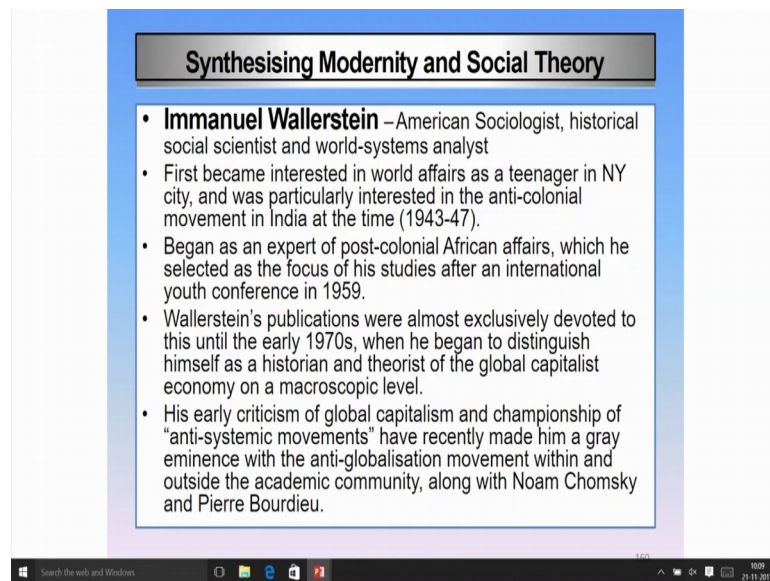


**Sociological Perspectives on Modernity**  
**Dr. Sambit Mallick**  
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**Indian Institute of Technology, Guhawati**

**Lecture – 17**  
**Modernity and Social Theory I**

Welcome to this 17th lecture of the course on sociological perspectives on modernity.

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**Synthesising Modernity and Social Theory**

- **Immanuel Wallerstein** – American Sociologist, historical social scientist and world-systems analyst
- First became interested in world affairs as a teenager in NY city, and was particularly interested in the anti-colonial movement in India at the time (1943-47).
- Began as an expert of post-colonial African affairs, which he selected as the focus of his studies after an international youth conference in 1959.
- Wallerstein's publications were almost exclusively devoted to this until the early 1970s, when he began to distinguish himself as a historian and theorist of the global capitalist economy on a macroscopic level.
- His early criticism of global capitalism and championship of "anti-systemic movements" have recently made him a gray eminence with the anti-globalisation movement within and outside the academic community, along with Noam Chomsky and Pierre Bourdieu.

Till now we have covered the modules on thematic preliminary is one. Secondly, sociological modernity by Marx and Weber, thirdly we have covered the structuralist interpretation of critical modernist paradigm in sociology through the works of through the contributions made by Claude Levis Strauss and Louie Althuje and the fourth module also we have covered. I mean western Marxist for theoretical trajectory of critical modernist paradigm in sociology through the works of George Lucas, Antonio Gramsci and Alan Turing ok.

Now, we are going to cover in these, in the 17th, 18th and 19th lecture perhaps the 20th one also and in these 3, 4 lectures we are going to look at a new module which is named as synthesizing modernity and social theory. How to bring about synthesis between modernity and society this is very important and who will be the key authors, key players in this in this module, one is Immanuel Wallerstein. Secondly, Anthony Giddens and

thirdly Jurgen Habermas. Now, let us start with let us discuss one by one, let us start with Immanuel Wallenstein ok.

If you if you look at the slides you will find that that Wallenstein is in American sociologists, historical scientist and world systems analyst. Let me, let me give you a brief perfectly remarked about Wallerstein has been working on anti mainstream development trajectory, Wallerstein has been working on anti militarized development trajectory ok.

Wallerstein has been working on anti globalization development trajectory Wallerstein has been working on anti nuclear weapon development trajectory, broadly he has been looking at the ways in which different development narratives can be sketched in the context of India as well as Africa. That is very important because when we look at alternative modernities, multiple modernities we must go beyond European, American European and American development narratives. We must look at the development narratives which emanated you know, which emerged or which are going to emerge in the context of Asia, Africa and Latin America ok.

