

Sociological Perspectives on Modernity
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Lecture – 05
Sociological Modernism: Karl Marx II

Welcome to the fifth lecture of the course on sociological perspectives on modernity. In the last lecture we have discussed Marx's views on modernity through the lenses of holism or totality. And a little more discussion will now take place on holism or totality. As we have already discussed that in any given society Marx argues a particular combination of the forces of production and relations of production I mean combination of forces of production and relations of production results in modes of production. And these modes of production will dominate all others. It does in the society that that Marx saw emerging and industrial technology, dependent on large scale investment was driving out artisanal production.

More generally relations of production based on small scale production for one's own use of relations of serfdom, relations of slavery, of an aristocratic lifestyle based on consequence. Expenditure were being replaced by a polarization, and what is that polarization that that the those who had no access to the means of production. And who therefore, had to sell their labour power to those who control the means of production through or via ownership and control.

Then the ownership and control the ownership of and control over the means of production, I mean it has made a class of bourgeoisie and those who do not have access to such ownership and control over the means of production they are called proletariat. Bourgeoisie means the rich or the only classes that the you may say in in capitalism they are called the capitalist classes. And those who do not have any access to such means of production or they do not own or control any means of production. They are called the exploited classes or the proletariat or the have nots.

If those who have those who have access to means of production are called hives then the then on the other hand those who do not have any access to means of production are called have nots. Thus, social relations in capitalist society are replaced by this emerging situation, which replaces the domination and exploitation of feudal peasants by the


aristocracy with a new kind of exploitation and a new kind of domination. These for Marx are the primary relations within capitalist society.

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... A spider conducts operations that resemble those of a weaver, and a bee puts to shame many an architect in the construction of her cells. But what distinguishes the worst architect from the best of bees is this, that the architect raises his structure in imagination before he erects it in reality.

At the end of every labour-process, we get a result that already existed in the imagination of the labourer at its commencement. He not only effects a change of form in the material on which he works, but he also realises a purpose of his own that gives the law to his *modus operandi*, and to which he must subordinate his will. And this subordination is no mere momentary act. Besides the exertion of the bodily organs, the process demands that, during the whole operation, the workman's will be steadily in consonance with his purpose.

This means close attention. The less he is attracted by the nature of the work, and the mode in which it is carried on, and the less, therefore, he enjoys it as something which gives play to his bodily and mental powers, the more close his attention is forced to be [Karl Marx, *Capital* (Volume I), 1867].



Agricultural Labourers - c 1880

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In capitalist as in other societies the state the art philosophy and so on are determined by this primary reality. Marx formulates this as the determination of social consciousness by social being. At one level what this implies is clear enough I mean consciousness is also a social product intellectual and political consciousness is also a social creation.

Social product and the practical form of consciousness is it is social embodiment in language. At another level; however, the determination of social consciousness by social being is translated into an unfortunate metaphor, which opposes different forms of social activity. What does it imply? I mean what is that what are those I mean different forms of society, I mean an economic base and an ideological superstructure.

This is a little perplexed swing because clearly economic activities involved consciousness just as much as political and cultural activities also for economic realities. Then what distinguishes capitalism from or what or the way we can we can look at various stages of society. The society the way Marx envisaged has travels through different stages, namely hunting, and gathering, economy, slavery, feudalism, capitalism, which will move on to socialism and thereafter communism. Of these of these various stages of society, slavery feudalism and capitalism are class societies. Whereas, hunting

and gathering economy and as well as socialism and communism are not class societies they are classless societies for Marx.

They really, I mean then who are them the haves and have nots of each class, I mean each mode of production in slavery. There perhaps were represented by the slave nots, and have nots by slaves. In feudalism haves were represented by the feudal lords, and the have nots were represented by serfs. And in capitalism haves are represented by the capitalists whereas, have nots are represented by the working classes. And the relationship between the haves and have nots is not the relation of domination or subordination but of exploitation.

This is very important. The best way, the best way to make sense of this is by replacing it in the intellectual context of Marx's own time. I mean philosophies of history, I mean philosopher of history, I mean if you look at Hegel; Hegel argued that human history was a working out of ideas with a capital one; I mean ideas which are largely of a philosophical or theological nature.

