

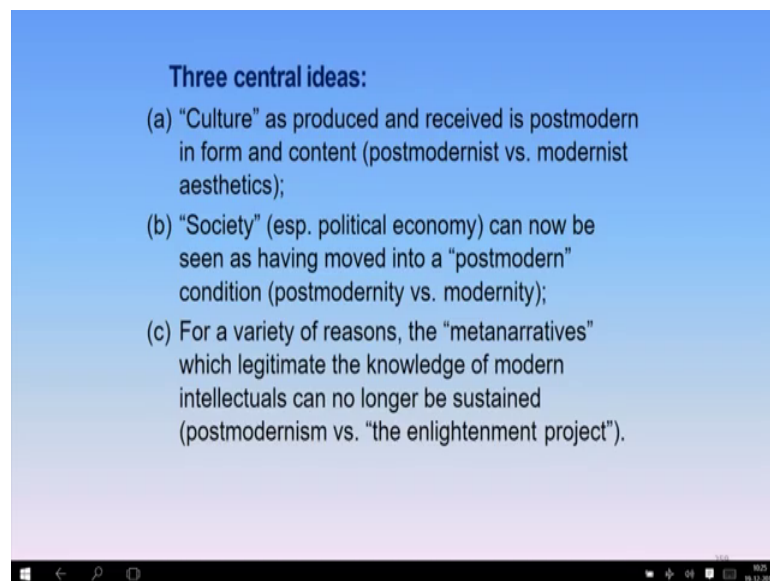
Sociological Perspectives on Modernity
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Lecture – 26
Deconstruction of Modernity: The Postmodernist Critique II

Welcome to the 26th lecture of the course on sociological perspectives on modernity. As you know we are discussing the 6th module of this course I mean deconstruction of modernity in this module on deconstruction of modernity we have discussed the feminist challenge to the critical modernist paradigm in sociology. We have also discussed the response of this scholars drawn from cultural studies to the critical modernist paradigm in sociology.

And in the last lecture we started with the post modernist challenge to the critical modernist paradigm in sociology this is very important ok. And in the last lecture we have discussed how post modernism as a perspective on our economic, culture, and polity responding to or thematically rejected the central philosophical and political foundations of modernity namely holism or totality, reflexivity, rationality and social movements ok.

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The Central ideas we have discussed that post modernism always tries to operate to with include culture, society, and the meta narratives I mean culture has produced and

received is postmodern informant content that is how we tend to look at the controversies between modernist and post modernist aesthetics.

Then society I mean especially political economic and we seen as having moved into a postmodern condition I mean the debates between modernity and post modernity. And for a variety of reasons the meta narratives which legitimate the knowledge of modern intellectuals that can no longer be sustained.

I mean here post modernism rejects the claims that the enlightenment project propounded I mean all rationality industrial revolution, development, critical thinking, reasoning capacity, critic to, the dominance of religion, and so on ok. Post modernism tried to reject such claims that the enlightenment project propagated ok.

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Postmodernity as a historical condition

- This is effectively one construction placed on a series of observations about contemporary trends which have also been deployed in relation to now-discounted theories about post-industrialism, as well as in relation to arguments about disorganised capitalism (Lash and Urry), radicalised modernity (Giddens), etc.

The End of ORGANIZED CAPITALISM

Anthony Giddens The Consequences of Modernity


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The argument can be presented as a series of contrasts:

(a) Against "Fordist" production methods (based on economies of scale) there is a shift to "post-Fordist" organisation of production (with increased "flexibility", subcontracting, small-batch production, etc) with an increasingly important role for knowledge (managerial skill, scientific expertise, information technology, etc.);

(b) Against an economy based on material production for arguably real needs there is a shift to the production of symbols, cultural artefacts, etc.;

(c) Against the post-WWII welfare state compromise there is a shift to a neo-conservatism based on the decline of collective bargaining and the weakening of the nation-state;

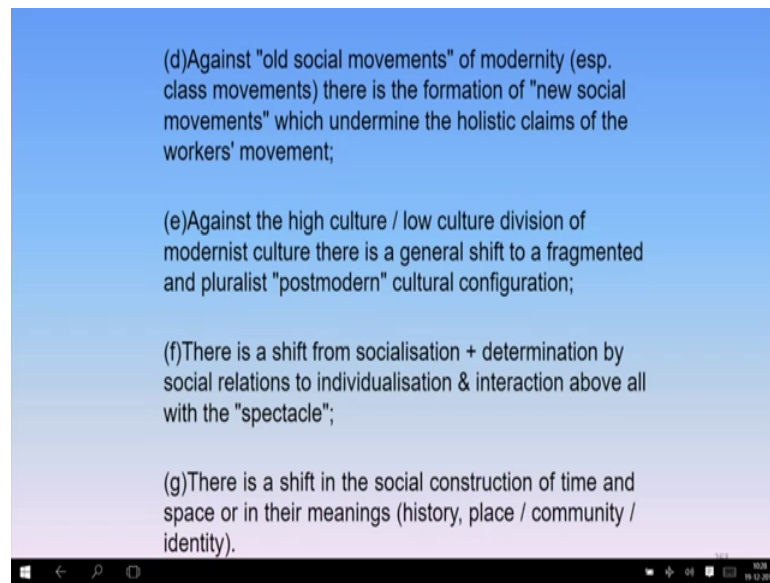


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Then we have discussed post modernist aesthetics I mean post modernity as a historical condition and then we have discussed how different developments within social and political theory can be presented as a series of contrasts I mean Fordist production methods in contradistinction with post Fordist organization of production.

We have also discussed there is a shift from the material production to the production of symbols cultural artifacts and so on. And then we have also discussed how against the post second world war, welfare state compromised there is a shift to a neo conservatism based on the decline of collective bargaining and the weakening of the nation state.

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We have also discussed the Distinction between old social movements and new social movements. We have discussed against the high cultural and low culture division of modernist culture there is general shift to a fragmented and pluralist post modern cultural configuration.

There is a shift from socialization and determination of social relations to individualization and interaction above all with the spectacle and there is a shift in the social construction of time and space or in their meanings I mean history, place, community, identity we have discussed in the context of Gidden's also ok.

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- This list also points to the wider claims being made by arguments about the "postmodern condition":

(a) They can be taken to pull the carpet away from the Marxist analysis of capitalism as a mode of economic organisation; from a strategy oriented around the working class as the central agent of social transformation; and from a hope for greater "substantive rationality" through education, socialisation, science, increased rational control of the environment, etc. What is generally missed in this kind of argument is that it is a very limited kind of Marxism (very often one belonging to "postmodernist" authors themselves, in an earlier incarnation) which is being taken to stand for the whole of Marxism. In particular, a 1970s mix of Lenin, Trotsky and Althusser is being taken to represent the totality of the meanings and practices both of Marxist authors and of the workers' movement.



