

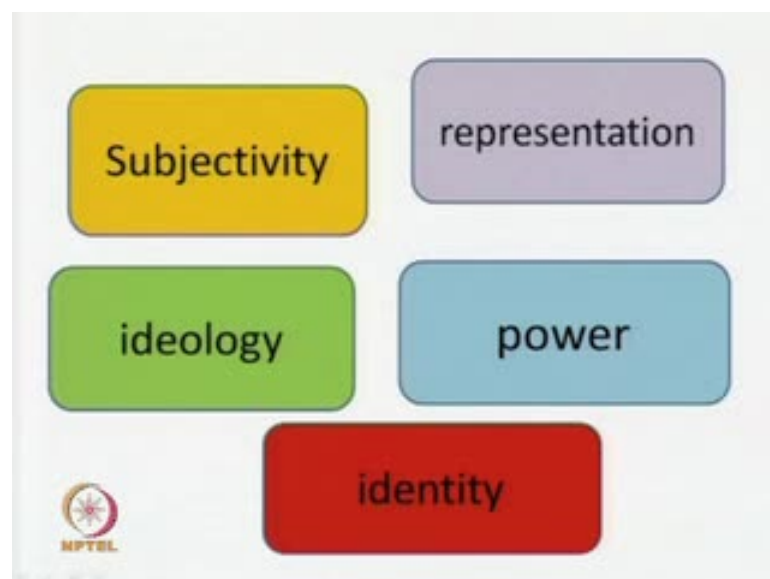
Cultural Studies
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Module No. # 02
Key Concepts
Lecture No. # 03
Ideology (Part One)

Hello and welcome once again to the lecture series on cultural studies. As you are aware these lectures are being recorded under the aegis of the National Programme on Technology Enhanced Learning, which is a joint venture by the Indian Institutes of Technology and the Indian Institute of Science.

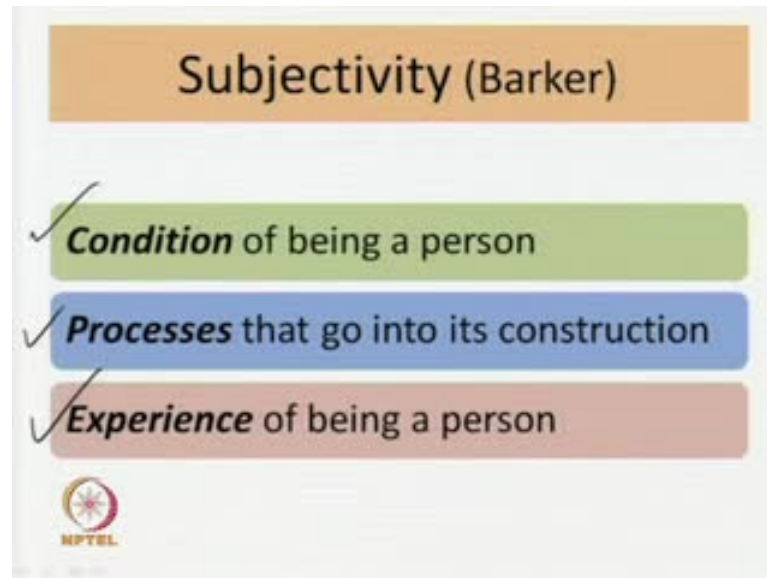
You will recall that so far, **we have**, by now we have completed the first module, which as you would recall was introductory in nature and we have already moved into module two, which is to do with key concepts that are used in cultural theory. These key concepts **enable us**, enable us to be able to apply the theories, given any cultural situation.

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We shall now do a quick recap of what we did in the last lecture. Before that let us look at the key concepts once again, some of these that are being discussed in this module are – subjectivity, representation, ideology, power and identity.