We have to go beyond the singular view of development in modernity science and so on propagated by the United States of America and Europe. In this context Wallerstein Giddens, Habermas they are very important, how they try to look these configurations, how they try to reconfigure the development narratives in the context of non European, non American societies. Prima facie Wallerstein became interested in world affairs as a teenager in New York City and was particularly interested in the anti colonial movements in Indian at that time it is very important.

See Wallerstein was also the product of the horridest crimes and casualties perpetrated by the second world war one and. Secondly, the kind of anti colonial movements which were going on anti colonial, anti imperialist movements which were going on in the context of India, in the context of Cuba in the context of Venezuela, Vietnam even peoples republic of China and Japan. And he was very much interested in such anti colonialist, anti imperialist movements. He started his carrier as an expert on post colonial African affairs which is selected as the focus of his studies after an international youth conference in 1959 and let me tell you 1959 also is the year in which Cuba became politically independent ok.

Socialism emerged in Cuba and 59 that is why 1959 is very important as 1947 is very important in the context of India's development paradigms, India's narratives on modernity, 1959 is equally is important. So, far as Latin American narrative on development Marcus Immanuel Wallerstein publications were almost exclusively devoted till this, to till today until the early 1970's when he, I mean he is his publication see engagement which is intellectual and political engagement with such themes I mean in anti colonial movements in India, post colonial African affairs and so on till the 1970's.

When he began to distinguish himself as a historian and theorist of the global capitalist economy on a macroscopic level, his Wallersteins early criticism of global capitalism and championship both anti systemic movements have recently made him a great eminence with the anti globalization movement within and outside the academic community along with stalwarts such as Noam Chomsky as well as pure booty, be a good deal has passed away I mean he passed away in 2002 or 3.

Now, I think 2003 2 and Noam Chomsky is still alive and these 3, they try to purge it, they try to situate the debate on modernity. Against the backdrop of anti globalization movements, what is globalization? Wallerstein said globalization is nothing, but the way different economies are integrated into a single unified whole I mean economic integration.

Now, people talk about cultural integration, people talk about political integration of course, they are very important, but Wallerstein prima facie he emphasized on economic intricacy. If you, if you look at globalization, how culturally it integrates, I mean the way our food pattern has changed, political integration one their different dimensions (Refer Time: 09:18) also is very important Chomsky is very important. I mean the way to the Chomsky has for grounded the problematic of liberalization, privatization and globalization and the and the urgent need for social and political movements against liberalization, privatization and globalization I think I think these are extremely important dimensions to be studied ok.

In the context of critical modernist paradigm in sociology because liberalization privatization and globalization they were they have been considered the paradigms of development especially in the context of the way India. Countries like India adopted the

new economic policy in 1991 and one must understand that what may be the possible alternatives to these mainstream development narratives.

What may be the possible alternatives to such state laid development paradigms; these are very important dimensions that one must discuss. That is why that is when we discuss wallersteins contributions to the debates on critical modernist paradigm in sociology we must understand the background, we must understand the context in which Wallerstein was working has been working ok.

Wallerstein was influenced by anti colonial movements, anti imperialist movements in India as well as Africa, Wallerstein was also very much interested what kind of development paradigms, what kind of development narratives were staged in the post colonial African affairs. In the context of post colonial Asian affairs, what kind of more the production, what kind of development narratives the state of India and has promoted over a long period of 70 years I mean 70 years even after 70 years of independence.

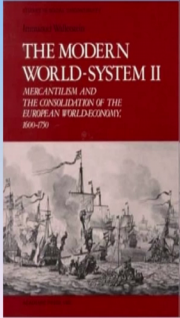

What are the state late development paradigms and what may be the possible alternatives to such state late development paradigms that is why wallersteins are very criticism of global capitality must be understood in this context. Must be understood in the context of anti colonial movements anti imperialist movements in India as well as Africa, also Latin America wallersteins or any criticism of global capitalism or his perspectives on or his standpoint on anti systemic movements, anti state movements they must be understood.