The slide features three small, square portraits arranged horizontally. From left to right: the first is a painting of Vladimir Lenin in a dark suit and red scarf; the second is a black and white photograph of Leonid Brezhnev with a mustache; the third is a black and white photograph of Leonid Brezhnev in a suit and tie. The slide has a blue background and a Windows taskbar at the bottom.

Then we have discussed the postmodern condition I mean Lyotard's.

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- (b) They can be taken as relating to a further development within capitalism itself, in which case the challenge is to reformulate a form of historical materialism which is not contradicted by these developments and dispenses with the "local" analyses of Marx, Lenin, etc. for the sake of retaining the more general elements of historical materialism. This is the line taken by two of the central responses to the "postmodern challenge":

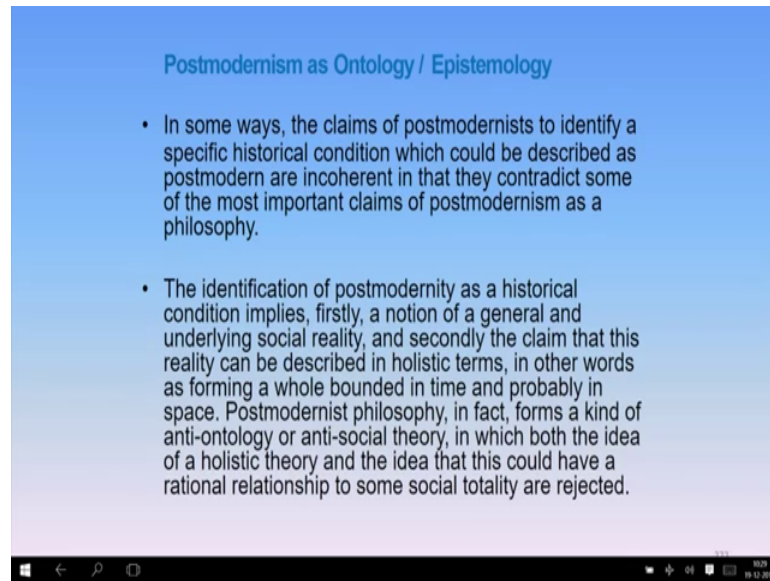
Frederic Jameson, *Postmodernism, or the cultural logic of late capitalism*; David Harvey, *The condition of postmodernity*.

Both of these authors take the line that the "postmodernists" are pointing to something of relevance (and Jameson in particular finds the concept of "postmodernism" a useful one in *cultural* analysis), but do not accept that these points need to mean a retreat from Marxism

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Then we have also discussed one is a David Harvey and the other Frederic Jameson their approaches ok.

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And today we are going to discuss post modernism as ontology not simply ontology, but also post modernism as epistemology this is very important and I say post modernism as ontology or epis and epistemology to go back a little as you know what is ontology or what is epistemology to know ontology or to know epistemology we must understand the kind of questions the kind of central philosophical and political questions that epistemology addresses or ontology of addresses ok.

What are the questions what are the central philosophical and political questions that epistemology addresses? What is knowledge? How is knowledge produced? What counts as knowledge and so on perhaps for this reason epistemology is also known as a body of knowledge or a theory of knowledge.

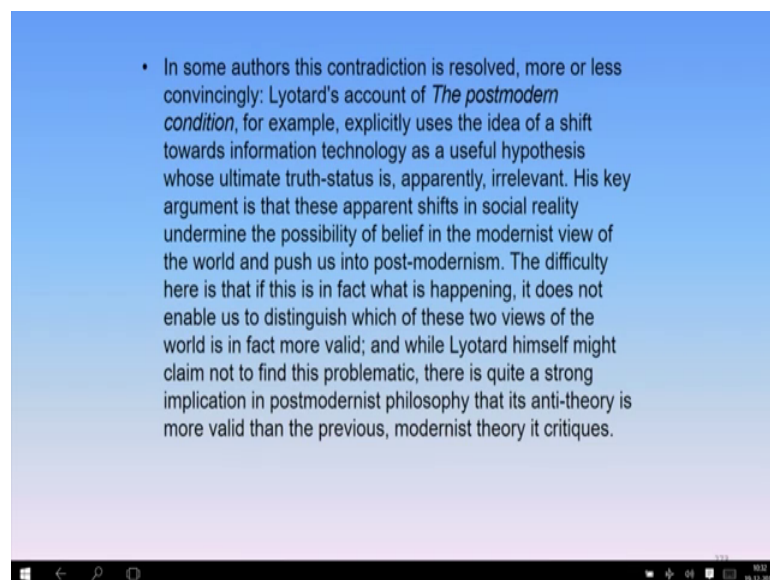
Then what kind of questions that ontology addresses what is being what is existing perhaps for this reason ontology is also known as a study of being, a study of existing, a study of nature. In some ways the claims of post modernists to identify a specific historical condition which could be described as postmodern are incoherent in that they contradict some of the most important claims of post modernism as a philosophy, as a matter of philosophical investigation.

The identification of post modernity as a historical condition we have discussed this earlier post modernity as a historical condition ok. Now, you are trying to locate post modernity as a historical condition in terms of ontological and epistemological questions

that is why when I say the identification of post modernity as a historical condition implies firstly, a notion of a general and underlying social reality.

And secondly, the claim that this reality can be described in holistic terms in other words as forming a whole bounded in time and probably in space and in this sense post modernist philosophy in fact, forms a kind of anti ontology or antisocial theory in which both the idea of a holistic theory and the idea that this could have a rational relationship to some social totality are rejected. In some authors this contradiction is resolved more or less convincingly.

