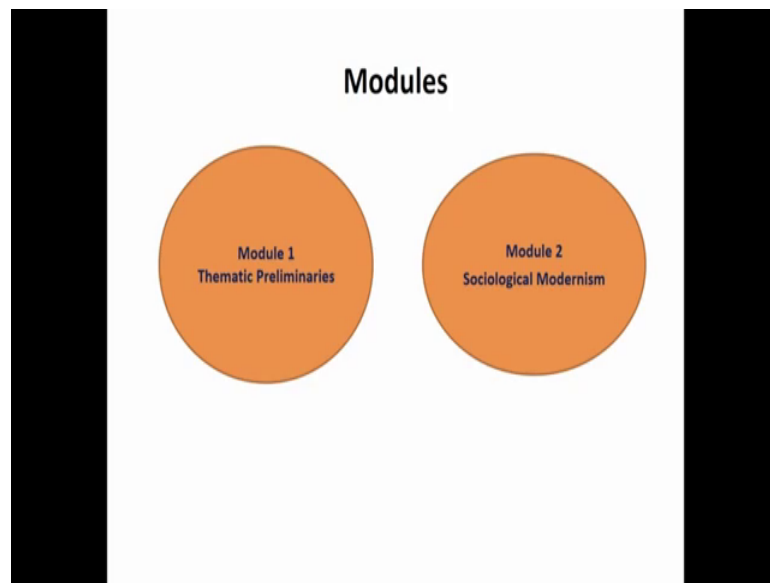


Sociological Perspectives on Modernity
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Lecture - 30
What have we discussed?

Welcome to the thirtieth lecture of the course on sociological perspectives and modernity. This is the last lecture and will wind up with this.

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As you know, we have covered in this course in total 7 modules.

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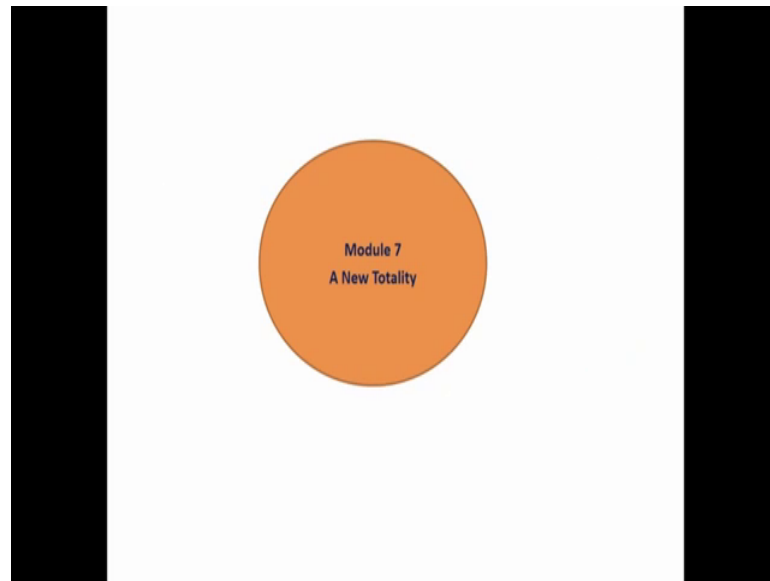


Module 1 represents thematic preliminaries, module 2 sociological modernity, module 3 the structuralist interpretation, module 4 western marxist perspectives on critical modernist paradigms in sociology, module 5 synthesizing modernity and social theory, module 6 deconstruction of modernity and module 7 in new totality.

