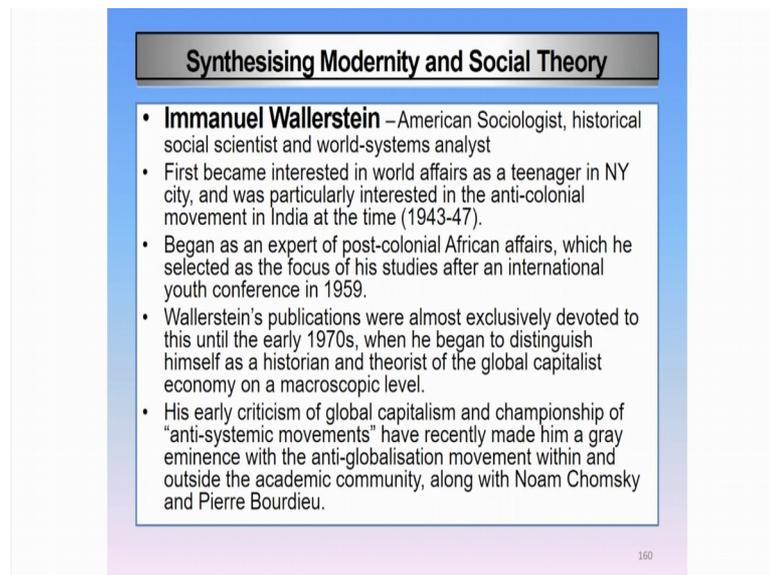


**Sociological Perspectives on Modernity**  
**Dr. Sambit Mallick**  
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**Indian Institute of Technology, Guwahati**

**Lecture – 18**  
**Modernity and Social Theory II**

Welcome to the 18th lecture of the course on Sociological Perspectives on Modernity.

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**Synthesising Modernity and Social Theory**

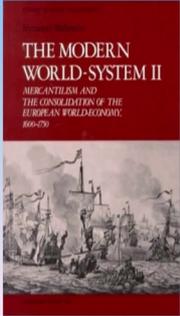
- **Immanuel Wallerstein** – American Sociologist, historical social scientist and world-systems analyst
- First became interested in world affairs as a teenager in NY city, and was particularly interested in the anti-colonial movement in India at the time (1943-47).
- Began as an expert of post-colonial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

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In the last lecture, we have discussed, I mean we started this module on synthesizing modernity and social theory through the contributions made by Immanuel Wallerstein, Antony Giddens and Jurgen Habermas. To begin with we have just started with the works of Immanuel Wallersteins contributions to the critical modernist paradigm in sociology.

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



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I mean we have discussed the modern world system.

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**Wallerstein's Works:  
Three Major Intellectual  
Influences**

Marx, whom Wallerstein follows in emphasising underlying economic factors and their dominance over ideological factors in global politics, and whose economic thinking he has adopted with such ideas as the dichotomy between capital and labour, the staged view of world economic development through stages such as feudalism and capitalism, belief in the accumulation of capital, dialectic and more.

Dependency theory, most obviously its concepts of "core" and "periphery"

French historian Fernand Braudel, who had described the development and political implications of existence networks of economic exchange in the European world between 1400 and 1800.



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How Wallerstein's modern world system has been influenced by Karl Marx, the proponents of dependency theory including Andre Gunder Frank and French historian Fernand Braudel.

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- And – presumably – the practical experience and impressions gained from his own work regarding post-colonial Africa.
- Wallerstein has also stated that a major influence on his work was the “world revolution” of 1968.
- Wallerstein was on the faculty of Columbia University at the time of student uprising there, and participated in a faculty committee that attempted to resolve the dispute.
- Wallerstein has argued in several works that this revolution marked the end of “liberalism” as a viable ideology in the modern world-system.



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Ok.

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



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And, and how he how Wallerstein even at the time of cold war how Wallerstein was looking was anticipating the final north south conflict I mean the conflicts between the northern hemisphere. On the one hand and southern hemisphere on the other how he rejects the notion of a third world claiming that there is only one world connected by a complex network of economic exchange relationships that is a world economy or a world system in which the dichotomy of capital and labor and the incessant the never ending

the endless accumulation of capital by the competing agents account for frictions and this approach is known as the world systems theory, ok.

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

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

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How Wallerstein tried to foreground the problematic of or periphery by bringing about a zone called called semi periphery, ok.

I mean there is a fundamental and institutionally stabilized division of level between core and periphery while the core has a high level of technological development and manufactures complex products. The role of the periphery is to supply raw materials

agricultural products and cheap labor force for the expanding agents of the core, ok. I mean it is based on international division of labor it is based on the improved modes of production.

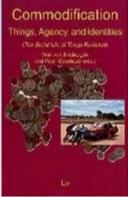
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- Economic exchange between core and periphery takes place on unequal terms: the periphery is forced to sell its products at low prices, but has to buy the core's products at comparatively high prices. This unequal state which, once established, tends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

And such economic exchange between core and periphery takes place on unequal terms the periphery is forced to sell its products at low prices, but has to buy the core's products at comparatively high prices. This unequal state which once established tends to stabilize itself due to inherent quasi deterministic constraints and the way Wallerstein fore grounded that the statuses of core as well as periphery are not mutually exclusive and fixed or given to certain geographical areas instead they are relative to each other and they keep on shifting, ok. There is a zone called semi periphery which acts as a periphery to the core and a core to the periphery, ok.

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



The image shows the cover of the book 'Commodification: Things, Agency and Identities' by Arjun Appadurai. The cover is red with a collage of images including a globe, a person, and various objects. The title is in white and yellow text. The author's name 'Arjun Appadurai' is at the bottom.

