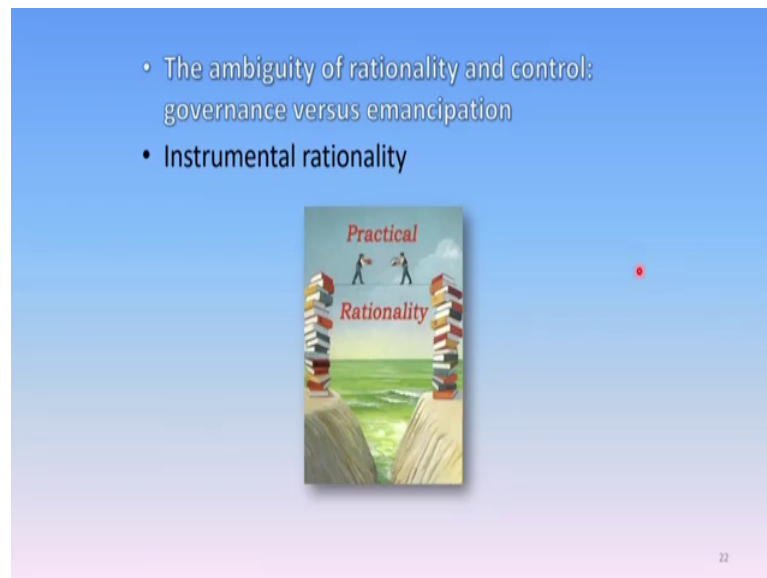


Sociological Perspectives on Modernity
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Lecture – 04
Sociological Modernism: Karl Marx I

Welcome to the fourth lecture of the course on Sociological Perspectives on Modernity. In the last lecture, we have discussed the central philosophical and political foundations of critical modernist paradigm in sociology, namely holism or totality, reflexivity, rationality and social movements.

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And then I mean these four ideas I mean these four central philosophical and political foundations of modernity, they represent fields of intellectual conflict with the modernist paradigm. Competing theories, competing paradigms offer different concepts to fill these fields, fill the gaps in these fields. Not only competing theories not only do competing theories offer different concepts to fill these fields, but they also provide different answers to these questions.

Critics of modernism on the other hand argue that the questions themselves are the wrong ones and offer alternative ways of defining the problem and even alternative problems. What appears to us as a problem should also be questioned. The problem may not be real, the problem may lie somewhere else, but we are looking at a wrong problem.

It is this modernist and anti modernist responses, it is these modernist, non-modernist, anti-modernist responses to these questions and answering the question, or rejecting the question, and proposing a new question that that we discussed I mean that that we are also going to discuss in the lectures to follow.

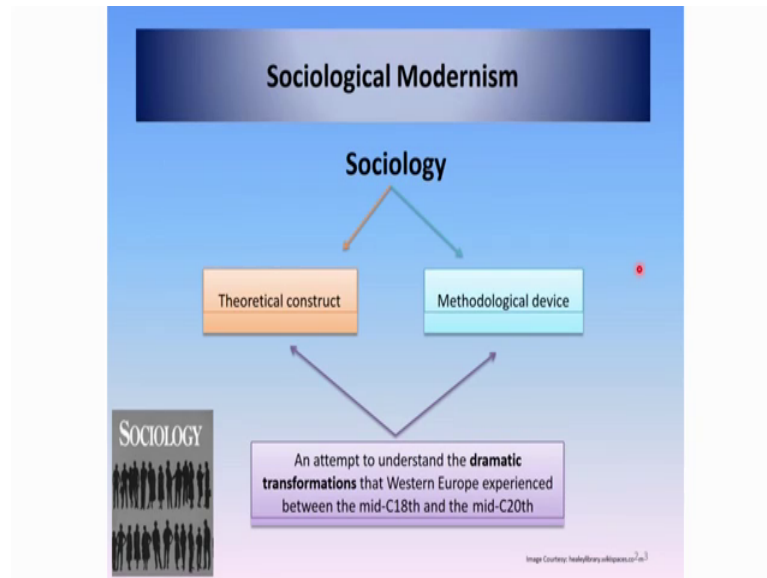
And therein lies the ambiguity of rationality in control I mean governance versus emancipation, and in the last lecture we have discussed the difference between instrumental rationality on the one hand substantive rationality on the other. Substantive rationality looks at or emphasizes on methods and precise on the means, whereas instrumental rationality emphasizes on aims, objectives, aims goals and so on. Keeping now we are we have covered in this course we have covered the thematic preliminaries.

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Now, if you look at the broader outline that we sketched at the beginning of the course, now we will discuss sociological modernism, I mean classic statements of sociological modernism.