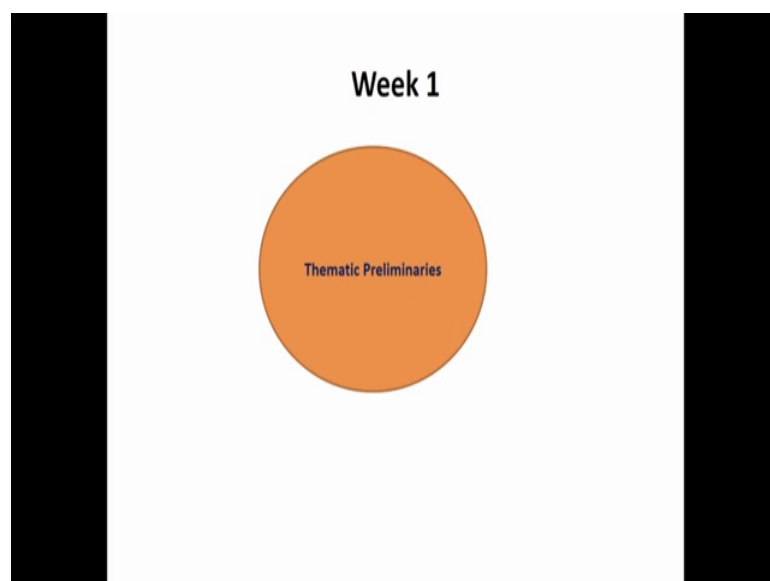
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If we go by go in terms of weeks, in the first week we started with thematic preliminaries on modernity, then what we have discussed on thematic preliminaries very briefly? In thematic preliminaries, we have discussed how the term interrogating modernity does not mean only destruction of the hitherto existing ideas.

Interrogating also refers to the dialectic of engaging with and interrogating the hitherto existing ideas and the ethos of interrogating loses its significance in the absence of a critical engagement with hither to existing ideas. That is why; this course aims at a

dialectic of engaging with and interrogating modernity. Engagement assumes greater significance in the context of not just interrogation, but also interrogating the interrogator and both engaging with modernity and interrogating modernity are context specific. That is why this course simply put is about the critical modernist paradigm in sociology.

We have discussed how sociological thinking when I say critical modernist paradigm in sociology, I referred to how sociological thinking about modernity and sociology as a modern activity and critics of this approach may be framed. And then we have discussed the four central pillars of modernity, four central pillars of critical modernism or critical modernist paradigm in sociology namely; holism or totality, reflexivity, rationality and social movements.

Then I mean, what is holism or totality? As we have already discussed, holism or totality refers to the idea that society is a unit in some sense and that it can be studied as a single entity. Reflexivity refers to the idea that we cannot simply observe society from outside because we are also involved in it. Rationality refers to the idea that we can understand society, in ways we can explain to other people and social movements refer to the idea that creative human action both shapes the social whole and is also set by it.

Why do these ideas? Why do these central pillars of modernity matter to us? And how do we get there? The methodological tool to understand them is through C Wright Mills, the sociological imagination. I mean the sociological imagination by C Wright Mills aims to understand; first understand the larger historical scene in terms of its meaning and for the inner life and the external carrier of a variety of individuals.

Secondly, it enables us to take into account how individuals in the welter of their daily experiences often become falsely conscious of their social positions. And thirdly, within that welter I mean within the welter of their daily experiences the framework of modern society is soft and the psychologies of a variety of women and men are formulated. And fourthly, the sociological imagination by C Wright Mills enables us to grasp history and biography and the relationship between the two within society.

That is why the methodological tool that that is required to understand the central pillars of modernity is lies in the fact that we must study the sociological imagination by C Wright Mills. Then, we have discussed concept application, working relationship with theory then we have discussed nature of sociological theory, how we have discussed the

social, the interactive and the communicable. Then we have discussed ontological questions as well as epistemological questions I mean ontology when I say, I mean the question of existing, the question of being, the question of the nature, what is being? What is existing? Leads down to methodology the question of how we can come to know it.

And therein we have discussed the materialist conception of history by Marx, that it is not the consciousness of men that determines their being, but on the contrary their being that determines their consciousness.

Then within the modernist paradigm in sociology, we have discussed the type internal logics and so on and then we have discussed the emergence and development of modernity and then we have also discussed the ambiguity of rationality and control governance versus emancipation I mean instrumental rationality and so on.

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And then we have moved to the sociological modernism by Marx, there we have tried to examine certain dramatic transformations in terms of economic, culture and quality. And we have tried to examine, all central critical pillars of modernity, central philosophical and political foundations of modernity.