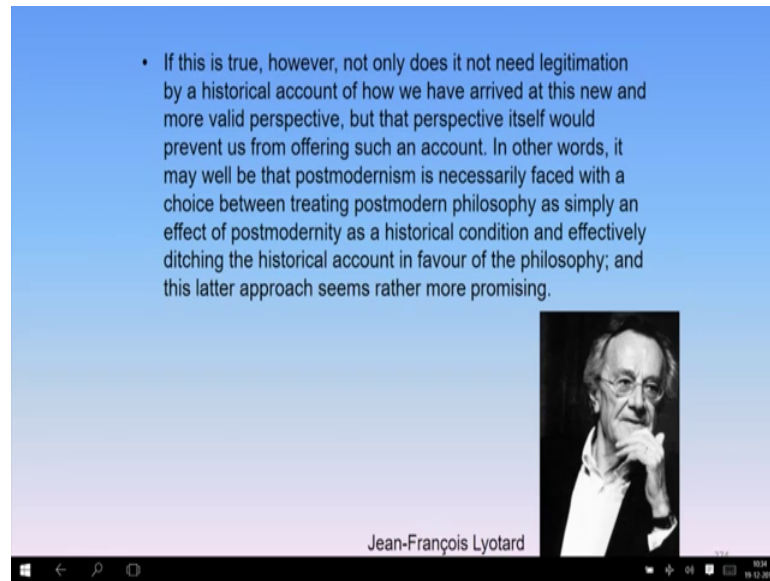
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For example Lyotard's account of the postmodern condition explicitly uses the idea of a shift towards information technology as a useful hypothesis which ultimate truth status is apparently irrelevant. Lyotard's key argument is that these apparent shifts in social reality undermine the possibility of belief in the modernist view of the world and pushes into post modernism.


And the difficult is here is that if this is. In fact, what is happening it does not enable us to distinguish which of these two views of the world is in fact, more valid and while Lyotard's himself might claim not to find this problematic there is quite a strong implication in post modernist philosophy that it is antisocial theory or anti theory is more valid than the previous modernist theory it critics this is very important if this is true.

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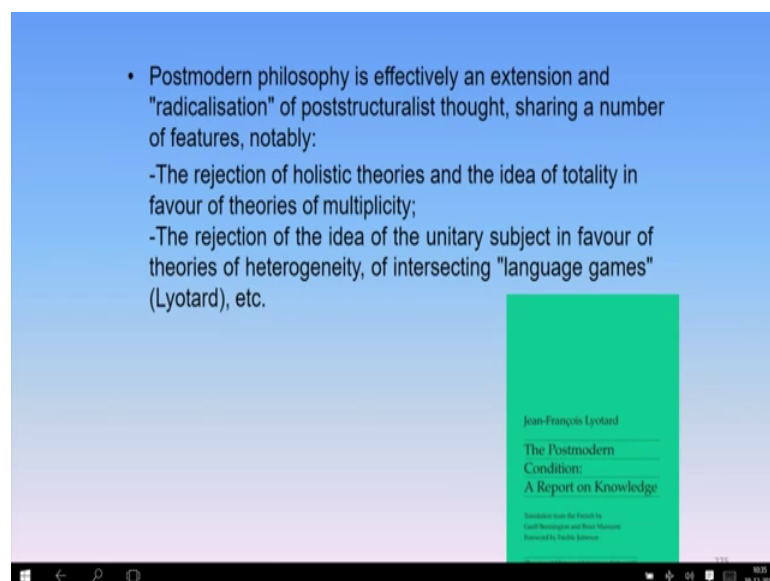
• If this is true, however, not only does it not need legitimation by a historical account of how we have arrived at this new and more valid perspective, but that perspective itself would prevent us from offering such an account. In other words, it may well be that postmodernism is necessarily faced with a choice between treating postmodern philosophy as simply an effect of postmodernity as a historical condition and effectively ditching the historical account in favour of the philosophy; and this latter approach seems rather more promising.

Jean-François Lyotard



Nevertheless not only does it need legitimation by a historical account of how we have arrived at this new and more valid perspective, but that perspective itself would prevent us from offering such an account. In other words it may well be that post modernism is necessarily faced with a choice between treating postmodern philosophy as simply and effect of post modernity as a historical condition and effectively ditching that the historical accounting favor of the philosophy and this later approach seems rather more promising I mean ditching the historical account in favor of the philosophy this is this is very important.

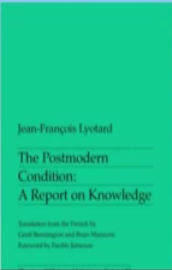
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• Postmodern philosophy is effectively an extension and "radicalisation" of poststructuralist thought, sharing a number of features, notably:

- The rejection of holistic theories and the idea of totality in favour of theories of multiplicity;
- The rejection of the idea of the unitary subject in favour of theories of heterogeneity, of intersecting "language games" (Lyotard), etc.

Jean-François Lyotard
The Postmodern Condition:
A Report on Knowledge



And postmodern philosophy is effectively an extension and radicalization of post structuralist thought sharing a number of features notably the rejection of holistic theories that no theory can be holistic, no theory can have the element of totality ok.

And the idea of totality in favor of theories of multiplicity the rejection of the idea of the unitary subject in favor of theories of heterogeneity or of intersecting language games in the case of Lyotard. Now let us first see what does it imply when we say that no post modernism is not in favor of any holistic theory precisely because for post modernists there is nothing called the truth unlike modernists for modernists there is the truth.

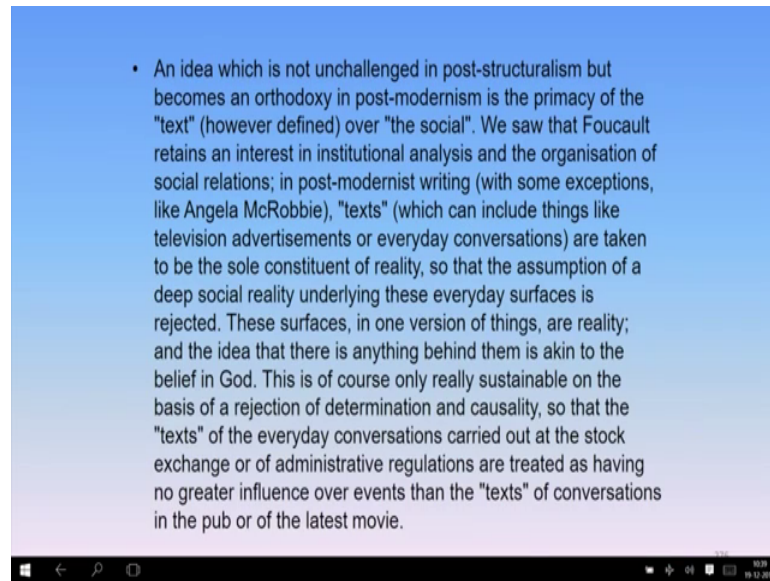
But for post modernists know truth maybe if something is true if something constitutes the truth maybe from a single vantage point from a single perspective, from a single lens, we have multiple lenses here what I see as truth what I see as constituting the truth, may not be truth, may not be true, for you that is a different dimension.