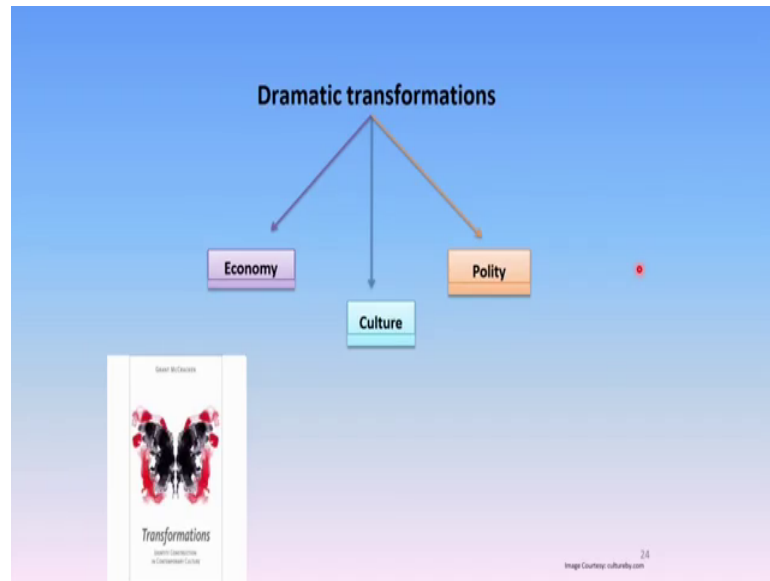
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When I say classic statements of sociological modernism I mean it is through the works of Marx and Weber. I mean before delving into modernity or the way Marx and Weber's works have contributed immensely to the debates on modernity. Before delving into that let us first see when we say sociological modernism as such. Sociology both has a mode of thinking and as an academic discipline came into existence as an attempt to understand the dramatic transformations that Western Europe experienced between the midpoint of the 18th century and the midpoint of the 20th century I mean 1750s to 1950s.

I will mentioned some of the most obvious of these no doubt about it, but we have to remember that these descriptions themselves and the categories they use are themselves products of this attempt to understand them. I mean the concepts that we use to understand modernity are themselves modernist ones. I mean when I say sociology as an academic discipline, sociology as a mode of thinking, sociology as an intellectual activity, sociology as a social activity as a political activity. It refers to sociology has to be examined both as a theoretical construct as well as a methodological device. It is an attempt to understand the dramatic transformations that Western Europe experienced between the mid eighteenth century and the mid twentieth century.

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What are these dramatic transformations, I mean these dramatic transformations may be felt in terms of at the realms of economy culture and politics.

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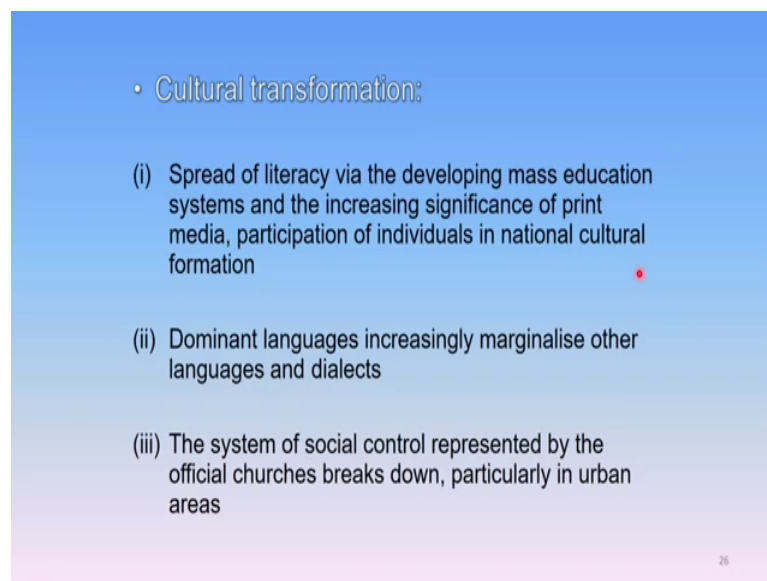
- **Economic shift**
 - (i) Transformation of agriculture into a profit-oriented and increasingly technological activity, with the marginalisation of farm labourers and tenant farmers and their flight to the growing urban centres of population
 - (ii) Development of large-scale industrial manufacturing processes, the corresponding decline of artisanal and home production and the rise of trade unions
 - (iii) Increasingly global dimensions of trade, as more and more of the world is drawn into the global economy and the non-European world is increasingly turned into colonial possessions designed to supply cheap or free labour, basic commodities and protected markets for the imperial centre
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- The slide lists three points under the heading 'Economic shift'. At the bottom of the slide is a logo for 'shift' with the word in a stylized, lowercase font, where the 'i' is green and the 'ft' is white on a black background.

What are these economic shifts cultural transformation political changes and so on. There is a dramatic economic shift and whose most visible effects include the transformation of agriculture into a profit oriented and increasingly technological activity with the marginalization of farm laborers and tenant farmers and their flight to the growing urban centre of population. I do not mean rural urban migration only, but I also

look I also tend to look at rural urban continuum. I mean not only that you see look at development of large scale industrial manufacturing processes, the corresponding decline on decline of artisanal and home production in the rise of trade unions against the powers that be.

