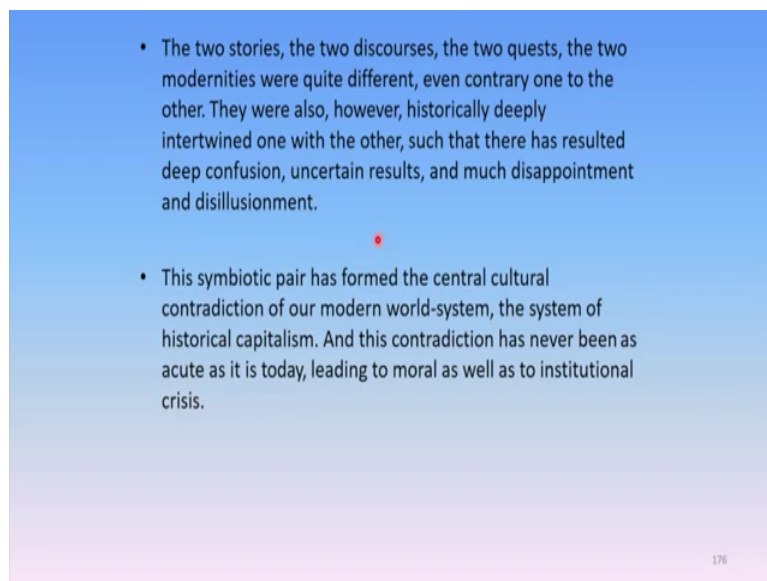
And Wallerstein's capitalist world-system follows Dependency Theory, which intended to combine the developments of the different societies since the 16th century in different regions into one collective development. The main characteristic of Wallerstein's definition is the development of a global division of labour including the existence of indeed independent political units at the same time. I mean there is no political center compared to global empires like the roman empire; instead the capitalist world-system is integrated on the world that is why integration of many economies into a single unified whole I mean this is what Wallerstein I mean this is what this is how Wallerstein conceptualized globalization.

Core periphery I mean defines the differences difference between developed countries and developing countries characterized by power and wealth improved modes of products and so on ok. We have also discussed in the context of Marx that modes of production are combination of force is a product and relations of

product ok. The core refers to developed countries and the periphery is the synonym for the dependent development.

And the main reason for the position of the developed countries is their economic power through that improved modes or products. And semi-periphery I mean it defines states that are located between core and periphery the benefit from the periphery through unequal exchange relations; at the same time the core benefits from the semi-periphery through unequal exchange relations. And then Wallerstein tried to sketch two kinds of modernity ok, one is modernity of technology and the modernity of liberation. Modernity of technology is alternatively known as fleeting modernity, whereas modernity of liberation is alternatively known as the eternal modernity ok.

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There is there is I mean thus the two stories, the two discourses, the two quests, the two modernities I mean the modernity of technology and the modernity of liberation. I mean fleeting modernity of the one hand and eternal modernity on the other were quite different, even contrary one to the other. They were also, however, historically deeply intertwined with one another such that there has resulted deep confusion, uncertain results, and much disappointment and disillusionment.



This symbiotic pair has formed the central cultural contradictions of our modern world-system, the system the system of historical capitalism. And this contradiction has never been as acute as it is today leading to moral as well as to institutional crisis.

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- Wallerstein traces the history of this confusing symbiosis of the two modernities – **the modernity of technology** and **the modernity of liberation** – over the history of our modern world-system.
- Wallerstein divides the analysis of the modern world-system into **three** parts:
  - The 300-350 years that run between the origins of our modern world-system in the middle of the 15<sup>th</sup> century to the end of the 18<sup>th</sup> century;
  - The 19<sup>th</sup> and most of the 20<sup>th</sup> centuries, or to use two symbolic dates for this second period, the era from 1789 to 1968;
  - The post-1968 period.

And then we have discussed how Wallerstein traces the history of this confusing symbiosis of the two modernities I mean the I mean fleeting between modernity and eternal modernity over the history of our modern world-system. Wallerstein divides the analysis of the modern world-system into three parts. I mean the first one the 300 to 350 years that run between the origins of our modern world-system in the middle of the 15th century till the end of the 18th century. Secondly, the 19th and most of the 20th century or to use this two symbolic dates for this second period the era of 1789 and the French revolution to 1968 I mean the grate students uprisings the world revolution in France in 1968. And the post 1968 period I mean which marked the end of liberalism.

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- The modern world-system has never been fully comfortable with the idea of modernity, but for different reasons in each of the three periods.
- During the first period, only part of the globe (primarily most of Europe and the Americas) constituted this historical system, which we may call a **capitalist world-economy**.
- Why **capitalist world-economy**? For three defining features:
  - There existed a single axial division of labour within its boundaries, with a polarization between core-like and peripheral economic activities;
  - The principal political structures, the states, were linked together within and constrained by an interstate system whose boundaries matched those of the axial division of labour;
  - Those who pursued the ceaseless accumulation of capital prevailed in the middle run over those who did not.

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Then we have discussed how does Wallerstein conceptualized characterized world economy which has three defining features. I mean they are existed a single axial division of labour within its boundaries, with the polarization between core like and peripheral economic activities. Secondly, the principal political structures, the states, were linked together within constraint by an interstate system which whose boundaries matched those of the axial division of labour. And those who pursued the ceaseless endless never ending things insistent accumulation of capital prevailed in the middle run in the middle run over those who did not.

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- Nonetheless, the geoculture of this capitalist world-economy was not yet firmly in place in the first period. Indeed, this was a period in which, for the parts of the world located within the capitalist world-economy, there were no clear geocultural norms.
  - There existed no social consensus, even a minimal one, about such fundamental issues as whether the states should be secular; in whom the moral location of sovereignty was invested; the legitimacy of partial corporate autonomy for intellectuals; or the social permissibility of multiple religions.
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Then we have discussed the geoculture of this capitalist world-economy as propounded by Wallerstein.

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- For Wallerstein, we must engage in an enormous worldwide multilogue, for the solutions are by no means evident. And those who wish to continue the present under the guises are very powerful.
  - The end of what modernity?
  - Let it be the end of false modernity, and the onset, for the first time, of a true modernity of liberation.
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Then we have also discussed how Wallerstein tried to develop on the end of what kind of modernity I mean for Wallerstein let it be the end of false modernity, I mean fleeting modernity, and the onset, for the first time, of a true modernity of a liberation I mean eternal modernity ok.

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Synthesising Modernity and Social Theory: Anthony Giddens	
Modernity	Postmodernism
Social fragmentation and dispersal	Epistemological crisis
A dialectic of dispersal and globalisation	Centrifugal tendencies and dislocation
The self as active and reflexive	The self as dissolved and dismembered
Globalisation will produce more universality and so systematic knowledge is still possible	Contextual, historical truths only
A dialectic between powerlessness and empowerment	Powerlessness
Daily life as a complex of reactions to abstract systems	Daily life replaced by abstract systems
Co-ordinated political action is both possible and necessary	Political action is now impossible because of contextuality
Postmodernity means moving beyond modernity [to socialism and a good life]	Postmodernity as the end of epistemology, the individual, and ethics

Then we have discussed the distinctions between modernity and post modernity ok.

