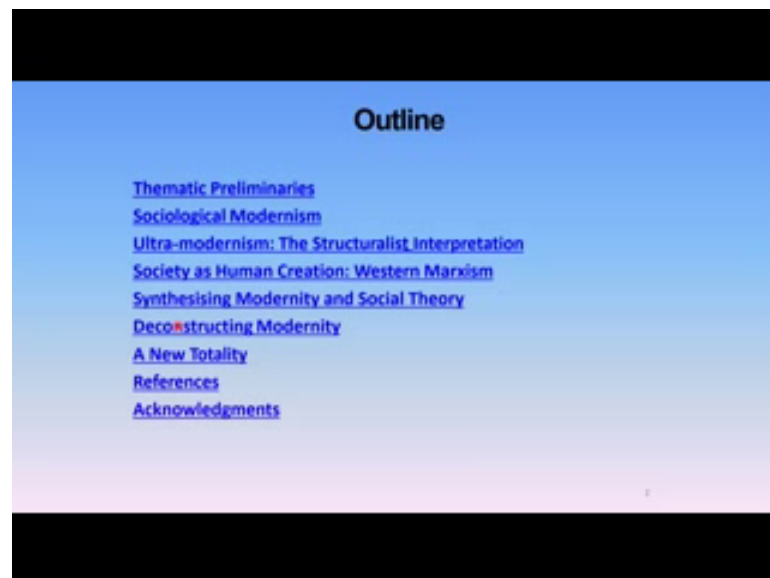


Sociological Perspectives on Modernity
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Lecture – 02
Thematic Preliminaries II

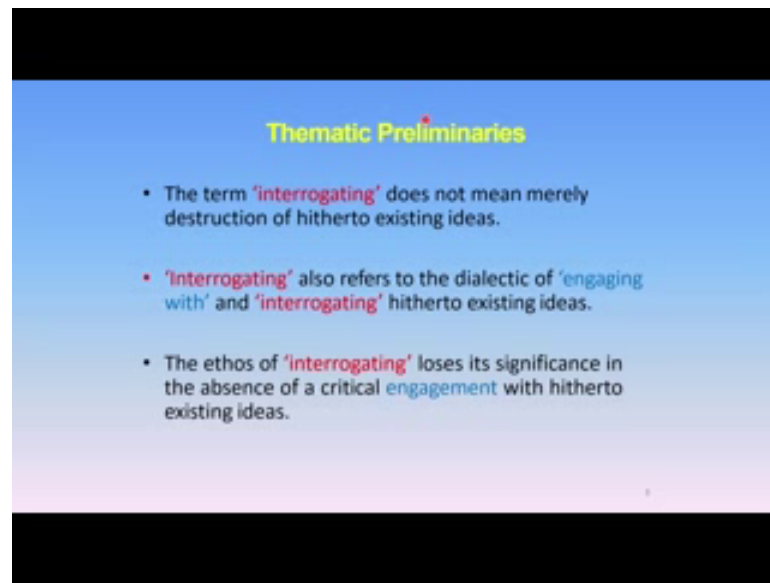
Welcome to the second lecture of the course on sociological perspectives on modernity.

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In the first lecture we provided a broader outline of the course. Namely, thematic preliminaries, sociological modernity, ultra-modernity, I mean the structuralist interpretation, society as human creation I mean western Marxist perspectives on modernity, and how to synthesize modernity with social theory, and then how to aim at destruction of I mean deconstruction of modernity. Thereby we arrive at a new totality. And we are still staying on with thematic preliminaries.

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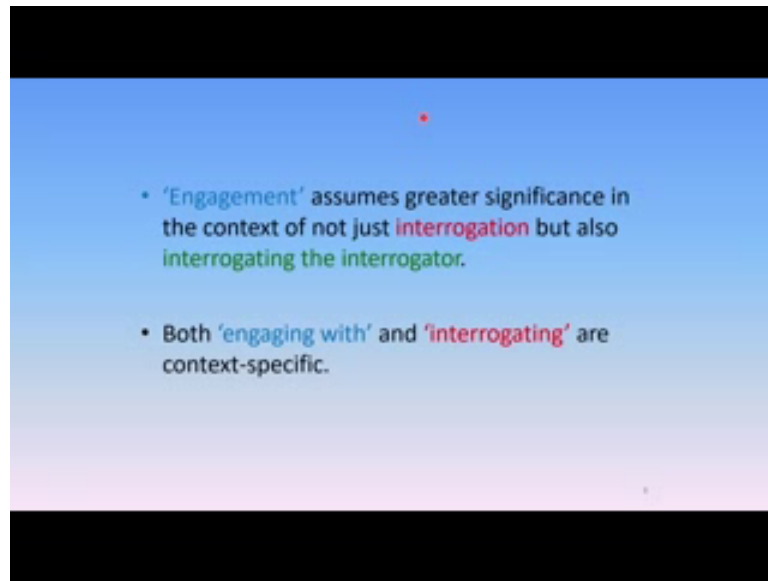
We have discussed how the when we start with the third currents of modernity, we do not believe in in a linear model of modernity or linear view of modernity.

We do believe in multiple modernitys or the way alternative modernitys may be construed against one way of looking at European modernity. Modernity cannot may be European, may be American, may be African, may be Asian, may be Indian, I mean modernity even within India you can you can look at multiple modernitys.

That is why we want to in this course we want to question one way of looking at modernity. That is why we must interrogate the hitherto existing views about one way of looking at modernity only one only singular view of modernity. Modernity must be pluralistic in nature. That is why when I say we must interrogate the term interrogation or interrogating modernity does not mean merely destruction of hitherto existing ideas.