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And, and one effect of such expansion of the world system is the continuing commodification of things, including human labor human individual I mean human self and so on and natural resources land labor and human relationships are gradually being stripped of their intrinsic value and turned into commodities in a market which dictates their exchange value, everything is bought and sold on the market, ok, including human beings human labor and so on.

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- In the last two decades, Wallerstein has increasingly focused on the intellectual foundations of the modern world system, the 'structures of knowledge' defined by the disciplinary division between Sociology, Anthropology, Political Science, Economics and the Humanities, and the pursuit of universal theories of human behavior. Wallerstein regards the structures of knowledge as Eurocentric. In critiquing them, he has been highly influenced by the 'new sciences' of theorists like Ilya Prigogine.
- He has also argued, consistently since 1980, that the United States is a 'hegemon in decline'. He was often mocked for making this claim during the 90s, but since the Iraq war this argument has become more widespread. He has also consistently argued that the modern world system has reached its endpoint. He believes that the next 50 years will be a period of chaotic instability which will result in a new system, one which may be more or less egalitarian than the present one.

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And, and the way Wallerstein brought about a critique to Eurocentric structures of knowledge by making a case in favor of subjugated knowledge forms subjugated forms of knowledge ok, by arguing that the us is a hegemony in decline. In fact, he mentioned this in 1980 when the second volume of the modern world system was published ok. He was often mocked for making this claim during the nineteen nineties especially in the aftermath of the debacle of socialism in the erstwhile USSR.

But since the Iraq war Wallerstein argument has become more widespread more popular and more acceptable and he has also consistently argued that the modern world system has reached its end point Wallerstein believes that the next 50 years or so, will be a period of chaotic instability which will result in a new system on which may be more or less egalitarian than the present one.

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- Wallerstein's theory has also provoked harsh criticism, not only from neo-liberal or conservative circles, but even some historians who have averred that some of his assertions may be historically incorrect.
  - As well, some critics suggest that Wallerstein tends to neglect the cultural dimension, reducing it to what some call "official" ideologies of states, which can then easily be revealed as mere agencies of economic interest.
  - Nevertheless, his analytical approach, along with that of associated theorists such as Andre Gunder Frank, Terence Hopkins, Samir Amin, Christopher Chase-Dunn and Giovanni Arrighi, has made a significant impact and established an institutional base devoted to the general approach. It has also attracted strong interest from the anti-globalisation movement.
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In this context in the present lecture in this lecture what we are going to discuss I mean the way Wallerstein's theory has also provoked harsh criticism not only from neo-liberal circles, but also from conservative circles. Neo-liberal circles when I say I mean those who promote the ideas of liberalization privatization and globalization and when I say conservative circles, I mean those who followed those who followed a more orthodox model of development conservative model of development. But, even some historians who have averred that some of these assertions may be historically incorrect as well some critics suggest that Wallerstein tends to neglect the cultural dimension reducing it

to what some called official ideologies of the state which can then easily be reviled as mere agencies of economic interest.

Nonetheless Wallersteins analytical approach along with that of associated theorists such as Andre Gunder Frank I mean the the main proponent of dependency theory Terence Hopkins, Samir Amin, Walden Bello, Amartya Sen, Prabhat Patnaik, Utsa Patnaik Amiya Kumar Bagchi Christopher Chase-Dunn and Giovanni Arrighi I mean such approach has made a significant influence and established an institutional base devoted to the general approach. And then, it has also attracted strong interest from the anti globalisation movement that is why we will always look at we always tend to look at world social forum world economic forum and so on. Even in social forum we all have seen in numerous places even in India.

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**Capitalist World-System**

This definition of Wallerstein follows Dependency Theory, which intended to combine the developments of the different societies since the 16th century in different regions into one collective development.

The main characteristic of Wallerstein's definition is the development of a global division of labour, including the existence of independent political units (in this case, states) at the same time.

There is no political centre, compared to global empires like the Roman Empire; instead the capitalist world system is integrated on the world market. It is divided into core, semi-periphery and periphery, and is ruled by the capitalist method of production. The ideal type of market is capitalism.

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When we then what a Wallerstein refer to when he try to develop a capitalist world system the way Wallerstein tried to reflect on the capitalist world system in terms of the dichotomy between labor and capital in terms of the this the way world economic development has taken place through various stages starting with hunting and gathering economy the slave society the feudal society and the capitalist society and so on, ok.

And, the endless accumulation of capital how capital is labor displacing ok, I mean this is how Wallerstein tried to capture the modern world system the capitalist world system and such such such definition of Wallerstein follows dependency theory which intends to

combine the developments of the different societies from the sixteenth century in different regions into one collective development and the main characteristic of Wallersteins definition is the development of a global division of labor international division of labor including the existence of independent political units. For example, states at the same time and there is no political center compared to global empires like the Roman Empire instead the capitalist world system is integrated on the world market, ok. That is why more than political integration more than cultural integration, ok.

Wallerstein was more interested was more emphatic on the way different countries are economically integrated into single unified whole they that is how he try to Wallerstein try to capture the process of globalization that that the capitalist world system is integrated on the world market which is divided into three forms three spaces, three ideologies, three economic structures namely the core the semi periphery and the periphery and is ruled by the capitalist method of products whether it is developed countries or developing countries or absolutely underdeveloped countries, ok.

They tend to follow the capitalist method of production and the ideal type of market for in present day world is is capitalism.

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**Core/Periphery**

Defines the difference between developed countries and developing countries, characterized e.g. by power or wealth. The core stands refers to developed countries, and the periphery is a synonym for the dependent developing countries. The main reason for the position of the developed countries is economic power.