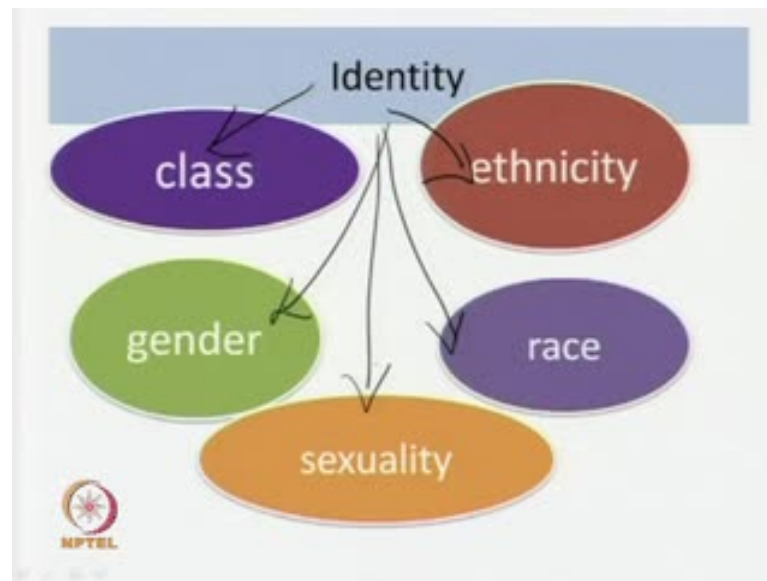
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We talked about subjectivity in our last lecture and you would recall that subjectivity is not simply a state of being or a state of being a subject. Chris Barker calls subjectivity **or**, or he delimits the scope of subjectivity by using three terms, these are: a - subjectivity is a condition of being a person, which is the state that I had referred to just a while ago, but subjectivity is not simply a state, and as Barker says, subjectivity could also be seen as a series of processes that go into the construction of being a person.

Third, subjectivity is not simply a state or condition, nor is it just a series of processes of becoming a person; **it is also**, it also includes the study of the experience of being a person or the experience of one's subjectivity of say, what it feels to be a person of a certain kind.

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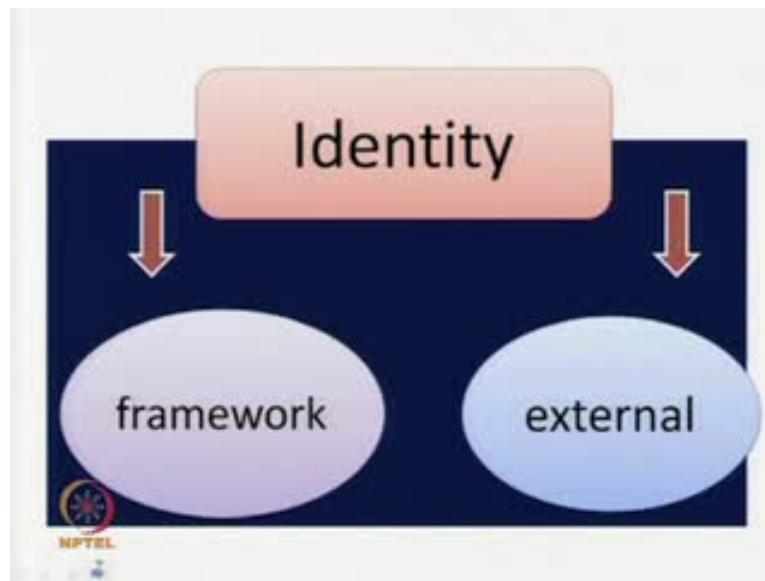


Identity, we saw was a seminal concept that is used in cultural studies and **no**, well, no other concept really, or no **other** domain of cultural studies, it is held may be studied without identity. Identity, look at the slide, lends itself to study of class, for instance, what is one's class identity? The study of ethnicity, which is, as you all know a topic of much debate, of much assertion by different ethnic groups, so what is one's ethnic identity? In the same way, identity also lends itself seminally to gender, what is one's gender identity? How is one identified as a **gendered** person? And what does that identification entail or what does identification tells you to do?

Fourth, we, look at the slide, one's racial identity is also seminal or central to an understanding of one's own self. You also recall and which I, may be, will talk about again, remind you once again. Now, there is a difference between subjectivity and identity.

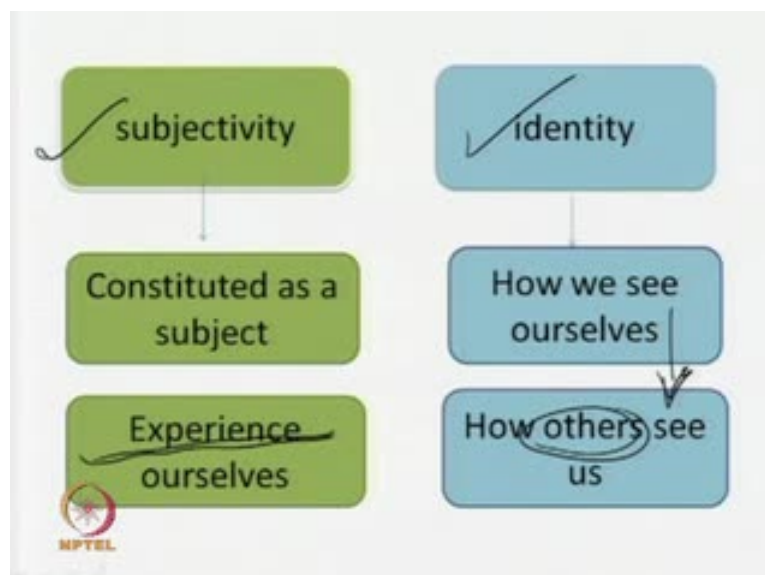
Among other things one's sexuality, one's sexual orientation is also an identity. So, we see that there are several areas, not just these five that we have talked about just now, on which the topic of identity impinges **very**, very strongly.