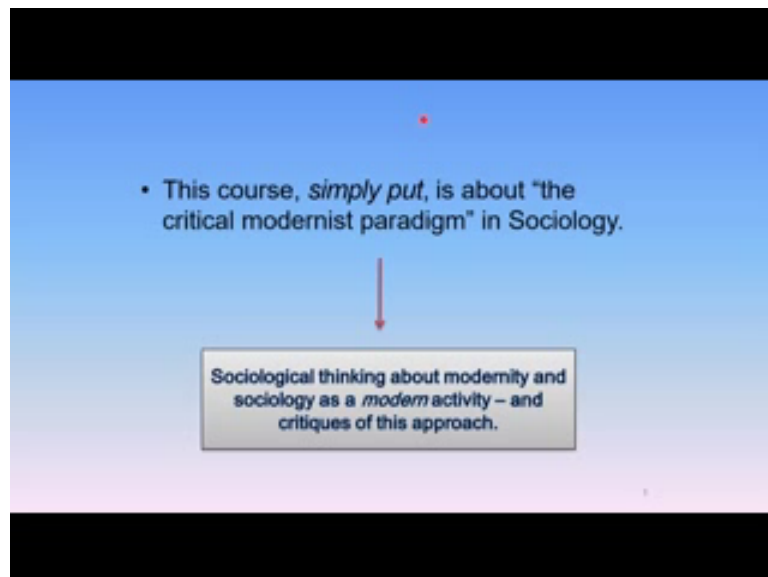
We have already discussed how interrogating modernity or interrogation also refers to the dialectic of engaging with and interrogating hitherto existing ideas. And the ethos of interrogating modernity or interrogation loses it is significance in the absence of a critical engagement with hitherto existing ideas, we have discussed.

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This I mean engagement assumes greater significance in the in the context in the context of not just interrogation, but also interrogating the interrogator. I mean both engaging with and interrogating or historically conditioned or and historically integrated and therefore, context specific.

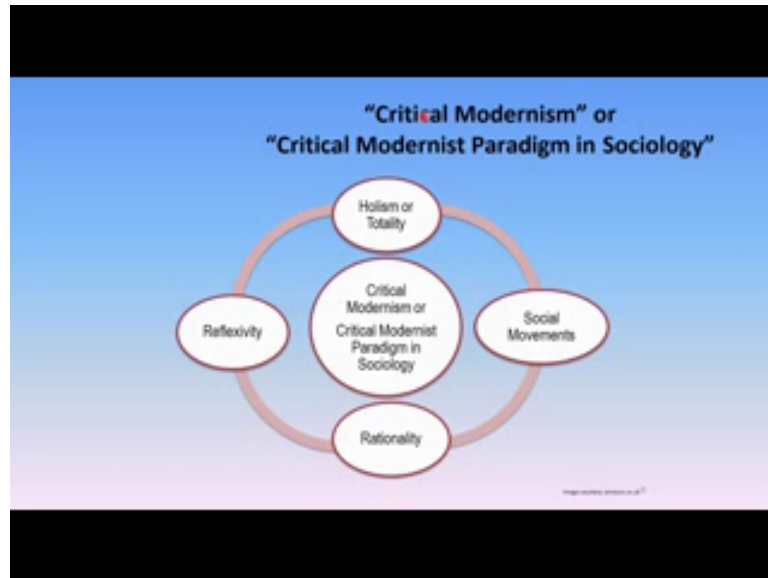
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This course for the sake of simplicity is about the critical modernist paradigm in sociology. When I say critical paradigm in sociology, I mean sociological thinking about modernity and sociology as a modern activity and critics of this approach.

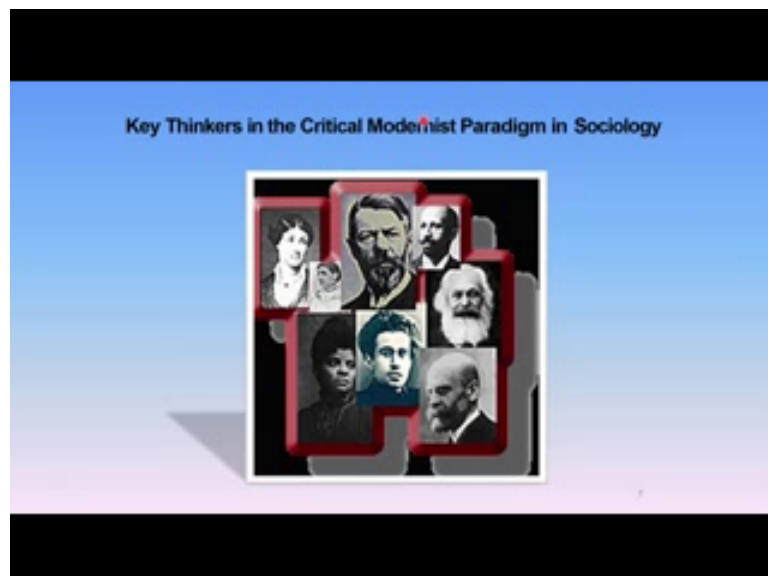
We have discussed how sociology may be construed as modern activity in the context of enlightenment, in the context of a scientific approach to study society and so on. And we must bring about a critic to such view about sociology as a modern activity.

