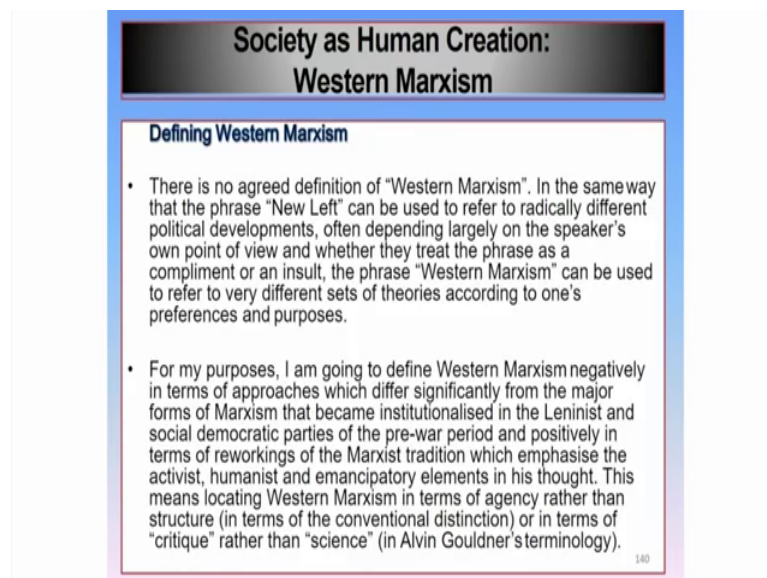


Sociological Perspectives on Modernity
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Lecture – 15
Western Marxism I

Welcome to the fifteenth lecture of the MOOC course on sociological perspectives on modernity. Till now we have covered 3 modules thematic preliminaries. So classic statements about sociological modernity through the works of Karl Marx and Marx Weber then the structuralist interpretation of critical modernist paradigm in sociology through the works of Levi Strauss and Louis Althusser. And it is the fourth module that we are going to discuss in this fifteenth lecture.

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**Society as Human Creation:
Western Marxism**

Defining Western Marxism

- There is no agreed definition of "Western Marxism". In the same way that the phrase "New Left" can be used to refer to radically different political developments, often depending largely on the speaker's own point of view and whether they treat the phrase as a compliment or an insult, the phrase "Western Marxism" can be used to refer to very different sets of theories according to one's preferences and purposes.
- For my purposes, I am going to define Western Marxism negatively in terms of approaches which differ significantly from the major forms of Marxism that became institutionalised in the Leninist and social democratic parties of the pre-war period and positively in terms of reworkings of the Marxist tradition which emphasise the activist, humanist and emancipatory elements in his thought. This means locating Western Marxism in terms of agency rather than structure (in terms of the conventional distinction) or in terms of "critique" rather than "science" (in Alvin Gouldner's terminology).

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We will in another 2 or 3 lectures, we are going to cover these cover this module that that society as a human creature I mean what is. What are the views of or what are the views from western Marxist trajectory theoretical trajectory that we will see? I think I think it is fair to say that there is not an agreed definition of western Marxism.

In the same way that the phrase new left can be used to refer to radically different political developments often depending largely on the speakers own point of view and whether they treat the phrase as a compliment or an insult because they will people will brand them as they are deviating from Marxism itself or they are deviating from what

Marx's said or they will be insulted that perhaps they have not understood the writings of Marx properly.

I am not going to do that I am just trying to look at different theoretical trajectories and in this case. So, far as the critical modernist paradigm in sociology are concerned I am going to discuss the western Marxist theoretical trajectory and its contributions to modernity again through the lenses of holism or totality, reflexivity, rationality and social movements.

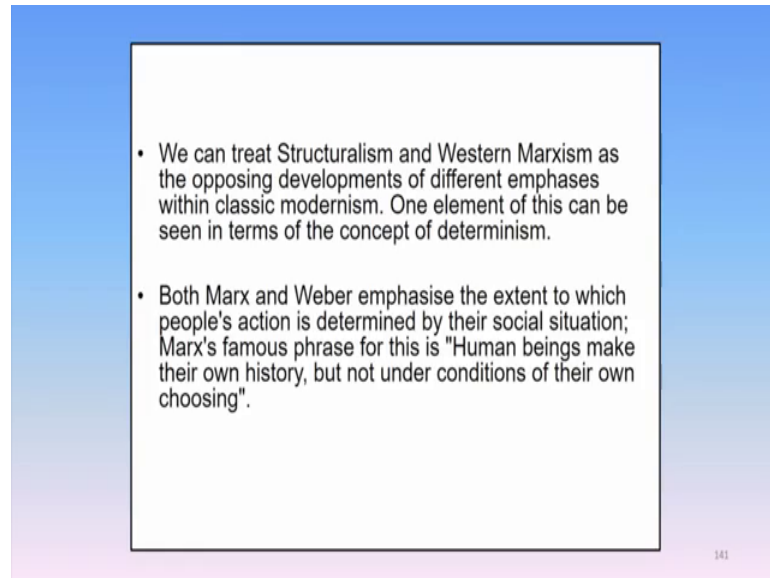
Through the works of three very important prominent thinkers namely Jerrod Lukacs Antonio Gramsci and Alain Touraine when I say I think it is fair to say that that is not an agreed definition of western Marxism I mean in the same way that the French new left can be used to refer to radically different political developments often depending largely on the speakers own point of view own perspective and whether they treat the phrase as a compliment or an insult the phrase western Marxism can be used to refer to very different sets of theories according to ones preferences and purposes according to one perspective.