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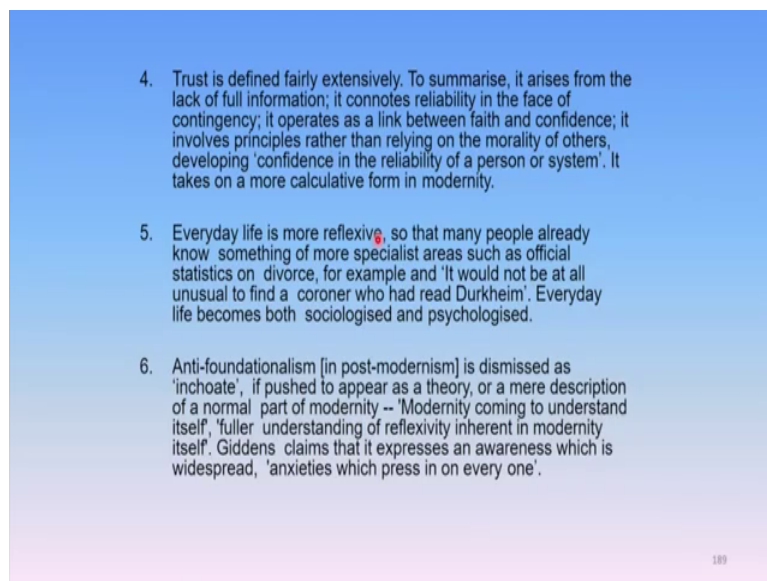
- These themes are illustrated through discussions of various kinds of social forces, micro-politics and so on, although there is still a curiously abstract level to the discussion, especially about active or reflexive selves.
- The implications for Sociology are drawn. Sociology is part of the reflexivity of modernity, but it needs to be reformed to take into account the space/time manipulations and dimensions of late modernity.
- For example, we need to look beyond the nation state as a model of society. Processes of differentiation that have been identified by earlier theorists need to be replaced with concepts of embedding/disembedding, which would widen into an account of the whole subsequent dialectic operating between risk and trust, faceless and face-to-face commitments.

Then we have discussed Antony Giddens reflections on synthesizing modernity and social theory in terms of the structuration theory. I mean duality of the structure I mean duality of the structure I mean duality of structure I mean what Giddens implies that that practices of human agency are both the medium as well as the outcome of structure ok. And the way Giddens try to look at the problem of

modernity, the problem of order is one of time space distancing; in that time and space are ordered in modernity to connect presence and absence.

And these space time separations produce disembedding of traditional forms of relationships as standard and abstract dimensions of space and time come to order and nationalized activities in the place of local contexts. Disembedding mechanisms require the creation of symbolic tokens requires representation especially money defined as mechanisms to control time and space, they also lead to the establishment of expert systems ok. These disembed further according to Giddens because they provide abstract guarantees of expectations across time and space. And these impersonal texts and public forms further stress social systems they also imply different kind of trust.

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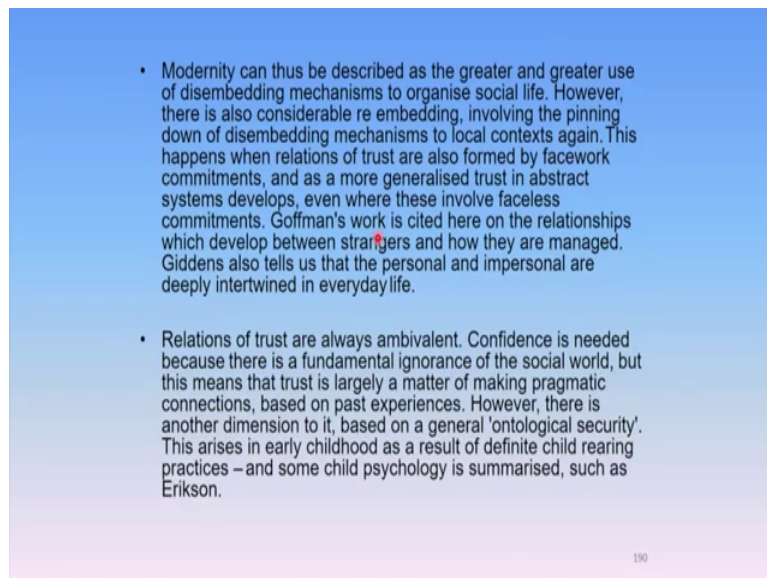


Then what is trust according to Giddens? Trust is trust arises from the lack of full information it convolves reliability in the face of contingency; it operates as a link between faith and confidence; it involves principles rather than relying on the morality of others, developing confidence in the reliability of a person or system. Trust takes on a more calculative form in modernity. And for Giddens everyday life is more reflexive, so that many people already know something of more specialist areas as such as official statistics, and it would not be at all unusual to find the coroner who had read Durkheim, Durkheim in solidarity as a

blaze of people in the performance of spirituals ok. Everyday life becomes socialized, sociologised as well as psychologised ok.

And the way we have also discussed the ways in which Giddens particularly dismisses the idea of anti-foundationalism or epistemological crises in post modernist part ok. Giddens claims that it expresses an awareness I mean modernity it is expresses an awareness which is wide spread ignite is which space on spacing on everyone ok. According to Giddens, modernity can be described as the greater and greater use of disembedding mechanisms to organize social life. Nevertheless there is also considerable re embedding involving the pinning down of the disembedding mechanisms to local contexts again. This happens when relations of trust are also formed by face work or face-to-face commitments and as a more generalized trust in abstract system develops even where these involve face less commitments. And relations of trust are always ambivalent. I am not sure whether I will trust you or not; I do not know that is an ambivalent position ok.

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- Modernity can thus be described as the greater and greater use of disembedding mechanisms to organise social life. However, there is also considerable re embedding, involving the pinning down of disembedding mechanisms to local contexts again. This happens when relations of trust are also formed by facework commitments, and as a more generalised trust in abstract systems develops, even where these involve faceless commitments. Goffman's work is cited here on the relationships which develop between strangers and how they are managed. Giddens also tells us that the personal and impersonal are deeply intertwined in everyday life.
- Relations of trust are always ambivalent. Confidence is needed because there is a fundamental ignorance of the social world, but this means that trust is largely a matter of making pragmatic connections, based on past experiences. However, there is another dimension to it, based on a general 'ontological security'. This arises in early childhood as a result of definite child rearing practices – and some child psychology is summarised, such as Erikson.


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Confidence is required because there is a fundamental ignorance of the social world, but this implies that trust is largely a matter of making pragmatic connections based on past experiences. However, there is another dimension to it

based on general ontological security we have discussed how Erikson's child psychology can be summarized.