Namely; holism or totality, reflexivity, rationality and social movements through the works of Marx, this is very important. And therein we have, how we have tried to look at

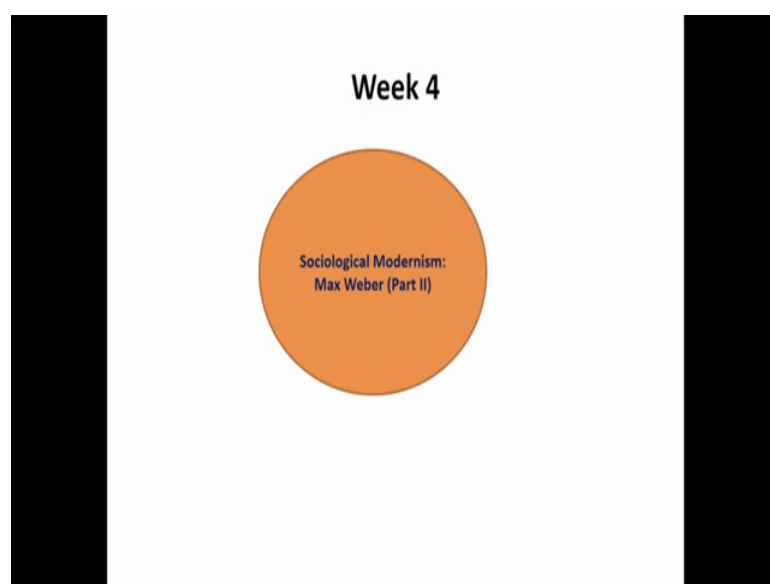
Marx is very important. There we have seen, how we have discussed Marx on modernity and certain methodological warnings and then when I say Marx on modernity, we have discussed holism, social movements, reflexivity and rationality and then in the third week, we have discussed the part one of Max Weber's reflections on modernity.

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I mean Weber's interpretation of modernity, rationality and modernity, social movements, reflexivity and so on.

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And the part two I mean week four; in the fourth week we have discussed the part two of Max Weber.

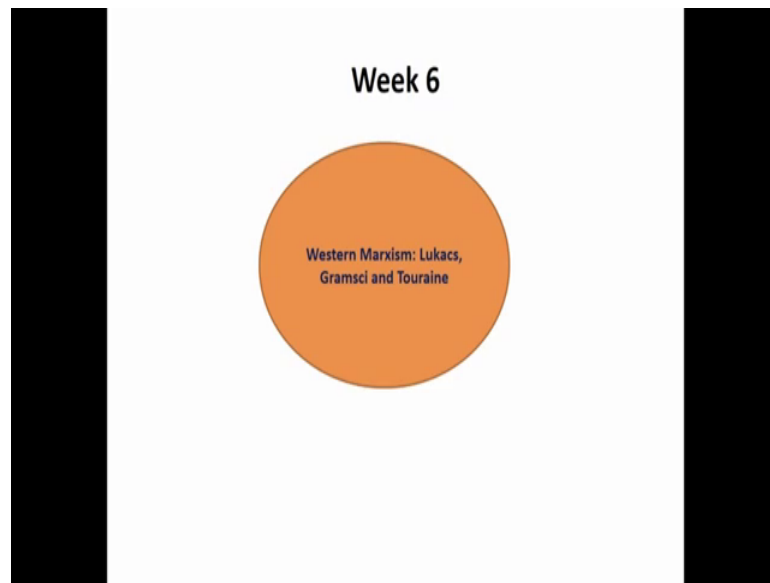
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And the fifth week captures the ultra rationalism, ultra modernism, I mean this, the structuralist case, the structuralist interpretation through the works of Levi Strauss and Althusser. We have discussed here in the context of holism or totality, I mean rationalism and the death of the subject or of the death of the author, difference functionalism and modernity.

And then we have discussed social movements in terms of ideology and function, political backgrounds, I mean the emergence of two Marx regimes. Then rationality when we have discussed, the meaning of science and in the context especially Althusser's concept of rationality, Althusser's delineation of rationality and so on and then we have discussed in the context of reflexivity, we have discussed Levi Strauss uncertainty principle.

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Sixth week, we have discussed Western Marxists perspectives on critical modernist paradigm in sociology. I mean society as a human creation, the views from Western Marxism. We have tried to delineate Western Marxism. The concept of totality, I mean there are differences between Western Marxism and structuralism and then we have discussed I mean when we discuss Western Marxism we have discussed it through the works of Georg Lukacs, Antonio Gramsci and Alan Terrain and Lukacs reification has significant implications for the way Marx tried to develop an alienation, expressive totality and so on.

And then consciousness and action I mean human agency class agency and class conflict, class consciousness, class organization I mean, hegemony in more Gramscian sense, knowledge and action. And in the section on null reflexivity and rationality we have discussed self creation, self knowledge and modernity I mean historicity and then we have discussed absolute historicism.