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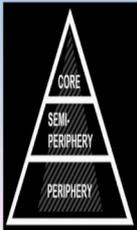
When we discuss the position of core and periphery and their position and the position of both core and periphery in the context of another zone called semi periphery defines the difference between developed countries and developing countries characterized by power

or wealth, characterized by improved mode of production when I say mode of production it is a combination of both forces of production as well as relations of production. The cores stands or the core refers to developed countries and the periphery is a synonym for the dependent developing countries perennially dependent underdeveloped countries. The main reason for the position of the developed countries is economic power because they control world market world military.

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**Semi-periphery**

Defines states that are located between core and periphery, they benefit from the periphery through unequal exchange relations. At the same time, the core benefits from the semi-periphery through unequal exchange relations.



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And, semi periphery it defines states that are located between core and periphery they benefit from the periphery through unequal exchange relations at the same time the core benefits from the semi periphery through unequal exchange relation. That is why I gave you in the last lecture I gave you the example of the position of Indians. India is a periphery to the European Union, India is a periphery to the United States of America, but, India becomes a core to a country like Ghana, I mean African country.

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- For Wallerstein, some 50 years ago, “modern” had two clear connotations.
  - First, “modern” signified the most advanced technology. The term was situated in a conceptual framework of the presumed endlessness of technological progress, and therefore of constant innovation. This modernity was in consequence a *fleeting modernity* – what is modern today will be outdated tomorrow.
  - A second major connotation to the concept of modern, one that was more oppositional than affirmative. One could characterise this other connotation less as forward-looking than as militant (and also self-satisfied), less material than ideological. To be modern signified to be anti-medieval, in an antinomy in which the concept “medieval” incarnated narrow-mindedness, dogmatism, and above all the constraints of authority.

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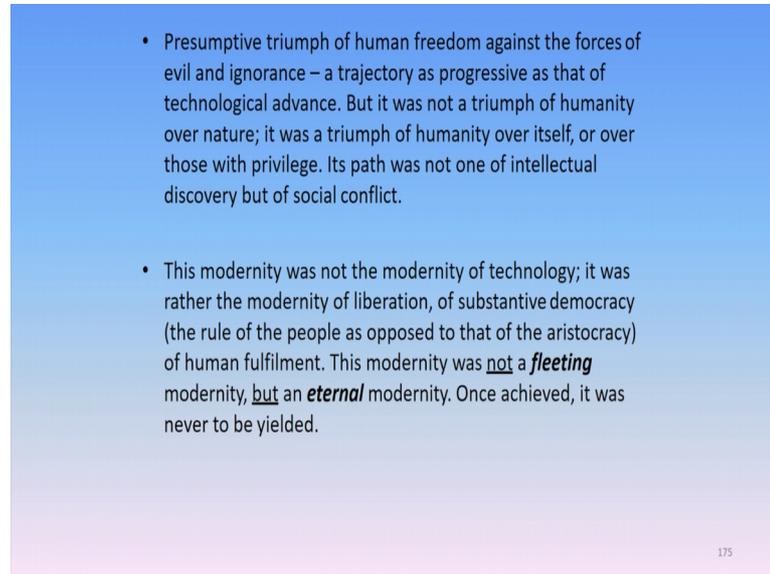
Such unequal exchange relations for Wallerstein some 50 years ago what was the meaning of modern of the term modern. For Wallerstein the term modern had two clear connotations; first modern signified the most advanced technology when I said modern when I say modern in terms of I mean Wallerstein I mean one of the connotations not absolutely ok.

First modern signified the most advanced technology modern was situated in a conceptual framework of the presumed endlessness of technological progress and therefore, of constant innovation this modernity was in consequence fleeting modernity what is modern today will be outdated tomorrow, what is technology today may not remain a technology tomorrow. It is fleeting modernity it is I mean it changes once upon a time floppy the way we were using floppy ok, it was a part of technological innovation people used to say that no we can save our store our data and so on. But, now nobody uses floppy let that is that which was modern some 20 years ago is no longer of modern feature today ok, that is first one.

The second one the second major connotation to the concept of modern one that was more oppositional than affirmative which negates more than accepts one could characterize this other connotation laces forward looking than as militant and also self satisfied less material than ideological. To be modern signified to be anti medieval in an

antinomy to in which the concept medieval incarnated narrow mindedness dogmatism and above all the constants of authority, ok.

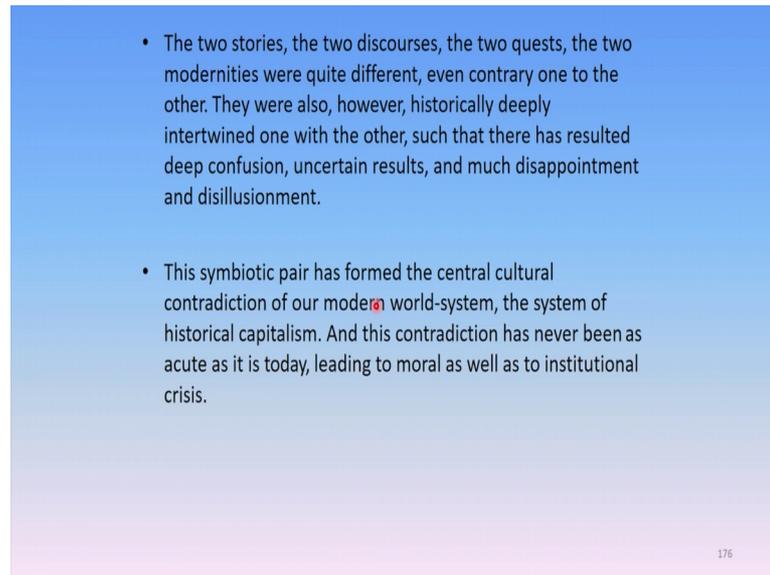
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Presumptive triumph of human freedom against the forces of evil and ignorance a trajectory of progressive trajectory as progressive as that of technological advance, but it was not a triumph of humanity over nature, it was a triumph of humanity over itself or over those with privilege its path was not one of intellectual discovery, but of social conflict. This modernity was not the modernity of technology rather the modernity of liberation if you look at this modernity of liberation then one is flitting in modernity now we are looking at modernity of liberation one is modern modernity of technology and the other is modernity of liberation.