In other words, explanations of historical development in terms for example, of the development of the idea of god or of changing forms of government, or what Marx is arguing against a purely top down history. As we would say today which treats the self-understanding of a literary philosophical political elite as the realist as against these Marx. I think is arguing that we need to look at what is actually going on in the everyday lives of the majority of the population.

And we and we not only must look at what is actually going on, but we also must be able to explain the changes in which the elites think about themselves in these terms. Put it putting it succinctly the primacy of social being is by now a more or less taken for granted assumption of virtually all serious history and sociology we no longer think that the age of the novel for example, is an adequate description of 18th century England. For example, in what is history E H Carr, C A Double, R E H Carr Edward Hallett Carr wrote that whenever we try to sketch history, why the history always indicates the history of kings, emperors, religions, gods, goddesses. History is always remained silent about the slum dwellers, the pedestrians, pedestrians, the poor the marginalized. History also is biased in that.

I mean what this fairly straightforward opposition, lacks is a term for the social and the cultural in a broader sense. What is that? I mean social interaction other than the immediately economic cultural activity other than the production of high culture. It is in this area that the serious arguments are located must be situated, but it is an area which could not be opened up until the arguments that history could be seen purely in terms of king's philosophers and novelists had been got out of the way.

That is why he said history is biased opinionated. History has been I mean the way history has been sketched over a period of time has always glorified king's emperors and so on, the powers that be those who did not have power, those who did not have any access to means of production, those who did not own or control means of production.

They are always left out from the pages of history. Then when they are left out, when the have nots, when the proletariat when the working classes are left out from the pages of history, such situation calls for social and political movements. Now let us see how marxs works have contributed to the debates on modernity, through another central political and philosophical foundation of modernity namely, social movements. I mean one of the key problems in this area relates.


In fact, to the opposition that that Marx identifies, between those who depend on selling their labour power that is the working classes, working classes and those who owns the means of production. I mean, they are capitalists for Marx because the history of the human species is the history of it is social labour, I mean the development of new modes of production is itself for human history more than that it is the history of a class.

That is why in the in the first in the in the manifesto of the communsist party of 1848 Marx wrote the history of all hitherto existing society is the history of class struggles. I mean, the development of the capitalist mode of production not only generates, a new class capitalists it is at the same time a result of their creative activity.

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Social Movements

- Marx identifies the opposition between those who depend on selling their labour-power (the working class) and those who own the means of production (capitalist class).
- For Marx, because the history of the human species is the history of its social labour, the development of new MoPs is itself a human history – more than that, it is the history of a class.
'The history of all hitherto existing society is the history of class struggles'
(Marx, *The Manifesto of the Communist Party*, 1848).
- The development of the capitalist MoP not only generates a new class capitalists; it is at the same time a result of their creative activity.



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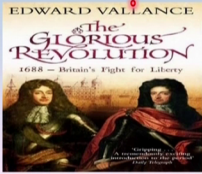
Whenever we are left out, whenever the have nots the proletariat are left out from the pages of history, when they are exploited to the greatest possible extent, they also try to forge a class for itself through intellectual and political consciousness and so on. I mean that I mean the when it is the history of a class.

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This class shapes society in its own image, at the same time as it is itself shaped by the MoP it is developing.

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This is not simply economic; Marx treats the 1688 coup in Britain and the French Revolution as moves towards the state of the new society, and analyses much of the intellectual culture of his day as a further contribution to this kind of society.



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I mean as I have already mentioned earlier for Marx classes are manifestations of economic differentiation. Classes are constituted not on the basis of the not on the basis of income that one earns, but on the basis of the position that one occupies in the process

of production or the function that functions that one performs in the process of production.

That is why I gave you this example for example, there are 2 blacksmiths. One the owner and the other of paid workers both belong to 2 different classes not one. I mean, that I mean that if it is the history of a class that development of the capitalist mode of production not only generates a new class of capitalists, it is at the same time a result of their creative activity. And the first section of the manifesto of the communist party is a I mean it offers a description.