For the for so, far as the perspective of this course is concerned I am going to define western Marxism negatively in terms of approaches which differ significantly from the major forms of Marxism that became institutionalized in the Leninist and social democratic parties of the pre war period and positively in terms of reworkings of the Marxist tradition which emphasized the activist humanist and Emancipatory elements in his thought.

This, the it implies I mean I mean this means locating western Marxism in terms of agency rather than structure. In terms of structure we have discussed the works of Levi Strauss and Althusser in the case of structuralist interpretation of modernity, but in this case we are going to look at western Marxism not in terms of structure, but in terms of agency, in terms of the conventional distinction, or in terms of critic rather than science in terms of Gouldners terminology, if you if somebody wants to range will address this question later on. But this is not the purpose of this course that Alvins terminology I mean I mean Alvin Gouldners terminology.

In terms of this course we can treat structuralism and western Marxism as the opposing developments of different emphasis within classic modernity one element of this can be seen in terms of the concept of determinism.

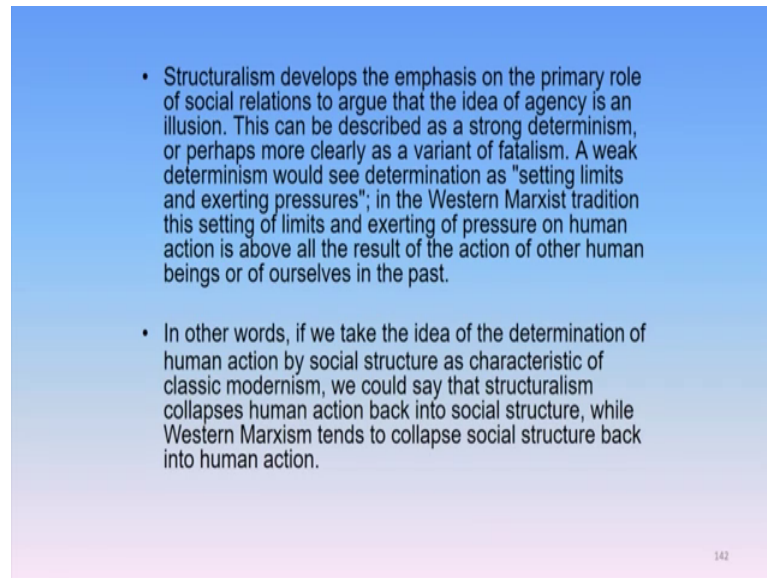
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When I say this I mean let me go back a little when both Marx and Weber emphasize the extent to which peoples action is determined by their social situation Marx's is famous French for this is human beings make their own history, but not under conditions of their own choosing human beings make their own history, but they do not make it under the circumstances chosen by themselves.

I mean the tradition of all dead generations weighs like a nightmare on the brains of the living why I mean I refer to these and I say that no the structuralism and western Marxism are the opposing developments of different emphasis within classic modernism. Because structuralism emphasizes on structure and not agency whereas, western Marxism emphasizes more on agency not structure humanisms.

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I mean structuralism develops the emphasis on the primary role of social relations to argue that the idea of human agency an illusion that Is a structuralist said the individual ceases to exist.

What we know it is not human agency what we actually know is the relational that is why structuralism develops the emphasis on the primary role of social relations to argue that that the idea of agency human agency is a illusion. This can be described as a strong determinism or perhaps more clearly as a variant of fatalism a weak determinism would see determination as setting limits and exerting pressures.

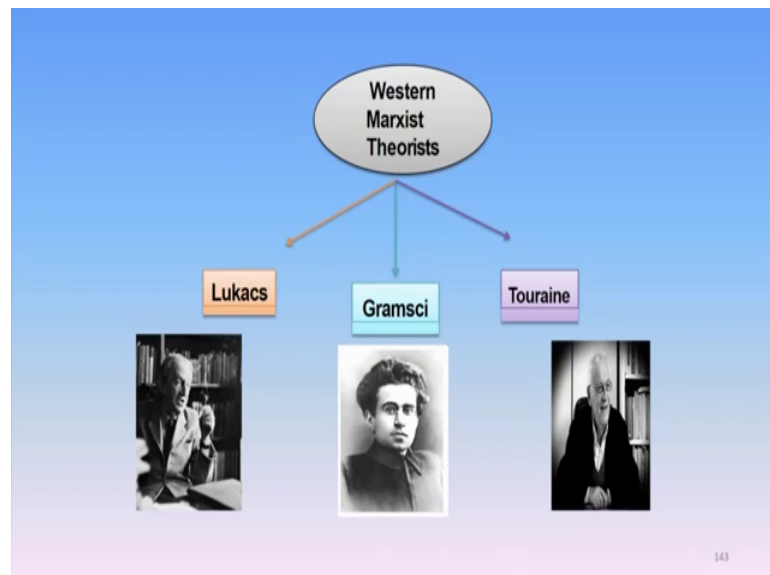
In the western Marxist tradition the setting of limits and exerting of pressure on human action is above all the result of the action of other human beings or ourselves in the past. This is very important in the in the in the western Marxist tradition such kind of setting of limits and exerting of pressure on human action is the result of the action of other human beings or of ourselves in the past that is why I said the tradition of all dead generations weighs like a nightmare on the on the brains of the living beings as Marx's wrote.