Now the critics to post modernists also say that no there is only one truth, but from multiple dimensions. There is only one truth, but from multiple dimensions critics to post modern, but postmodernists suggested no there are multiple truths that is why there are multiple forms of knowledge production let us why the rejection of the idea of such unitary subject in favor of theories of heterogeneity of intersecting language games I mean that what is the theory of heterogeneity.

I mean the way post modernists tried to eject the idea of homogenization of cultures, try to reject the idea of any sort of homogeneity because the in this world, in our society in our economic culture and quality we dont see only one way to produce knowledge. We see multiple sources of production of knowledge.

Our sources of production of knowledge are also pretty heterogeneous they are not homogeneous this is very important that is why postmodern philosophy is effectively an extension and radicalization of post structuralist thought sharing the number of features namely the rejection of holistic theories and the idea of totality in favor of theories of multiplicity and secondly, the rejection of the idea of the unitary subject in favor of theories of heterogeneity and so on.

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An idea which is not unchallenged in post-structuralism, but becomes an orthodoxy in post-modernism, but becomes quite orthodox in postmodern philosophy is the primacy of the text over the social. Text is more important than the social theory that you find or social reality that you find.

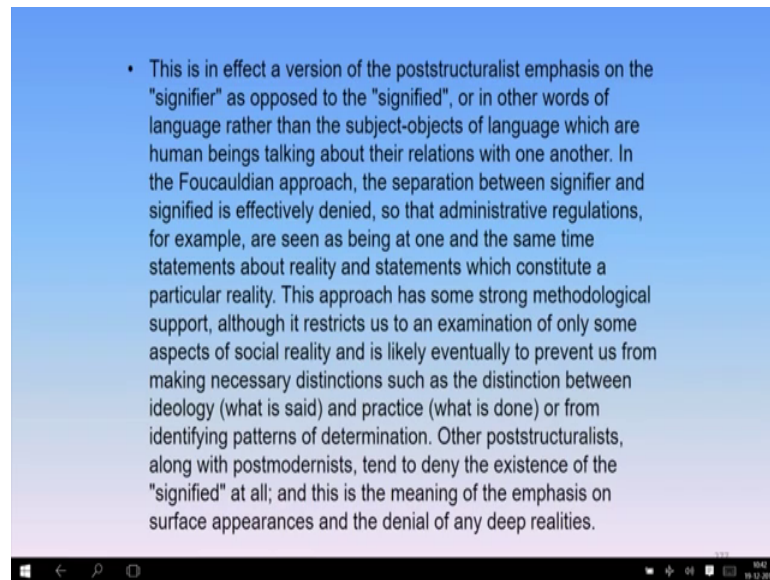
Now how to define a text it depends on the author as well as the reader we have seen how Foucault retains an interest in institutional analysis and the organization of social relations. In postmodernist writing with some exceptions like McRobbie I mean texts are taken to be the sole constituent of reality so that the assumption of a deep social reality underlying these everyday surfaces is rejected.

I mean when I say McRobbie angular McRobbie suggests that no texts which can include things like television advertisements or everyday conversations and so on are taken to be the sole constituent of reality that is why post-modernists tried to post-modernists.

For example, McRobbie they try to put more emphasis on texts than the social they try to put texts on a higher pedestal vis-à-vis the social reality texts are more important than the social theory or social reality ok. And when I say the television advertisements or everyday conversations or the assumption of a deep social reality underlying these everyday surfaces is rejected. I mean these surfaces in one version of things are reality and the idea that there is anything behind them is akin to the belief in God.

This is of course, only really sustainable on the basis of a rejection of determination and causality so that the texts of the everyday conversations carried out at the stock exchange or of administrative regulations are treated as having no greater influence over events than the texts of conversations in the pub or of the latest movie.

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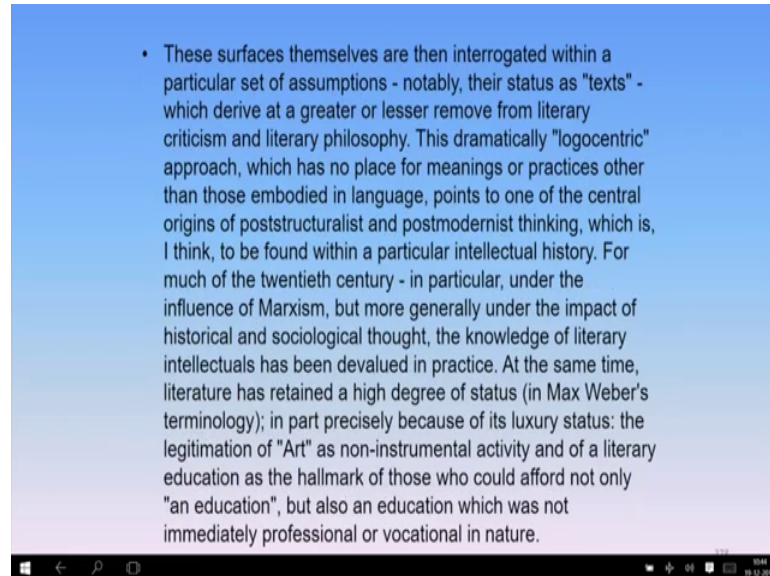
This is in fact version of the post structuralist in emphasis as the signifier as opposed to the signified or in other words of language rather than the subject objects of language which are human beings talking about their relations with one another.

In the Foucauldian approach the separation between signifier and signified is effectively denied so that administrative regulations for example, are seen as being at one and the same time statements about reality and statements which constitute a particular reality. Now what is signifier what is signified we have discussed this earlier in the context of Derridas deconstruction and sorry and such approach such Foucauldian approach has some strong methodological support although it restricts us to an examination of only some aspects of reality and is likely eventually to prevent us from making necessary distinctions between distinctions such as the distinction between practice and not ideology and practice or from identifying patterns of determination.

When I say ideology and or norm on the one hand and practice on the other when I say ideology or norm I mean what is said what is prescribed, but when I say practice actually what is done in this sense other post structuralists along with postmodernist tend to deny

the existence of the signified at all and this is the meaning of the emphasis on surface appearances and the denial of any deep realities.

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And these surfaces themselves are then interrogated within a particular set of assumptions, notably their status as texts which derive at a greater or lesser remove from literary criticism and literary philosophy.

This dramatically logo centric approach which has no place for meanings or practices other than those embodied in language points to one of the central origins of post structuralist and post modernists thinking which is I think to be found within a particular intellectual, trajectory, intellectual historical trajectory for much of the twentieth century.

