

05/01/2016

- Sociological imagination should ^{enable} you to shift from one perspective to another.

26/01/2016

why do new ideas emerge during times of turmoil?

People start questioning their old ways then.
Till a crisis happens, people take things for granted.

Marx - Feudalism gives way to capitalism

In a feudal society there is a hierarchy and as long as it is maintained, there is peace. Using a hierarchy, certain equality can be maintained.

In earlier times, agriculture was the central producer until the industrial revolution.

What kept people together in traditional society?
What holds people together now?

Capitalism increases productivity but it also is inequality. There is a new idea of equality now that homosexuality etc is considered normal.

But with new ideas, new problems arise.

Karl Marx

means of production

Mode of production → relations of production

This is part of Marxist theory of historical materialism.

Primitive → ancient → feudal → capitalism → communism
communities

Idea of every mode of production is to master nature.

Relations of production talks about the ownership.

- who owns the means of production?

Capitalist class owns the means of production

With specialization, people lost satisfaction at the production according to Marx. Satisfaction was ~~due~~
~~to~~ because of undergoing the whole creative process of building a new thing. But specialisation did increase efficiency and productivity.

Marx ideology was the wealth should go to the producers, not the owner of the production. Specialisation creates class division because of division of labour.

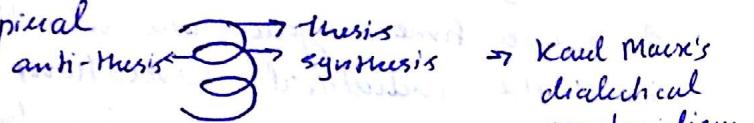
Early anthropologists found that there were no caste division in primitive humans. There was no sense of 'mine'. Rather everything was for the society. No such feelings as 'my property will be passed on to my son'. No sense of marriage or family.

So in ancient times, means of production - slaves

28/01/2016

Dialectical Materialism → Historical materialism (Marx)

This happens in a spiral



Thesis is the old way

Anti-thesis is the revolutionary period - neither old nor new

Synthesis is the new way

Epoch-time taken to move from one phase to another.

Karl Marx talks about "haves" (Capitalists) & "have-nots" (non-peasants)
He says 'haves' will be overthrown and a classless society will emerge.

French revolution (1789 - 1799)

- Five tenets:
- 1) liberalism
 - 2) radicalism
 - 3) nationalism
 - 4) socialism
 - 5) feminism

Representational culture came through newspaper, magazine
It is when we share an idea.

Industrial revolution (1820 - 1840)

Movement of workers from fields to industries

1/08/2016

Mode of production → means of prod
relations of prod

Primitive communism - no clear division of labour.
Polygamy, no sense of ownership, property belongs
to the society

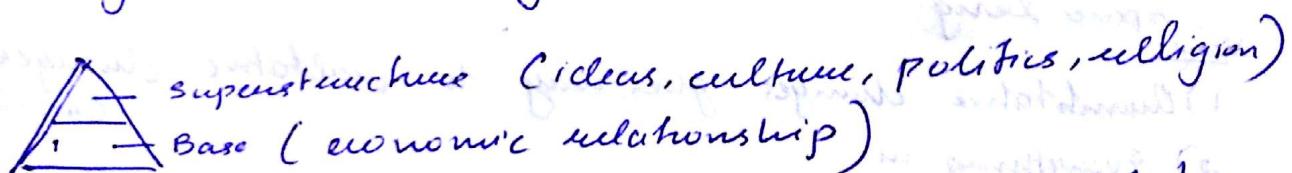
Ancient - slavery, production of surplus

Karl Marx theory explains shift from feudalism
to capitalism and not the other transitions.

Historical materialism

interpretation of history where economic material
relations play an important role.

Dialectical materialism - clash of opposites, something
new gets created out of the clash.



Two schools of thoughts - ideas & materialist

Feudalism - idea of zamindars & peasants.

Peasants used to work in their own lands +
lands of zamindars for free and give part of
his produce to zamindars.

Economic determinism - economic relations are
explained at the level of superstructure. One-way
But Marx said that without base, superstructure
can't exist and vice-versa - two-way structure.

2/07/2016

Historical materialism - science of Marx

Dialectical materialism - philosophy of Marx

③ State - Mana, Keeda..etc

④ State - govt, legislature, judiciary etc.

Pluralist theory - state is a neutral body with various pressure groups / interest groups. They influence the state. This is the socialist model.

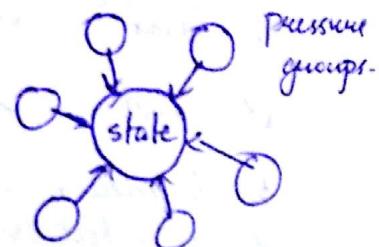
But according to Marxist theory, state emerges in capitalist society to take care of capitalist crisis.