Putting it succinctly if we take the idea of the determination of human action by social structure as characteristic of classic modernism we could say that structuralism collapses human action back into social structure whereas, whereas, western Marxism tends to collapse social structure back into human action.

What structuralists argued earlier? I mean in the last lectures what we have discussed human agency has no role to play it is a structure which is going to determine our social action I mean I mean human agents I mean in in structuralism I mean structuralism collapses human action back into social structure.

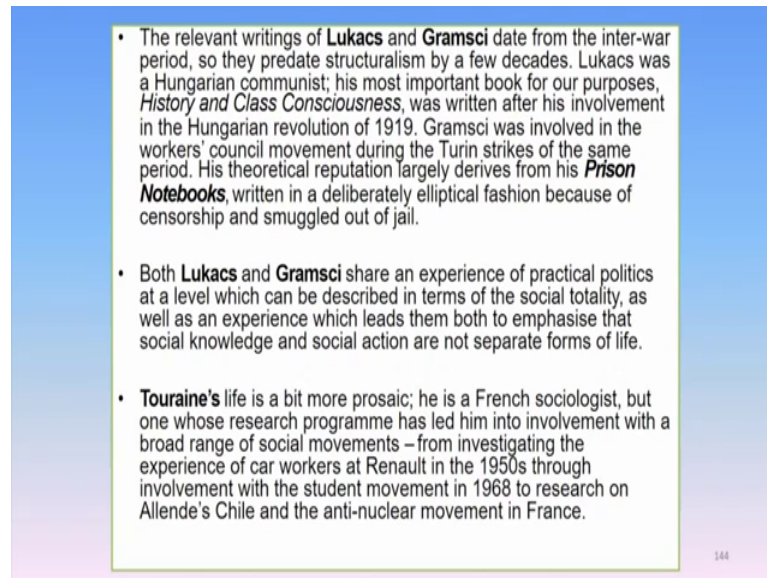
While western Marxism tends to collapse social structure back into human action I mean I mean western Marxists namely Lukacs, Gramsci and Touraine they tend to place human action on a higher pedestal or human agency on a higher pedestal these are the social structure in relation to social structure.

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These are the three I mean in this in this lecture. In this in this module I will be talking about three authors as I have already mentioned Jerrod Lukacs, Antonio Gramsci, and Alain Touraine.

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- The relevant writings of **Lukacs** and **Gramsci** date from the inter-war period, so they predate structuralism by a few decades. Lukacs was a Hungarian communist; his most important book for our purposes, *History and Class Consciousness*, was written after his involvement in the Hungarian revolution of 1919. Gramsci was involved in the workers' council movement during the Turin strikes of the same period. His theoretical reputation largely derives from his **Prison Notebooks**, written in a deliberately elliptical fashion because of censorship and smuggled out of jail.
- Both **Lukacs** and **Gramsci** share an experience of practical politics at a level which can be described in terms of the social totality, as well as an experience which leads them both to emphasise that social knowledge and social action are not separate forms of life.
- **Touraine's** life is a bit more prosaic; he is a French sociologist, but one whose research programme has led him into involvement with a broad range of social movements – from investigating the experience of car workers at Renault in the 1950s through involvement with the student movement in 1968 to research on Allende's Chile and the anti-nuclear movement in France.

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Mainly because I think there is a relatively similar logic in their theory. This is not an obligatory definition of course, as Martin J in Marxism and totality for example, includes Althusser in his discussion of western Marxism.

Roger Gottlieb's ontology includes socialist feminist authors both of these are admittedly slightly unusual choices, but virtually any definition of western Marxism could also include the authors of the Frankfurt school I mean the critical theory namely Theodor Adorno Max Horkheimer Erich Fromm Herbert Marcuse and so on.

But I have I have I have I have deliberately avoided them in these lectures, but they have of course, made a substantial contribution in terms of theorizing modernity and rationality in particular I will be I will be talking about Eugene Habermas for example, he also belongs to the western Marxist school I mean the one of the second generation of the Frankfurt school or or the critical school.

And you have to and I mean the participants I mean you are all of you are welcome to read up on the other critical theorists if you want to write about them apart from their own writings and books devoted to them both Martin J and Roger Gottlieb's Gottlieb include them it is it is it is it is worth spending a couple of minutes on the context that these authors are writing in I always why I am I am giving you this prefatory remark on western Marxist perspectives on critical modernism that please do not think that only

these three I mean Lukacs, Gramsci and Touraine only they have contributed to the domain of modernity.

But why I am trying to restrict because of certain categorical imperatives of this course and not only that, but also other theorists more or less they can be clubbed here through these through the writings of these three authors that is Lukacs, Gramsci and Touraine are important and all other theorists are important.