If that modernity of technology refers to flitting modernity now, now that what kind of modernity of liberation will bring about, ok. If it is modernity of liberation of substantive democracy the rule of the people as opposed to that of the aristocracy I mean of substantive democracy of human fulfillment. This modernity was not a flitting modernity, but an eternal modernity. If modernity of technologies is flitting maternities is a flitting modernity then modernity of liberation is an eternal reality modernity once achieved it was never to be yielded.

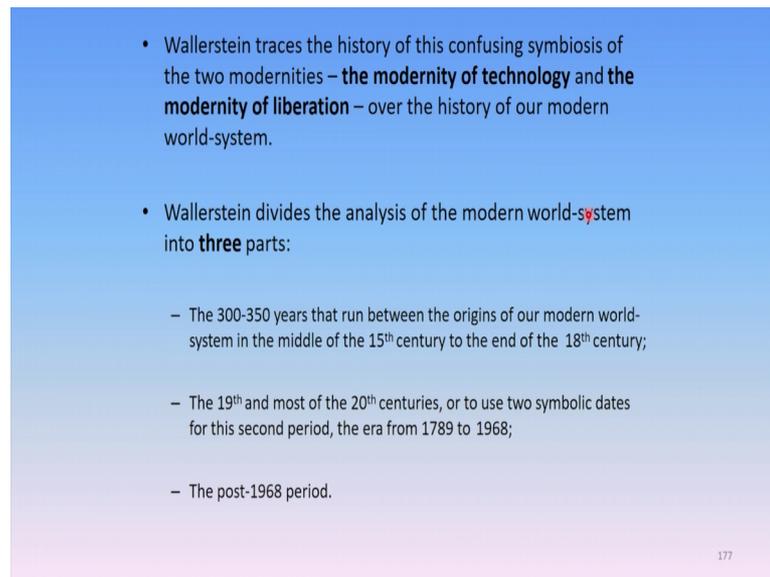
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The two stories, the two discourses, the two searches, the two quests, the two modernities were quite different even contradict one to the other. They there were also however, historically deeply intertwined one with the other such that there will there has resulted deep confusion uncertain results and much disappointment and disillusionment effect ok. What are those two stories, two discourses, two quests, two searches, two modernity, one is flitting modernity one is eternal modernity. Flitting modernity I mean when I say flitting modernity.

I mean I refer to the modernity of technology when I say eternal modernity I refer to the modernity of liberation and this symbiotic pair has informed has formed the central cultural contradiction of our modern world system the system of historical capitalism. And this contradiction has never been as acute as it is today leading to moral as well as institutional crisis, ok. This is how the state has been designed today I mean there is a moral crisis there is an institutional crisis even in the ways in which we have used the state today, ok.

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- Wallerstein traces the history of this confusing symbiosis of the two modernities – **the modernity of technology** and **the modernity of liberation** – over the history of our modern world-system.
- Wallerstein divides the analysis of the modern world-system into **three** parts:
  - The 300-350 years that run between the origins of our modern world-system in the middle of the 15<sup>th</sup> century to the end of the 18<sup>th</sup> century;
  - The 19<sup>th</sup> and most of the 20<sup>th</sup> centuries, or to use two symbolic dates for this second period, the era from 1789 to 1968;
  - The post-1968 period.

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And, Wallerstein is particularly important in the context of the ways in which he attempts to trace the history of these kind confusing symbioses of the two modernities. On the one hand the modernity of technology and I mean the flitting modernity and on the other hand the modernity of liberation I mean the eternal modernity. I mean he Wallerstein attempts to trace the history of this confusing symbiosis of these two modernities over the history of our modern world system Wallerstein indeed divides the analysis of the modern world system into three parts.

One, firstly, the 300 to 350 years that run between the origins of our modern world system in the middle of the 15<sup>th</sup> century to the end of the 18<sup>th</sup> century. Secondly, the 19<sup>th</sup> and most of the 20<sup>th</sup> centuries or to use the two symbolic dates for this second period in the era from 1789 to 1968. Why he was referring to 1789 can be precisely because of the French revolution in 1789 because of the students uprising students movements in France and the post 1968 period which marked the end of liberalism as an ideology of the modern world system.

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- Nonetheless, the geoculture of this capitalist world-economy was not yet firmly in place in the first period. Indeed, this was a period in which, for the parts of the world located within the capitalist world-economy, there were no clear geocultural norms.
- There existed no social consensus, even a minimal one, about such fundamental issues as whether the states should be secular; in whom the moral location of sovereignty was invested; the legitimacy of partial corporate autonomy for intellectuals; or the social permissibility of multiple religions.

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Nevertheless the geo culture of this capitalist world economy was not yet firmly in place in this first period.

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- The modern world-system has never been fully comfortable with the idea of modernity, but for different reasons in each of the three periods.
- During the first period, only part of the globe (primarily most of Europe and the Americas) constituted this historical system, which we may call a **capitalist world-economy**.
- Why **capitalist world-economy**? For three defining features:
  - There existed a single axial division of labour within its boundaries, with a polarization between core-like and peripheral economic activities;
  - The principal political structures, the states, were linked together within and constrained by an interstate system whose boundaries matched those of the axial division of labour;
  - Those who pursued the ceaseless accumulation of capital prevailed in the middle run over those who did not.