Free market can work only when state provides for needs.

Urban planning emerges to take care of urban crisis.

He believed that state is an oppressive body.

(Marx prefers dictatorship?)



Laws
of change

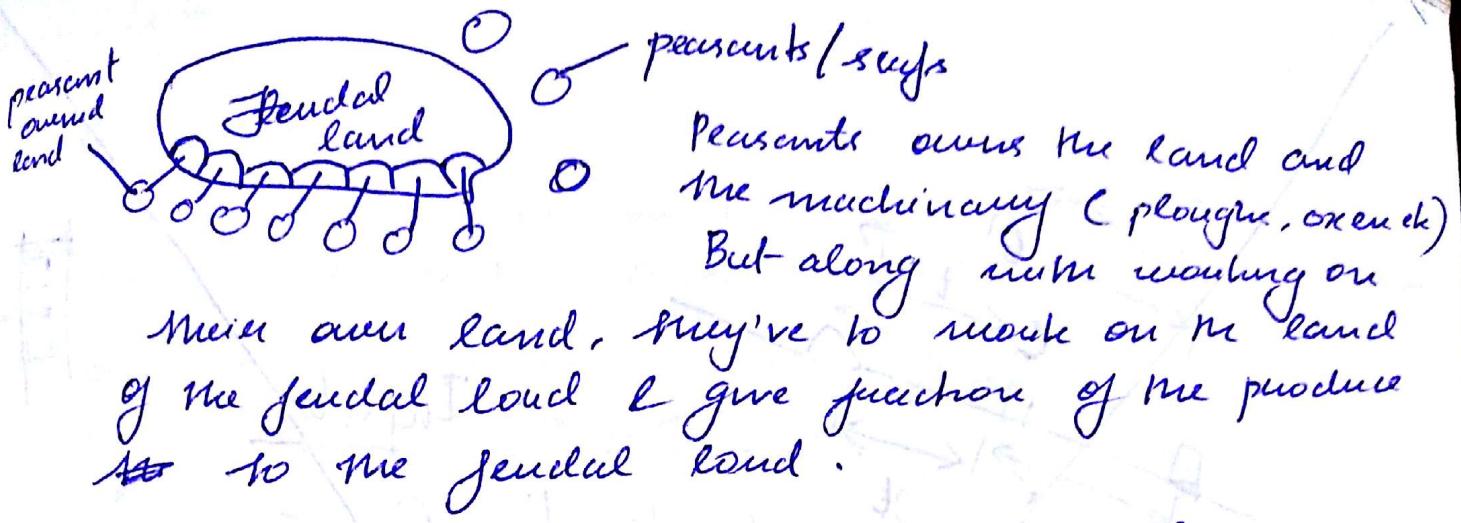
- 1) Quantitative changes gives way to qualitative changes (revolutionary)
- 2) Everything is
- 3) Law of negation of negation - In clash of opposites, one opposite negates the other. Every change has the seeds of its own destruction.

Early form of capitalism (before industries) was in the form of guilds (cloth, shoe guilds etc)

Guilds - master craftsmen + apprentices. The feudal lords extracted ~~at~~ the limit of whom to sell to.

(Do master craftsmen - capitalist or working?)

Feudalism was more agriculture oriented than capitalism



extra economic compulsion / political compulsion

- the peasants were forced to work - the feudal lords not only controlled the largest land, they also controlled the politics. If the peasants refused to work, they could be thrown out of the land.

In capitalism, a peasant becomes worker in a farm. He is free. He does not own land. But he owns his labour power since there are laws protecting him. He sells his ^{labour} ~~wage~~ power & earns wage. They worked because of economic compulsion.

4/8/2016

Alienation

Olyachification - human labour is objectified. The product he creates becomes superior to his labour
 commodity fetishism - everything is commodified, judged by the value of it.

- 1) lack of control over process of production
- 2) lack of control over product
- 3) self
- 4) society

8/8/16

'Labour theory of value' - value of a commodity determined by labour put into it.

$$M = C + M'; \quad M' > M$$

↓

raw material
machinery
labour

M - money
C - commodity
M' - money gained

For Marx, profit is not in money exchange but source of profit is in production. Money was just a medium of exchange.

~~use value~~: every commodity has both use value and exchange value.

use value - utility (water ↑)

exchange value - value in market. (diamond ↑)

In modern capitalist society, exchange value was imp abstract general labour - judging the labour depending on facts available, etc & other specifications

Abstract labour is the basis of exchange value. We don't look at the specific labour that goes into each labour. Society arrives at a consensus

Socially necessary labour time
time required for producing a commodity under normal conditions, avg level of skill and intensity.