But I am also trying to look at why I selected all the only these 3 not others precisely because how I can examine critical modernist paradigm in sociology through the lenses of these four elements 4 critical, 4 central philosophical and foundations philosophical and political foundations of modernity namely holism, or totality, reflexivity, rationality and social movements.

The in this in this sense I am we are we are going to discuss the contributions made by western Marxists namely Jerrod Lukacs Antonio Gramsci and Alain Touraine to the critical modernist paradigm in sociology that is why I said it is worth spending a couple of minutes on the context that these authors are writing in.

The relevant writings of Lukacs and Gramsci the relevant writings of Lukacs and Gramsci date from the interwar period I mean when I say interwar period I mean the period between the first world war and the second world war. So, they predate in fact, structuralism by a few decades.

Lukacs was a Hungarian communist his most important book for our purposes I mean history and class consciousness was written after his involvement in the Hungarian revolution of 1919, and Gramsci was involved in the workers council movement during the Turin strikes in the in the same period I mean Lukacs was from Hungary Gramsci was from Italy.

And Gramsci is theoretical reputation largely derives from his prison notebooks written in a deliberately elliptical fashion because of censorship and smuggled out of jail. In fact, Gramsci was jailed in 1925 till 1938 and during the period in jail he wrote prison note books.

Both I mean I mean in other words both of them both Lukacs as well as Gramsci share an experience of practical politics at a level which can be described in terms of the social totality as well as an experience which leads them both to emphasize that social knowledge and social action are not separate forms of life.

I mean there was a refusal to separate theory from practice that social knowledge and social action theory and practice knowledge and social movements, political movements they are inseparable that is about I mean I mean Lukacs and Gramsci. When you look at Alain Touraine alan touraines life is a bit more prosaic he is a French sociologist.

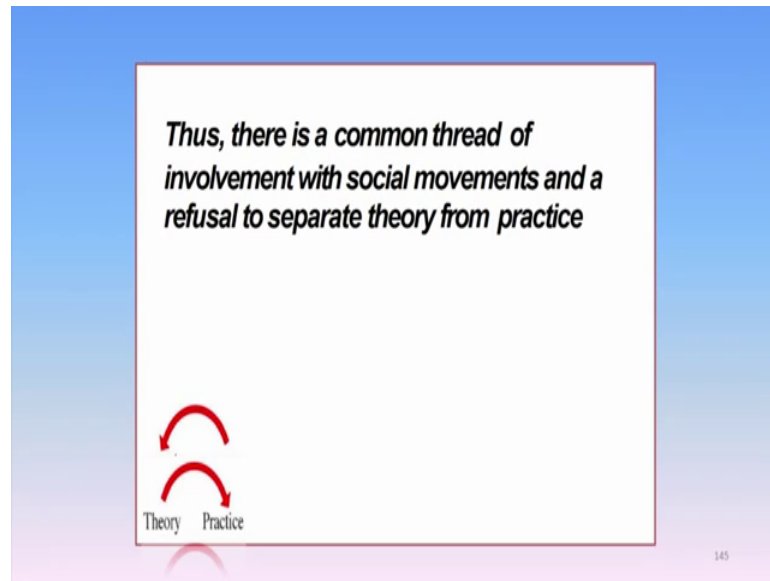
But one whose research program has led him to into involvement with a broad range of social movements from investigating the experience of car workers at Renault in the 1950 through involvement with the student movement in 1968 in France to research on Allende's Chile and the anti nuclear movement in France.

Then through these 3 authors we will be able to know the reflections from three countries Hungary, Italy and France western Marx Street. Then what is the commonality that that we find there is a there is a common trait of involvement with social movements.

Because in Hungary Lukacs was very much involved in Hungary and revolution of 1990. In Italy Gramsci was very much involved in the workers council movements during the Turin strikes in the in the in 1990 20 and so on.

And in France Turaine was engaged in Turaine was investigating the experience of car workers at Renault in the 1950's. He was also involved with the student's movements in 1968 in France who is also involved in anti nuclear movements in France.

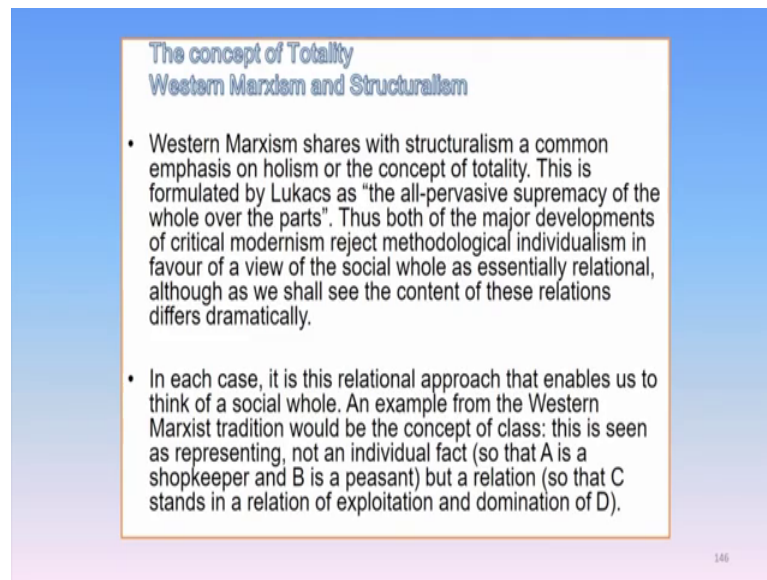
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That is why they were all these three Lukacs Gramsci and Turaine they were very much involved in social and political movements and there was also a refusal to separate theory from practice having made these prefatory remarks.