They must be examined against the backdrop of the kind of insecurity economic political social cultural military and so on has been created the kind of insecurity which has been created in the context of the imposition of Americanized and Europeanized hegemonic globalization on the rest of the people ok.

We must understand this and wallersteins early criticism of global capitalism and subsequently his critique towards globalization must be understood in this context. In fact, the way we understand globalization, globalization is your process within capitalist mode of production this is ok.

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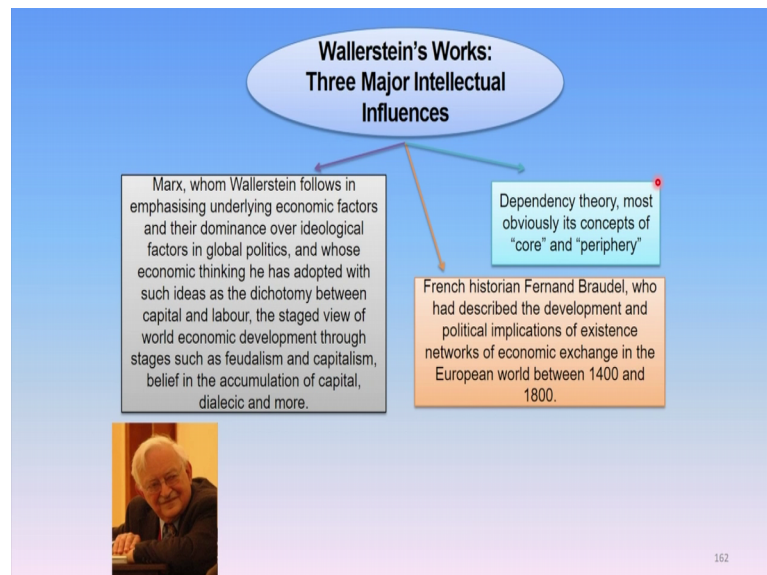
- Wallerstein's most important work, *The Modern World-System*, appeared in 3 volumes in 1974, 1980 and 1989.
- In *The Modern World-System*, Wallerstein draws on three intellectual influences.



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Wallerstein's most important work I mean the modern world system appeared in 3 volumes, in the I mean 3 volumes 1 in 1974, second the second one was published in 1980 and the third one was published in 1989. In the modern world system Wallerstein draws on 3 intellectual influences, then what are those 3 intellectual influences.

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First it was Marx, the Wallerstein as I said Wallerstein was influenced by 3 major theoretical trajectories, intellectual trajectories first one was from Marx, was by Marx who is immensely influenced by Marx.

Marx whom Wallerstein follows and emphasizing underlying economic factors and their dominance over ideological factors in global politics and whose economic thinking he has adopted with such ideas as the dichotomy between labor and capital. We have discussed Marx's views on capitalism modernity science and so on that that ideology and so on that the dichotomy between labor and capital the staged view of world economic development through such as feudalism and capitalism belief in the accumulation of capital and dialectic and much more to tell you very briefly ok.

We have we have discussed these, such dichotomies between labor and capital their labor and capital their factors of production. In the works of Marx we have discussed how capital it is the inherent characteristic of capital to displace labor from its place, it is the inherent characteristic of capital to displace level and labor in turn tries to keep its place in the in, to alongside capital for its survival it is very important they had their 2 factors of production labor creates wages capital creates interest and so on.

But, but Mark said in fact, Wallerstein also adopted this view that which factor of production creates capital, it is only labor which creates capital, but ultimately capital is labour displacing and we have, we have discussed these things. Such dichotomy between labor and capital through the staged view of world economic development starting from hunting and gathering economy the slave society the feudal society and the capitulation.

When capital is labour displacing then capital gets accumulated labour gets misplaced, labor disappears, labor is pushed to the periphery and capital dominates that the world economic development the way it has profound it or the way it has carried forward the dominance of capital over labour must be challenged. Must be interrogated, must be cautioned world economic development historically has believed in the unfettered accumulation of capital by displacing labor and also the principles of dialectical as we have already discussed in the context of Marx, that there are 3 principles of dialectic the I mean namely the interpenetration of the opposites. Secondly, quantitative changes lead to qualitative changes and thirdly and the law of negation of negations ok.