Marx disregarded supply & demand. He was aware of it but he believed that it cancelled each other in the long run.

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Constant capital - machinery, raw material
variable capital - human labour

It is only human labour which creates more value after production. Hence variable capital.

In Marxian theory, machinery merely reflects value. Human labour generates more value than it consumes.

Capitalism goes through various stages

competitive capitalism

monopoly capitalism

MNC, TNC

* multinational companies
* transnational companies

Industrial capitalists & banking section joined hands to decide where to invest & stuff. They together is known as finance capitalism

You need constant innovation for competitive capitalism

At one point, the ground enters & monopoly census.

Rate of surplus = rate of exploitation = s/v

rate of organic composition = c/v

Rate of profit = $\frac{s}{c+v} = \frac{s/v}{1+c/v}$ C/V gives much larger to P/V

: tendency for fall of profit

So it was thought that fall of profit will lead to destruction of capitalism. But Marxist did not believe that it would cause decline. They believed that any stage will go through many points of crisis. Crisis here was overproduction.

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Capitalism is anarchic. Each capitalist works separately class in itself, and class for itself

↓
Belonging to a particular class

structurally
(direct or indirect)

↓
class consciousness

Industrial reserve army - unemployed. There is never full monopoly of work. There are always people to replace them.

False consciousness (opp of class consciousness)

- It arises from ideologies. When the ideas of the ruling class get imbibed by working class

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Raw material, machinery - constant capital
Labour - variable capital

Economy - 2 sectors

1) Capital goods - machinery

2) Consumer goods

1) $C_1 + V_1 + S_1 = O_1$ Surplus will be
* ↓ ↓ ↓
constant capital surplus output uninvested next year
variable capital (salaries)

$$C_i + V_i + S_i = 0$$

$$1000 + 500 + \textcircled{500} = 2000 - \text{1st year}$$

$$\textcircled{300} + 200$$

$$1300 + 700 + 700 = 2700 - \text{2nd year}$$

Simple reproduction of capital vs
extended reproduction of capital

Emile Durkheim

what kept people together in ancient/modern times?

Period of transition - strong sentiments to weak sentiments

Durkheim focuses on morality & superstructure

sum of parts \neq whole

Society \rightarrow ~~set~~ sui generis \rightarrow own independent existence
(French)

Society has its own independent existence

In traditional society, religion affected every aspect of life. So he tried to understand origin of religion.

Origin of religion theories — ~~naturalism~~ naturalism
animalism

Naturalism - worship arising out of powers of nature. Religion is an indirect form of worship of nature.

Animism - belief in spirit which resided in every being

Durkheim had his own theory of religion
- totemism

Most sacred object in a primitive society was the totem. It was

Sacred and profane
~~Any thing~~



Anything considered sacred were approached in a specific manner. and not in a profane way.

totem is:

- most sacred for the tribe
- identity of the tribe.

why did they consider the totem sacred?

Not utility. It could be stones, trees, animals.

Many times, totem had no utility at all.

Most religious activities were around the totem.

So he concluded that religion was in fact an indirect way of worshipping the society.

Moms were weighed over the totem.

Individual identity was not existent. Identity of a person was his group / tribe. He was ready to sacrifice himself for the tribe or totem. The energy came from the collectivity.

Law indicates the collective sentiments which hold people together.

i) Repressive law -

ii) Restitutive law

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Traditional society - Mechanical solidarity

Modern society - Organic solidarity

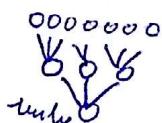
Mechanical - Repressive law

→ strong conscience collection

→ when collective sentiment is strong, laws tend to be expressive ones banning a person meant hurting the tribe.

These laws are also known as penal laws.

→ We can fragment the society & the judgments won't be much different from each other



Organic - restitutive

→ focussed on restoring a person & bringing him back to society.

→ simple society becomes complex, highly specialized society.

→ unique interests and beliefs.

22/8/16

→ Deterrence - heavy punishment which intimidates people preventing them from doing crimes.

According to Durkheim, for some crimes (like death, which ~~is~~ instils revenge), the sense of collective conscience is more, and thus demands severe punishment. Theft etc does not require deterrence.

→ In mechanical solidarity, if we remove one part from the parts could move independently. Collective sentiments are strong.

In organic solidarity, each part is interconnected in a complex loop. Removing one part disrupts the whole functionality.

→ 'Cult of individuality' - individualism. Human beings have equal potential and there should be enough chances for everyone.

→ Division of labour - based on dynamic density. Physical density of people increased which demanded specialization of labour. Because of division of labour, people do different things and thus their ideas diverge which in effect, leads to loss of collective conscience. This demands restorative laws.

He believed in anomie (rootlessness) - absence of laws. Leads to ambivalence.