And very often an admiring one of the human creativity and the immense forces unleashed by this new class. This new class, I mean drawn from history of that particular class, this new class say society in it is own imag at the same time it is itself shaped by influenced by the existing mode of production it is developed. This is not simply economic. Let me clarify here. This is not simply economy. Marx treats the 18, I mean treats the 1688 queen Britain, and the French revolution as of 1789 as moves towards the state of the new society and analyzes much of the intellectual culture of his day as a further contribution to this kind of society. This is very important.

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- Stages of different modes of production
- Transition from class-in-itself to class-for-itself

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The situation of exploitation into which the capitalist MoP places the working class is not the end of the story. Working-class people will become aware of this exploitation; they will organise together; and they will oppose it. This awareness, organisation and opposition is initially local and spontaneous; but it becomes more and more organised, more powerful and more radical. Class-for-itself, then, involves a "class consciousness" which is ultimately directed towards the transformation of society.

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When I said, that it is an I mean it he analyzes much of the intellectual culture of his day, as a further contribution to this kind of society, I mean in capitalist societies. The working class occupies the same place that the capitalist class occupies in in feudal

society. For Marx it will eventually overthrow the capitalist class, and create a new society a socialist one in which the means of production will be socially rather than individually owned.

And which will tend towards the establishment of a communist society, which will be entirely free of dominance and an exploitation but what, but very quickly what is the difference between socialism and communism. In socialism each will be contributing according to his or her capacity and will be paid according to his or her work. But in communism each will be contributing according to his or her capacity and will be paid according to his or her needs.

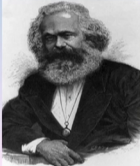
Then then, but how they how is this supposed to happen Marx makes a conceptual distinction between the economic position occupied by the working class. And what he describes as class is class in itself, and it is political and cultural activity what he describes as class for itself. The then this I mean when I said stages of different modes of production when I what a we have already discussed, I mean starting from hunting and gathering economy to slave society, to feudal society, to capitalist society which will unavoidably and unstopably, move on to socialism and thereafter communism. But how does it happen? There must be a transition from class in itself to class for itself. What is Marx mean by class in itself? What does Marx mean by class for itself? For Marx I mean class in itself means unorganized illiterate a political workforce class. For itself means organized, political, educated, labour class.

The argument is essentially like this. I mean the situation of exploitation into which the capitalist mode of production places the working class is not the end of the story. Working class people will become aware of this exploitation. They will organize together and they will oppose. This awareness organization and opposition is initially local and spontaneous, but it becomes more and more organized, more and more powerful and more and more radical. This transformation this transition from organization awareness organization and opposition being local and spontaneous to such awareness organization and opposition being more organized more powerful, and more radical assumes greater significance in the context of the transition from class in itself to class for itself.

And class for itself then involves the class consciousness, intellectual and political consciousness which is ultimately directed towards the transformation of society.

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- Social movements, then, in the form of class movements, are instrumental both in forming the major events within particular social forms and in transforming one social form into another.
- Marx's holism is based on the argument that the history of humanity is a history of social labour: this in effect turns humanity into a self-creating subject.



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The conflict that that such transformation entails that is the class struggle is described by Marx in a famous formulation as the history of all hitherto existing societies is the history of class (Refer Time: 21:03). Then social movements then in the form of class movements are instrumental both in forming the major events within particular forms, and in transforming one social form to another. I repeat that the that social movements for marx, then in the form of class movements, what are social movements? If they are not class movements for Marx, got it? Because he was trying to have a grand narrative grand intellectual trajectory political trajectory, that social movements must be goal oriented that is why I have mentioned social movements.

Are instrumental if you can slightly recall in in previous lectures, what we have discussed that instrumental rationality is all about goal oriented social action whereas, substantive rationality looks at emphasizes on only on methods only on means, but instrumental rationality always aims towards goals, objectives, means sorry, ends and so on.

Means are more highlighted in substantive rationality whereas; ends are highlighted in instrumental rationality. That is why social movements indeed our class movements for Marx which are instrumental both in forming the major events within particular social forms, then not only form the major events within particular social forms, but also social

movements attempt to transform one social form to another. That is why slavery was replaced by feudalism; feudalism was replaced by capitalism and so on.