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Traditional and modern cultures can be contrasted in terms of how they create environments of trust and risk. Giddens' shows how the traditional social bonds such as kinship community and religion can be seen as devices to organise environments of trust, while the characteristic environments of modernity are seen as personal relationships, abstract systems, future-oriented counterfactual thinking, and a perception of threats, not from nature, war, or the gods, but from the greater reflexivity of modernity, industrialised war, and personal meaninglessness [the chance is missed here, perhaps, to sketch of the dangers of excessive reflexivity?



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And for Giddens traditional and modern cultures can be contrasted in terms of how they create environments of trust and risk that is how we have we have discussed actually there is no perception of threat from nature, war, or Gods, and super natural forces, no. But there is there is a greater there is perception of threat from the grater reflectivity of modernity industrialized war, and personal meaninglessness ok. I mean the perhaps dangers of excessive reflexivity ok.

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- The adaptive mechanisms to these perceptions of risk and threat are common to both expert and lay people. Expertise rapidly runs into the limits of the predictability of the world, and this can produce a pragmatic acceptance, an interest in surviving.
- As Lasch has suggested, this can produce numbness and deep anxiety. An alternative coping mechanism is sustained optimism, based on faith in reason or in God.
- A third possibility is cynical pessimism, where people cope with risks by using black humour, the celebration of anachronism and so on, as a way of coping with pessimism as such.
- Finally, there is the possibility of radical political engagement in various social movements. Giddens seems to have missed out retreatism and 'innovation', the development of illegal activities in criminal careers. He has added sustained optimism and cynical pessimism.

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Such adaptive mechanisms to these perceptions of risk, and threat are common to both expert and lay people. Expertise rapidly runs into the limits of the predictability of the world, and this can produce a pragmatic acceptance, an interest in surviving ok. And the third possibility which Giddens try to reflect on is cynical pessimism; and Giddens of course, has also finally, added sustained optimism as well as cynical pessimism ok.

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- Trust is crucial to modern life, and it is intertwined with the growth of globalisation. Trust on a more personal level is best seen as a project, something to be worked at, involving a 'mutual process of self disclosure'. Giddens focuses on erotic involvement here, especially the 'romantic love complex'. He also takes on Lasch's gloomier view of an increasing manipulation and powerlessness, the result of a growing 'menacing appearance of the contemporary world' [This seems reminiscent of Bauman's insistence that only pure or 'we-' relations offer hope in modernity].
- Globalisation leads to displacement of the old embedding mechanisms and a possible re embedding, in a whole dialectic of displacement and re embedding, intimacy and impersonality, expertise and reappropriations, privatism and engagement.

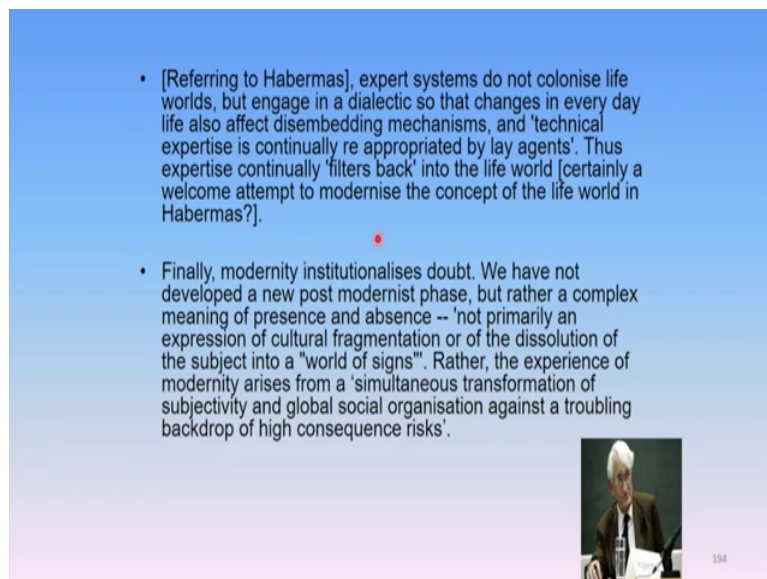


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For Giddens trust is crucial to modern life, and it is intertwined with the growth of globalization. Trust on a more personal level is best seen as a project something to be worked at, involving a mutual process of self-disclosure ok. Ah Giddens according to Giddens globalization leads to displacement of the old embedding mechanisms and the possible re embedding, in a whole dialectic of displacement and re embedding, intimacy and impersonality, expertise and reappropriations, and privatism and engagement.

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- [Referring to Habermas], expert systems do not colonise life worlds, but engage in a dialectic so that changes in every day life also affect disembedding mechanisms, and 'technical expertise is continually re appropriated by lay agents'. Thus expertise continually 'filters back' into the life world [certainly a welcome attempt to modernise the concept of the life world in Habermas?].
- Finally, modernity institutionalises doubt. We have not developed a new post modernist phase, but rather a complex meaning of presence and absence -- 'not primarily an expression of cultural fragmentation or of the dissolution of the subject into a "world of signs"'. Rather, the experience of modernity arises from a 'simultaneous transformation of subjectivity and global social organisation against a troubling backdrop of high consequence risks'.




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For Giddens modernity institutionalizes doubt. We have not developed the new post modernist phase, but rather a complex meaning of presence and absence, not primarily and expression of cultural fragmentation or the dissolution of the subject into a world of signs. Rather, the experience of modernity arises from a simultaneous transformation of subjectivity and global social organization against troubling backdrop of a high consequence risk ok.

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### Synthesising Modernity and Social Theory: Jürgen Habermas

- Jürgen Habermas in the tradition of critical theory and pragmatism
- ***The Structural Transformation of the Public Sphere***
- Habermas's work focuses on the **foundations of social theory and epistemology, the analysis of advanced capitalistic societies and democracy, the rule of law in a critical social-evolutionary context, and contemporary politics** – particularly German politics.
- Habermas's theoretical system is devoted to revealing the **possibility of reason, emancipation, and rational-critical communication** latent in modern institutions and in the human capacity to deliberate and pursue rational interests.




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Then we have discussed Habermas, how Habermas belongs to the tradition of critical theory and pragmatism how I mean Habermas is well known for his work on the structural transformation of the public sphere ok.

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- Habermas is known for his work on the concept of modernity, particularly with respect to the discussions of "rationalization" originally set forth by Weber.
- Whilst influenced by **American pragmatism, structural functionalism, and even poststructuralism**, many of the central tenets of Habermas' thought remain broadly Marxist in nature.



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How Habermas is work has been influenced by at least three intellectual trajectories are namely American pragmatism, structural functionalism, and post structuralism ok. Though, many of the central tenets of Habermas's thought remind broadly Marxist in nature ok.