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We also found in our discussion **in, in**, in this module that **identity is** at one's framework and it is also external. It is a framework in that, within the framework of identity, one is supposed to a **one**, one more or less ends up developing one's own identity and find an also eventually subjectivity.

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How is identity external? Identity is external in the sense that identity is at least, when compared to subjectivity, identity is something that is given to you from the outside. **It is**

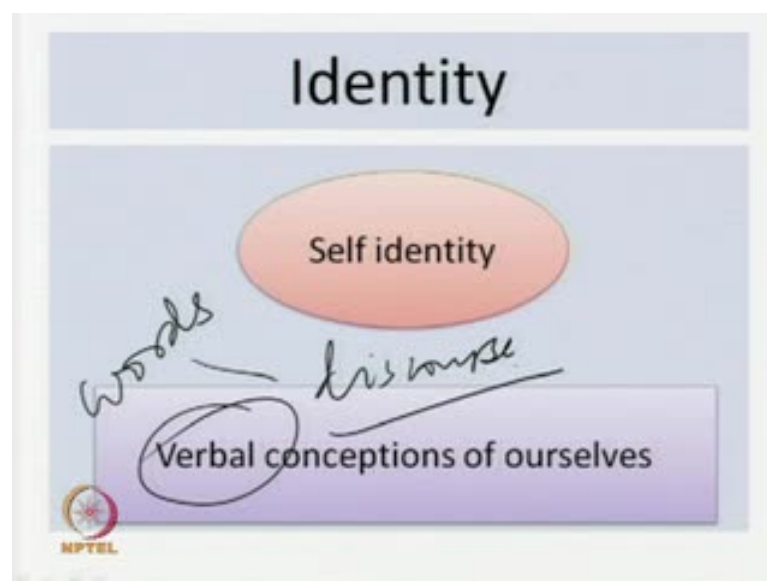
from, it is society that tells you what your identity is. This is what I had mentioned a while ago, if you look at the two words - subjectivity and identity.

We discussed that subjectivity is the constitution of one as a subject and it is, it deals with how we experience, how we experience ourselves. Remember we had said that it is not simply a matter of being a person, but also how we are constructed; the processes and the very experience of being a person that is central to the concept of identity, sorry, subjectivity.

On the other hand, identity is, of course, how we see ourselves. That is, in this case, you are not talking so much about how we feel ourselves, feel or how it feels to be a person, the inner life, but how we see ourselves and look at the slide, how we see ourselves is deeply intertwined in the case of subjectivity with how others see us. So, how, look at this, how we see ourselves? How you see yourselves within this cultural theory? How you see yourself is determined to a considerable extent by how others or how society or the socio-cultural situation mills you, sees you.

So, we are looking at these two, these two terms so that you know, it will be easy for us. As we move on, we talk about other terms, as is central to this discourse to keep the subtle difference between these two topics in mind.