And for Marx, Marx the way he envisioned capitalism will certainly be replaced by some other phase maybe socialism or communism or let me put it this way, the post capitalist phase. So, it is reasonable to say that, marxs holism is based on the argument that the history of humanity is a history of social labour. And that marxs holism is based on this argument that the history of humanity is a history of social labour, what does it imply? I mean this in effect turns humanity into a self-creating subject.

That is why what I said at the very beginning that in social movements we not only examine the aspect of self-knowing, but also self-creating that that we tend to transform one social form to another; however, if I say marxs holism is based on the argument that the history of humanity is a history of social labour, this in effect turns humanity into a self-creating subject.

However, the development of this this social labour leads to the formation of social subjects at the more immediate level of class movements creating transforming or defending a particular organization of social labour. Then then if social movements look at, if social movements look at self-creating subjects, or social movements emphasize on self-creating subjects, or examine humanity in terms of self-creating subject.

Then it is important to look at self-knowing subject when we will be dealing with reflexivity and rationality. We will discuss reflexivity and nationality a little while later. But what we have discussed till now. Let us see let us first see how we have till now mapped out the contours of marxs views on modernity through the lenses of holism or totality on the one hand, and social movements on the other.

If you if you look at this, we started with this that marxs view on modernity is deeply shaped by own in by his own involvement in the Europe of his day.

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Marx on modernity:

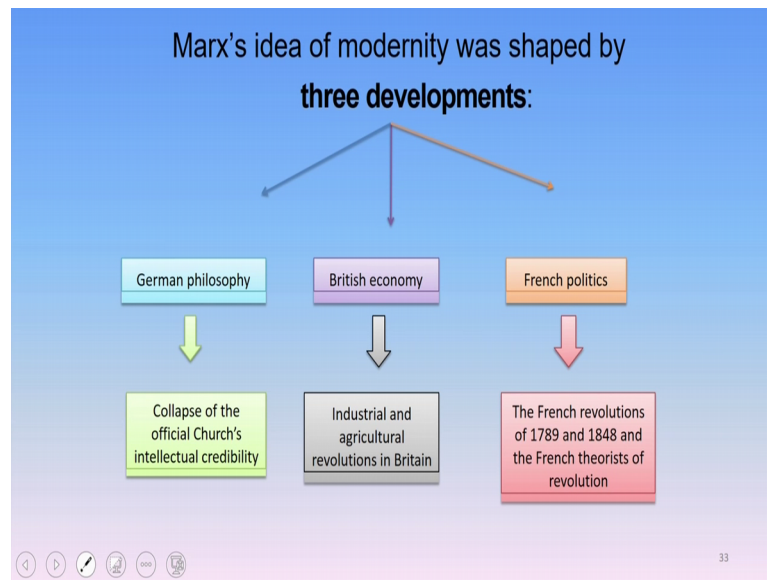
- Marx's view on modernity is deeply shaped by own involvement in the Europe of his day.
- A political activist – involved with radical and socialist organisations in Britain and France as well as in the first socialist International.
- Most importantly, though, was his intense intellectual involvement with his own society.
- The collected works of Marx and Engels run to over 40 volumes on social philosophy, economic analysis and political comment, which taken together represent a phenomenal amount of empirical research.

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Image Courtesy: eserver.org

He was a philosophy graduate in the capitalist sense, in a capitalist sense, in the sense of a capitalist mode of production he remained unemployed. He was unemployed throughout his life. As a political activist, but we do not a student of sociology does not look at employment that way is a political activist involved with radical and socialist organizations in Britain and France as well as in the first socialist international. And most importantly though was is intense intellectual involvement with his own society. The collected works of Marx and Engels can run to over forty volumes on social philosophy economic analysis.

And political comment which taken together represent a phenomenal amount of empirical research.

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As we have already discussed Marx's idea of modernity was shaped by 3 developments, 3 intellectual and political trajectories namely German philosophy, British economy and French politics. When I say German philosophy, I refer to the collapse of the official church's intellectual credibility, when I say British economy; I refer to the industrial and agricultural revolutions in Britain. And when I refer to French politics, I mean the French revolutions of 1789 and 1848 and the French theorist of revolution.