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In the in the period in I mean that that single axial division of labor it is very important to understand and this first I mean this period I mean the in the first period that that the axial division of labor within it is boundaries I mean that 19 that that 300 to 350 years that run between the origins of our modern world system in the middle of the 15th century to the end of the 18th century, ok. This modern world system has never been

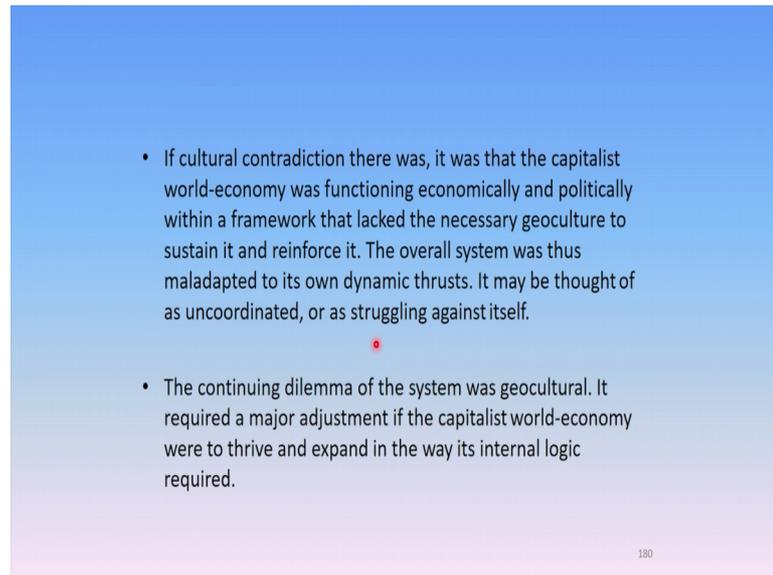
fully comfortable with the idea of modernity ok, but for different reasons in each of the 3 periods that we have just now discussed that 300 to 350 years that run between the origins of our modern world system in the middle of the 15th century to the end of the 18th century, and secondly, the 19th and most of the 20th Century's or to use two symbolic dates for this second period the era from 1789 to 1968 and the post 1968 period ok.

During the first period I mean 15th century to middle of the 15th century to the end of the 18th century ok, during the first period only part of the globe primarily most of Europe and the Americas constituted this historical system which we may call a capitalist world economy. Why capitalist world economy? Obviously, for three defining features for Immanuel Wallerstein; number one they are existed a single axial division of labour within its boundaries with a polarization between core like and peripheral economic activities due to the improved modes of production of the core of the colonized colonial countries I mean colonizers ok. Not colonized nations, but colonizers.

Secondly, the principal political structures the states were linked together within and constrained by an interstate system whose boundaries matched those of the axial division of labor and those who pursued the ceaseless accumulation of capital prevailed in the middle run over those who did not, ok.

Nevertheless, the geo culture of this capitalist world system world economy was not yet firmly placed in the first period. Indeed this was a period in which for the parts of the world located within the capitalist world economy there were no clear geo cultural norms. There were they are existed no social consensus even a minimal one about such fundamental issues as whether the states should be securer or not? I mean the states will have residing capacity or not in whom the moral location of sovereignty was invested the legitimacy of partial corporate autonomy of intellectuals or the social permissibility of multiple religions.

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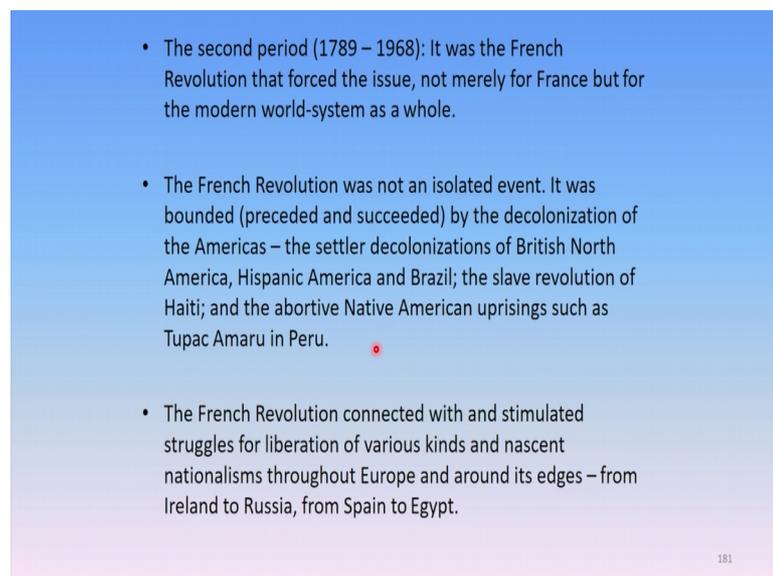
• If cultural contradiction there was, it was that the capitalist world-economy was functioning economically and politically within a framework that lacked the necessary geoculture to sustain it and reinforce it. The overall system was thus maladapted to its own dynamic thrusts. It may be thought of as uncoordinated, or as struggling against itself.

• The continuing dilemma of the system was geocultural. It required a major adjustment if the capitalist world-economy were to thrive and expand in the way its internal logic required.

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If cultural contradictions if there was any cultural contradiction it was the capitalist world economy that was functioning economically and politically within a framework, that lacked the necessary geo culture to sustain it and reinforce it, ok. The overall system thus was maladapted to it is own dynamic thrusts, ok. It may be thought of as uncoordinated or a struggling against itself. The continuing dilemma of the system was geo cultural, ok. It required a major adjustment of if the capitalist world economy were to thrive and expand in the way its internal logic required.

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• The second period (1789 – 1968): It was the French Revolution that forced the issue, not merely for France but for the modern world-system as a whole.

• The French Revolution was not an isolated event. It was bounded (preceded and succeeded) by the decolonization of the Americas – the settler decolonizations of British North America, Hispanic America and Brazil; the slave revolution of Haiti; and the abortive Native American uprisings such as Tupac Amaru in Peru.