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- Habermas has constructed a comprehensive framework of **social theory and philosophy** drawing on a number of **intellectual traditions**:
- the **German Philosophical Thought** of Immanuel Kant, Friedrich Schelling, G.W.F. Hegel, Wilhelm Dilthey, Edmund Husserl, and Hans-Georg Gadamer
- the **Marxian Tradition** – both the theory of Karl Marx himself as well as the critical neo-Marxian theory of the Frankfurt School, i.e. Max Horkheimer, Theodor Adorno, and Herbert Marcuse
- the **Sociological Theories** of Max Weber, Émile Durkheim, and George Herbert Mead
- the **Linguistic Philosophy and Speech Act Theories** of Ludwig Wittgenstein, J.L. Austin, P.F. Strawson, Stephen Toulmin and John Searle
- the **Developmental Psychology** of Jean Piaget and Lawrence Kohlberg
- the **American Pragmatist Tradition** of Charles Sanders Peirce and John Dewey
- the **Sociological Social Systems Theory** of Talcott Parsons and Niklas Luhmann
- **Neo-Kantian Thought**

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And we have discussed how Habermas has constructed a comprehensive framework of social theory and philosophy drawing on a number of intellectual traditions. Number of theoretical traditions namely German philosophical thoughts, Marxian, sociological theories of Weber, Durkheim and Mead, linguistic philosophy and speech act theories, development psyc[hology] developmental psychology, American pragmatism, sociological social systems theory, and Neo-Kantian ok.

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- Habermas considers his major contribution to be the development of the concept and theory of communicative reason or communicative rationality, which distinguishes itself from the rationalist tradition by locating rationality in structures of interpersonal linguistic communication rather than in the structure of either the cosmos or the knowing subject.
- This social theory advances the goals of human emancipation, while maintaining an inclusive universalist moral framework.




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Habermas, we have also discussed how Habermas considers his major contribution to be the development of the concept and theory of communicative reason or communicative rationality. As I mean when we have already discussed Max Weber's reflection on instrumental rationality or intentional human action, goal oriented social action, as against these Habermas talks about communicative rationality. This is very important.

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- Habermas perceives the rationalisation, humanisation, and democratisation of society in terms of the institutionalisation of the potential for rationality that is inherent in the communicative competence that is unique to the human species.
- Habermas contends that communicative competence has developed through the course of evolution, but in contemporary society it is often suppressed or weakened by the way in which major domains of social life, such as the market, the state, and organisations, have been given over to or taken over by strategic/instrumental rationality, so that the logic of the system supplants that of the *life world*.

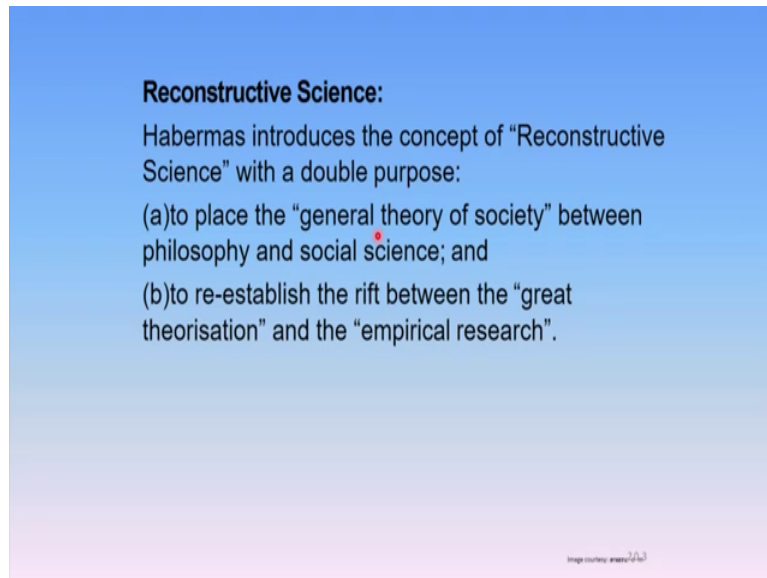


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If Habermas I mean I mean if I have to look at this, I mean Habermas perceives that rationalization, humanization and democratization of society in terms of the institutionalization of the potential for rationality which is inherent in the communicative competence that is unique to the human species other species, they do not have such kind of communicative competence.

Habermas contends that communicative competence has developed through the course of evolution, but in contemporary society it is often suppressed or weakened by the way in which major domain of social life such as the market, the stage, a religions organizations which have been given over to all taken over by strategically instrumental rationality, so that the logic of the systems supplants that of the *Leben's world* war or life world.

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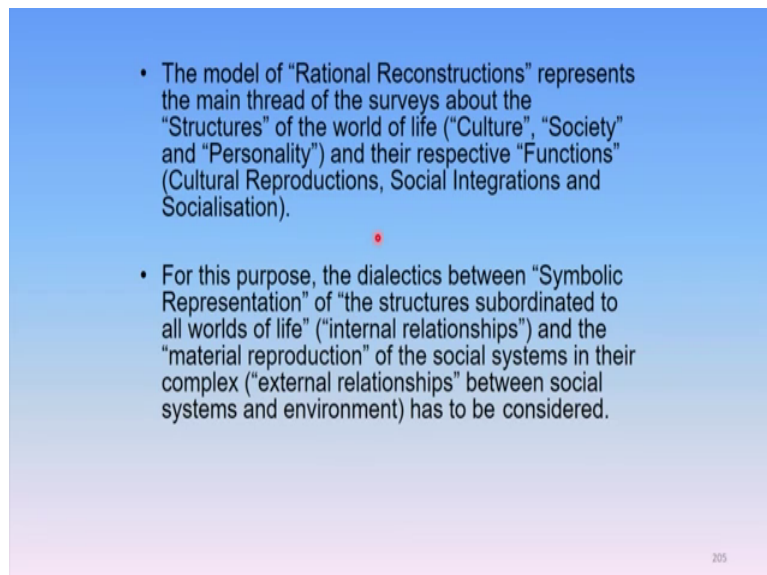
**Reconstructive Science:**  
Habermas introduces the concept of "Reconstructive Science" with a double purpose:

- (a) to place the "general theory of society" between philosophy and social science; and
- (b) to re-establish the rift between the "great theorisation" and the "empirical research".

Image courtesy: www.researchgate.net

For Habermas, the concept of reconstructive science we have discussed has a dual-purpose. To place the general theory of society between philosophy and the social sciences; and to re-establish that rift between the great theorization and the empirical research ok.

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- The model of "Rational Reconstructions" represents the main thread of the surveys about the "Structures" of the world of life ("Culture", "Society" and "Personality") and their respective "Functions" (Cultural Reproductions, Social Integrations and Socialisation).
- For this purpose, the dialectics between "Symbolic Representation" of "the structures subordinated to all worlds of life" ("internal relationships") and the "material reproduction" of the social systems in their complex ("external relationships" between social systems and environment) has to be considered.


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Then we have also discussed how Habermas Habermas's model of Rational Reconstructions represents the main thread of the surveys between the structures of the world on the one hand and the functions of the world of life on the other.