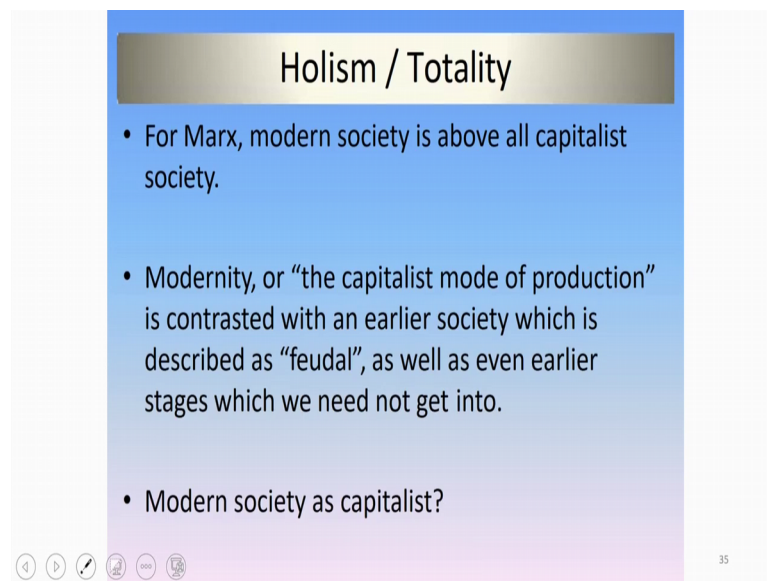
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And when as a member of the young Hegelian club, he Marx banged on the works of Hegel in fire back to outline the principles of dialectic and the materialist conception of history.

Marx's empirical starting point for thinking about the new society, new mode of production is largely a projection of each of these developments in the future. I mean the way German philosophy developed the made a transition the way British economy developed, I mean it made a it also made a transition. And the way French politics also made a transition I mean the way it emerged in. Then we have discussed Marx's contributions to the debates on modernity, in through the lenses of holism or totality and social movements; I mean to start, I mean what we have discussed in holism or totality that for Marx modern society is evolved capitalist society.

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Holism / Totality

- For Marx, modern society is above all capitalist society.
- Modernity, or “the capitalist mode of production” is contrasted with an earlier society which is described as “feudal”, as well as even earlier stages which we need not get into.
- Modern society as capitalist?

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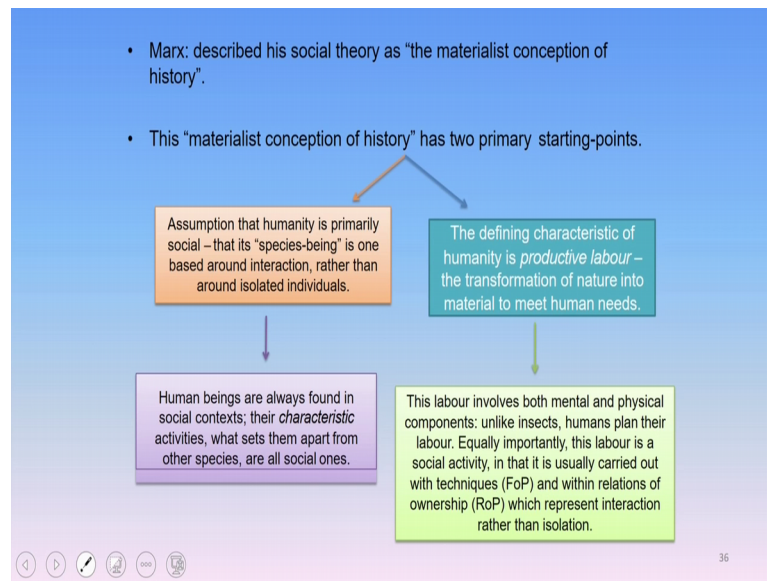
Modernity or capitalist mode of production is often contrasted with the earlier societies which are described as feudal slavery and feudal society.

And slave society as well as even earlier stages which one can discuss, and the way modern society for Marx is capitalist society is interesting; I mean, because for Marx capitalism must be examined in contradiction with slavery as well as feudalism, in this sense and the and more so. In the sense of enlightenment in the sense of industrial revolution Marx treated capitalist society as a modern society. That is why all slavery feudalism I mean, even before that I mean, hunting and gathering economy they all are

treated as pre-capitalist social formations or pre-modern social formations. Marx describe these social theory as the materialist conception of history, and this materialist conception of history has 2 primary stating points.