I need not discuss again these things again and again, but I hope in the in the initial lectures while discussing Marxist contributions to critical modernist paradigm in sociology we have discussed. This is the first intellectual influence or putting it succinctly know that these wallersteins works wallersteins contributions to the synthesis

of modernity and social theory has been intellectually influenced prima facie by Karl Marx ok.

Secondly the dependency, to dependency theory we have not yet discussed in detail let me tell you very quickly what is dependency theory most; obviously, its concepts of core and periphery. When I say core it represents the developed countries the metro policies and the periphery represents the underdeveloped countries or developing countries or the satellites. If core if developed countries are known as metro police then underdeveloped countries or developing countries are known as satellites, it was propagated by initially by Andre Gunder frank in the context of Latin American model of development ok.

What is this dependency theory, the proponents of dependent dependency theory including frank suggested that the raw materials from the underdeveloped countries or developing countries or colonized nations are in general transferred from, I mean I mean the raw materials in general are transferred from the underdeveloped countries to developed countries and in turn what underdeveloped countries such as India had receive we receive the finished products.

Thereby we do not evolve our own technology to come up with, to come out with finished goods. I mean there is always a one way interaction between the developed countries and developing countries or the underdeveloped countries they only supply raw material, cheap labour force to the developed countries and the way developed countries they supply the finished goods, finished products at a much higher price to the underdeveloped countries or developing countries ok.

Thereby underdeveloped countries or developed developing countries they become perennially dependent on the developed countries, you know these such examples the way during the colonial period India supplied raw materials and cheap labor force to the great Britain, to great Britain and in turn red Britain used to supply the finished goods I mean cotton especially to India ok.

There by India did not or could not rather as a colonized nation India could not evolve its own technology to come up with finished goods, I mean in the in this case it is cotton. Then first intellectual influenced by Marx, second intellectual influenced by the proponents of dependency theory including Andre Gunder frank and thirdly French historian Fernand broadly who had described the development and political implications

of existence networks of economic exchange in the European world between 1400 and 1800.

These are very important documents they will also tell you many things about the development narratives of colonial, colonialist or imperialist development narratives why 1400 to 1800. Let me give you a few examples in 1492 Columbus discovered America, in 1498 Vasco Da Gama discovered India. Whether they were discoveries or not they also should be interrogated such statements must be questioned, perhaps these continents were discovered by an improved mode of production namely Europe, European mode of production just to plunder just to look these nations for a centuries. Again in the eighteenth century, why these are important in 1756 we have seen industrial revolution in Europe ok.

I mean these are the economic exchanges and in France we saw the French revolution in 1789 that is why French historian I mean Fernand Braudel is very important who had described the development and political implications of existence networks of economic exchange in the European world between 1400 and 1800 these are very important ok.

We can also discuss if some certain things come up then we can also discuss what happened in 1500 to 1600, 1600 to 1700 and so on. I mean all European expansion in the rest of the world though we say that and Europe became or I mean Europeans became especially the British, the Turks, the Portuguese, the French they became excellent merchants worldwide. And through their business, through their trade, through their commerce they tried to colonize all other nations including India. That is why when I said the in wallersteins reflections on the modern world system drawn 3 major intellectual influences.

One was by Marx. Secondly, Andre Gunder frank I mean the proponents of a dependency theory including frank and thirdly Fernand broader then what follows from this and presumably the practical explain, the practical experience and impressions gained from wallersteins work regarding post colonial Africa.



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- And – presumably – the practical experience and impressions gained from his own work regarding post-colonial Africa.
  - Wallerstein has also stated that a major influence on his work was the “world revolution” of 1968.
  - Wallerstein was on the faculty of Columbia University at the time of student uprising there, and participated in a faculty committee that attempted to resolve the dispute.
  - Wallerstein has argued in several works that this revolution marked the end of “liberalism” as a viable ideology in the modern world-system.
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Wallerstein has also stated that a major influence on his work was the world revolution of 1968 world revolution when I said, I mean it was a revolution especially carried out by the students in several universities in France Wallerstein, Giddens, Habermas they all joined that struggle, that movement.