In particular under the influence of Marxism, but more generally under the influence of historical and sociological thought the knowledge of literary intellectuals has been devalued. In practice at the same time literature has retained a high degree of status for example, in Webers terminology in part precisely because of it is luxury status, the legitimation of art, has non instrumental activity and of a literary education as the hallmark of those who could afford not only an education, but also an education which was not immediately professional or vocational in nature I mean alterative ok.

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- This situation has of course been challenged by dissident literary intellectuals, such as Raymond Williams, but it has nevertheless remained dominant. Thus literary intellectuals have had a high degree of status but a declining amount of power in society as a whole - and a declining intellectual credibility in intellectual circles. In effect, their knowledge has been dramatically devalued over the past half-century by comparison with historical and sociological knowledge: much of the subtext of the arguments, not just around post-structuralism and post-modernism, but also around, for example, cultural studies or feminist writing, is about literary intellectuals attempting to revalorise their knowledge as a substitute for sociological knowledge, and sociologists attempting to keep them out. In other words, it is about what counts as valid knowledge. If the social world only consists of "texts", literary knowledge has priority. If the social world has a reality of its own, it does not.

Raymond Williams


Then such situation has of course, been challenged by dissident literary intellectuals such as Raymond Williams in the case of cultural studies we have discussed. But here Raymond Williams also is becoming important in the case of post modernism as ontology and epistemology.

Thus the literary intellectuals I have had a high degree of status, but a declining amount of power in society as a whole and a declining intellectual credibility in intellectual circles. In effect their knowledge has been dramatically devalued over the past half century by comparison with historical and sociological knowledge much of the subtext of the arguments not just around post structuralism and post modernism, but also around for example, cultural studies or feminist writings is about literary intellectuals attempting to revalue range their knowledge as a substitute for sociological knowledge and socialists attempting to keep them out.

In other words it is about what counts as valid knowledge. If the social world only consists of texts then literally knowledge has priority if the social world has a reality of it is own then literary knowledge cease his to exist.

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- The most characteristic element of post-modernism, however, is what has become known as the scepticism towards "metanarratives" or "grand narratives", in other words, the accounts of reality which are claimed to underpin modernist thinking, whether it is affirmative or critical. This is often formulated as a direct or indirect polemic against Habermas' arguments about the "Enlightenment project" as something which remains to be completed, against the *irrationality* of the dominant structures of society, and the "two discourses of modernity", an idea he uses to contrast the dominant version of affirmative modernity with the "counter-discourse" of critical modernity.



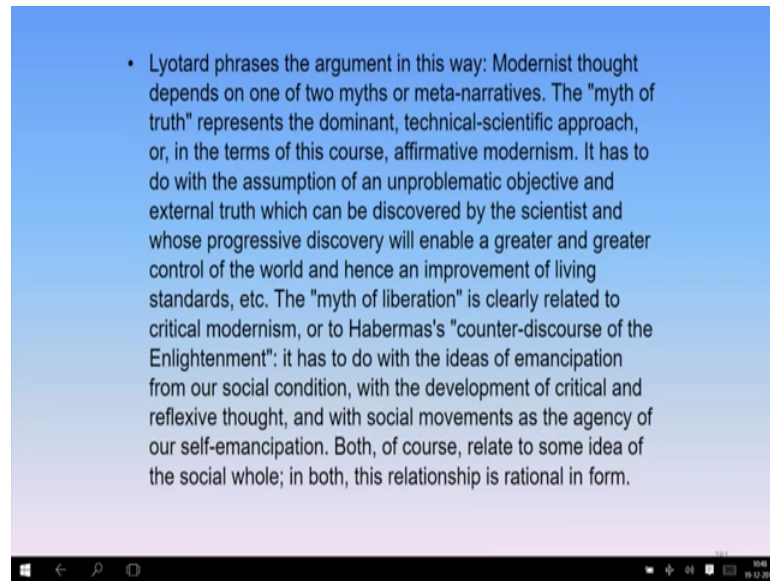
Habermas

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In this sense and the most characteristic element of post modernism nevertheless is what has becoming known as the skepticism towards meta narratives or grand narratives. In other words the accounts of reality which are claimed to underpin modern thinking modernist thinking whether it is affirmative or critical.

This is often formulated as a direct or indirect polemic against Habermas arguments about the enlightenment project as something which remains to be completed against the irrationality of the dominant structures of society and the two discourses on modernity I mean and idea he uses to contrast the dominant version of affirmative modernity with the counter discourse of critical modernist paradigm in sociology.

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For example Lyotard phrases the argument in this way modernist thought depends on one of the two myths or Meta narratives. What are those means the myth of truth that there is nothing called the truth there is nothing called this a single truth that is why it is a myth for Lyotard, the myth or post modernists, the myth of truth represents the dominant technical scientific approach or in terms of this course affirmative modernism.


Then what is the counter that that counter discourse of critical modernity that is it has I mean then will come to this point I mean such the myth of such myth of truth has to do with the assumption of an unproblematic objective and external truth which can be discovered by the scientists and who is progressive discovery will enable a greater and greater control of the world and hence an improvement of living standards and so on.

This the second myth or the second meta narrative that is the myth of liberation is clearly related to critical modernist paradigm in sociology or to Habermass counter discourse of the enlightenment project that the myth of liberation has to do with the ideas of emancipation from our social conditions with the development of critical and reflexive thought processes and with social movements as the agency of our self emancipation.

Both of course, both these myths myth of truth and myth of liberation they relate to some idea of the social hall or totality in both this relationship is rationally informed.

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- The attack on these "meta-narratives" then makes use of the different points I have mentioned earlier: a rejection of holism, a rejection of the subject in whose search for truth or emancipation these narratives are grounded (in terms of reflexivity and in terms of their legitimation), a rejection of the idea of hidden depths to be understood. What we are then presented with is a mixture of anti-realism, anti-rationalism, and Nietzschean relativism. I want to explain each one of these points very briefly.