And for this purpose that dialectics between symbolic representation of the structure subordinated to all worlds of life on the one hand, and the material reproduction of the social systems in their complex has to be considered.

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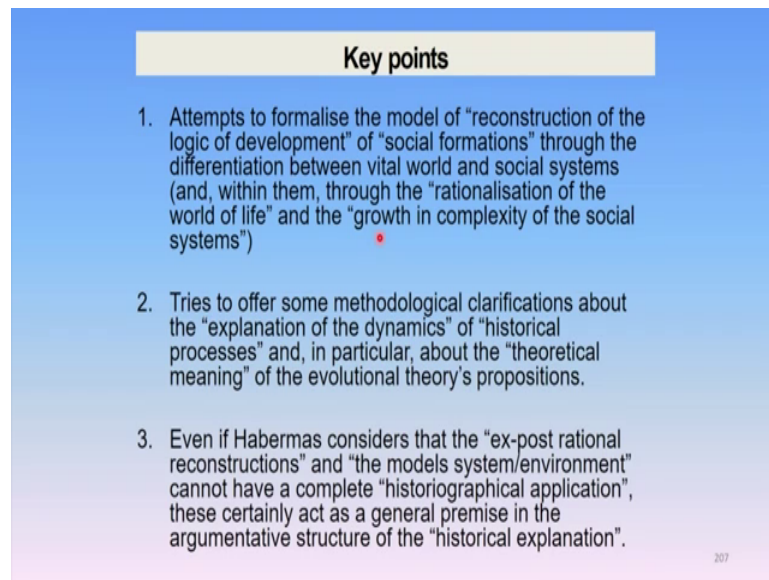
- This model finds an application, above all, in the “theory of the social evolution”, starting from the reconstruction of the necessary conditions for a phylogeny of the socio-cultural life forms (the “hominisation”) until an analysis of the development of “social formations”, which Habermas subdivides into primitive, traditional, modern and contemporary formations.



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And this model finds in application, above all, in the theory of social evolution, starting from the construction of the necessary conditions for a phylogeny of the socio-cultural life forms the hominisation until and analysis of the development of social formations, which Habermas subdivides into primitive, traditional, modern and contemporary formations.

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**Key points**

1. Attempts to formalise the model of "reconstruction of the logic of development" of "social formations" through the differentiation between vital world and social systems (and, within them, through the "rationalisation of the world of life" and the "growth in complexity of the social systems")
2. Tries to offer some methodological clarifications about the "explanation of the dynamics" of "historical processes" and, in particular, about the "theoretical meaning" of the evolutionary theory's propositions.
3. Even if Habermas considers that the "ex-post rational reconstructions" and "the models system/environment" cannot have a complete "historiographical application", these certainly act as a general premise in the argumentative structure of the "historical explanation".

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The key points that we are going to discuss now ok. These are attempts to formalize the model of the reconstruction of the logic of development of social formations through the differentiation between vital world and social systems, and, within them, through the rationalization of the world of life or leben's world and the growth in complexity of the social systems

Habermas tries to offer some methodological clarifications above about the explanation of the dynamics of historical processes and, in particular, about the theoretical meaning of the evolutionary theories propositions. Though, Habermas considers that the ex-post rational constructions and the moderns of I mean the moderns I mean externalists I mean which I mean in the relationship between system and environment I mean such rational constructions cannot have a complete historiographical application this certainly acts as a general premise in the argumentative structure of the historical explanation.

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## The Public Sphere


- In *The Structural Transformation of the Public Sphere*, Habermas developed the influential concept of the public sphere, which emerged in the 18<sup>th</sup> century in Europe as a space of critical discussion, open to all, where private people came together to form a public whose “public reason” would work as a check on state power.

Image courtesy: intpress.nl, 2018

Then what is this public sphere. In the structural transformation of the public sphere, Habermas developed the influential concept of the public sphere, which emerged in the 18 century in Europe as a space of critical discussion, open to all, where private people came together to form a public whose public reason would work as a check on state power ok.

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- Habermas argues that prior to the 18<sup>th</sup> century, European culture had been dominated by a “Representational” culture, where one party sought to “Represent” itself on its audience by overwhelming its subjects.
- As an example of “Representational” culture, Habermas argued that Louis XIV’s Palace of Versailles was meant to show the greatness of the French state and its King by overpowering the senses of visitors to the Palace.

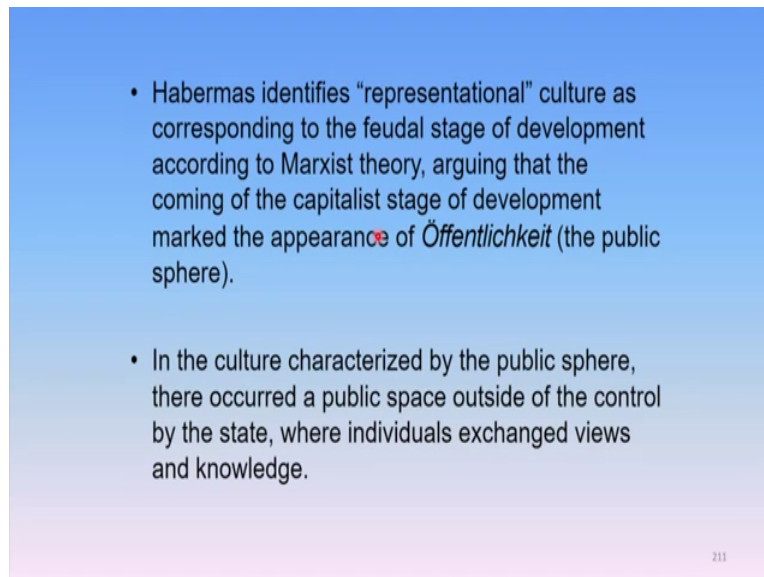


Habermas argues that prior to the 18th century, European culture was dominated by a representational culture, where one party sought to represent itself on its



audience by over whelming its subjects. and as an example of Representational culture, Habermas argued that Louis the fourteen Palace of Versailles was meant to show the greatness of the French state and its king by over powering the senses of visitors to the Palace ok.

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Habermas identifies representational culture as corresponding to the feudal stage of development according to Marxist theory, arguing that the coming of the capitalist stage of development marked the appearance of the public sphere in German it is Öffentlichkeit that is the meaning is public sphere ok. This representational culture is very important in the in the context of Habermas precisely because of the way in which Habermas tried to do this I mean Habermas argues the way he argues that that prior to the 18th century European culture the way it was dominated I mean representational culture even in prior to October revolution I mean there is there is a in Russia that the king is to say I am the state ok. Then that king that power that party, so six to represent itself on its audience by its over whelming its subjects ok, this is important ok.

And Habermas identifies representational culture that is why I said at that this representational culture also has to correspond to the feudal stage of development according to Marxist theory, which argues that the coming of the capitalist stage of development that mark the appearance of the public's sphere. In the in the

culture characterized by the public sphere, they are occurred public space outside of the state which can interrogate the state, where individuals exchanged views and knowledge ok.