Movement to have free speech, expression free expression I am be I must be I must have freedom to express my opinion which was curtailed at that time in major European countries including France and students to be late. Universities must be the sites, universities must provide the space for freedom of expression, freedom to decent freedom of speech and Wallerstein at that time was on the faculty of Columbia University at the time of student uprising students movements there and participated in a faculty committee that attempted to resolve the dispute.

The dispute between the university and the students and indeed Wallerstein has argued in several works that this such revolution led by students in 1968 in France marked the end of liberal thought liberalism as a viable ideology in the modern world system, that anything goes will not work. Why I am trying to bring about a critique to liberalism or I am trying to reflect on wallersteins critic to liberalism, I mean we always suggest that we must have liberal thought there must be liberty we must entertain liberal views.

Obviously we should do that, but one interesting argument that is of often that we often make that that in such development narratives mostly or in such narratives about


modernity. Mostly the indigenous people the indigenous knowledge systems they disappear very quickly, in this sense such development narratives such state led development narratives have made a mockery of liberty in any substantial sense then there is no freedom we want to build dams, we want to build big projects.

We want to build a huge projects which will displace level, which will displace the indigenous population which will help in the disappearance of indigenous knowledge systems, traditional knowledge system then where does the aspect of freedom of such indigenous people indigenous knowledge systems live. If it disappears if indigenous people indigenous knowledge systems they tend to disappear in such stately development narratives.

Then I must say that such development narratives have made a mockery of liberty in any substantial sense in this sense, in this sense Wallerstein has argued in several works that that this revolution such revolution in France in 1968 led by students marked the end of such state led development paradigms which have made a mockery of liberty in any substantial sense, which marked the end of liberalism, as a viable ideology in the modern world system ok.

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



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One aspect of office of his work that Wallerstein certainly deserves credit for his anticipating, the growing importance of the north south conflict at a time, when the main world conflict was the cold war I hope all of you were aware of the cold war cold war I

mean when 2 ideologies were at conflict with each other one was promoted by the united states of America I mean capitalism and one was promoted by the erstwhile soviet union I mean that is so signature.

When the cold war was at the pick, Wallerstein anticipated that this cold war is not going to survive for long even if both capitalism and socialism were at the loggerheads, at that time and they were very established powerhouses and we all know how soviet union also made tremendous strides in science in military research in nuclear research in other so called development apparently.

So, of course, us are has also done massive strides in the case of health education. So, since security measures and so on, but it also has created its own powerhouse, it created at that time now there is no longer I mean there is no. So, anything you and such was the situation which was termed as cold war, but Wallerstein at that time very astutely anticipated, not anticipated that this cold war is not going to survive for a long period of time in an 70's and so on 60's and 70's. He was referring to only the north and south conflict, when I say north south conflict I mean north again is represented by the developed countries and south is represented by the developing or underdeveloped.

There will always be a conflict between the developed countries as well on the one hand and developing or underdeveloped countries on the other hand and in this sense Wallerstein rejects the notion of this third world, that people very often why we use the third world countries or. So, I mean third world when we say it represents the underdeveloped countries, first world capitalist developed countries I mean capitalist countries and second world often refers to the socialist country and a third world refers to underdeveloped countries including India.