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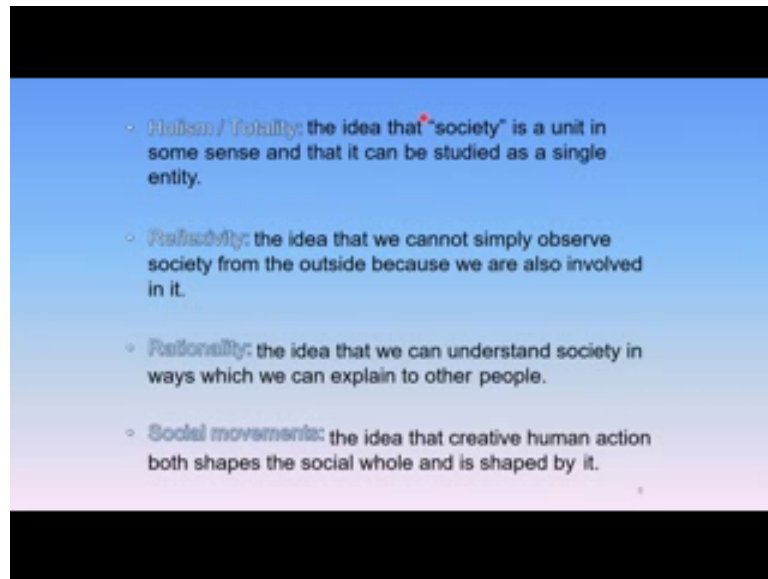
Then we discussed; what are the central philosophical and political foundations of this critical modernism, or critical modernist paradigm in sociology. There are 4 central pillars of modernity namely, holism or totality, reflexivity, rationality and social movements.

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And what is that holism or totality what is that reflexivity?

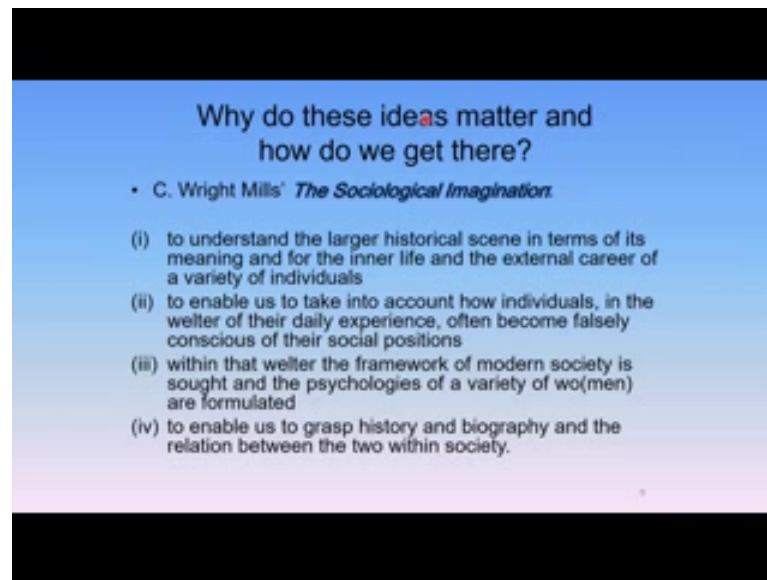
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What is rationality what is what do we mean by social movements? Holism or totality refers to the idea that society is a unit in some sense and that it can be studied as a single entity. Reflexivity refers to the idea that we cannot simply observe society from the outside because we are also involved in it.

Rationality refers to the idea that we can understand society in the ways in which we can explain to other people. Social movements refers refer to the idea that creative human action both shapes the social whole and in turn is shaped by it. We have discussed these things and we are going to discuss it in this in today's lecture, I mean when we discuss nature of sociological theory and so on, and in the lectures to follow we are we are going to discuss the nitty gritty of these 4 central pillars of modernity. We are going to discuss all the contributions towards modernity I mean many contributors to modernity in the through the lenses of holism or totality reflexivity rationality and social movements.

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and the method that we are going to adopt in this course sociological I mean sociological perspectives in modernity. We are going to deploy the sociological imagination by c wright mills. Sociological imagination is very important to understand the larger historical scene in terms of it is meaning, and for the inner life and the external carrier of a variety of individuals.

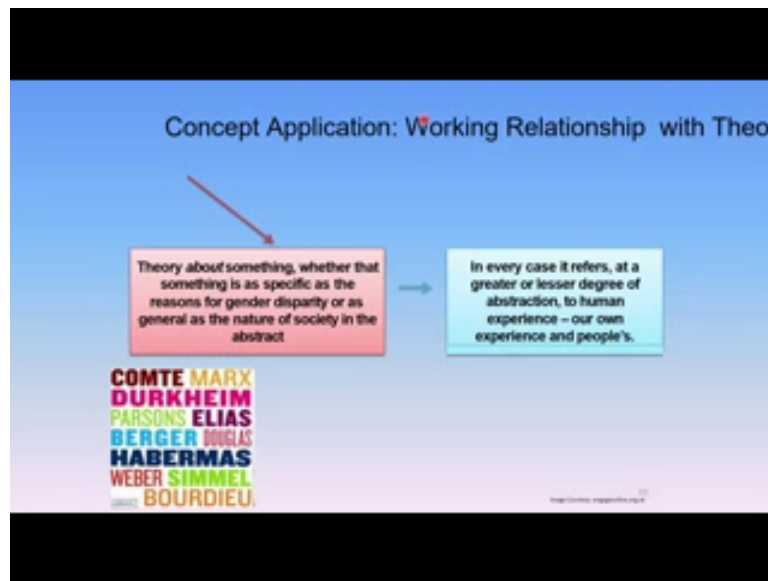
Secondly, it enables us to take into account how individuals in the welter of their daily experiences often become falsely conscious of their social positions. We have discussed, this I mean we in the first lecture we discussed how merely earning more income does not alter my class situation. That is why classes are classes are manifestations of economic differentiation, classes are based not on the income that one earns, but classes are based on the positions that of that an individual occupies in the process of production.