One is based on the assumption. The first is based on the assumption that humanity is primarily social; that it is, species being is one based on around interaction rather than around isolated individuals.

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What does it refer to? It refers to the fact that human beings are always found in social contexts. They are not isolated categories. They are not we are not isolated individuals. We are always found in certain social contexts. Their characteristic activities what sets them apart from other species are all social ones. And the second primary starting point so far as marxs materialist conception of history is concerned, that is the defining characteristic of humanity that is productive. Labour what is that productive labour? I mean the transformation of nature into material to meet human needs, when that transformation of nature to into material to meet human needs occurs.

I mean it requires productive labour and this productive labour involves both mental as well as physical components. Unlike, insect’s human I mean that is why Marx gave this example I mean unlike insect’s human beings plan their labour. Insects always behave through their instincts. Equally importantly this labour is a social activity, in that it is


usually carried out with forces of production and relations of production which represent interaction not isolation only interaction not isolation.

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Labour is, in the first place, a process in which both man and Nature participate, and in which man of his own accord starts, regulates, and controls the material re-actions between himself and Nature. He opposes himself to Nature as one of her own forces, setting in motion arms and legs, head and hands, the natural forces of his body, in order to appropriate Nature's productions in a form adapted to his own wants.

By thus acting on the external world and changing it, he at the same time changes his own nature. He develops his slumbering powers and compels them to act in obedience to his sway. We are not now dealing with those primitive instinctive forms of labour that remind us of the mere animal.

An immeasurable interval of time separates the state of things in which a man brings his labour-power to market for sale as a commodity, from that state in which human labour was still in its first instinctive stage. We pre-suppose labour in a form that stamps it as exclusively human.



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That is why Marx give such example that labour labor is in the first place of process in which both human beings and nature participate, and in which human beings of their own accord start regulate and control the material reactions to between themselves in nature. They oppose themselves to nature as one of their as of as one of her own forces setting in motion arms.

And legs head and hands, the natural forces of their body in order to appropriate natures productions in a form adapted to their own wants. By thus acting on the external world and changing it human beings at the same time change their own nature they develop they are their slumbering powers, and compel them to act in obedience to theirs way.

We are not now dealing with those primitive instinctive forms of labour that remind us of the mere animal. We have we have discussed this, then then the way he then the way Marx provided this example that a spider conducts operations that resemble those of a weaver and the bee puts to shame many an architect in the construction of her cells, but what distinguishes the worst architect from the best of bees is this that the architect raises his structure or her structure in imagination.

Before she or he erects it in reality. Then within in in the in the through holism or totality, in the lengths of holism or totality what we have discussed, I mean the way modes of production which dominate all others in any given society. Marx saw emerging and an industrial technology dependent on large scale investment which was driving out artisanal production more generally relations of production based on small scale production for one's own use of relations of serfdom slavery of an aristocratic lifestyle based on conspicuous consumption were being replaced by a polarization I mean the polarization between the haves, and the have nots the polarization between the exploiters and the exploited the polarization between the bourgeoisie and the proletariat.

And the way proletariat have been removed from the pages of history must be examined at length and in detail. And when they are removed from the pages of history when their concerns are unheard of when they are exploited to the greatest possible extent, this is a time to create a new society to create a new social order. And such situation calls for our deliberations on social movements.

And Marx identifies the opposition between those who depend on selling their labour power, I mean the working class and those who own the means of production that is the capitalist class; for Marx because the history of the human species is the history of it is social labour the development of new modes of production is itself a human history more than that it is the history of a class. That is why in the manifesto of the communist party of 1848 Marx wrote the history of all hitherto existing society is the history of class struggles.

I mean the development of the capitalist mode of production, not only generates a new class of capitalists; it is at the same time a result of their creative activity. And this new class shape society in it is own image at the same time as it is itself shaped by the production mode of production is developing.

This is not simply economic Marx treats, the 1688 coup in Britain and the 1789 French revolution has moved towards the state of the new social order, and analyzes much of the intellectual culture of his day as a further contribution to this kind of society. And the kind of and the society that Marx envisages has travels through different stages namely hunting and gathering economy, slavery feudalism capitalism which will unavoidably and unstoppably move on to socialism.