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- In Habermas's view, the growth in newspapers, journals, reading clubs, Masonic lodges, and coffee-houses in 18<sup>th</sup> century Europe, all in different ways, marked the gradual replacement of "representational" culture with *Öffentlichkeit* culture.
- Habermas argued that the essential characteristic of the *Öffentlichkeit* culture was its "critical" nature.

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In Habermas's view, the growth of the growth in newspapers, journals, reading clubs, study circles Masonic lodges, and coffee-houses in 18th century Europe, all in different ways marked the gradual replacement of representational culture with public sphere culture. Habermas argued that the essential characteristic the essential characteristic of the public sphere culture was its I mean critical in nature.

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- Unlike “representational” culture where only one party was active and the other passive, the *Öffentlichkeit* culture was characterised by a dialogue as individuals either met in conversation, or exchanged views via the print media.
- Habermas maintains that as Britain was the most liberal country in Europe, the culture of the public sphere emerged there first around 1700, and the growth of *Öffentlichkeit* culture took place over most of the 18<sup>th</sup> century in Continental Europe.

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Unlike representational culture where only one party was active and the other passive, the public sphere culture was characterized by a dialogue as individuals either met in conversation, or exchanged views via the print media ok. Habermas maintains that as Brittan was the most liberal country in Europe, or was consider the most liberal country in Europe, the culture of the public sphere emerged there fast around 1700, and the growth of public sphere culture took over took place over most of the 18th century in Continental Europe.

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- In his view, the French Revolution was in large part caused by the collapse of “representational” culture, and its replacement by *Öffentlichkeit* culture.
- Though Habermas’s main concern in *The Structural Transformation of the Public Sphere* was to expose what he regarded as the deceptive nature of free institutions in the West, his book had a major effect on the historiography of the French Revolution.


**THE FRENCH  
REVOLUTION**

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In Habermas's view, the French revolution was in large part cost by the collapse of representational culture, and its replacement by public spheres culture. Though Habermas's main concern in *The Structural Transformation of the Public Sphere* was to expose what he regarded as the perspective or sorry what he regarded as the deceptive nature of free institutions or so called free institutions in the West, his book had a major effect on the historiography of the French revolution.

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- According to Habermas, a variety of factors resulted in the eventual decay of the public sphere, including the growth of a commercial mass media, which turned the critical public into a passive consumer public; and the welfare state, which merged the state with society so thoroughly that the public sphere was squeezed out.
- It also turned the "public sphere" into a site of self-interested contestation for the resources of the state rather than a space for the development of a public-minded rational consensus.

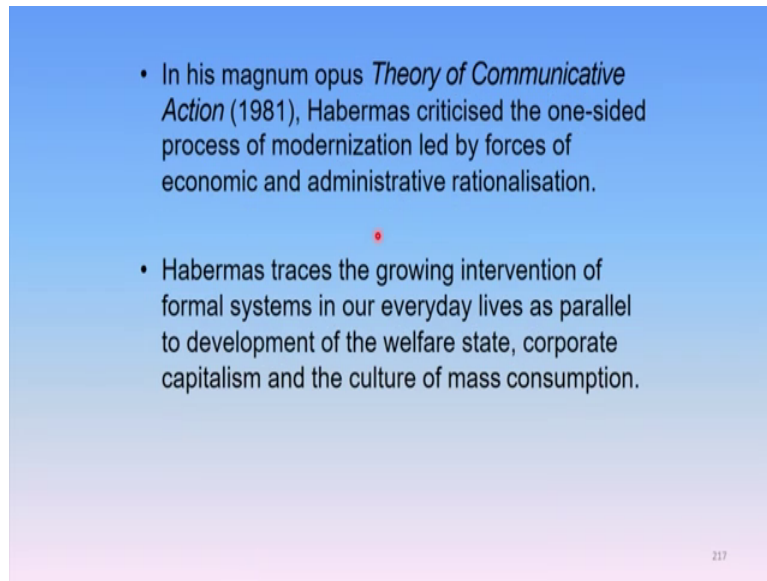


invisible public sphere

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According to Habermas, a variety of actors resulted in the eventual decay of the public sphere, including the growth of a commercial mass media, which turn the critical public into a passive consumer public; and the welfare state, which merge the state with society so thoroughly that the public sphere was squeezed out that that invisible public sphere. It also turned the public sphere into a site of self-interested connotation for the resources and development of public process of development interested contestation for the resources of the state rather than a space for the development of public-minded rational consensus.

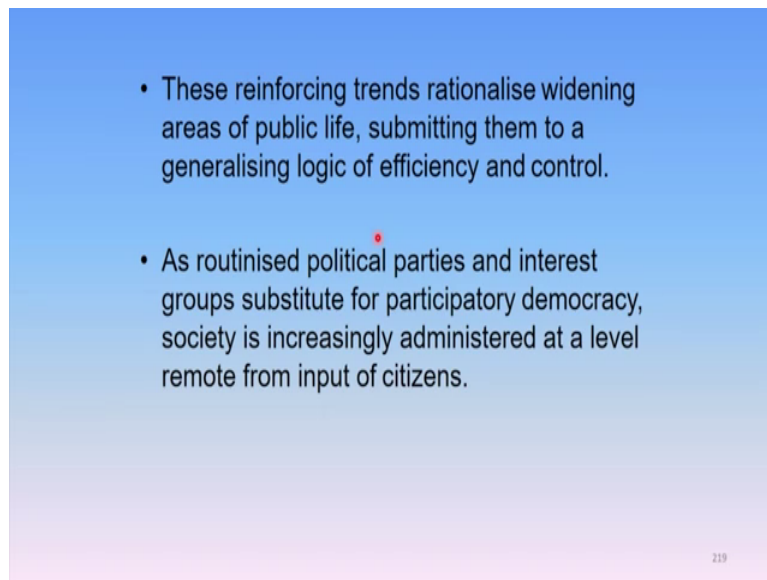
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And his famous book that the Theory of Communicative Action of 1981, Habermas criticized the one-sided process of modernization that is what in the last lectures we have discussed what is modernization theory. Modernization theory postulates that under developed economies will make development possible only if they follow the pattern of development of the already developed nations ok. And this singular view this one-sided process of modernization led by forces of economic administrative and military rationalization was heavily criticized by Habermas in his magnanimous theory of communicative acts and in the Theory of Communicative Action in 1981.