And you will also see the increasingly global dimensions of trade, as more and more of the world is drawn into the global economy and the non European world is increasingly turned into colonial positions designed to supply cheap or free labor basic commodities and protected markets for the imperial center. I mean you know I mean if you look at the dependency theory, I mean what the satellites the underdeveloped countries, the peripheral countries they always tried the system is has been designed in such a manner that they supply cheap or free labor, free raw materials and purchase the finished goods from the metropolis, from the developed countries, from the core countries at a much higher price.

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These are the economic shifts that we witnessed on the cultural front, there is I mean I mean if you look at this I mean culture is transformed, I mean most visibly with the spread of literacy through the developing mass education systems and the increasing significance of print media participation of individuals in national cultural formation. And at the same time, what we find that dominant languages increasingly marginalized other languages and dialects, this is a serious problem. Now, so many languages dialects

they are dying out because of the politics involved in a politics, which is exercised in making certain languages more dominant than others.

And the system of social control represented by the official churches breaks down, official religious systems breaks down particularly in urban areas. This is important in the context of modernity this is this is very important. Where it does retain some significance it is as a power resource either for ruling groups in search of legitimation or as a rallying point for marginalized groups.

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- Political changes:
 - (i) Democratic movements make monarchic and aristocratic power increasingly untenable, and even authoritarian government increasingly requires the active participation of its citizens to sustain itself
 - (ii) The capacity of the State to intervene is transformed by its growing power of administration and surveillance, the development of large-scale standing armies based on mass conscription, and its increasing significance as an economic actor
 - (iii) Democratic and socialist movements and revolutions become a central part of European political development, but meet increasing opposition from a modernising and authoritarian right.

On the political front political changes that witness I mean there is a dramatic shift in terms of politics I mean democratic movements make monarchic and aristocratic power increasingly untenable, and even authoritarian government increasingly requires the active participation of its citizens to sustain itself whether it may also be through manipulative electoral democracy. At the same time, the states capacity the capacity of the state to intervene in matters of economic culture and quality is transformed by its growing power of administration in surveillance, the development of large-scale standing armies based on mass conscription and its increasing significance as an economic actor.

And this emerging power block is challenged by the growing workers movements, democratic and socialist revolutions and rebellions become a central part of European political development, but meet increasing a position from a modernizing an authoritarian right. In Indian context, we will find democratic movements, we have

witness, but those democratic movements they are not able to forge for some kind of an ideological platform to give a rebuff to the state to give a rebuff to imperialism.

In one sense keeping if I have to keep the transformation which have been taking place at the realness of economic culture and quality. I mean in one sense, sociology can be said to said to coming to being with the realization that that this phenomena I mean industrialization and urbanization the rise of democratic nation state and the death of god I mean decline of religion in our social and cultural life. I mean emergence of more and more secular value systems there they must be interrelated in other words that a single explanation is needed for these transformation and that it cannot logically be found within any of these fields as they are practiced. At the time I mean theories of political economy normative philosophies of the state and abstracted and off often religious philosophy, but that a wider term is required the historical and increasingly the social.

At the same time, the observation of the breakdown of local particularisms and more particularly the observation of the increasingly international character of these transformations I mean the industrial revolution the revolutions of 1848. Even the French revolution of 1789, and the growth of the growth in communications I mean it increases I mean it encourages these events encourage general explanations which are not limited to developments with a single national history.

Last but not the least the word revolution applied to applied at that time to what we now describe as the French and American revolutions the agriculture and industrial revolutions and so on indicates the dramatic effect that these changes these transformations had on contemporary observers. They were failed to be wholesale transformations from a previously static era. And thus to point towards a concept of historical transformation, historical change of changes of transformations from one type of society to another. Already in 1789, the old regime is described as feudal increasingly the new type of society.

I mean why I am talking about 1789 precisely because I am trying to refer to the French revolution. I mean already in 1789, the old regime is often described as feudal pre modern and increasingly the new type of society is described as modern or capitalist. Keeping these transformations in mind, now we are going to discuss two important thinkers whose works may be associated with modernity. And perhaps these two

important thinkers are where the first of its kind first of their kind to reflect on modernity not only as an intellectual enterprise, but also the way they tried to understand society, they tried to apply that understanding to transform society. And post industrial revolution, post French revolution, post the great revolution of 1848 these two thinkers assumed greater significance and they are Karl Marx and Max Weber.

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Karl Marx and Modernity


Marx and Engels are among the earliest and most perceptive of those observers who did not adopt either an affirmative modernist or a straightforwardly reactionary position.

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Modernity as inevitable, yet in many senses deeply undesirable – and who therefore sought to identify how modernity could itself be transformed into an ideal *future*, rather than simply returning to an idealised past.

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Rejection of an idealised past: modernity is seen as itself a product of the past – a past society which is therefore not stable, but inherently likely to generate modern formations.



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Now, we will try to look at we will start with Marx then we will move onto Weber in the lectures to follow. Marx, and please remember these thing that whenever I will be discussing Marx and modernity, I cannot isolate Marx from Engels. Engels is as important as Marx, I mean most important among the contributions of Marx and his lifelong compatriot collaborator and comrade in arms Frederick Engels to the armory of humanities and social sciences are the principles of dialectic and the materialist conception of history that is what we have discussed in the earlier lectures. That it is not the consciousness that what is materialist conception of history I mean it is not the consciousness of men that determines their social being or their social existence, but on the contrary their being that determines their consciousness.