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In the seventh week we have discussed, how to synthesize modernity and social theory part one Wallerstein, Giddens and Habermas. It is very important to understand how to synthesize modernity and social theory through the works of Wallerstein, Giddens and Habermas.

Wallersteins reflections on poor periphery and semi periphery world capitalist, world economy and so on, giddens structuration theory, consequences of modernity and habermas theory of communicative action.

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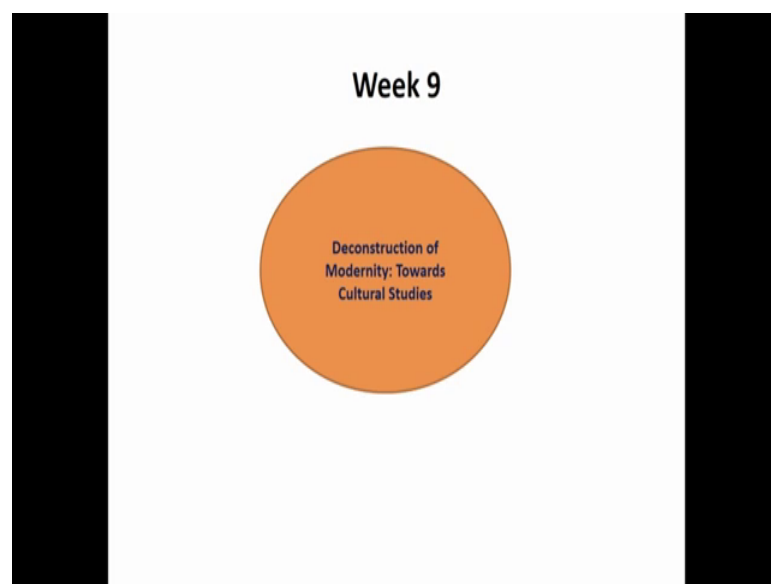


And part two, we have further tried to look at the similarities between Wallerstein, Giddens and Habermas and then we have moved to, I mean eighth week. In the eighth week we have tried to bring about the similarities between Wallerstein, Giddens and Habermas and then we have tried to take the debate on how to deconstruct modernity. And deconstruction of modernity may be divided into three parts; obviously, there may be multiple parts, but for sake of convenience we have divided it into three parts.

One is feminism, secondly, cultural studies and thirdly, post modernism. And second part of the eighth week we have discussed, deconstruction of modernity and the feminist challenge and we have tried to look at the issues of social movements, reflexivity, rationality, holism and the issues of periodization unified systems of account and finally, what kind of some of the difficulties that of agreement in 1970s feminism and some of promise of unified socialist feminism relates to academic specialization or reification.

I mean political economy, biological determinism, literary criticism, psychoanalysis and so on. The specialization of these fields and generation of narrow concepts tends to lose hold on the totality of lived experiences.

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And then we have in the ninth week, we have discussed deconstruction of modernity towards cultural studies through the works of three important authors, but from two philosophical standpoints.

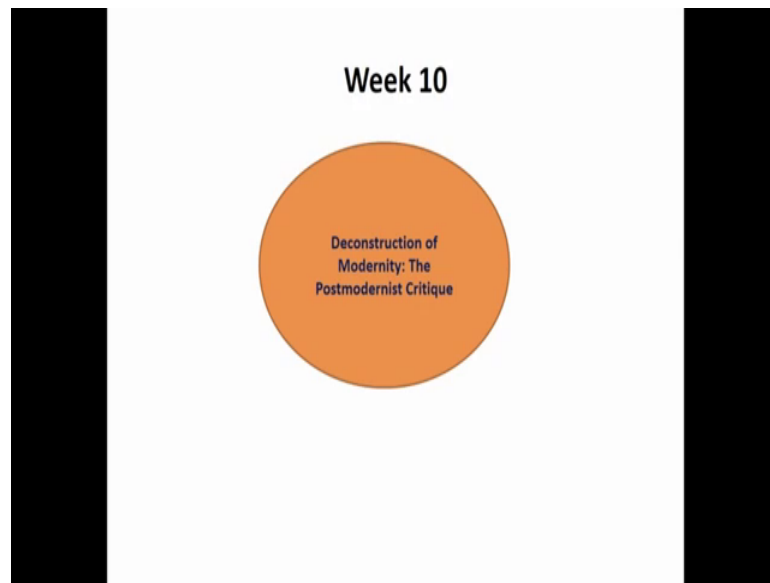
One, two philosophical standpoints when I say I mean one, socialist humanism and secondly, post structure radical post structuralism. And socialist humanism was strengthened propounded by E P Thompson and Ramon Williams whereas; radical post structuralism was propounded by Michel Foucault. And there again how we have, the way we have discussed Thompson and Williams that derived from Western Marxist tradition, but informed by lower middle class, working class background and grassroots political activism, post communist party formation in the erstwhile Soviet Union.