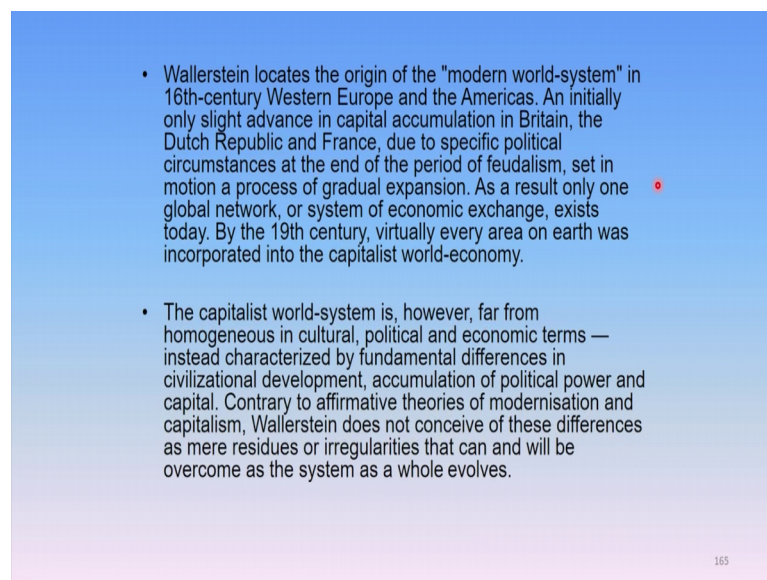
And she was as Wallerstein was very much engaged in studying the conflicts between northern hemisphere on the one hand and southern hemisphere on the other, he resists the notion of a third world by claiming that there is only one world connected by a complex network of economic exchange relationships. That is your world economy or world system in which the dichotomy between capital and labor and the endless accumulation of capital by competing agents account for frictions and this approach is known as the world systems theory.

That there is there will be only one world which will be connected by a complex network of economic exchange relationships. What do we mean by a complex network of economic exchange relationships, number one we have already discussed dichotomy between capital and labor, how capital is level displacing, How capital displaces labor and the endless accumulation of capital by that is what we have we have seen in the context of the way world economic development has historically taken place.

I mean I mean the accumulation of endless accumulation of capital by the owners of the means of production, whatever stage of society that you witness in this case it is capitalism and this particularly this one world which is connected by a complex network of economic exchange relationships that is a world economy or a or a world system ok.

In which the dichotomy between capital and labor and the endless accumulation the never ending the in is not accumulation of capital by displacing labor from the purview of the process of production by completing agents. Account for frictions there will be, there they will always be on the loggerheads in both labor as well as capital this approach is known as the world systems theory.

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- Wallerstein locates the origin of the "modern world-system" in 16th-century Western Europe and the Americas. An initially only slight advance in capital accumulation in Britain, the Dutch Republic and France, due to specific political circumstances at the end of the period of feudalism, set in motion a process of gradual expansion. As a result only one global network, or system of economic exchange, exists today. By the 19th century, virtually every area on earth was incorporated into the capitalist world-economy.
- The capitalist world-system is, however, far from homogeneous in cultural, political and economic terms — instead characterized by fundamental differences in civilizational development, accumulation of political power and capital. Contrary to affirmative theories of modernisation and capitalism, Wallerstein does not conceive of these differences as mere residues or irregularities that can and will be overcome as the system as a whole evolves.

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Wallerstein locates the origin of the modern world system in the 16th century western Europe and the Americas and initially sly and initially only slight advance in capital accumulation in Britain, the Dutch republic and France due to specific political circumstances at the end of the period of feudalism set in motion a process of gradual

expensive. As a result, as a consequence of which only one global network or system of economic exchange exists today, by the 19th century virtually every area on earth was incorporated into the capitalist world by the by the 19th century Europe dominated the entire world today.

Especially after the second world war after the horridest crimes and casualties which we have seen in the context of Hiroshima and Nagasaki during the second world war by the united states of America. Now, the American dominance, American hegemony has taken over such European dominance that is why I just said that by the 19th century virtually every area on earth was incorporated into the capitalist world economy, whether it was by Europe or by us study.

Whether it was hegemonized by Europe then and us now, the capitalist world system nevertheless is far from homogeneous in cultural political and economic terms, it is pretty heterogeneous. Heterogeneous to suit its own need, if it will be homogeneous then it will not be able to survive it has to be heterogeneous that is why Wallerstein argues that the capitalist world system is; however, far from homogeneous in cultural political and economic terms.