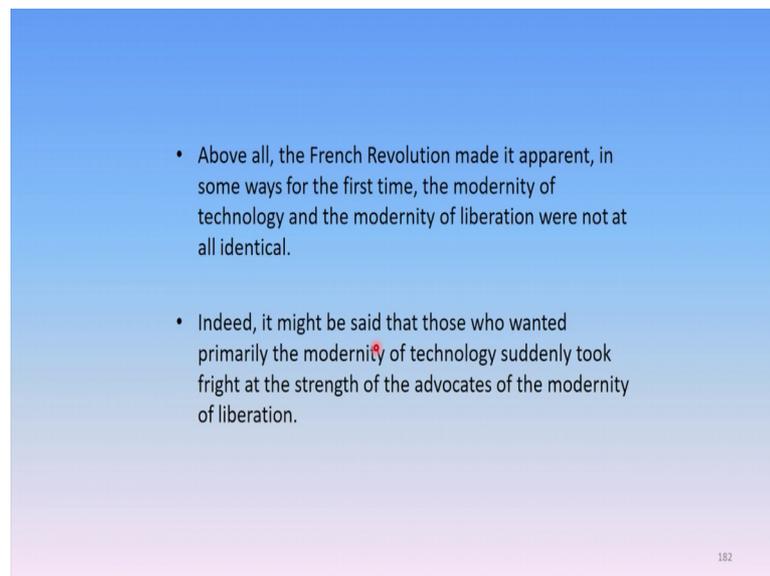
• The French Revolution connected with and stimulated struggles for liberation of various kinds and nascent nationalisms throughout Europe and around its edges – from Ireland to Russia, from Spain to Egypt.

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And the second period from 1789 to 1968, I mean it was the French revolution that forced the issue not merely for France, but for the modern world system as a whole the idea of justice the idea of liberty the idea of equality I mean they were the hallmarks of the French revolution freedom justice and so on.

The French revolution of course, was not an isolated event it was bounded by the decolonization of the Americas the settler decolonizations of British, North America, Hispanic America and Brazil, the slave revolution of fighting and the abortive native American uprisings such as Tupac Amaru in Peru. The French revolution connected with and stimulated struggles for liberation of various kinds and nation nationalisms throughout Europe and around its edges from Ireland to Russia from Spain to Egypt.

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Above all the French revolution made it apparent in some ways for the first time the modernity of technology and the modernity of liberation were not identical. Flitting modernity and eternal modernity are not identical. Indeed it might be said that those who wanted primarily the modernity of technology suddenly took fright at the strength of the advocates of the modernity of liberation, flitting modernity I mean the proponents of flitting modernity suddenly took fright at the strength of the advocates of the eternal morality.

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- In the 19<sup>th</sup>-century core zones of the capitalist world-economy, liberal ideology translated itself into three principal political objectives – suffrage, the welfare state and national identity – the combination of which liberals hoped would achieve the objective of appeasing the “dangerous classes” while nonetheless ensuring the modernity of technology.
- The great ideology of the 19<sup>th</sup> century, socialism, accepted the inevitability and desirability of progress. Socialists were suspicious of top-down reform. They were impatient for the full benefits of modernity – the modernity of technology to be sure, but even more the modernity of liberation. They suspected quite correctly, that the liberals intended “liberalism” to be limited both in its scope of application and in the persons to whom it was intended to apply.

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In the in the ninetieth century core zones, I mean developed countries capitalist countries core zones of the capitalist world economy I mean in the 19th century, liberal ideology translated in itself into three principal objectives I mean how the aspects of modernity where were I mean where getting the roots one watch three principal political objectives when I say I refer to the universal suffrage system I mean universal franchise, ok.

The welfare state and national identity I mean citizens I mean these combinations of these three suffrage welfare state national identity the combination of the three. I mean the combination of which liberals hoped the proponents of liberalism hope would achieve the objective of appeasing their dangerous classes which nonetheless ensuring the modernity of technology the great ideology of the 19th century. I mean I referred to socialism accepted the inevitability and desirability of progress socialists were suspicious of top down deafer, ok.

They were in peasant for the full benefits of modernity the modernity of technology to be sure, but even more the modernity of liberation. They suspected quite correctly that the liberals intended liberalism to be limited both in it is scope of application and in the persons to whom it was intended to apply that is why socialism was very important in the context of critical modernist paradigm in sociology.

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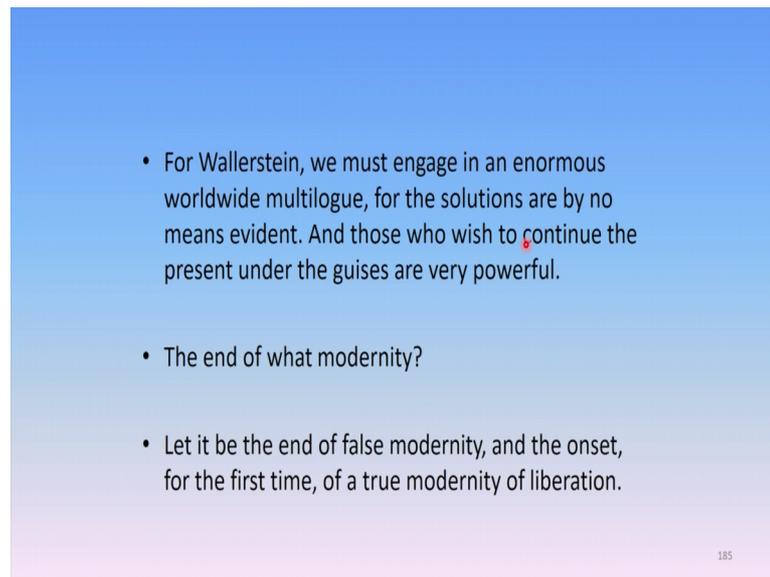
- The third phase (post-1968 period): The world revolution of 1968 flamed up and then subsided, or rather had a profound impact on the geoculture. For 1968 shook the dominance of the liberal ideology in the geoculture of the world-system.
  - It thereby reopened the questions that the triumph of liberalism in the 19<sup>th</sup> century had closed out or relegated to the margins of public debate.
  - The dismantling of socialism in the erstwhile USSR and the East European landscape (1989-91) requires critical examination.
  - The modernity of technology had transformed the world social structure in ways that threatened to destabilize the social and economic underpinnings of the capitalist world-economy. And the ideological history of the world-system was then a memory that affected the current ability of the dominant strata to maintain political stability in the world-system.
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The third phase I mean the post 1968 phase in that the world revolution of 1968 flamed up and then subsided or rather had a profound impact on the geo culture. For 1968 shook the dominance of the liberal ideology in the geo cultural of the geo culture of the modern world system. It thereby reopened the questions that the triumph of liberalism in the 19th century had closed out or relegated to the margins of public debate.