Now let us now let us see the concept of totality and how western Marxism has contributed to the debates on modernity the debates on critical modernist paradigm in sociology. How in the case of I mean what are the implications? So, far as reification alienation and expressive totality and so on are involved in this. It is very important to know.

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The concept of Totality
Western Marxism and Structuralism

- Western Marxism shares with structuralism a common emphasis on holism or the concept of totality. This is formulated by Lukacs as "the all-pervasive supremacy of the whole over the parts". Thus both of the major developments of critical modernism reject methodological individualism in favour of a view of the social whole as essentially relational, although as we shall see the content of these relations differs dramatically.
- In each case, it is this relational approach that enables us to think of a social whole. An example from the Western Marxist tradition would be the concept of class: this is seen as representing, not an individual fact (so that A is a shopkeeper and B is a peasant) but a relation (so that C stands in a relation of exploitation and domination of D).

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When I say the concept of totality I will I will just let us start with western Marxism and structuralism I will I will I am not going to dwell much on structuralism, but I am trying to look at western Marxism as an opposing trained to do structuralism.

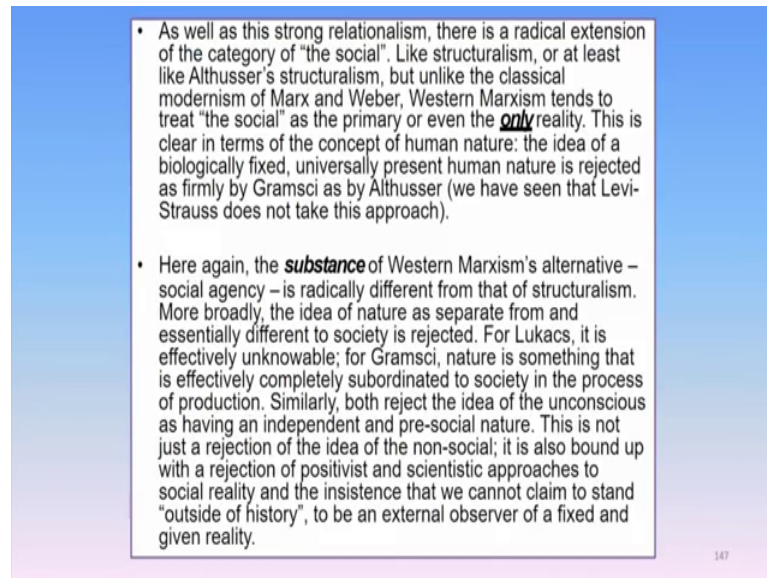
Western Marxism of course, shares with structuralism a common emphasis on holism or totality or the concept of totality this is this is formulated by Lukacs as the all supremacy of the whole over the parts I mean social structure is a product of all human actions all human agencies.

In this sense Lukacs said that we must understand the all pervasive supremacy of the whole I mean the social structure over the parts namely human action or human agency. In this way both the major developments of critical modernist paradigm in sociology reject methodological individualism propounded by Weber in favour of a view of the social whole as essentially relational although as we shall see the content of these relations of course, differs drastically, dramatically.

In in in each case in the case of structuralism and in the case of western Marxism it is this relational approach or it is this relationalism that enables us to think of a social whole an example from the western Marxist tradition would be the concept of a of class this is seen as representing not an individual fact so that A is a shopkeeper, and B is a peasant, but a relation so that C stands in relation of exploitation and domination of D.

This is again different this is this is this is again different from what Marx said it is, but Marx's also was very quick and incisive enough to mention the role of very the role of so many subsidiary and intermediary classes this is this is a and this is how western Marxists studied the notion of class that that class is seen as representing then representing what not an individual fact, but a relation.

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- As well as this strong relationalism, there is a radical extension of the category of "the social". Like structuralism, or at least like Althusser's structuralism, but unlike the classical modernism of Marx and Weber, Western Marxism tends to treat "the social" as the primary or even the **only** reality. This is clear in terms of the concept of human nature: the idea of a biologically fixed, universally present human nature is rejected as firmly by Gramsci as by Althusser (we have seen that Levi-Strauss does not take this approach).
- Here again, the **substance** of Western Marxism's alternative – social agency – is radically different from that of structuralism. More broadly, the idea of nature as separate from and essentially different to society is rejected. For Lukacs, it is effectively unknowable; for Gramsci, nature is something that is effectively completely subordinated to society in the process of production. Similarly, both reject the idea of the unconscious as having an independent and pre-social nature. This is not just a rejection of the idea of the non-social; it is also bound up with a rejection of positivist and scientific approaches to social reality and the insistence that we cannot claim to stand "outside of history", to be an external observer of a fixed and given reality.