How both E P Thompson and Raymond Williams made a refusal of base superstructure model? What is more important I mean in the case of social movements? E P Thompson and Raymond Williams tried to place culture on a high pedestal. These are the other category in the context of holism or totality.

They tried to theorize dialectic between experience and thought in the context of rationality and reflexivity the way E P Thompson tried to unfurl the debates on dialectic rationality whereas, Raymond Williams tried to reflect on synthetic rationality. I mean, they tried to deviate from Weberian instrumental rationality and Michele Foucault as a representative, as a propagator of radical post structuralist stands that how he mentioned that a power is possessed by someone, power is derived from a central source and power is primarily repressive and he tried to give the example of school, prison, mental hospital and so on.

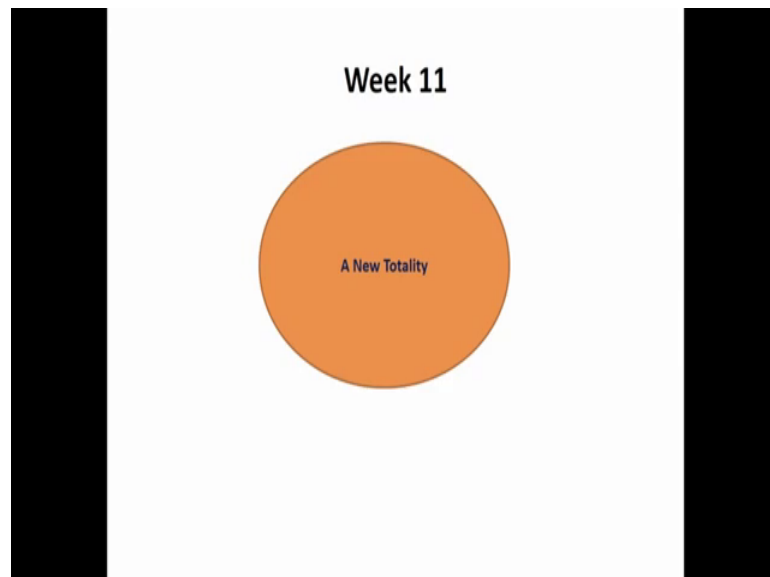
And then we have discussed what are the common points or what are the commonalities what are the similarities that we find a between E P Thompson, Raymond Williams and Michel Foucault? And in the tenth week, we have discussed deconstruction of modernity, the post modernist critic.

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And here we have discussed David Harvey, we have discussed Fredric Jameson, we have discussed Michel Foucault again in terms of post modernist aesthetics, post modernity as a historical condition, then post modernism as ontology and epistemology and feminism and post modernism as a test case.

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In the eleventh week, we have discussed a new totality. It is very important to understand these responses from the proponents of critical modernist paradigm in sociology to the

opponents in the form of I mean opponents when I say I mean post feminism, post structuralism and post modernism and cultural statistic critics.

And the empirical responses to post modernists we have discussed in the context of holism or totality reflexivity and rationality and social movements. And for reflexivity and rationality please refer back to Giddens and Habermas again and obviously, there is continued difficulty over contingency, necessity and the difference or otherwise made by human agency. There is a tendency for accounts to fossilize into discussion of objectively necessary developments in which human agencies merely a conveyor belt.

And feminism appears in rise of new social movement's maybe we do not know and perhaps only appearance and hence effectively subsumed under ecology peace movements. Clearly there is a relationship both with other new social movements and with for example, development of welfare state I mean rise of female intelligence, but this account is not adequate and has nothing to say about patriarchal organization of society.