→ Durkheim's view on suicide - it is a part of individualism. In Christianity - protestants, ~~rich~~, lascivious committed suicide more than catholics, poor, family people respectively.

Psychology played a huge part in such a personal social phenomenon. He wanted to look from a social point of view. He found out that there was a relation of suicide rate with religion, an indirect one. ~~In pro~~ You protestants, there was no priest to teach and thus there was more individualism. Thus the degree of integration is less. There was an inverse relation b/w degree of integration and suicide.

Same logic for unmarried vs married. Suicide rates declined during national crisis. If hold of society is strong - less suicide.

Suicide due to individualism - egoistic suicide

~~etc etc~~ → Second kind of suicide is anomic suicide

23/8/16

Suicide :	Degree of Integration		high Altruistic Fatalistic
	low	Egoistic	
Regulation	Anomie		

Anomic suicide

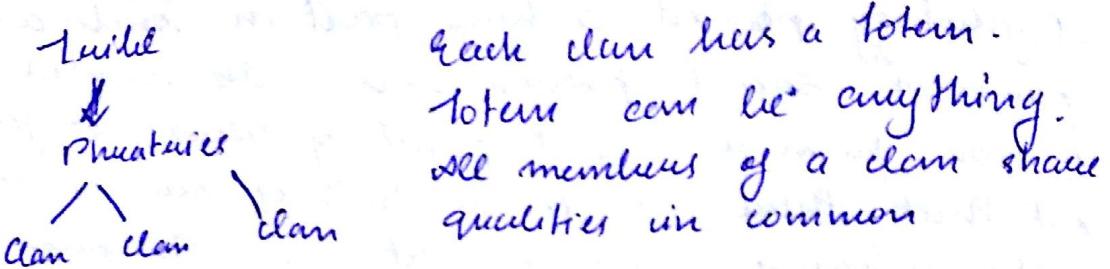
Integration - how strongly you feel for the society

Regulation - constraints on the individual

Happens in a period of transition: Anomic suicide arises from lack of moral code.

25/8/10

For Durkheim, religion was not about the gods and manifestations. It was the separation between profane (everyday activities) and sacred. Religion is not just a set of beliefs.



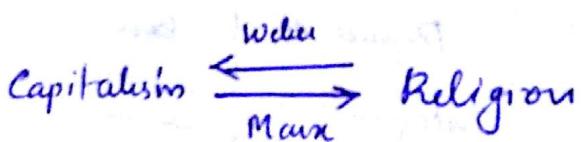
During sacred ceremonies, all other profane activities are suspended. People restrict themselves to enter the sacred realm.

In the religious ceremonies, people feel beyond themselves. Religion was an indirect form of worship of society.

Max Weber

Act: The protestant ethic and the spirit of capitalism

Marx: Religious beliefs emerged to support capitalism
Weber: Capitalism was a result of religion



Capitalism required people to do business with a clear conscience. Business was not appreciated much in feudal societies. It was actually religion which was instrumental in the emergence of capitalism.

24/8/2016

Spirit of capitalism → economic traditionalism.

Business / capitalist activities make you less religious since you are more involved in reality.

Surveillance of catholic church was prominent over the society. Protestantism allowed more control over daily life.

Economic traditionalism - early capitalists, to increase economic activity, introduced peace rate i.e. work more, earn more. But actually - people started working less. People worked only enough to meet their needs instead of working to maximize their earnings.

Puritan accumulation played a major role in the advent of capitalism.

Weber says that the mindset of people changed before the economic change. Economic rationality was not present in other spheres of life. Rationality was not coming up simultaneously everywhere.

Luther — ideal of calling

Calvinism

Weber points to certain directives of calvinism

3 tenets:

1) Doctrine that universe is created to fulfill the glory of God. God does not exist for men but men for God.

2) Motives of Almighty are beyond comprehension of humans.

3) Divine judgement cannot be challenged.

None of these principles mention economic activity or capitalism. It is more about salvation. Thus there is no relation b/w religious tenets and spirit of capitalism.

Blah Blah... (late) [Weber conclusion]

Practically types of action

Weber defined action as subjectively meaningful behaviour.
Unlike Durkheim who wanted to study things,
Weber wanted to understand behaviour. Social
action is an action involving another human being.

Types of social actions:

- 1) Purposefully rational action / instrumental action (cost-benefit)
- 2) Value rational action (based on morals)
- 3) Affective action (emotions override)
- 4) Traditional action (same-caste marriage)

Power - ability to enforce your will on others
despite resistance.

Authority - Legitimate power

Types:

- 1) Traditional ~~etc~~ (because others have respect
for him/her out of tradition)
- 2) Purposeful rational [head of tribe]
(because of position [police])
~~democratic~~ democrats