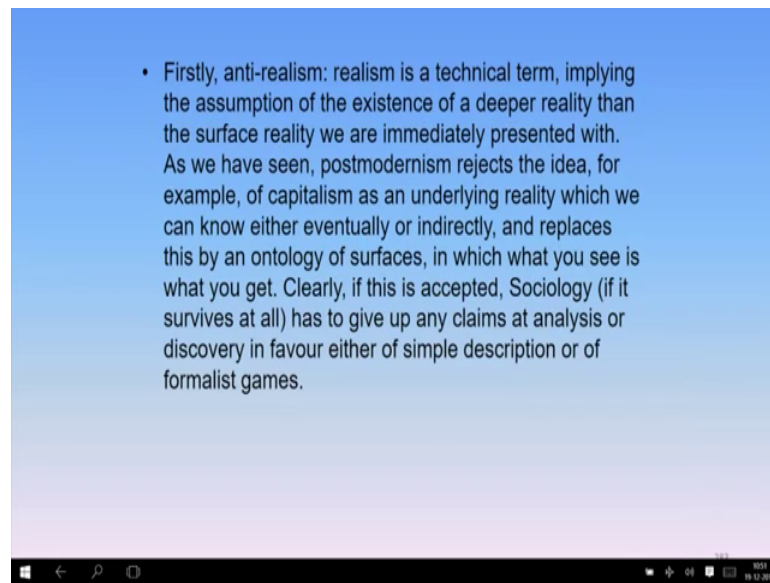


The image shows a presentation slide with a blue background. It contains a bulleted list item and a small portrait of Friedrich Nietzsche. The portrait is a black and white photograph of Nietzsche, looking slightly to the right, with a beard and mustache. Above the portrait, the name 'NIETZSCHE' is written in a light blue, sans-serif font. At the bottom of the slide, there is a dark navigation bar with several icons and the date '10/12/2017'.

And such I attack on these myths or meta narratives myth of truth and myth of liberation. Then makes use of such attack on these meta narratives makes use of the different points that I have mentioned earlier I mean I reject the way post modernists rejected the idea of holism or totality. The way post modernists rejected the idea of the subjected who is such for truth for or emancipation these narratives are grounded.

I mean in terms of reflexivity and in terms of their legitimation and also a rejection of the idea of hidden depths to be understood. What we are then presented with a is a mixture of anti realism or anti rationalism and Nietzschean relativism, Friedrich. I want to explain each one of these points very briefly. Firstly, anti realism ok. Then we will discuss anti rationalism and then we will discuss Nietzschean relativism.

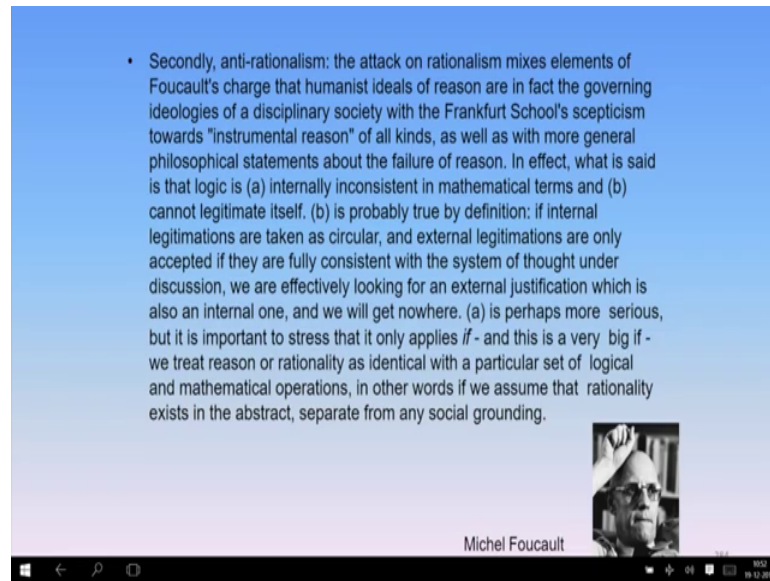
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What is this anti realism? firstly anti realism I mean realism is a technical term implying the assumption of the existence of a deeper reality than the surface reality we are immediately presented with as we have seen post modernism rejects the idea for example, of capitalism as an underlying reality which we can know either eventually or indirectly and replaces this by an ontology of surfaces in which what you see is what you get.

Clearly if this is accepted sociology if it survives at all has to give up any claims at analysis or discovery in favor either of simple description power of formalist games.

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- Secondly, anti-rationalism: the attack on rationalism mixes elements of Foucault's charge that humanist ideals of reason are in fact the governing ideologies of a disciplinary society with the Frankfurt School's scepticism towards "instrumental reason" of all kinds, as well as with more general philosophical statements about the failure of reason. In effect, what is said is that logic is (a) internally inconsistent in mathematical terms and (b) cannot legitimate itself. (b) is probably true by definition: if internal legitimations are taken as circular, and external legitimations are only accepted if they are fully consistent with the system of thought under discussion, we are effectively looking for an external justification which is also an internal one, and we will get nowhere. (a) is perhaps more serious, but it is important to stress that it only applies *if* - and this is a very big *if* - we treat reason or rationality as identical with a particular set of logical and mathematical operations, in other words if we assume that rationality exists in the abstract, separate from any social grounding.

Michel Foucault

Secondly, why anti Nationalism the they attack on rationalism mixes elements of Foucault's charge that humanist ideals of reason are. In fact, the governing ideologies of a disciplinary society with the Frankfurt school skepticism towards instrumental reason instrumental rationality of all kinds as well as with more general and philosophical statements about the failure of region.


In effect what is said is that logic is. Firstly, internally inconsistent in mathematical terms and secondly, this argument cannot legitimate itself, but that particularly the second one that this argument cannot legitimate itself is probably true by definition.

If internal legitimitaions are taken as circular and external legitimations are only accepted if they are fully consistent with the system of thought under discussion we are effectively looking for an external justification which is also an internal one and we will get nowhere.

And when we say this such logic is internally inconsistent in mathematical terms this is perhaps more serious because it is important to stress that it only applies if and this is a very big if you know it if we tricked reason or rationality in as identical with a particular set of logical and mathematical operations.

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- Thirdly, however, these charges are brought together in a return to Nietzsche's relativism. To make a crass over-simplification, Nietzsche was already arguing, at the end of the nineteenth century, that the idea of an absolute truth was a myth, and that intellectual conflict was in effect a power struggle to determine which way of viewing the world should prevail. This is relativist insofar as it rejects the idea of any priority of one way of thinking over another; it treats rationality as just one imperfect way of thinking about things among others; and it rejects the idea of an external reality to which we can appeal. Something like this is suggested in at least some postmodernist writing, and there has been something of a "return to Nietzsche" in philosophy. What is perhaps missed in the rush to use Nietzsche against critical modernism is that Weber's critical modernism was already built on this kind of scepticism about rationality. Just as post-modernism tends to squash "Marxism" (or "modernity") into boxes which leave out a lot of their real complexity, so some of the complexity of other critical modernisms gets ignored.