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As well as this strong relationalism, there is a radical extension of the category of the social like structuralism or at least like Althusser structuralism, but unlike the classical modernism of Marx and Weber, Western Marxism tends to treat the social as the primary or even the only reality this is clear in terms of the concept of human nature. The, what is that now the idea of a biologically fixed universally present human nature is rejected as formally by Gramsci as by Althusser and we have seen that Levi Strauss does not take this approach.

Here again here again the substance of I mean the substance of western Marxism's alternative I mean social agency is radically different that different from that of structuralism more broadly.

The idea of nature as separate from an essentially different to society is rejected this is very important in structuralism it was not I mean structuralism I mean social structure nature they were more important, but in the case of western Marxism the social agency I mean the idea of nature I will not look at agency.

Now, but the idea of nature as separate from an essentially different to society is rejected. For example, for Lukacs it is effectively unknowable I mean nature the idea of nature is unknowable for Gramsci nature is something that is effectively completely subordinated to society in the process of production.

Similarly both reject the idea of the unconscious as having an independent and pre social nature this is not just a rejection of the idea of the non social it is also bound up with a rejection of positivistic and scientific approaches to social reality and the insistence that we cannot claim to stand outside of history to be an external observer of a fixed or given reality when I have used the term scientific I mean scientific means where everything is reduced to science.

There is a difference between scientific and scientific Marx believe for example, Marx believed in scientific studies not scientific studies philosophers of science, historians of science, sociologists of science, we always try to study we always try to make scientific studies not scientific studies that we always try to interrogate the idea of of whatever changes have occurred can be reduced to only scientific explanations no we emit scientific explanation.

We do not believe in a reductionist method this is, but the central argument here is that for Jerrod Lukacs it is nature is effectively unknowable we can know nature only through human action, human agency.

For Gramsci nature is something that is effectively completely subordinated to society in the process of production I mean I mean nature is always controlled by human agents I mean earlier notion was that nature controls human beings only know how to contemplate on nature.

But Gramsci, but earlier also Marx's said this, but Gramsci put it in a different way that human beings not only contemplate on nature, but also know how to control nature that is how there was a shift from faculty of contemplation to faculty of control.

Then if I when I say I mean when Gramsci says that nature is something that that is effectively completely subordinated to society in the process of production. I mean there is a difference between Lukacs and Gramsci the difference is that for Lukacs nature is of

effectively unknowable, but for Gramsci nature is knowable, but nature is completely subordinated to society human agency human action in the process of production.

But then what is the similarity the similarity is that both Lukacs and Gramsci reject the idea of the unconscious as having an independent and pre social nature. This is not as I mean this is not merely a rejection of positivistic and scientific approaches to social reality and the insistence that we cannot claim to stand outside of history to be an external observer of a fixed and given reality.

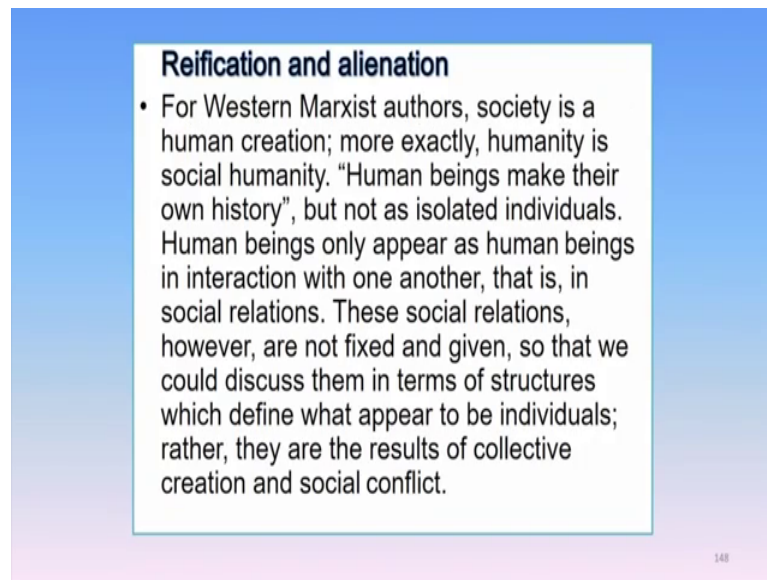
If we want to know history if we want to understand history if we want to change history then we must engage our self with our history with society with culture with economy with quality and so on we cannot be an external observer we cannot be external observers of a fixed and given reality because nothing is fixed or given everything is changing everything is dynamic this is this is this is very important.

Now, now I hope now you know the difference between one structuralism and western Marxism and where both Lukacs as well as Gramsci they share some commonality in the context of the concept of totality or holism as a as a central philosophical and political foundation of critical modernist paradigm in sociology.

I mean the way both Lukacs as well as Gramsci they reject the idea of the unconscious as having an independent and pre social nature why how if such question arises then this is not just a rejection of the idea of the non social it is also bound up with a rejection of positivistic and scientific approaches to social reality.

Further both Lukacs as well as Gramsci insisted that that one cannot claim to stand outside of history one cannot afford to be an external observer of a fixed or given reality. In this sense what we have covered till now is that we have we have discussed the difference I mean in this section on the concept of totality or holism. We have discussed the differences between or opposing trends between structuralism on the one hand and western Marxism on the other. And then we have discussed on what account both Lukacs as well as Gramsci share their opinions in the in the context of holism or totality.