The dismantling of socialism in the erstwhile USSR and the East European landscape during 1989 and after 1991 obviously requires critical examination, because they were the ones who I mean who questioned both these modernity is both these quests of modernity both these discourses on modernity I have I mean both flitting modernity as well as eternal modernity both modernity of technology as well as modernity of liberation.

And, the modernity of live technology had transformed the worlds social structure in ways that threatened to destabilize the social and economic underpinnings of the capitalist world economy and the ideological history of the world system was then a memory that affected the current ability of the dominant strata to maintain political stability in the world system, ok.

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For Wallerstein we must engage in an enormous worldwide multi log for the solutions are by no means evident and those who wish to continue the present under the phases of are very powerful. And, and for Wallerstein if it marks the end of modernity it marks obviously, the end of what kind of modernity first for Wallerstein let it be the end of false modernity and the unset for the first time of a true modernity of liberation. Not the kind of modernity of liberation that the liberals were performing for rather a to modernity of liberation where there will be no power structures ok, where will there will be no difference between the owners of the means of production and those who are owned crusts ok.

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| Synthesising Modernity and Social Theory: Anthony Giddens                                  |  |
|--|--|
| Modernity  | Postmodernism  |
| Social fragmentation and dispersal   | Epistemological crisis   |
| A dialectic of dispersal and globalisation   | Centrifugal tendencies and dislocation                               |
| The self as active and reflexive   | The self as dissolved and dismembered                                |
| Globalisation will produce more universality and so systematic knowledge is still possible | Contextual, historical truths only                                   |
| A dialectic between powerlessness and empowerment  | Powerlessness  |
| Daily life as a complex of reactions to abstract systems                                   | Daily life replaced by abstract systems                              |
| Co-ordinated political action is both possible and necessary                               | Political action is now impossible because of contextuality          |
| Postmodernity means moving beyond modernity [to socialism and a good life]                 | Postmodernity as the end of epistemology, the individual, and ethics |

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Now, we will quickly move on to the second key thinker in this module and that is I mean synthesizing modernity and social theory I mean now how Anthony Giddens try to look at how to synthesize modernity and social theory, but quickly we will revisit what we have discussed in Wallerstein quickly in a couple of minutes in Wallersteins reflections on synthesis synthesizing modernity and social theory.

We have discussed how Wallerstein the modern world system was influenced by Karl Marx the proponents of dependency theory including an Andre Gunder Frank and French historian Fernand Braudel and how he was very much influenced by the anti colonial movements in India as well as Africa a world revolution of 1968 in France and how Wallerstein argued in several words that this 1968 revolution marked the end of liberalism as a viable ideology in the modern world system he astutely Wallerstein astutely anticipated the conflicts between the northern hemisphere on the one hand and southern hemisphere on the other.

He rejects the notion of the third world claiming that there is only one world connected by a complex network of economic exchange relationships that is a world economy or a world system in which the dichotomy of capital and labor and the endless accumulation of capital by competing agents account for frictions this approach is known as the world systems theory by Wallerstein.

Wallerstein went beyond the core periphery distinction propounded by dependency theorists including Frank and he foregrounded another zone called semi periphery and the way the expansion of the world system is the continuing modification commodification of things including human labor. I mean natural resources land labor and human relationships are gradually being stripped off their intrinsic value and turned into commodities in a market which dictates their exchange value and so on.

We have also discussed how Wallerstein reflected on the capitalist world system core periphery, semi periphery and lastly how Wallerstein looked at modernity of technology and modernity of liberation. When I say modernity of technology I refer to fitting modernity when I say modernity of liberation I refer to eternal modernity and Wallerstein astutely looked at true modernity of liberation by displacing modernity of technology which is which is a fleeting modernity Wallerstein always try to look at eternal modernity, ok.

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- These themes are illustrated through discussions of various kinds of social forces, micro-politics and so on, although there is still a curiously abstract level to the discussion, especially about active or reflexive selves.
  - The implications for Sociology are drawn. Sociology is part of the reflexivity of modernity, but it needs to be reformed to take into account the space/time manipulations and dimensions of late modernity.
  - For example, we need to look beyond the nation state as a model of society. Processes of differentiation that have been identified by earlier theorists need to be replaced with concepts of embedding/disembedding, which would widen into an account of the whole subsequent dialectic operating between risk and trust, faceless and face-to-face commitments.
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Then, when we look at this in this lecture before we start with Anthony Giddens ok, we will try to first of all discuss the distinction between modernity and postmodernism, ok. Because, before we start with Giddens then Habermas because and then we will again well discuss in the context of deconstruction of modernity the works of Foucault and so on. It is very important to look at post modernism precisely because the works of Giddens as well as Habermas has significant implications for the ways in which post

modernism gave a rebuff I mean postmodern the ways in which post modernism tried to challenge the critical modernist paradigm in sociology, ok.