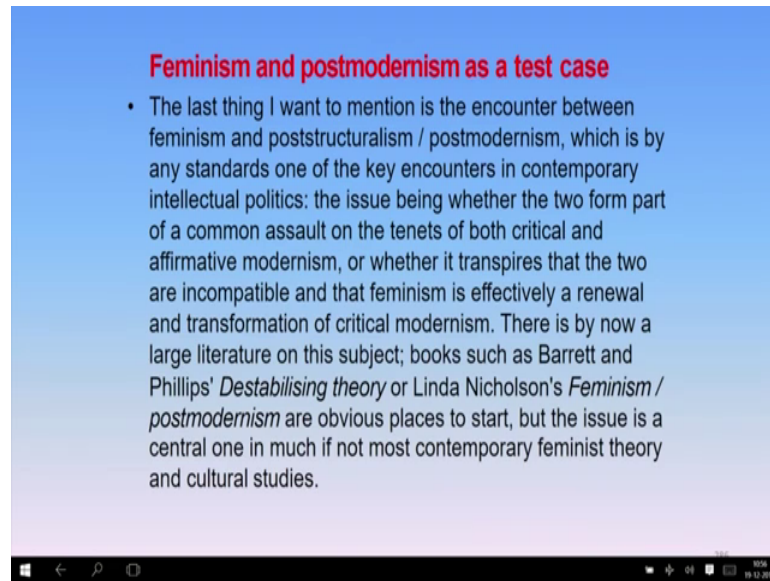
In other words if we assume that rationality exists in the abstract separate from any social grounding and thirdly however these charges are brought together in a return to Nietzsche's relativism it to make a crass oversimplification Nietzsche was already arguing at the end of the 19th century that the idea of an absolute truth was a myth.

And that intellectual conflict was in effect a power struggle to determine which way of viewing the world should prevail this is relativist insofar as it rejects the idea of any priority of one way of thinking over another. It treats rationality as just one imperfect way of thinking about things among others and it rejects the idea of an external reality to which we can appeal.

Something like this is also suggested in at least some post modernist writings and there has been something of a return to Nietzsche in philosophy what is perhaps missed in the rush to use Nietzsche against critical modernist paradigm in sociology is that Weber's critical modernist paradigm in sociology was already built on this kind of skepticism about rationality.

Just as postmodern tends to post modernism tends to squash Marxism or modernity into boxes which live out a lot of their real complexity so some of the complexity of other critical modernisms get signal ok.

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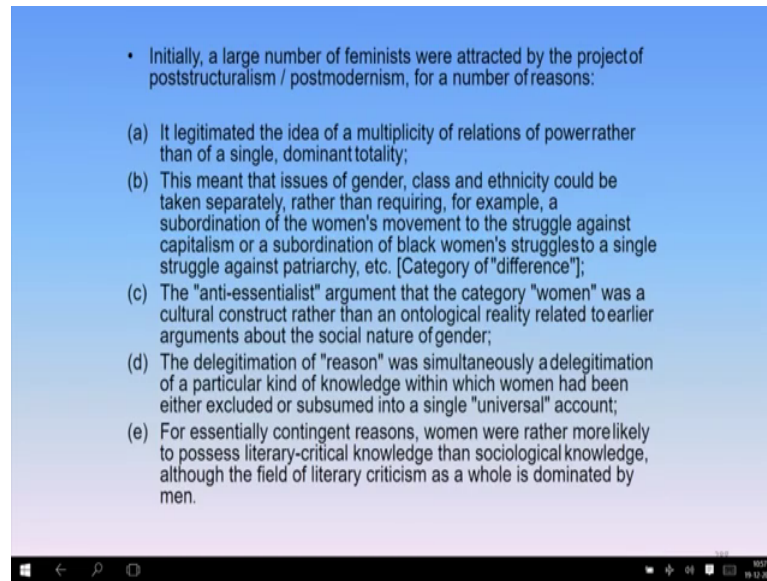
Then in this section we have tried to look at post modernism post modernity post modernism as ontology as well as epistemology ok. How texts are more important than the social reality for post modernists.

Now, we will we will complete this lecture by looking at feminism and post modernism as a text case the last thing that I would like to mention is the encounter between feminism on the one hand and post structuralism.

And post modernism on the other which is by any standards one of the key encounters in contemporary intellectual politics that is the issue being whether the two form part of a common assault on the tenets of both critical and affirmative, modernist paradigm in sociology or whether it transpires that the two are incompatible and that feminism is effectively a removal and transformation of critical modernist paradigm in sociology.

That is by now a large literature on this subject books such as Barrett and Phillips destabilizing theory or Linda Nicholson's feminism post modernism are obvious places to start with , but the issue is a central one in much if not most contemporary feminist theory and cultural studies.

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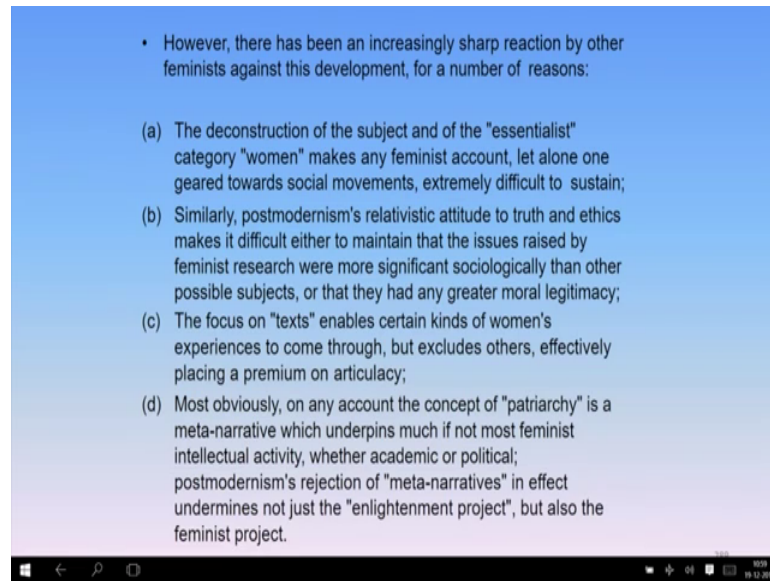
Initially a large number of feminists were attracted by the by the project of post structuralism and post modernism for a number of reasons I mean it legitimated feminism and legitimated the idea of a multiplicity of relations of power rather than a single dominant totality.

The proponents of modernity suggested they rejected this and on this point feminism joints post modernist thought that feminism legitimated the idea of multiplicity of relations of power rather than a single dominant totality. This implies that issues of gender class and ethnicity could be taken separately rather than requiring for example, a subordination of the women's movement to the struggle against capitalism or a subordination of black women struggles to a single struggle against patriarchy such that category of difference must be identified must be understood.