That is why I gave you this example I mean for example, there are if there are 2 blacksmiths, one an owner and the other a paid worker, both belong to 2 different classes not one it. It is very important to understand this things. That is why only by raising somebodys income, does not alter his or her class position. That is why sociological imagination is very important to enable us to take into account how individuals in the welter of their daily experiences often become falsely conscious of their social positions thirdly within that welter.

Within the welter of their daily experiences the framework of modern society is sought and the psychologies of a variety of women and men are formulated. The sociological imagination also helps us to grasp helps us grasp history and biography and the relation between the 2 in within society.

I mean, we also discussed how history is different from chronology in their first lecture when we.

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When we deal with this method of the sociological imagination, we try to apply concept. What is that concept? Application what prima facie what are concepts? Concepts are sort and descriptions of reality or a part of reality concepts are not static. Concepts are dynamic how do concepts change. Concepts do not change on their own. Concepts undergo transformation only when our real-world phenomena undergo transformation, if our real-world phenomena undergo changes then concepts are also bound to make we are we are bound to make changes in our concepts. Concepts when I say concept application I means it must be a good working relationship with theory.

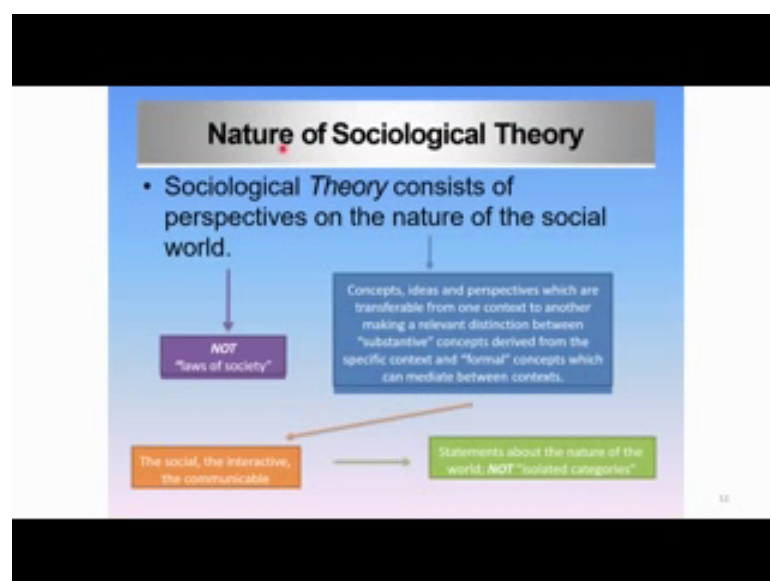
I mean this does not mean a static position of information about what Marx or weber or Giddens or Habermas or Foucault or popper or Kuhn said. Or even or even a programmatic statement that will take their theories to be true, and see their own work as applying them to the examination of specific problems.

Instead a good relationship with theory implies the ability to think about our immediate research problems, in a way which generates ideas of more general relevance, which are done in one way or another theoretical, and to examine the work of other scholars, other sociologists, for such ideas which might be of use in our own practice. I mean this suggests a number of ideas. I mean when I say a good working relationship with theory, I mean theory about something whether that something is as specific as the reasons for gender disparity or as general as the nature of society in the abstract.

In every case whether it is very specific very concrete or whether it is very general or abstract, in every case it refers at a greater or lesser degree of abstraction to human experience. When I say human experience, I mean at least 2 experiences that is those are our experiences as well as other people's experiences.

Our experiences are not isolated categories. Our experiences must be examined in relation to the experiences of other people. Other people's experiences can be examined similarly are not isolated categories. Other people's experiences must be examined must be evaluated in in consonance with our own experiences, it is very important. Then I mean we I tried to provide a gist of whatever we discussed in the first lecture. And in today's lecture at this point we can make some slightly more general statements about the nature of sociological theory.

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Explicit theorizing about the nature of the social world is the most characteristic feature of the sociological imagination.

It's very important as against both everyday forms of thought, and forms of research, in whatever discipline which take theory for granted or abstract from the social altogether. This of course, suggests that an awful lot of what process for sociology. So, only by courtesy and not on its own merits. I mean when we discuss the nature of sociological theory, it is very important to understand what do we mean by sociological theory.

Sociology as we know it is it refers to study of society, and its constituents it is the relationship between individual and society that sociology tries to study sociology is all about social institutions, political institutions, economic institutions and so on. I mean when we discuss sociological theory sociological theory consists of perspectives on the nature of the social world. When I say nature of the social world, I do not mean there the nature of the social world will be subsumed under laws of society. No, they are not laws of society.