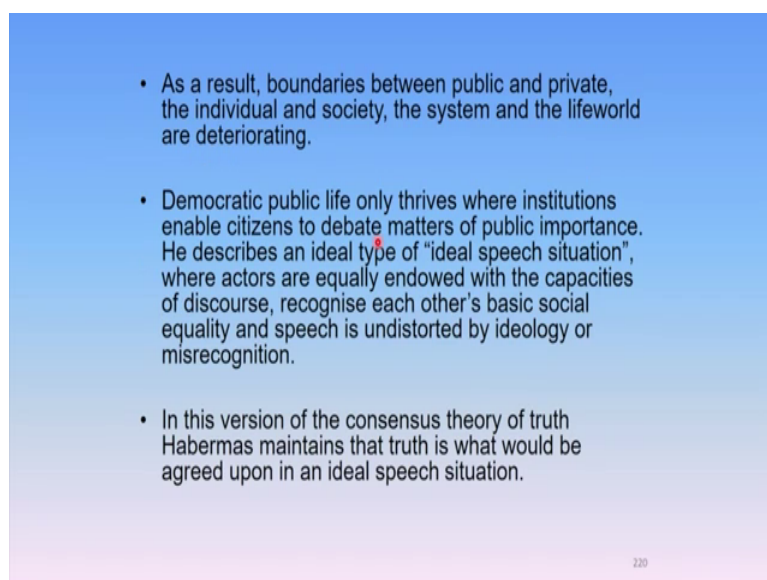
Habermas traces the growing intervention traces the growing intervention of formal systems in our everyday lives. As I mean this the theory of I mean this the communicative action I mean it he traces the growing intervention of formal systems in our everyday lives as parallel to development of the welfare state corporate capitalism and the culture of mass consumption ok. I mean the way Habermas try to work out his Theory of Communicative Action in terms of reason and rationalization of society ok.

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These reinforcing trends, these reinforcing trends rationalize widening areas of public life submitting them to a generalizing logic of efficiency and control. As routinised political parties and interest groups substitute for participatory democracy, society is increasingly administered at a level remote from input of citizens. Then what is the consequence of this?

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As a as a as a consequence boundaries between public and private, boundary between the individual and society, boundaries between the system and the

leben's world or everyday life, boundaries between these spheres these institutions are getting eroded that deteriorating. Boundaries between public and private, individual and society, the system and the life world are getting blurred.

Democratic public life only thrives where institutions enable citizens to debate matters of public importance. Habermas describes an ideal type of ideal speech situation where actors are equally endowed in the capacities of discourse, recognize each other's basic socially equally and speech is undistorted by the ideology or misrecognition. In this version of the consensus theory of truth Habermas maintains that truth is what would be agreed upon in an ideal speech situation. Then there is no truth whatever consensus that we try to forge that becomes truth we do not know actually; what is the truth? Truth is arrived at on basis of some consensus some agreement that is why in this version of the consensus theory of truth Habermas maintains that truth is what would agreed upon in an ideal speech situation.

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- Habermas has expressed optimism about the possibility of the revival of the public sphere.
  - He discerns a hope for the future in the new era of political community that transcends the nation-state based on ethnic and cultural likeness for one based on the equal rights and obligations of legally vested citizens.
  - This deliberative theory of democracy requires a political community which can collectively define its political will and implement it as policy at the level of the legislative system.
  - This political system requires an activist public sphere, where matters of common interest and political issues can be discussed, and the force of public opinion can influence the decision-making process.
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Habermas has expressed optimism about the possibility of the revival of the public sphere. This revival need that public sphere has to revive I mean otherwise there will be only there will be only quotes of measures undertaken by the state on the powerless on the marginalized sections of the society. Habermas discerns the hope for the future in the new era of political community that transients the

nation-state based on the ethnic and cultural likeness for one based on the equal rights and obligations of legally vested citizens. And this deliberative theory of democracy requires a political community which can collectively define its political will and implement it as policy at the level of legislative system.

When there is no public sphere, only representational culture are so called representational culture will sunup will ensure the absents of any descending voices ok. This is important. And representational culture according to Habermas must be replaced by must be replaced by public sphere culture that is why he has expressed optimism about the possibility of the revival of the public sphere. And its important to understand how Habermas discerns a hope for the future in the new era of political community which transcends which transcends the nation-state based on ethnic and cultural likeness for one based on the equal rights and obligations of legally vested citizens.

And this deliberative theory of democracy requires a political community which can collectively defined its political will and implement it as policy at the level of the legislative system. And this political system requires an activist state public sphere, then there is there is a sake for intellectual public sphere to activist public sphere ok. Obviously, there is no difference between intellectual public sphere and activist public sphere, no doubt about it we do not believe in this these difference. But still one must understand when we when we try to be constructed modernity and the in the context of feminism in the context of cultural studies in the context of post modernism and.so on and ok.

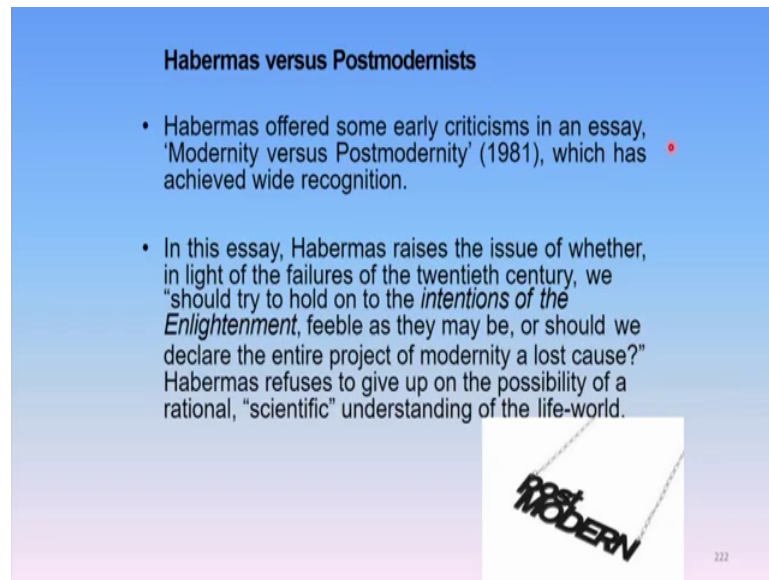
The way Habermas force on the kind of political system I mean or the urgent need of such political system, this political system requires an activist public sphere, where mattes of common interest and political issues can be discussed, and the force of public opinion can influence the decision making process this is very important ok.

Ah this activist public sphere is important to announce the culture of descent the to help freedom of speech, freedom of expression, and the force of public opinion can certainly influenced in the decision making process can certainly influence the policy making process in favor of the marginalized sections of the society, in



favor of the down traden favor of the owned classes, the exploited classes of society ok. This is important ok. Now, now how we are we are we are know the distinctions between modernity and post modernism, and how anti foundational crisis anti foundationalism or epistemological crisis was dismissed by Giddens.