For modern for the proponents of modernity or for the proponents of critical modernist paradigm in sociology ok. There is always a foundation as against the proponents of theological stage metaphysical stage and so on as against the proponents of theology and metaphysics the way modernists suggested that know there is always social fragmentation dispersal, ok. There is a foundation through which we can there may be multiple foundations of course, no doubt about it through which knowledge is produced and disseminated as against theology or metaphysics because theology suggested that true knowledge is produced only through supernatural forces, metaphysics, proponents of metaphysics suggested that to you know knowledge is produced only by near naturally mediating agencies ok.

But, but the proponents of modernity suggested that no knowledge is is produced through human agency through the contact of human beings with nature with through the contacts between human beings with other human beings there is social fragmentation end and dispersion. But, post modernists on the contrary they suggested that no there is an epistemological crisis there is there is a foundational crisis. There is no foundation of knowledge production there is it cannot be established whether knowledge is produced through what we do not know and whatever claims that you are making is wrong modernist.

Secondly, they the modernists argue that there is a dialectic of dispersal and globalizes. If there is dialectic there is that larger dialectic of dispersal and globalization post modernists argue that argue in favor of central centrifugal tendencies and dislocation. When I when I say centrifugal tendencies and dislocation I refer to the way globalization has ultimately resulted in the way indigenous people and indigenous knowledge systems have been dislocated from their habitat. Modernists argue that the self is active and reflexive please look back those four critical pillars of modernity holism or totality reflexivity rationality and social movements.

We not only I mean self not only in self knowing important, but self creating is equally important we must be reflexive we must carry out social and political movements we must be rationalists the self must is active and human agency is active and reflects.

Whereas, post modernists argue that what is the significance of the self in the context of capitalism, in the context of globalization? In the self is already dissolved and dismembered, there is no significance of the self human agency in this phase of capitalism in this phase of globalization. The self is always dictated by by the by the powers that be by the power structures.

Again, modernists argue that globalization will produce more universality and so, system systematic knowledge is still possible. Post modernists on the contrary argue that what is universal is what is what kind of universality you are talking about, ok. Knowledge is not any knowledge you talk about is not universal, truth is not universal, knowledge is not universal, science is not universal, modernity is not universal, everything is context specific. Everything is partial; truths are knowledge forms of knowledge sciences modernities they are historically conditioned their context specific.

Modernists argue that there is a dialectic between powerlessness and empowerment in the context of synthesizing modernity and sociology, in the context of capitalism, in the context of globalization and so on. Post modernists argue that where do I see any kind of empowerment there is always powerlessness in the context of capitalism in the context of capitalist mode of production in the context of a globalization, we do not see any trace of we do not see an even an iota of empowerment in the age of capitalism.

Modernists argue further that our daily life is a complex of reactions to abstract systems whereas, post modernists argue that no daily life is not a complex of reactions to abstract systems rather our daily life is replaced by abstract systems, we always talk about our economic life political life and so on there is no abstract system operational in our daily life that is the argument of post modernists.

Modernists further argued that in capitalist in capitalist mode of production, in globalized world coordinated political action organized political action carrying out social and political movements is both possible as well as necessary. Post modernists on this count they agree to some extent they say for post modernists is coordinated political action carrying out and organized social and political movements is necessary no doubt about it, but is not possible political action is impossible because of contextuality because post modernists reject the idea of epistemology, foundation, individual the individual, the self, ethics and universality. For modernists what is postmodernity? For modernists post

modernist post modernity implies moving beyond modernity maybe from capitalism to socialism from from this kind of life to a good life and so on.

But, but for post modernists this is not moving beyond modernity for post modernists post modernity marks the end of epistemology, the end of foundation, the end of universality, the end of the individual, the end of ethics this is very important. When we look at this that the distinction between modernity and post modernism I mean such distinctions between modernity and post modernism have significant implications for the ways in which we are going to look at the contribution sort of Antony Giddens to start with and subsequently the contributions of Jurgen Habermas subsequently assume greater significance. the implications of such distinctions assume greater significance in the context of the contributions made by Giddens, Habermas, ok.

In the next lecture we are going to start with Giddens, ok. Then I mean in giddens we will discuss structure is theory I mean the relationship with duality of the structure, but when and then we will also discuss time space distantiation and so on. But, when we discuss these; such distinctions between modernity and post modernism there is a difference, ok. Difference in the sense I just anyway this is not a part of this course, but I will just tell you very quickly you can if you those who want to do further studies on this these theories social political theories can look at this ok.

Suppose, Jacques Derrida, ok, Derrida French I mean philosopher, linguist, sociologist and so on, ok. He coined the term differance not difference-difference, ok. It is a it is a central concept in Derrida's deconstruction a critical outlook concerned with the relationship between text and mean. Post modernists also look at the relationship between text and meaning, ok. Not that they try to call out meaning from the text know. What is the relationship between the text and mean differance not difference? Differance also refers to conceptual differentiation between differentiation and deferral of or postponing of meaning in processes of signification. What is signifier, what is signified we will discuss these things later on? Differance hence refers simultaneously to the entire configuration of it is meanings, ok. Post modernists also look at those things the relationship between text and mean ok.

Then in this lecture we have covered the entire contributions of contributions made by Immanuel Wallerstein and the distinction between modernity and post modernity and

such distinctions between modernity and post modernism as I have told you earlier that have significant implications for the ways in which Anthony Giddens and Jüger Habermas attempted to reflect on synthesizing modernity and social theory, ok.

In the next lecture we are going to discuss Giddens contributions to the whole debate on how to synthesize modernity and social theory.

Thank you.