Then we have discussed radicalized modernity through new Weberian and new Marxist perspectives. When I say new Weberian I mean, I refer to Giddens and when I say neo Marxist I refer to Habermas. And Giddens reflections on institutional analysis of modernity I mean in his work on consequences of modernity is a Weberian style multi dimensional or pluralist account.

It becomes of interest in terms of its link to structuration theory and Habermases theory of communicative action I mean communicative rationality must be understood. In the context of and these two both these accounts must be understood in the context of radicalized modernity. And the difference is that which include maybe discourse of modernity then counter discourse of modernity.

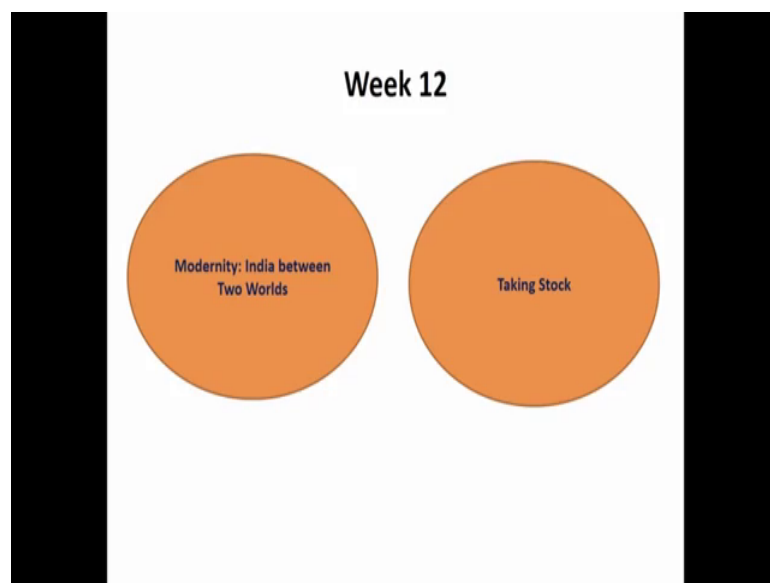
Subject centered risen intersubjective modern, subject object rationality I mean instrumental rationality or goal oriented social action in a more Weberian sense then communicative rationality as substantive rationality for Habermas. Then the difference which also includes that necessarily good autonomy of economy and sub states sub systems but for Habermas it is unbalanced growth increasing autonomy of ditto.

This is philosophical discourse of modernity by Habermas must be understood. Here I mean Giddens argues that Habermas makes use of three different types of rationality in terms of local criteria of rationality I mean in communicative action, giving rise to the possibility of universally valid judgments as to the rationality or otherwise of speech and action.

The concept of the rationality I mean comprehensibility of human action and the social expansion of rationality in the modern period. That is our ideal speech situation and so on we have discussed in this week on a new totality. And then we have also discussed four I mean we tried to wind up this week with four T concepts as problematics of modernity I mean all holism or totality, reflexivity, rationality and social movements.

Then modernity as a paradigm and then modernity and feminism as a test case and then what kind of outlook that women develop with this.

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And then we have discussed in the last week, in the twelfth week we have discussed modernity India between worlds India between two worlds or multiple worlds. And modernity in Indian context when we discussed, we have already discussed the reflections made by Gandhi, Nehru, Tagore, Amartya Sen and Dipankar Gupta.

And how there are differences even while imagine or while sketching some kind of an image of nation building in the Indian context. And finally, we tried to wind up this discussion by summing up the entire course structure with this lecture.

Please remember one thing with each week; you will be given fifteen questions to answer. One assignment you have to complete and 25 percent from the assignments will be credited to your final score. There will be 50 questions for the final examination. Each question carries 2 marks, but in the assignment case each question carries 1 mark for 15 questions. Now, what do you have to do? Please read them, please take stock of the slides. If you have any query please get back to me, there is no problem anytime you can get back to me; however, we have four teachers, they can respond to your query on time adequately.

If need be, I can also join them in responding to your query; do not worry about that. Please write your assignments properly, do not miss any assignment, do not skip any assignment. Each week will have 15 questions each as assignment; 25 percent will be taken into consideration for the final score.

Please do not miss them and in the final examination, 75 percent weightage will be there. If you find some difficulty in making sense of the slides or making sense of the lectures; please get back to us quickly, we will try to resolve these issues as soon as possible.

Thank you.