I cannot isolate Marx from Engels or I cannot isolate Engels from Marx, both of them must be discussed. But why I have not mentioned Engels and modernity and only Marx on modernity, but perhaps because of the range of idea is the range of topics that Marx could touch upon, Marx could master over. Marx and his collaborator Engels are among

the earliest and most perceptive of those observers who did not adopt either an affirmative modernist or a straightforwardly reactionary position. In other words, who both Marx and Engels saw modernity as inevitable, yet in many senses deeply undesirable, you can look at suppose you can watch modern times by Charlie Chaplin why modernity is in undesirable.

How individual's human beings will turn out to be machines will be reduced to machines in this in the way modernity has been sketched that is why Marx and Engels both saw modernity as inevitable yet in many senses deeply undesirable. And who thought therefore, sought to identify how modernity could itself be transformed into an ideal future rather than simply returning to an idealized past. It is very important. This latter option is rejected, I mean we cannot go back to the idealized past. This option of returning to an idealized past is absolutely rejected is rejected in its totality in its entirety among other reasons simply because modernity is seen as itself a product of the past. A past society which is therefore, not stable, but inherently likely to generate modern formations this is very important.

Then modernity even if it is inevitable, it is undesirable in many senses. And perhaps for this reason, both Marx and Weber sought to identify how modernity could itself be transformed into an ideal future not idealized past, but ideal future. And by not accepting or by rejecting that return to an idealized past, it is important that how modernity is seen as itself a product of the past, a past society which is therefore not stable, but inherently likely to generate modern furnaces, this is very important. Then but when we look at Marx and modernity, there are certain methodological warnings I just want to clarify before I move onto Marx and modernity.

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Methodological Warnings:

Some of Marx's most important writings remained unpublished for decades after his death, and his immense intellectual and political status meant that many of his followers legitimated their own ideas by presenting them as supported by his authority.

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A "Marxist" theory or a presentation of "Weber's ideas" may be quite far removed from what the authors themselves wrote or thought – insofar as we can find that out.

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A good example of this often presented as "Marxist political theory", a theory which derives in large part from Lenin rather than Marx, or "Marxist cultural theory", which often rests heavily on Gramsci.




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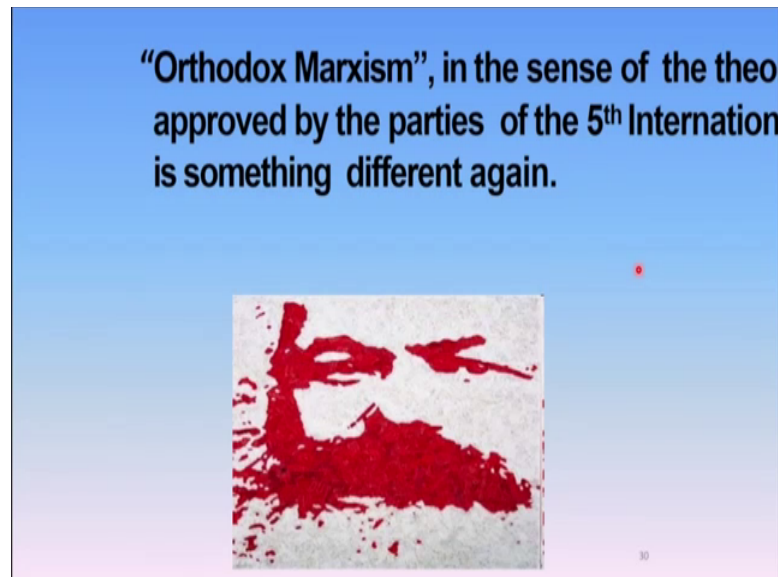
A word of methodological caution before we start; Marx and to a lesser extent to Weber is a classic example of the difficulties involved in saying what so and so thought. Marx like Weber was immensely prolific some of his most important writings remained unpublished for decades after his death. The same is true for Weber as far as translations into English book, and his immense intellectual and political status meant that many of his followers legitimated their own ideas by presenting them as supported by his authority.

I mean when Marx's works were published, I think capital volume one was published during his lifetime, capital volume two and three were published posthumously, most of his works were published after October revolution. I mean when the communist party of the Soviet Union Bolsheviks, they started publishing reprinting, I mean printing those texts after the October revolution, under the stewardship of both Lenin as well as Stalin. When I say that some of Marx's most important writings remained unpublished for decades after his death and his immense intellectual and political status meant that many of his followers legitimated their own ideas by presenting them as supported by his authority.

We must remember that that of Marxist theory or a presentation of Weber's ideas may be quite far removed from what the authors themselves wrote or thought insofar as we can find that out. Translation also has its own limitations the way you present it, the way a

political party makes another presentation of the same authors works. I mean a good example of this presented as Marxist political theory a theory which derives in large part from Lenin rather than Marx or Marxist cultural theory which often rests heavily on Gramsci.