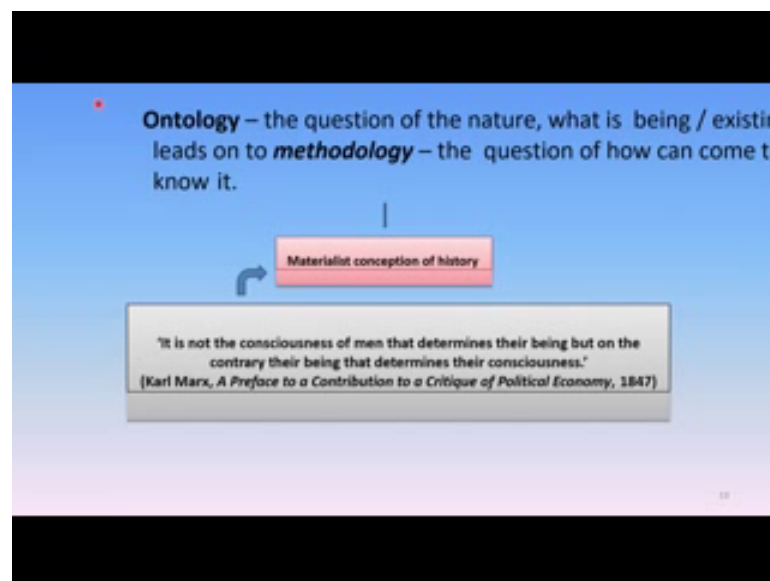
When I say nature of the social world, I mean they are their concepts, ideas and perspectives which are transferable from one context to another. Thus, it makes relevant distinction between substantive concepts derived from the specific context and formal concepts which can mediate between specific and general contexts. This this is very important, one must understand this. I mean I am looking at glacier and straws they are works, where they refer to how sociological I mean nature of the social world.

It is all about concepts ideas and perspectives which are transferable from one context to another making the relevant distinction between substantive concepts and formal concepts. What are those substantive context concepts. Substantive concepts are derived from the specific context. It must be very concrete specific particular contexts. And formal concepts can mediate between specific contexts as well as general context.

When I mean because what we are what we are interested in, why we are discussing substantive concepts and formal concepts, what we because what we are interested in is the source of the interactive, and communicable, I mean a few sociologists believe that individual social entities realities can only be known in their own terms and cannot somehow be brought into relation with other social contexts.

This does not of course, mean that we are looking for one size fits all explanations. If such an explanation was possible we would probably have noticed by, now the primary content the primary content of sociological theory then is statements about the nature of the social world. And when I say statements about the nature of the social world I mean I do not mean those statements about the nature of the social world are isolated categories. They are they are very much embedded in our society in our culture in our quality in our economy and so on, in our institutions, in our ideologies and so on.

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Ok I mean by thinking about the social world in a particular way, by I mean I mean by thinking about the nature of the social world in a in a specific way; however, we are we are simultaneously making assumptions about the way we can know it. If we assume that it is constituted by language for example, we will adopt a very different method or methodology, then if we assume that it is constituted by economic exchange. It brings us to the debate on ontology. I mean what is what is ontology. What are the central questions that ontology addresses.

What is being what is existing perhaps for this reason ontology addresses the question of the nature, what is being, what is existing, what exists and which leads us leads on to methodology, the question of how we can come to know it. I mean this is this is very important, because we always look at what is reality. What is being, what is existing?

Finally, however, socialist do not stand outside society anymore than anyone else. We does have to eat the food, that we have cooked, if we make particular assumptions about the social contexts within which other people. Leave especially assumptions about the kinds of knowledge and understanding that are available to them. We cannot avoid thinking about ourselves in the same way. Our own thought is just as much a social fact as anybody elses, although it may be produced in different ways different manner.

In fact, sociology is claimed to have an excuse for existing for existing largely depends on the claim, that the discipline of sociology does organized though the social production of knowledge in a way which differs in in minor or a major ways, from the ways in which knowledge is produced. In other social contexts this would at least explain why theories in is an important part of sociological model.

What is being what is existing leads us to or leads on to methodology that that we discussed, I mean it brings us to the question of question of marxs or the deliberations on marxs materialist conception of history. That that Marx said it is not the consciousness of men that determines their being, but on the contrary their being that determines their consciousness. It is very important. Marx said it in a in a wrote it in a preface to contribution to critique or political economy in 1847, when he was barely 28 29 years old.

I mean he started like this I mean you can I mean it is the material realities, it is the material condition, which determines our consciousness. Earlier notion was that no ideas are prior to the formation of matter, but Marx made it possible that I mean, he analyzed it in a in in a historical sense no matter is prior to the formation of ideas. We will we will discuss these things when we discuss Marx marxs views on or marxs, how marxs works have contributed to the debates on modernity. I mean staying on with ontological questions, I mean then then we can discuss we will we will discuss sociology and everyday thinking. I mean metaphoric blood has been split in the past, over the extent to which sociological thinking is different from everyday thinking. One position which rather like patriarchal ideology in society more generally is in trait as a matter of explicit theory.

But remains operative in much sociological practice is the assumption that a scientific methodology can take care of the problem so that we can see our own research as

purified from the unscientific nature of everyday thinking. A mirror image of this is the argument that sociological thought is no different from any other thought.

This argument also mirrors the other one in that it appears only at the level of high theory and virtually never at the level of everyday practice except as pure cynicism. More common is the assumption that sociological thinking is under heavy pressure from many sources, but that at least in principle some statements about the social world can be made which are in whatever respect better than others. Now I want to offer you one possible answer which is this; precisely because thought always takes place within a human and social context. Thinking, thinking always happens in a specific social and historical context, human context. The question of whether it is true in the abstract is one which is effectively meaningless. We cannot know truth in the abstract, because we do not live in the abstract.

Thought or thinking even the most vague and grand theory is an attempt to come to grips with something, something concrete. As we move up this move up in the scale of abstractions of course, the extent to which it is a coming to grips with ideas, and ideas about ideas I mean, ideas about ideas increases. But thought or thinking without an object would be void. In other words, it is the object of our research and our relation to it which gives sociological thinking and by extension theory whatever validity it has. It implies at least a couple of things, at least 2 things.