And thereafter communism there is a difference between we have discussed how there is a difference between socialism and communism in socialism, each will be contributing according to his or her capacity, and will be paid according to his or her work. Whereas, in communism each will be contributing according to his or her capacity, and will be paid according to his or her needs.

Such new social order requires a transition from class in itself to class for itself, the situation of exploitation in to which the capitalist mode of production places the working class is not the end of the story. Working class people will become aware of this exploitation, they will organize together and they will oppose, but the, but this transition from being I mean this such awareness organization and opposition being local and spontaneous has to make a transition to such awareness organization.

And a position being more organized more powerful and more radical, then then comes the stage of class for itself, which involves a class consciousness intellectual and political consciousness, which is ultimately directed towards the transformation of society. In this sense social movements then in the form of class movements are instrumental both in forming the major events within particular social forms, and in transforming one social form into another.

Marx's holism if you look at Marx's holism is based on the argument that the history of humanity is a history of social labour. This in effect turns humanity into a self-creating subject. Now when we before moving on to reflexivity and rationality. No, first let us see as a precursor to material I mean reflexivity and rationality. I mean when I said self-creating subject as a part of social movements. And of course, in reflexivity and rationality we will see self-knowing subject.

But what I want to do this I mean here that one must understand the contradicting views about materialism and idealism according to Engels. As a friend philosopher collaborator comrade in arms of Marx, according to Engels, who dwelt upon the debates on materialism versus idealism; this view from he borrowed these views from the works of Leibniz Nietzsche and particularly far back.

The opposition between materialism and idealism is the central question on which philosophy has always thought. In the in his opinion debate concerning the creation of the world, I mean the I mean the idealists are those who maintained that spirit whether a

divine creator, or the Hegelian idea, philosophy of ideas existed prior to nature whereas, the materialists held the opposite.

Berkeley and subjectivism according to which being I mean existence, consists in being perceived false of course on the idealistic side of the division. I mean idealism suggests that ideas are prior to the formation of matter. Whereas materialists suggested that no matter is prior to the formation of ideas. Although, the history of philosophy is filled with the debate between these 2 views, they do not occur in identical terms. At all periods, there have been times when civilization knew nothing about materialism in the strict sense of the term. Yet even in the basic controversies of that time, we can detect something akin to materialism in the nominalist view concerning universals, which reveals a certain interest in physical nature and in concreteness.

There are also been many doctrines in the history of philosophy, which tried to find a compromise your middle way between the 2-huge irreconcilable as they are. It is difficult therefore, to distinguish the 2 main currents expressing the adverse opinions in all their purity and between them comprising the whole history of thought. Nevertheless, we always find 2 conflicting tendencies of which one is closer to the materialist viewpoint, or contains more of the elements which usually accompany materialism it is pure form.

The fact that idealist or spiritualist tendencies are more frequently met with in philosophies do Engels tells us to the division between physical and intellectual labour, the resulting autonomy of mental pursuits the existence of a class of professional ideologists. Who in the nature of things tend to ascribe the primacy, how is the materialistic view to be more closely define. Engels maintains that the essential opposition in philosophy is between nature. And spirit I mean nature as propagated by materialists and spiritualist is propagated by the idealists. It would seem that both the opposing views express a kind of dualism.

So, that although the materialists regard mind as generally secondary to nature, they must they also regard it has something separate and different. Engels holds that the opposition between nature and spirit is not that of 2 different substances in a particular genetic relation, I mean consciousness is not a thing in itself consciousness also is not an isolated category that is what we have discussed, right.

But consciousness is an attribute of material objects, human bodies organized in a certain way, or a process which takes place in them. I mean Engels also appears to take a purely the way he wrote in the dialectics of nature if you look at history of science. That the materialist outlook on nature means nothing more than the simple conception of nature, just as it is without Allen Edison. And again, matter as such is a pure creation of thought and an abstraction.

We leave out of account we leave out of account the qualitative differences of things when we lump them together as corporeally existing things under the concept matter. I mean, what we can we can look at the way both Marx and Engels tried to examine social movements, I mean they also contributed to or political movements they also contributed immensely to the debates on modernity.