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**Habermas versus Postmodernists**

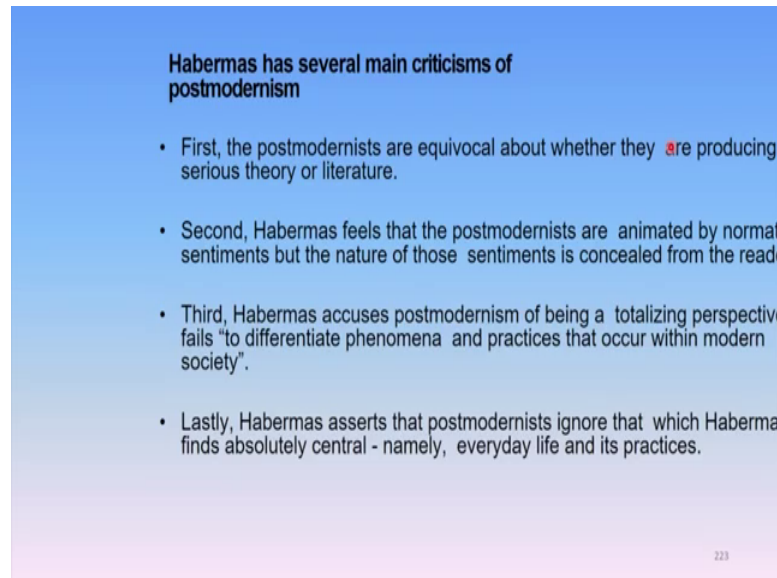
- Habermas offered some early criticisms in an essay, 'Modernity versus Postmodernity' (1981), which has achieved wide recognition.
- In this essay, Habermas raises the issue of whether, in light of the failures of the twentieth century, we "should try to hold on to the *intentions of the Enlightenment*, feeble as they may be, or should we declare the entire project of modernity a lost cause?" Habermas refuses to give up on the possibility of a rational, "scientific" understanding of the life-world.

POST MODERN

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And let us see how Habermas is trying to bring about a critic to post modernist or post modernism. Habermas offered some early criticism in an essay, Modernity versus Postmodernity in 1981 which has archived wide recognition in this essay. Habermas raises the issue of whether in sight of in light of the failures of 20th century we should try to hold on to the intensions of the enlighten people has may be or should we declare the entire project of modernity or lost cause. I mean those holism or totality or reflexivity, rationality and social movements can we just discard them? Habermas refuses Habermas says no Habermas refuses give up in the possibility of rationality scientific understanding of the of the leben's world of the life world.

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**Habermas has several main criticisms of postmodernism**

- First, the postmodernists are equivocal about whether they are producing serious theory or literature.
- Second, Habermas feels that the postmodernists are animated by normative sentiments but the nature of those sentiments is concealed from the reader.
- Third, Habermas accuses postmodernism of being a totalizing perspective that fails "to differentiate phenomena and practices that occur within modern society".
- Lastly, Habermas asserts that postmodernists ignore that which Habermas finds absolutely central - namely, everyday life and its practices.

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Habermas says several main criticisms of postmodernism. First, the postmodernists for first I mean there are there are many criticism which can be made so far as post modernism is concerned. And so far as in fact, so far as Habermas is criticism of post modernism are concerned, but for this for the sake of our for the sake of this course we have try to limit to limit our discussion on Habermas is criticism of post modernism into four part. First, the post modernists are equivocal about whether they are producing serious theory of literature ok. Secondly, serous theory or literature, I mean whether what I mean epistemological crisis or anti form rationalism is It serious thing is it adequate for Habermas ok.

Secondly Habermas feels that the post modernists are animated by normative sentiments, but the nature of those sentiments is concealed from that. Post modernists always suggest that what to be normative sentiments what should be, why it has not yet been done, but the way Marxism was also dwelling upon such normative positions, sentiments, normative social order, post modernism to try to develop, but Habermas feels that the nature of these normative sentiments is concealed from the reader. So, far as post modernists thought is concerned ok.

And thirdly Habermas accuses post modernism of being totalizing perspective ok. What is that totalizing perspective that it fails to differentiate phenomena and

practices which occur within modern society. It post modernism for according to Habermas post modernism fails to differentiate phenomenon and practices, what is what are available and they I mean for Habermas most modernism does not know how to make a distinction between phenomena and practices.

And last but not the least Habermas a Habermas asserts that post modernists ignore that which Habermas finds absolutely central namely everyday life and its practices I mean post modernists they do not look it and their practices for Habermas. Now, what we are going to do in the lectures to follow that we are going to deconstruct critical modernist paradigm. Now, if Giddens and Habermas have so much to same about post modernist, how to post modernist respond to such interrogation such challenge. This is also important for us. We cannot be one sided we must have both we must examine both sides that is how it is very important to deconstruct modernity that is why I gave you the example of difference as far I mean which is central concept in derides deconstruction ok.

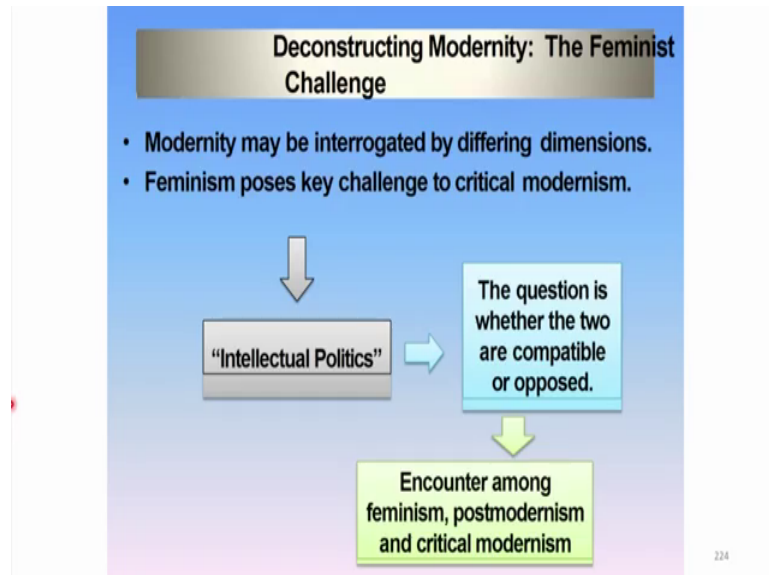
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And from now onwards, we will try to deconstruct modernity and we are we are. Now, we are going to I mean till now we have covered, we have covered 5 modules of this course ok. We are left with 2 more modules ok, which will take another 10 lectures I mean deconstructing modernity, we will take another 6 to 7 hours; and a new totality will take 2 to 3 hours ok. I mean it requires I mean we

need to complete these 2 modules not in terms of 10 lectures, but 9 lectures; and the and the last lecture will try to devote it to sum up everything.

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And deconstruction of modernity what we have done we will try to discuss the feminist challenge I mean how to destruction destruct modernity, deconstruction of modernity will be done through two three perspective modernity can be deconstructed though different perspectives all together ok. We are trying to deconstruct modernity through three perspectives one is feminism, secondly, cultural studies and thirdly post modernism. These three perspectives are very important it does not imply, we do not have a other perspectives we have multiple perspectives to deconstruct modernity ok. But for the sake of this course we are trying to limit our discourse to only these three perspectives. And we will see how feminism cultural studies and post modernism raise to the occasion and interrogate the central pillars of critical modernist paradigms in sociology.

Thank you.