Instead the capitalist world system is characterized by fundamental differences in civilizational development, accumulation and political power and capital. If you look at the way capitalist world system operates in the context of Europe or us their civilizational development their accumulation of political power and capital. Obviously, are different contrary to affirmative theories of modernization in capital is a Wallerstein does not conceive of these differences as mere residues or irregularities that can and will be overcome as the system as a whole evolves.

Let me give you a brief example of this, what is a modern what is modernization future or what is capitalist theory, yep I mean modernization theories. In fact, they are the theories of capitalism. Modernization theory suggests that the underdeveloped economies, the developing economies will make progress if they follow the pattern of the, develop well whether if they follow the pattern of development of developed countries already developed countries.

Then in order to make development possible, developing countries such as India underdeveloped countries such as India must follow the pattern of development of the

already developed country many Great Britain know us. But Wallerstein was absolutely against this that India need not or Africa need not Latin American need not follow that development pattern of the already developments.

Because even us and Europe they have their own different they have their unique, distinct civilizational development paradigms. Patents accumulate fundament there are fundamental differences in accumulation of power and capital in both continents. Similarly India will have a different development paradigm, India will have a different paradigm of on of modernity that is why Wallerstein was very much critical about the theory of modernization and theories of capitalism.

Wallerstein does not conceive of this such differences as mere residues or irregularities that can and will be overcome as a system as a whole evolves, much more a lasting division of the world in both semi periphery and periphery is an inherent feature of the of the modern world system.

Now, in the in dependency theory we had discussed the distinction between core and periphery and now we are discussing core semi periphery and periphery it is interesting to see.

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

Now, areas which have so far remained outside the reach of the world system interiated the stage of benefit there is a fundamental and institutionalize institutionally stabilized division of labor between core and periphery.

While the core has a high level of technological development I mean the developed countries, the metro police why the core has a high level of technological development and manufactures complex products. The role of the periphery is to supply a raw materials, agricultural products and cheap labor, now for the expanding agents of the developed countries or the core ok.

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

Economic exchange between core and periphery, economic exchange between core and periphery takes place on unequal terms. Let us sort the proponents of dependency theory also suggest right including undriven dodd frank the periphery is forced to sell its products at low prices, but has to buy the core of the products, the finished goods of the core of the developed countries at a relatively high prices at a comparatively high price.

This unequal state which once established tends to stabilize itself due to inherent semi deterministic constraints, quasi deterministic constructs and the statuses of both core as well as periphery are not mutually exclusive and fixed to certain geographic areas. Instead they are relative to each other and continues to shift they are they are pretty dynamic there is a zone called semi benefit, which acts as a periphery to the core and a core to the periphery.



At the end of the 20th century this zone would comprise namely Eastern Europe, china brazil or Mexico peripheral and core zones can also coexist very closely in the same geographical area. Let me give you a quick, quickly an example of this how this concept of semi periphery has come. Suppose India is a part of periphery. So, far as United States of America is concerned, but India becomes a core.

So, far as Ghana is concerned, Sudan is concerned I mean Indians investment in Sudan is oil that is also an interesting case in point if you want to read critical geographies of power I mean India is role in Africa and so on. India also has become a core to many African lessons, but India becomes a periphery when it comes to European Union or the United States of America ok.

One effect of such expansion of the world system is the continuing commodification of things including human labor, our labor also when capital is labor displacing capital also tries to attempt to commodify. Human labor human self human agency human I mean that individual gets commodified, the individual is reduced to a machine, the individual is reduced to a commodity which can be bought and sold in the market ok.

Natural resources, land labor and human relationships are gradually being stripped of their intrinsic value and turned into commodities in a market which dictates their exchange value ok.