Thirdly the anti essentialist argument that the category that women was a cultural construct rather than an ontological reality related to earlier arguments about the social nature of gender. Fourthly the delegitimation of reason was simultaneously a delegitimation of a particular kind of knowledge within which women had been either excluded or subsumed into a single universal account.

Fifthly for essentially contingent reasons women were rather more likely to possess literally-critical knowledge than sociological knowledge, although the field of literary criticism as a whole is dominated by men.

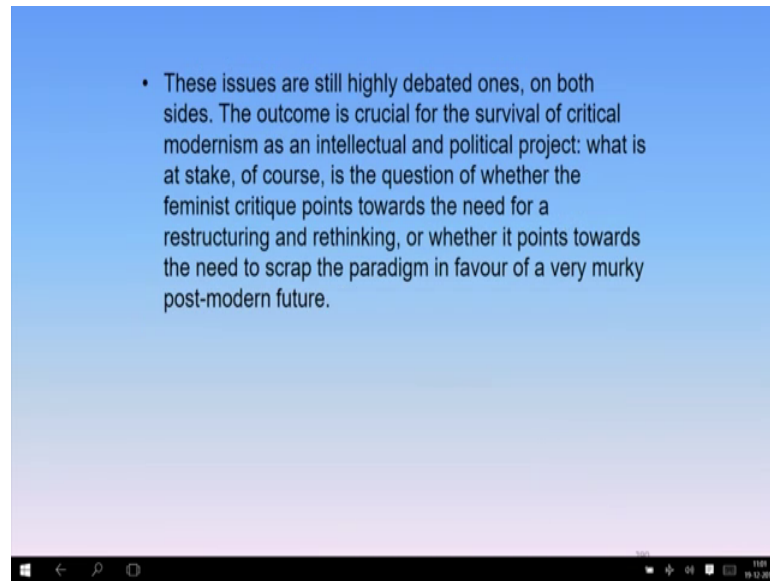
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Nevertheless there has been an increasingly a sharp reaction by other feminists against such development for a number of regions. First the deconstruction of the subject and the essentialist category women makes any feminist account let alone one geared towards social movements extremely difficult to sustain.

Secondly post modernisms relativistic attitude to truth and ethics makes it difficult either to maintain that the issues raised by feminist research were more significant sociologically than on than other possible subjects or that they had any greater moral legitimacy. Thirdly the focus of texts enable certain kinds of women's experiences to come through, but excludes others effectively placing the premium on articulacy articulation and fourthly last not, but not the least most; obviously, on any account of concept of patriarchy is a meta narrative which underpins much if not most feminist intellectual activity where their academic or political post modernisms rejection of meta narratives in effect undermines not just the enlightenment project, but also the feminist project.

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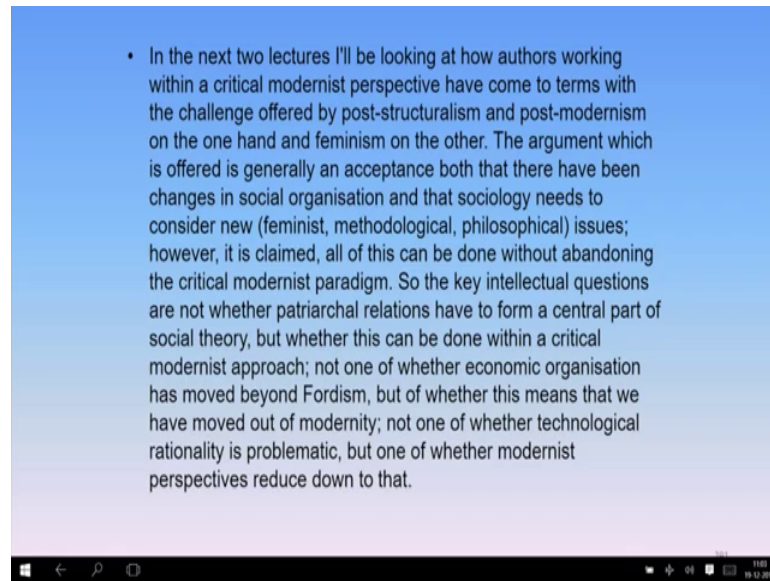
And these issues are still highly debated once on both sides the outcome is crucial for the survival of critical modernist paradigm in sociology as an intellectual and political project.

What is at stake of course, is the question of whether the feminist critic points towards the need for a restructuring and rethinking or whether it points towards the need to scrap the paradigm in favor of a very Marty postmodern future.

Then in this module what we have discussed we have discussed the challenges to critical modernist paradigm in sociology or the way critical modernist paradigm in sociology was deconstructed through 3 different lens lenses feminism, cultural studies, and post modernism ok.

And in this particular lecture we have discussed post modernism as ontology and epistemology and feminism and post modernism as a test case and in the lectures to follow what we are going to do we are going to discuss I will be looking at authors working within a critical modernist perspective, I mean how different authors working within a critical modernist perspective have come to terms with the challenge offered by post structuralism and post modernism on the one hand and feminism on the other.

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The argument which is offered is generally an acceptance of acceptance both there have been changes in the social organization and that sociology needs to consider new feminist, methodological, philosophical, issues; however, it is claimed, all of this claim that all of this can be done without abandoning the critical modernist paradigm in sociology.

I mean all those four central pillars of modernity holism or totality reflexivity rationality and social movements without rejecting them how we can redesign different methodological, philosophical, feminist, post colonial, post modernist perspectives. So, the three intellectual questions are not whether patriarchal relations have to form a central part of social theory, but whether this can be done with a critical modernist approach not one of whether economic organization has moved beyond foraging or not, but of whether this means that we have moved out of modernity.

Not one of whether technological rationalities problematic, but one of whether modernist perspectives reduced down to that only then we tend to forge a new totality. The next lecture we are going to discuss a new totality and then we will discuss radicalized modernity.

And then we will discuss some one hour lecture we will discuss through different authors from India how India looks at modernity maybe Gandhi maybe Tagore and so on we will

see maybe Amartya Sen, the argumentative Indian and so on, maybe Dipankar Gupta mistake in modernity ok.

Now in the next lecture we will we will discuss a new totality I mean empirical responses to the post modernist tradition, then totality I mean all four elements have to be evaluated in this in the context of new totality ok. I mean totality holism or totality or social movements and reflexivity and rationality ok. Then we will try to evaluate such account of a new totality ok.

Thank you.