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I mean this Orthodox Marxism, Orthodox Marxism in the sense of the theories approved by the parties of the 5th international is something again different again. More generally we need to remain aware of the possibility that just as medieval writers sought to give their ideas greater authority by ascribing them to some earlier author contemporary writers often make substantive and independent contributions to social theory in the form of what are apparently interpretations and commentaries on earlier authors.

The theories discussed in the two I mean in the next two or three lectures, I mean the theories which will be discussed in the lectures to follow structuralism and western Marxism were often presented by their authors as simple interpretations of what Marx really meant, but their better thought of as independent theories. This is one good reason for paying more attention to the ideas than the extent of their scriptural authority. Whether an idea is good or bad, right or wrong has nothing to do with whether it can be found in the pages of Marx or Weber or not.

If we are interested in what they themselves wrote for example, if we are interested in how their different ideas interact and form a coherent perspective we need to be aware of

this difficulty, and not always take commentators at face value. In particular, most negative evaluations of Marx and Weber that I have come across are based on caricatures of their ideas, which are far more complex and well founded than people who only know them at secondhand tend to achieve.

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Marx on modernity:

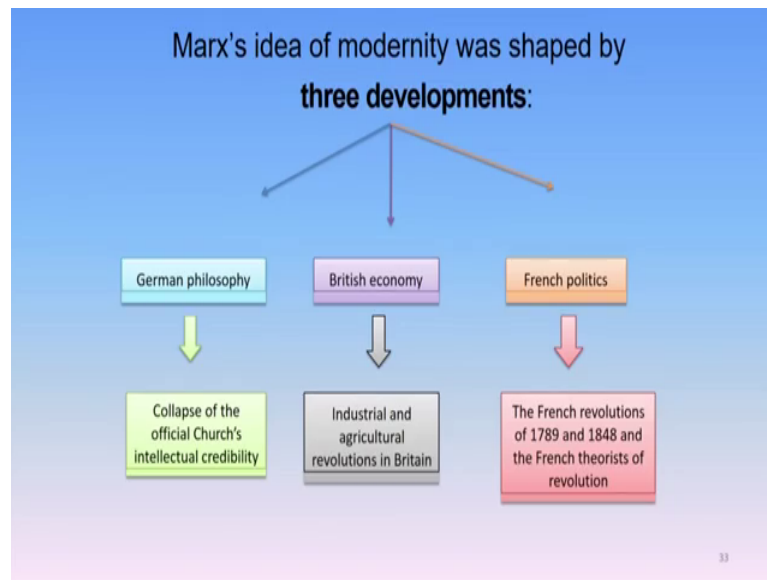
- Marx's view on modernity is deeply shaped by own involvement in the Europe of his day.
- A political activist – involved with radical and socialist organisations in Britain and France as well as in the first socialist International.
- Most importantly, though, was his intense intellectual involvement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

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Image Courtesy: www.101.com

Then in this lecture, I mean now we are going to look at Marx on modernity. I Mean from here we are going to discuss specifically Marx on modernity. I mean Marx's view on modernity this deeply shaped by his own involvement in the Europe of his day, I mean 19th century middle of the 19th century. He was an unemployed philosophy graduate who became a radical journalist and as a consequence of this a political refugee. He was also a political activist involved with radical and socialist organizations in Britain and France as well as in the first socialist international.

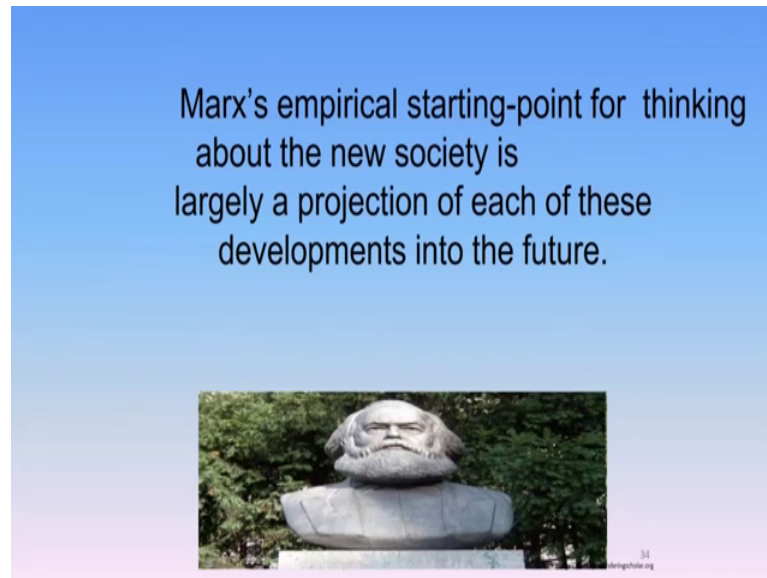
And most importantly though was is intense intellectual involvement with his own society. I mean the collected works of Marx and Engels run to over 40 volumes on social philosophy, economic analysis and political comment which taken together represent a phenomenal amount of empirical research.