It's very important. Firstly, we as sociologists as students of sociology. Deliberately set out to try to understand social situations which are not our immediate circumstance. Research is always at least partly a searching out of social contexts that we might otherwise have missed, and an attempt to make sense of elements of them, that we might otherwise have taken for granted. This is true to an incomparably greater extent which we practice.

I mean, ethnographic research in contexts, that we are not previously familiar with and it becomes even more complex when we attempt to understand society whatever we mean by that as a whole. I mean what is that ethnographic research I mean it is a qualitative research method. I mean, it involves field study participant observation and so on, if a question comes up then we will address this. But this is not about research

methods in sociology that is why I am not going to going I am not trying to go deep into ethnographic research.

I mean in other words it is our you it is our grappling with the unfamiliar or with the familiar in unfamiliar aspects thinking about society for example, I mean that makes the difference between everyday thinking everyday thought and sociological imagination. It refers to of course, that that there are lot of a mature socialists out there, I mean in I mean in this respect in this respect the greatest contribution of methodology is not to guarantee the truth, but to push us into taking systematic account of phenomena which would generally neglect or treat anecdotally in in everyday life.

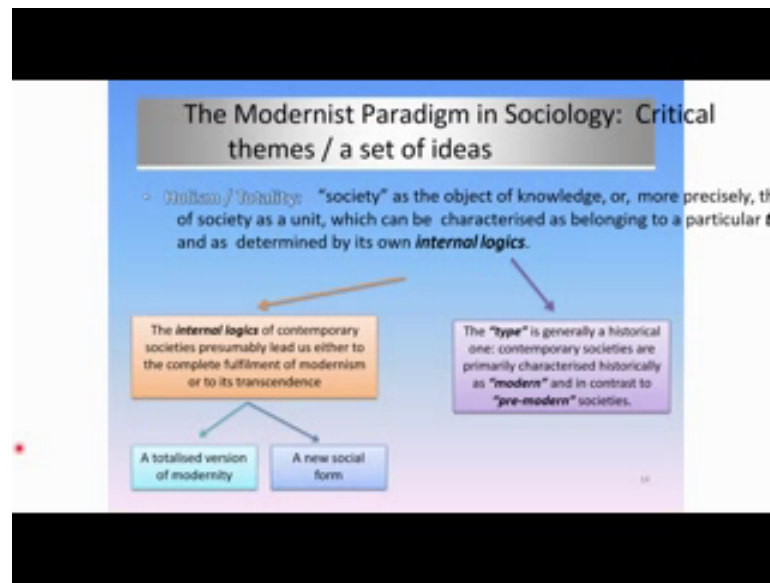
Let the first. Secondly, though this attempt to make sense of the social world is not something which we can expect to have an haven't end accept provisionally. I mean, why provisionally I mean why I am making this statement provisionally, provisionally we make theoretical assumptions at the start of our history. Hopefully we have modified them by the end.

But if my previous claim is right, we need to continue researching new contexts in order to maintain the unfamiliarity, which is at the root of the sociological imagination. And more generally, if theory is an active relationship of investigation and understanding by producing knowledge, it is likely to continue developing at least until the social conditions of all thinking or all thought are such that the barriers we have previously identified to knowledge in everyday life no longer hold.

At this point; however, every day I mean at this point at least everyone would be a sociologist, and theory I just specialized professional activity would have lost it is justification. The complete theory, I mean whether it is possible or not, whether a theory is complete or not. If such a thing is possible at all that also requires critical interrogation, complete theory would just coincide with the merging of sociological practice into a society from which it no longer differentiated itself.

And such is the paradigm that that we must try to unfurl, we must try to unfurl the debates about such paradigms or models. At this point I can I can start to tell you what this course is actually about. I have already said, that this course is about the critical modernist paradigm in in in sociology.

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And I have defined some major elements of that paradigm or that model, but that does not tell us, what it is, what it counts says. One definition of paradigm is the consensus across the relevant scientific community about the theoretical and methodological rules to be followed, the instruments to be used, the problems to be investigated and standards by which research is just. I am taking it from Gordon Marshall, but actually I mean I borrow this idea about a paradigm from Thomas Kuhn I mean Thomas Kuhn he wrote the structure of scientific revolutions in 1962.

By now, I mean then then what is that paradigm I mean it is a consensus across the relevant scientific community about the theoretical and methodological rules to be followed, the instruments to be used, the problems to be investigated, and the standards by which research is just evaluated example. By now it should not have escaped your attention that there are more than one of these in sociology I mean more than one paradigm. We do not have we do not follow a single paradigm in sociology.

Even in sciences the people do not follow a single paradigm. I mean, this is not I mean I offered the course on science technology and society, in the last semester under this massive open online courses initiated by a majority of the government of India. I mentioned how there cannot be even a single paradigm in sciences or engineering. But in this course, please try to understand that there cannot be a single paradigm or model even in sciences. Social sciences of course, there are multiple paradigms.

But though, but a few practitioners of science, they claim that that there may be a single paradigm, but that is not sustainable. You cannot sustain this argument had there been a single paradigm. Then we would not have encountered multiple paradigms in astronomy in physics in biology and so on.

I mean, the modernist paradigm, then in in sociology I mean the modernist paradigm then is that approach to sociology which treats modernity as a central if not the central it treats modernity as a as one of the central is use in sociology. But as I have already said ontology leads on to methodology, in other words if we assume that the contemporary social world is so constituted that that modernity can be a central defining feature. We are saying something not just about the object of knowledge.