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



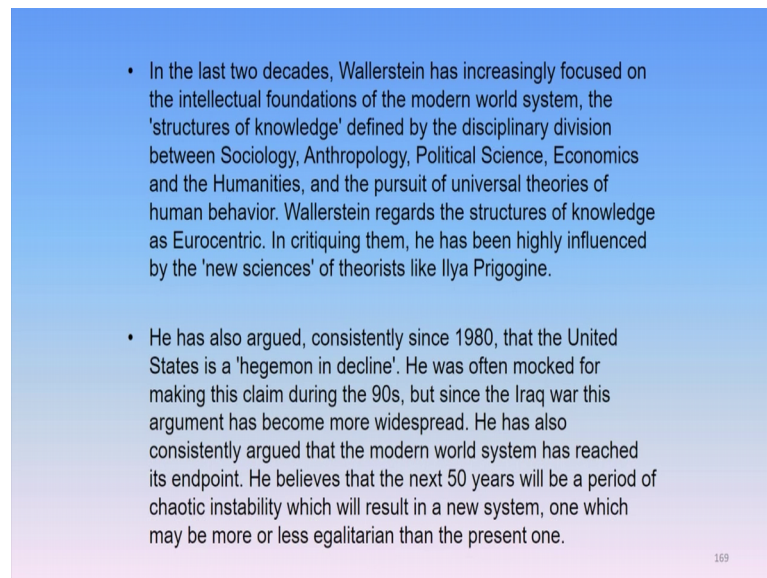
The image shows a slide with a blue background and a light purple gradient at the bottom. It contains two bullet points. At the bottom left, there is a small image of a book cover titled 'Commodification: Things, Agency and Identities' by Arjun Appadurai. The cover features a collage of various objects and a small photograph. The number '158' is visible in the bottom right corner of the slide.



That is why I will give you the example of indigenous people indigenous knowledge systems and so on. Even you can commodification of human labour when you look at, you can look at the disciplines, I mean sub disciplines within sociology you may look at sociology of science, sociology of gender, cast, race studies and so on.

Even industrial sociology industrial relations in contemporary capitalist phase it is very important.

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In the in the last 2 decades I mean since 1990's or 3 decades Wallerstein has increasingly focused on the intellectual foundations of the modern world system. The structures of knowledge defined by the disciplinary division between sociology, anthropology, political science, economics and the humanities and the pursuit of universal theories of human behavior.

Wallerstein regards the structures of knowledge's Eurocentric in bringing about the critique to such Eurocentric knowledge; Wallerstein has been highly influenced by the new sciences of theorists like Rico. Wallerstein has also argued consistently since 1980 when the second volume of the modern world system was published, that the United States is a hegemony in decline, he was often mocked for making this claim during the 1990's.

When after that debacle of socialism in the erstwhile USSR, but since Iraq war this argument has become more widespread he has also consistently argued that the modern world system has reached and its end point. He believes that the next 50 years will be a period of chaotic calm, instability which will result in a new system on which may be more or less egalitarian than the present one ok.

Then what we have discussed quickly I have discussed I mean we have discussed yeah when I said structures of knowledge, Eurocentric in or Americanized in nature then Wallerstein was trying to interrogate the singular view of knowledge of modernity of science of development and so on. That is why our development trajectory must go beyond such Eurocentric structures of knowledge or Americanized hegemonic structures of knowledge that is why through the modern world system ok.

Wallerstein believes that that the next 50 years or so will be a period of chaotic instability, you also now we also see in the entire world that is there is instability, you look at Africa, Asian the Latin America, north America, Australia and new Zealand any any anywhere Europe and so on there is there is instability ok.

In capitalism is struggling to strike survive and then the way Wallerstein anticipates that such instability such as inherent contradictions of capitalism will certainly result in a in a new system one which may be more or less linked egalitarian than the present capitalist mode of production. In this lecture we have we have discussed, we have started this module on synthesizing modernity and social theory through the contributions of Immanuel Wallerstein and Antony Giddens and Uged Habermas.

We have we have discussed how Wallerstein works have been have been influenced by Marx, frank and Braudel and his reflections on the modern world system, world systems theory as a whole and in the. In the coming lecture 2 to 3 lectures what we are going to do, we are going to specifically discuss wallersteins reflections on capitalist world system core periphery distinction, semi periphery and.

The way he looked at the modernity of technology and the modernity of liberation, I mean I mean what is an eternal modernity and what is a fleeting modernity, what is eternal modernity what is fleeting modernity and so on and then we will, we will go into Anthony Giddens ok.

Thank you.