Or critical modernist paradigm in sociology I mean they are their reflections on, their reflections on class their reflections on class struggle and all the more they are reflections on how to create a new social order, which will be classless, which will not have any hierarchy, which will not have exploitation which will not create division within society on the basis of class and other social political economic variables perhaps for this reason. The way both Marx and Engels are try to look at social transformation, political transformation, economic transformation, I mean transformation at the material real, and those contributions must be must be understood against the backdrop of a modern social order new social order.

In this sense when in this is on far back Marx wrote the philosophers have only interpreted the world in various ways. The point; however, is to change it. I mean he was not looking at radical philosophers of the time rather he was looking at philosophers, I mean hitherto existing philosophers, which have been dwelling upon theology metaphysics, and perhaps that that they were purely which were purely speculative in nature.

Perhaps for this reason Engels regards philosophy as a as either a purely speculative description of the world, or an attempt to perceive general connections between phenomena over and above those established by natural senses for Engels. Perhaps, for this reason philosophy in this sense is to disappear leaving behind it nothing but a

method of ratiocination, which has this much in common with former philosophy that it was traditionally considered part of it though not the most essential.

I mean, Engels speaks of dialectic as meaning simply the laws of thought he elsewhere uses the term to denote a comprehensive and legitimate system of knowledge of, the most general laws of nature of which our thought processes are a particular exemplification; in this sense he is a good deal less I mean I mean in this sense philosophy it would seem is the science of the most general laws of nature its conclusions derive logically from data furnished by the positive sciences, though they may not have been formulated by any of these of those scientists.

This is also very important. When we look at social movements political movements, we must look at them as transformatory in nature, if they cannot transfer the hitherto existing social orders then perhaps there is no meaning of meaning of these social movements or political movements they must be able to transfer the society, they must aim towards a better just equitable egalitarian society social order. Then in this, in I mean in the fifth lecture what we have discussed till now? We have tried to examine the quintessence of Marx's views on modernity through the lenses of holism or totality on the one hand and social movements on the other. When suppose when I mean Engels uses the term matter to denote, either the totality of physical beings or what is left of things, when they are stripped of qualitative differentiation. The real unity of the world consists in its materiality in anti-dualism (Refer Time: 49:53).

That is to say all that is the physical world perceptible by the senses, there is no visible nature or behind the scenes. The behind the scenes world are different in kind of a kind from that observed by the scientist. If you look at such interpretation that that we are trying to bring about bring forth into discussion, why materialism is a modern phenomenon or why materialistic world view perspective is a modern phenomenon in the context of social movements?

Because it provides us with adequate scope to make such transition in the stages of society, one how to make a transition in the stages of the society from hunting and gathering economy to slavery to feudalism to capitalism, and then to socialism and there communism, through a transition from class in itself to class for itself; you see in 2017 if I have to say that if somebody's suggest that no what did Marx say? Marx said capitalist

society above all is I mean, modern society modern society, what is a modern society? A modern society is it is above all of capitalist society why did he say so? Why did not he say that, no capitalism is not a capitalist society is not a modern society. Perhaps he was trying to equate or evaluate capitalist society on the basis of the pre-capitalist social furnaces.

He was not trying to equate capitalism with socialism or communism. He was trying to equate capitalism in terms of pre-capitalist pre-modern social structures, social formations. When he was dwelling upon pre-capitalist social formations for him as I have already mentioned, for him 3 important intellectual and political trajectories came to his mind. One was German philosophy, secondly, British economy, and thirdly French politics.

I mean if you can understand this, then then I think will we will slowly move on to our deliberations on reflexivity and rationality in the next lecture. Then please remember that that we are we are still discussing marxs views on modernity. I mean, within classic statements about sociological modernism through the works of Marx and weber. And in the next lecture I mean in this lecture we have discussed marxs views on modernity through the lenses of holism or totality, and social movements.

And in the if social movements are reflected in in terms of I mean self-creating subject, then then self-knowing subject will be represented by 2 other central pillars of critical modernist paradigm in sociology namely, reflexivity and rationality. We are going to discuss reflexivity and rationality in the next lecture.

Thank you.