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Reification and alienation

- For Western Marxist authors, society is a human creation; more exactly, humanity is social humanity. "Human beings make their own history", but not as isolated individuals. Human beings only appear as human beings in interaction with one another, that is, in social relations. These social relations, however, are not fixed and given, so that we could discuss them in terms of structures which define what appear to be individuals; rather, they are the results of collective creation and social conflict.

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We are we are we are still in holism or totality I mean I mean if we have to look at this I mean that we cannot be isolated from historical contingencies. For western Marxist authors society also is a human creation because they drew upon the works of Marx more exactly humanity is nothing, but social humanity.

Because humanity I mean human beings are not isolated individuals that is why they refer to what Marx said human beings make their own history, but not as isolated individuals human beings only appear as human beings in interaction with one another that is what Rousseau's said in social contract theory that man becomes man only among men I mean he was referring to a human being becomes a human being only among other human beings.

If you put a human being in a forest then without having any opportunity to interact with other human beings then that human being will turn out to be an isolated category that human being may interact with only animals or birds will not be able to learn the language will not be able to understand human culture and so on that is what Rousseau said in said it I mean in social contract theory.

I mean what western Marxists suggest that human beings only appear as human beings in interaction with one another that is in social relations of production. And these social relations of production nevertheless are not fixed or given their ever changing so that we could discuss them in terms of structures which define what appear to be individuals

rather they are the results of results of collective creation and social conflicts that is why these social relations of production ultimately are the results of collective creation and social conflict.

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• Thus whatever appears as natural, given, or fixed in society is the result of human action, but we do not recognise it as such. Lukacs introduces the term "Reification"

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The process where the result of our actions appear to us as a quasi-natural "thing" (res), because we do not recognize its social origins or the process of creation that goes into its formation.

• This concept of reification links in to some of Marx's discussion of what is translated into English as "alienation", but it does not give economic production, interaction with external nature, the same central role it has in much of Marx's writing.

• In Western Marxism, then, what appear as structures are simply the products of human action, or, even more simply, a form of human action which has taken on a life of its own and now appears quasi-natural.

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Thus whatever appears as naturally given or fixed in society is the result of human action, but we do not recognize it as such in this context Lukacs introduces the term reification. What I mean the term reification is very close to Marx's discussion on alienation where else let me give you an example where I say that in the industrial mode of production human beings turn out to be machines.

Human beings are reduced to machines when they are reduced to machines they eliminate from their own level from their own self from their own individuality. In this sense that whatever appears to us as natural given or fixed in society is the result of human action, but we do not recognize it as such that I do not recognize the way I in generality we do not recognize the way human beings have turned out to be machines human beings have lost their essence they are alienated from their own labour.

They are alienated from their own work they are alienated from their own self they are alienated from their own individuality ok, they are alienated from their own creativity. If we do not recognize it as such Lukacs introduces the term called reification. What is reification? Reification refers to the process where the result of our actions appear where the result of our actions appears to us as a quasi natural thing.

Because we do not recognize its social origins or the processes of creation that which have gone into their furnace we do not recognize which appears to us as a quasi neutrality only appearance. Quasi means semi neutrality partially neutrality, but actually they are not natural nothing is in western Marxist framework nothing is natural, nothing is given, nothing is fixed, everything is ever changing through what through not structure but human except.

This concept of reification link since into some of Marx's discussion on what is translated into English as alienation, but it does not give economic production interaction with external nature the same central role it has in much of Marx's writing.

In western Marxism then what appear as structures as are simply the products of human action in contradiction with structuralism. For structuralists, what appears as human agencies? What appears to us as human agencies are simply the products of structures that is why it is relational.

In western Marxism what appear as structures has are simply the products of human action or even more simply a form of human action which has taken on a life of its own and now appears quasi natural.

Let me give you some example suppose certain institutions they appear to a surge very much natural given fixed universal eternal and so and so on namely the state religion, market, and so on. Why I am giving you these three things because when I say state I mean it is a political institution when I say religion, it may be a social, cultural, and religious institutions market differs to an economic institutes they may appear to us as universal or eternal social forms social realities.

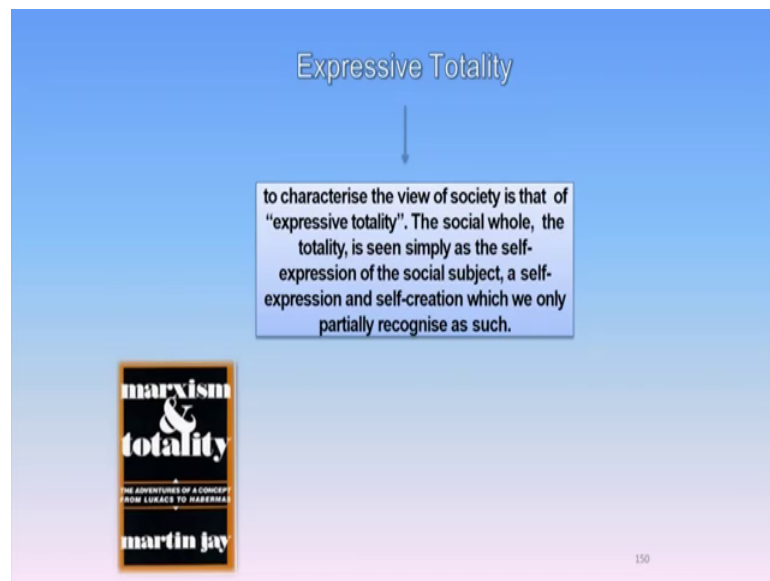
But they are not the state also changes, religion also changes, market also changes, the kind of market, the kind of religion, the kind of religious practices, the kind of the state, that we witnessed 100 years back. They are no longer there and what to we witness today the kind of state, the forms of state, the forms of religion, the forms of religious practices, the forms of religious practice.