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I mean I mean Marx's in particular in particular Marx's idea of modernity was shaped by three developments. What are these three developments? One - German philosophy, two - British economy, three - French politics in a way I mean the French revolutions of 1789 and 1848 and the French theorists of revolution I mean so far as French politics is concerned. So, far as British economy is concerned, I mean the industrial and agricultural revolution in Britain, and the British economists who theorized them. And so far as German philosophy is concerned, I we must look at the collapse of the official Church's intellectual credibility as reflected in German philosophy. I mean this is this is very important.

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Marx's empirical starting point for thinking about the new society is largely a projection of each of these developments in the future. And sadly when he passed away in 1883, most of Europe was still agricultural and artisanal. Most European states were still dominated by monarchical power, and most Europeans still went to church. In other words when we describe the Europe of his day, I mean the Europe of Marx's day as being for example, Europe of mass industrial labour I mean when we describe the Europe of Marx's days as being a Europe of mass industrial labour, we are falling into the worst kind of anachronism.

I mean it has been very often very often said that Marx's analysis of industrial capitalism is based on the experience of the textile industry in Manchester alone that is perhaps an exaggeration. But it is worth bearing in mind that the high point of industrial employment in France for example, is only reached after the Second World War. Taken in these terms as a projection of an emergent future a new society, we can understand Marx is thinking more clearly. This is very important that Marx's works are exhibition of top class top notch empirical research perhaps he was one of those few who could combine both theory and practice.

I mean when I said German philosophy for example, I mean he took Marx borrowed the idea of dialectic from Hegel and materialism from far back, and then he tried to look at how the principles of dialectic may be sketched, how the materialist conception of

history may be sketched. If you look at Marx's philosophical and political orientations perhaps it is enormous, an intellectual giant on he know in his own right. He could harness the literature of almost 10 to 12 centuries in very quickly look at the way he reflected on philosophy, literature, economics, political science, sociology, the nature of the state and so on. And even on sciences people very often ignored the aspect of the ways in which he contributed to the domain of science for him what is science, science is social creation, this is very important.

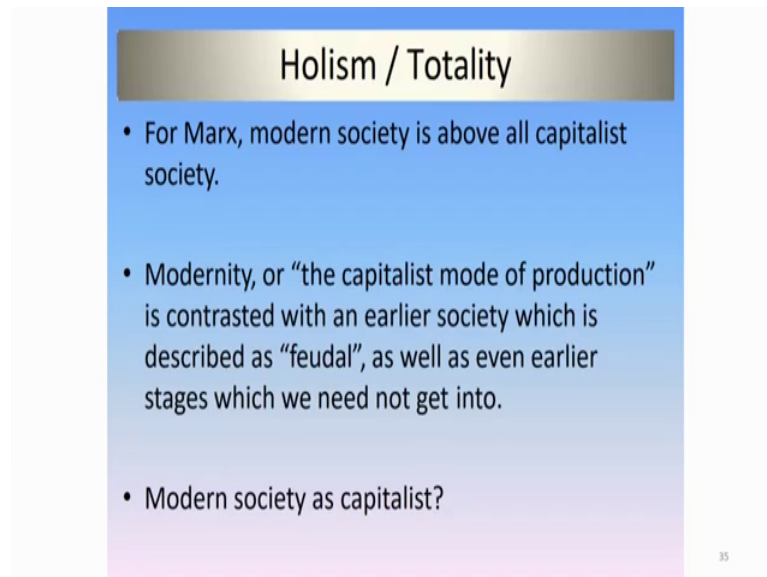
In short, if questions will be raised to later on, then we can discuss in detail I mean what are the principles of dialectic, what is materialist conception of history, but my concern is not to let you know the principles of dialectic in detail. The purpose of this course is not to look at only materialist conception of history in detail. The purpose of this course is to look at through the principles of dialectic, through the materialist conception of history how one can understand Marx's view on modernity, this is important. When we look at this aspect of Marx's views on modernity, and similarly we look at through the lenses of the principles of dialectic and materialist conception of history, as I have already said earlier materialist conception of history suggests that how I mean materialism itself suggests that how matter is prior to the formation of ideas.

And the principles of dialectic are threefold for Marx one is quantitative changes lead to qualitative changes and vice versa. Secondly, the interpenetration of the opposites or unity and struggle of opposites; and thirdly, the law of negation of negation, but with the passage of time in due course of time will try to capture these principles. And by capturing these principles, we will try to look at Marx's reflections on reflections modernity, this is important.

Now, what we are going to do we are going to look at Marx's idea of modernity, the way it has been shaped by three intellectual trajectories namely three intellectual and political trajectories namely German philosophy, British economy and French politics. It is also important to look at Marx's views about modernity through those four central pillars of modernity I mean holism or totality, the reflexivity, rationality and social movements they are very important. How Marx's views about modernity have contributed to the idea of holism or totality, how Marx's views about modernity have contributed to the idea of reflexivity, how Marx's views about modernity have contributed to the idea of rationality, how Marx's views about modernity have contributed to the idea of social movements? I

think this is this is very important and let us see how Marx or Marx's works have contributed to these domains to these central critical themes central pillars of modernity central philosophical and political foundations of modernity, this is important.