But we are also by extension making a statement about the way in which it can be known. Lastly, methodology involves thinking about the relationship between the knower, and the known between the researcher and the researched. Since, knowing is itself a social activity it involves power just as much as any other social activity good or bad. And is does in one sense. Political when I say when I say this when I say this that that that methodology involves thinking about the relationship between the knower and the known between the researcher and the researched, and since knowing is a social activity it involves power and authority.

Just as much as any other social activity it may be good it may be bad I am not going to evaluate that right now. And if power is very much embedded in in the process of knowing as a social activity, it is also a political activity. If it is a political activity I mean in much the same way knowledge can be described as an economic activity, because of it is relation to value. Value in exchange, or a cultural one because of it is relation to meaning. And we should not take a very naive self-assessments as political or not political at face value. I mean, all intellectual activity is political. In the sense that we have we have described, we have discussed till now.

Sociology is also political in another sense. In that it is object of study can be thought of as constituted partially or wholly by relations of power; however, relatively little sociology is politically in the sense of being connected to action, which alters the relations of power in the in in the internal ideological battles of the local intelligencer and as a means of career advancement.

This is of course, a kind of politics which tends to maintain the existing relations of power. And this may be true irrespective of whether the contents of the theory are conservative or radical. This is that is why it is very important to know that that since knowing itself the process of knowing itself is a social activity. It involves power just as much as any other social activity whether good social activity or bad social activity, and these thus in in one sense political.

In so far as it represents the consensus, I mean in in paradigm you I mean what whom suggested, that that that the scientific community. I mean whether to check the validity and reliability of any scientific investigation, what scientific what does scientific community do? The scientific community tries to build consensus even in the process of knowing.

Because it involves power in so far as it represents a consensus, then the modernist paradigm represents and agreement about the key issues in terms of the proper object of theory the nature of methodology and the formulation of the political relationships involved. It does not represent consensus about the resolution of those issues, it is very important.

How these issues a resolved there is there may not be any consensus, but it is very important to understand that the modernist paradigm represents an agreement. That agreement may be a manipulated one that agreement may be may be a manufactured one, but that the modernist paradigm represents an agreement about the keys used in terms of the proper object of theory, the nature of methodology, and the formulation of the political relationships involved. Then if this is so, then what does it truly represent?

What do they indicate I mean the this this this modernist paradigm in sociology or critical modernism or critical? What are the critical themes or a set of ideas that we tend to see? Before getting into before starting the discussion on those 4 4 pillars of modernity holism or totality reflexivity rationality and social movements, let us let us first see what I mean, we know critical modernism and what are the other schools of thought? Let us see within the overall modernist approach.

We will be focusing on the critical modernist paradigm and it is opponents, and the contradictory views that tend. To get the critical paradigm is in a very broad sense the approach to sociology which derives from Marx and weber. Karl Marx and max weber.

Will be looking at how this approach developed through structuralism and western Marxism at the critics of this paradigm, from feminist post-modernist post-colonial and other perspectives. I mean, cultural studies also is very important and at contemporary attempts at rethinking these paradigms.

These different schools of the different models of modernity, the other major approach within the modernist paradigm the functionalist, and the and positivist tradition deriving from emile durkheim and talcott parsons is no longer a major contender in terms of explicit social theory in the English-speaking world. I mean, India is also no exception to this.

Although, it is assumptions permeate most academic research in virtually all non-academic research. This apparent paradox that most contemporary sociological theorists reject a school whose ideas are dominant in most empirical research has to do with the close relationship between this school and common sense in the in the sense of the dominant modes of thought within a given society. On the one hand this school reproduces many elements of the ideology of common sense.

For example, the assumption that there are straightforward facts out there about which we can know the truth, or the assumption that our own thinking is not distorted, and determined by anything other than foreseeable ignorance or occasional emotion. It is approach to the problem of reflexivity and the question of the relationship between the knower and the known between the researcher and the researched tends to involve methodologies, which claim to render the issue of issue non-problematic and thus irrelevant. What is aimed at is a position from which society can be treated as an external as an external given. In other words, positivisms bracketing of the issues related to reflexivity makes it is approach to modernism appear as simply an unhelpful reduction of the complexities of critical modernism.

What is positivism I mean positivism in the 19th century and early part of the twentieth century late 19th century and early part of the twentieth century, is a school of thought which held the supremacy of sciences over non-sciences. There are there are different tenets of positivism. There are central tenets different central tenets of positivism.

I mean I can go on and on I mean in positivism, but this is not the way this is not the part of this course. I mean that you to give a glimpse of the idea that how positivism emerged

positivism is a stage of society which could interrogate the dominance of religion the dominance of church I mean all religious institutions, it tried to hold aloft the banner of science, it also surpassed the I mean it also rejected the views of a theology as well as metaphysics and so on.

But, but the way this positivism tried to make a demarcation between science, and non-science must be interrogated. That is that is very important when I say non-sciences, I do not refer to superstitions or religion or gods and goddesses and so on. But non-sciences I mean culture art literature music. I think the scope of positivism in in the 19th century or late 19th century in early twentieth century was limited that is why I said positivisms bracketing of the issues related to reflexivity makes it is approach to modernism appear as simply as an unhelpful reduction of the complexities of critical modernism.

This is important. We must understand this. That that what positivism said that science is distinct from all areas of human activity or creativity, because it possesses a method unique to it that is methodological; that there is only one method common to all sciences irrespective of their subject matter that is methodological monage.

That the method of science is the method of induction that is inductivity, that from particular instances we must attain to arrive at a complete generalization. That that the that the hallmark of science lies in the fact that all scientific statements must be systematically verifiable, systematic verifiability, that there must be a dichotomy between fact and value. Suppose, this is a this is a table this is a laptop these are facts, but if I say this this laptop looks beautiful or ugly, then I add value to it. Let that must be a dichotomy between fact and value, say positivism contributions must be understood in in the context of enlightenment in the context of interrogating theology as well as metaphysics.