And also the forms of state they are also not going to be there after 50, 100 years they are ever changing they are not static categories that is why they only appear to us as

universal fixed given natural, eternal and so on. But actually they are not they do just appear to a such quasi natural or natural.

In this sense if they are partial then what about the totality or holism if they are partial then a turn which is sometimes used to characterize this view of society is that of expressive totality.

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What is that expressive totality? I mean the social whole the totality is since simply as as the self expression of the social subject or self expression and self creation which we only partially recognize as such. Within a Marxist framework within a Marxist framework the force of the world expressive.

If you if you if you look at this expressive this term within a within a Marxist frame or the force of the word expressive comes from the implication that Lukacs in particular does not recognize the importance of material needs and interaction with nature in this process so that the self creation of society is instrumental rather than expressive.

This point could however, equally be directed at Gramsci for example, whose complete subordination of the natural world to the social relations of production leads to the implication that needs are not just socially defined, but in fact, socially created.

ah For Althusser suppose what we discussed in structuralism that who of course, throws the notion of human needs out of coat or even in some slightly convoluted arguments at

Marx the art materialist this is not this is not just a problem with of course, Marxism given that that pure biological needs are never manifested directly in humans human beings.

But are always I mean these pure biological needs are always articulated in a social context and given a socially meaningful form the argument that we can dissent in disentangle pure biological needs from the social form from the social constitute or from the social form they always take is a problematic one of course, it is a it is a necessary one although it is a necessary one.

Now then if we if we just look at look at these discourses what we come to know that we have we have we are trying to recapitulate whatever we have discussed today in this lecture that we started with western Marxist I mean the module on western Marxism or western Marxist perspectives on critical modernist paradigm in sociology.

And there we tried to encapsulate capture the meaning of western Marxism though there are certain differences and the differences between structuralism and western Marxism we have discussed we have I mean in the through the works of Lukacs and Gramsci particularly Touraine will come a little while later in the next lecture.

And we have we have discussed the similarity between a Lukacs and Gramsci, Lukacs was very much engaged in in the Hungarian revolution of 1919 whereas, Gramsci was very much involved in in the workers council movement during the Turing strikes of the Turing strikes in Italy.

And Touraine of course, was very much engaged you know was very much investigating the experience of car workers at Renault in the 1950's he was involved with the students movements in the in 1968 and also engaged in the anti nuclear movement in France. Thus, there is a common trade of involvement with social movements and a refusal to separate theory from practice with all these three thinkers. Then we have discussed the differences between structuralism and Marxism.

Against the backdrop of the concept of totality and then we have discussed reification and alienation I mean reification refers to the process where the result of our actions appear to us as a quasi natural thing because we do not recognize its social origins or the process of process of creation that goes into its formation.

And this concept of reification is related to some of Marx's discussion on what is translated into English as alienation or human alienation we have discussed we have also discussed that how the concept of reification of course, I mean here the concept of alienation of course, gives a primacy to economic production interaction with external nature and so on.

Whereas, whereas, reification of course, does not give economic production interaction with external nature and so on the central role it has in much of Marx's writings.

In western Marxism then what appear as structures are simply the products of human action or human agency or even more simply a form of human action which has taken on a life of its own and now appears quasi natural that is why I said a nothing is natural given or fixed or universal or eternal in the western Marxist tradition in the western Marxist theoretical trajectory that is why I gave you the examples of state religion and market and so on.

Then we have discussed expressive totality I mean the social whole the totality is often seen simply as a self expression of the social subject not only the self expression of the social subject ah, but also a self expression and self creation which can only which we can only partially recognize as such.

ah And in this in and within we have what we have also discussed how within a Marxist frame or the force of the world expressive comes from the implication that Lukacs in particular does not recognize the importance of material needs and interaction with nature in this process.

So, that the self creation of society is instrumental rather than expressive this point could; however, equally be directed at Gramsci whose complete subordination of the natural world to the social leads to the implication that needs are not just socially defined.

But in fact, socially created and in the in the next lecture we are going to discuss social movements and reflexivity and rationality within social movements we are going to discuss human agency, class agency, and class conflicts class consciousness class organization I mean hegemony.

Knowledge and action in social movements and in reflexivity and rationality we are going to discuss self creation self knowledge and modernity I mean the historicity part and an absolutist and absolute historicism.

Thank you.