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Holism / Totality

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

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So, it is common enough observation that for Marx, modern society is above all capitalist society. I mean modernity or the capitalist mode of productions is contrasted with an earlier society which described as feudal which is described as feudal, as well as even earlier stages which we need not get into for the time being we will discuss. I mean what does this description of modern society as capitalist in fact mean why for Marx modern society is nothing but capitalist society, because he tried to treat capitalism as a mode of production in contradiction with all pre capitalist social formations. What are this pre capitalist social formations, I mean pre industrial revolution, pre enlightenment and so on.

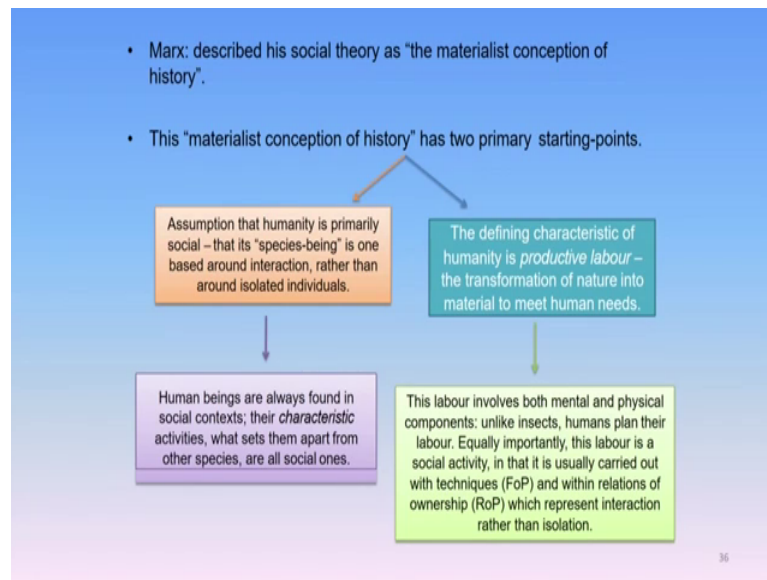
In this sense, modern society is capitalist society that is why the capitalist mode of production must be contrasted with the earlier modes of production namely maybe slavery, maybe feudalism and so on. Then what do we mean by a mode of production, what are modes of production, modes of production are a combination of forces of production, and relations of production. You may say let me give you an example suppose labour is your force of production, technology is a force of production, but when

you come to relations of production I may say property relations are a part of relations of production even division of labour is a relation of production and so on.

And the way Marx reflected on different modes of production, I mean he banged on historical sociology and political economy to examine these modes of production. I mean the way he tried to look at the various stages of society through different modes of production starting with hunting and gathering economy. Then slavery, then feudalism and then with the enlightenment with industrial revolution we tend to witness capitalism. And then Marx obviously said that no capitalism also cannot thrive because of the inherent contradictions that which are embedded in capitalism, and which will move on to which will unstoppably undeniably move onto socialism and thereafter communism. I am not trying to get into those things right now, but I am trying to look at Marx's views about modern society as reflected in the capitalist society.

Many, many scholars think that Marx was a great thinker of socialism or communism, but for me Marx was a was perhaps till now is one of the greatest thinkers of capitalism first. Because he was a product of capitalism, he was not a product of socialism or communism, he was a product of capitalism, Marx that is why modern society as capitalist society one must understand. For I mean Marx described his social theory as the materialist conception of history. And this materialist conception of history which is popularly known as historical materialism, I do not want to get into the nitty-gritty of that, but I always prefer the original uses of the term the materialist conception of history has two primary starting-point.

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The first is the assumption that humanity is primarily social that its species being is one based around interaction rather than around isolated individuals then that species being even Darwin also talked about species being Charles Darwin evolution of species principle of natural selection origin of species. Our existence the way we think our thinking or self-knowing as well as self-creating is primarily sourcing and that its species being is one is the one based around interaction. If we do not interact with each other then we will cease to exist, we are not isolated individuals.

And the second I mean in this context interestingly Marx in a polemical manner, he mentioned against Robinson Crusoe approach of economists such as Adam Smith who see individuals somehow being born, brought up and working in initial isolation from one another until they start exchange goods. Instead, Marx I mean Marx observes that human beings are always found in social contexts. If you look at this, human beings are always found in social contexts. What is that social context, I mean their characteristic activities what sets them apart from other species are also say ones. What differentiates a human species from other species that species is human which is engaged in the production of its own sustenance production for its own sustenance. Other species they depend on nature for their survival; whereas human beings not only depend on nature but also control nature for their survival. There are two things.

The earlier literature suggests that no, only nature controls nature was treated as the subject and human beings as the objects. Then people also said no, no, no human beings are subjects, but nature is the object, because the way we control nature, we must have over nature. But a few perceptive thinkers such as Marx mentioned that no, we not only depend on nature, but also control nature, there is a dialectical relationship between nature and human beings that is how he brought about a critique to metaphysical school of thought. I mean metaphysics suggested that all social changes, economic changes, political changes they happen because of because they are naturally mediated as against theologians.