It is very important, but in in the modernist construal of against the backdrop of modernist construal in 2017, 18 in the 20 first century positivisms bracketing of these issues, I mean a bracketing of I mean the way it dealt with I mean it propagated the idea of demarcation between science and non-science, the way dealt with or it propagated the idea of autonomy of sciences not relative autonomy, but absolute autonomy of sciences and cognitive authority of sciences, I mean the this this I mean this kind of bracketing of the issues related to reflexivity.

Makes it is approach to modernism appear as simply an unhelpful reduction of the complexities of critical modernist paradigm in sociology. On the other hand, the functionalist and positivist schools have decisively contributed to restructuring common sense via its appearance in applied social science. The terms and categories of state and corporation activity are heavily influenced by this approach to social reality. Modernization theory the best-known functionalist contribution to sociological modernism, I mean is a classic example of this issue of sociological theory as governing ideology.

The process of development is treated as a mechanical sequence of events, which is simply an instrumental means to reach economic prosperity and enter full modernity the crude ideological use of this argument is simply that that political choices and the furthering of economic interests can be presented as technical necessities. I mean, you may you may look at the imposition of the Bretton Woods twins the International Monetary Fund and the International Bank for Reconstruction and Development popularly known as the World Bank, and all I AM all bank aid packages for example, the imposition of these packages.

In fact, they can be presented to us as technical necessities people have make sacrifices now for the sake of a better future. What is in practice happening of course, is that the present sacrifices of one group of people are benefiting another group of people in in I mean here and now and but and that the better future shows no signs of arrival. The crude effect of bracketing reflexivity in other words is to deny that theoretical arguments can be designed to serve or can be used to serve political interests.

Theorizing is treated as being about society, but not as happening within social contexts. A more complex effect of avoiding reflexivity or a more complex reason for doing so is that by denying that knowing as a social activity is a social relationship between the knower and the known between the researcher, and the researched and it becomes easier to develop theories which treat other people simply as the passive objects both of the theorists description of them, and of their practical treatment by managers marketing executive civil servants and politicians. This is very important.

So, when we discuss critical modernist paradigm in sociology appears to us as more interesting the more complex and the more theoretically credible version of sociological

modernism. And the course will mainly focus on it this the present course sociological perspectives on modernity, will of course, run into functionalist and positivist approaches at various points during the course.

Because theorizing starts from everyday thinking everyday thought ways of thinking which are which are as close to common sense ideologies positivism have a habit of reproducing themselves, and reappearing in the form of new theories. We will also be looking at arguments that critical modernisms adherence to rationality makes it unable to be genuinely reflex it. That in effect it is just as much an ideology of power as affirmative modernism. This is interesting.

The last thing that I want to say about what a modernist paradigm in sociology is I mean it is that I will be using a substantive definition of sociology rather than a disciplinary one. I suggested earlier, that that the sociological imagination by C Wright Mills, is a is characterized by explicit theorizing about the nature of the social world. And this is of course; this is indeed something which does not just happen in sociology departments around the curve.

I mean, if you look at around the corner, I mean in departments of history anthropology philosophy women studies cultural studies and so on, geography human geography, human ecology, even in sciences and so on we run into people looking at the same issues they are really sociologists, but they do not know it at the same time of course, many people in sociology departments do their level best to avoid making any of their theoretical assumptions explicit. Lastly, though the sociological imagination is not confined to the universities or research system.

One of the most creative sources of for social theory are social movements. You look at industrial revolution French revolution October revolution Chinese revolution meant cultural revolution and so on, a radical democratic move in even indies fight against colonialism all radical democratic movements the workers movements the women's movements the environmental movements and so on.

The everyday experience embodied in and transformed in these movements continues to nourish new forms of critical theorizing, just as much as the common sense of domination and exploitation notices affirmative theory. And we will look at some major social theories related to these movements. I said I mean, I said it, I mean, I said at the at

the start of this course that, at the start of this course that this course does not require you to learn vast amounts of information about individual thinkers it does not require.

What it does require you to do is to think clearly about the issues involved? There is no one right way to do this. The course and the reading lists are designed to design so that you can think about the things that interest you and reading whatever way you find most helpful. I will be saying more about these in the in the lectures to follow, but these lectures are basically there to help you find a way into the ideas and the language.

Theory often means a theory often seems more terrifying than then then it actually is because one of the basic strategies of any aspiring science or profession, is to develop jargon and specialized references medieval clerics spoke Latin and discussed. The idea of theologians and I mean sociologists use their term use their own language in a particular way, and discuss each other sides.

All of this is something that can be learnt, in the same way that people interested in films come to learn the names and techniques of particular directors or people who pick up a new sport learn the rules and the jargon that goes with it. That might be enough analogy. There are infinite number of possible ways into this field of thought and they are all interrelated. I mean, you may read one author and you will learn a lot about another one. And pick up ideas and phrases that will help you make more sense of the whole field, and that is why there are no set texts.

And no hierarchy of readings the central thing is the I mean, the central thing which remains is the ideas I mean they are the ideas themselves and you are thinking in and through those ideas. Then then what are these ideas? What are these critical things? In in the next lecture we are going to discuss the modernist paradigm in sociology, and what are the critical themes, or what are the critical set of ideas which are very much involved in which are very much embedded in the (Refer Time: 57:29) of the modernist paradigm in sociology.

Thank you.