Theologians suggested no every all changes are because of supernatural forces. Metaphysicians suggested no whatever changes that we witness they are because of because there that basically they are naturally mediated. Whereas perceptive thinkers like Marx suggested no there must be a dialectical relationship between nature and human beings. Human beings not only depend on nature, but also know how to control nature. Then the way metaphysicians attributed or metaphysicians tried to contemplate on nature only Marx provided the link that no human beings not only contemplate on nature, but also controller control in nature, but also master over nature. There is a shift in the faculty of contemplation to faculty of control. I mean if anybody wants to look at man-nature relationship, I mean human beings nature relationship, women nature relationship I mean human beings nature relationship, please you can you can look at capital volume 1 by Marx.

Then when I say human beings are always found in social contexts, economic contexts, political contexts, cultural contexts, institutional contexts, ideological contexts, I mean their characteristic activities what set them apart from other species are all social ones. And the second starting point of the materialist conception of history is the defining characteristic of humanity is productive labour. I mean what is that productive labour that is not only contemplation but also control that the transformation of nature into material to meet human needs; this labour for Marx involves both mental and physical components unlike insects you will find that we know how to plan our labour.

Insects, people may say that no insects, animals, birds they also plan their labour, no, it is only based on their instincts that they are engaged in those activities. But human species go beyond their instincts they put their empirical rationalist thought processes to plan

their labour. Equally important, equally importantly this labour which involves both mental as well as physical aspects physical components this labour this productive labour usually carried out with techniques. They are called forces of production. And within relations of ownership which are called relations of production, which represent interaction rather than isolation. Although Marx accepts that there are limiting cases such as the smallholders after the French revolution whose ownership of the land they what and subsistence farming restricted their interaction to a very great extent. The best statement of this materialist conception of history is found in the first volume of the German ideology.

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

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

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



Agricultural Labourers - c 1880

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This is very important when we when we look at this aspect of materialist conception of history.

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

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

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



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I mean productive labour I mean what we have discussed the materialist conception of history has two primary stating-points that it is based on the assumption that humanity is primarily social; and the second one the defining characteristic of humanities productive level. Very often these days especially, we will talk about capital, we talk about investment, we talk about entrepreneurial skills, we talk about land, but the most important component among all fours of production remains labour. Land is a fixed variable is a constant variable. Land in more sense than one, you will find land is a fixed variable constant variable to a great extent. Whereas capital is generated by labour, land also becomes fertile by the inputs of labour. Entrepreneur what is who is an entrepreneur it is one more labour that is why the way Marx tried to be bank on Adam Smith, David Ricardo, especially David Ricardo, they looked at labour as an important component while viewing modernity capitalist society.

In any given society, Marx argues a particular combination of these forces of production and relations of production, which he describes as a mode of production, we will dominate all others whether it was in slavery or feudalism or capitalism and so on. Thus in society that he saw emerging and industrial technology dependent on large scale investment was driving out artisanal production more generally relations of production based on small scale production for one's own use of relations of serfdom or a relations of slavery of an aristocratic lifestyle based on conspicuous expenditure were being replaced by a polarization.

Those who had no access to the means of production and who therefore had to sell their labour power to those who controlled the means of production through ownership of capital that is why labour is in the first place a process in which both human beings and nature participate. And in which human beings of their own accord start, regulate and control the material reactions between themselves and nature. They oppose themselves to nature as one of their own forces setting in motion arms and legs, head and hands the natural forces of their body in order to appropriate nature's productions in a form adapted to their own wants their own needs.

By thus I am trying to coat Marx here by thus acting on the external world and changing it human beings at the same time change their own nature. They develop their slumbering powers that their slumbering powers and compel them to act in obedience to theirs way. We are not now dealing with those primitive instinctive forms of labour that remind us of the mere animal and an immeasurable interval of time separates the state of things in which human beings bring their labour power to market for sell as a commodity from that state in which human labour was still in its first instinctive stage. We presuppose labour in a form that stamps it as exclusively human.

Then what is that what is that what do we mean by a commodity? A commodity is the one in capitalist mode of production is the one of which has got value in exchange. There is a difference between value in use, and value in exchange. Suppose water has more value in use, but today water also has become a commodity because it is bought and sold in the market, but a diamond it has got more exchange value not used value as such more exchange value.

Then when you I mean what how Marx tried to try to look at the distinction between human species and other species in capital volume 1. He wrote a spider conducts operations that resemble those of a weaver, and the bee puts to shame many an architect in the construction of her cells. But what distinguishes the worst architect from the best of bees is this that the architect raises his or her structure in imagination before she or he erects it in reality. That is why when productive labour when I said I mean they I mean human beings plan their labour unlike insects, unlike non human species, insects or non human species they are engaged in activities through instinct. But what distinguishes even the best of these insects from the worst of the human species is that is this that the

architect I mean that the human species they can raise their structure in imagination before they erect it erect that those things erect it in reality.

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

This implies close attention. I mean the less she or he is attracted by the nature of the work, the mode in which it is carried out, and the less, therefore, she or he enjoys it as something which gives play to his bodily and mental powers, the more close her his or his attention is forced to be.