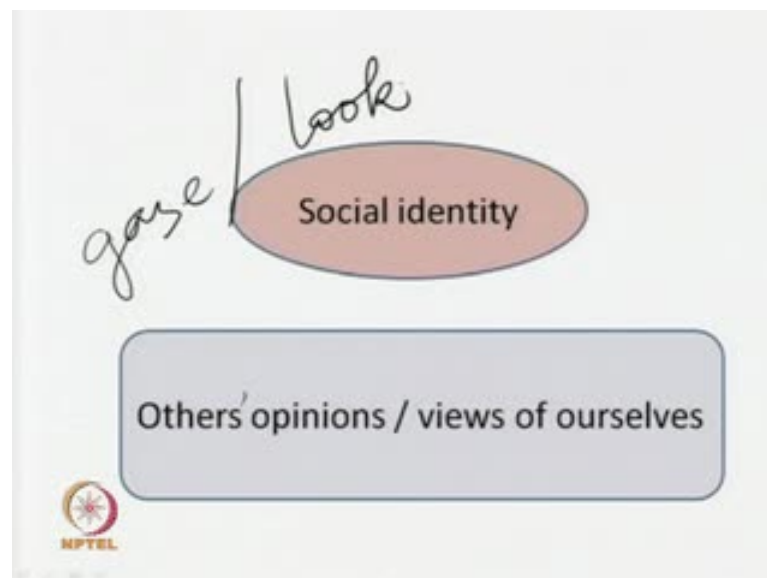
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Identity, you saw was also self-identity or what we call verbal conceptions of ourselves? What do we mean by verbal conceptions of ourselves? We saw in the last lecture that identity is a way. This may be defined as a way of conceptualizing ourselves through the verbal medium, **that is, through,** that is, through words. So, our self-identity, **our** understanding of ourselves is how we conceptualize ourselves? How we articulate it? The moment we articulate ourselves, our self-identity, we are using words and we are using a certain discourse.

If you remember, we did look at that word discourse and we will be looking at the word discourse again **in, in,** in a couple of lectures from now. **To,** therefore, to define yourself is your self-identity, is to use certain words that proliferate it in a certain discourse.

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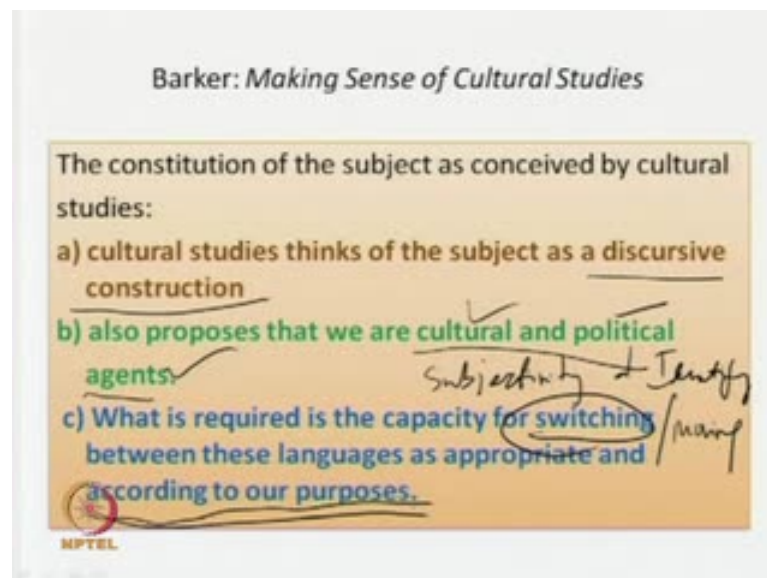
This of course, the moment we talk about discourse, we are automatically drawn to the social because it is the social that gives us the language. **We are, we,** we are socialized, we will become social beings largely through the medium of language, we **are** understand ourselves, we understand others through the medium of language.

So, social identity is **what we call others'**, what we call other's opinions or views of us; others' opinion of ourselves. The point to be really noted here is - how the social and the private or the personal or the individual interrelate? We know now, that our

understanding, a, of ourselves, our self-identity depends on language and on words; therefore, on a discourse and that discourse is given to us by society.

So, what does it mean? **It means**, it means that we cannot have a conception of our own identity in isolation. We cannot have what we call as, solipsistic or a closed world in which we understand ourselves. Our understanding is deeply **informed** by the understanding of ourselves; is deeply **informed** by the understanding or by what we may even say, this is the word that we use, the gaze or **the look**, the look that is given to us **by**, by our social identities.

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You will also recall that **we, we**, we took a look at **Barker's**, some of Barker's formulations from his book making sense of cultural studies. I will quickly read it so that **you**, we can recall it again.

Barker says that the constitution of the subject as conceived by cultural studies may be studied on the **three**, three points. Now, a, cultural studies thinks of the subject as a discursive construction. Now, this is what we have discussed just a while ago - the importance of **discourse**, importance of language.

Second, cultural studies also propose that we are cultural and political agents. Now, **in both**, in this case, both, **subjectivity**, subjectivity and identity are implied when you say or when Barker says or proposes that all of us are cultural and political beings. It means

that we are not separately **cultural** and political on the one hand and that we have separately, we have our subjectivities and identities. Our identities and subjectivities are created by the cultural and political scenario in which we live, in which we articulate ourselves and at the same time, now this is the second part of the story, at the same time we are also cultural and political agents.

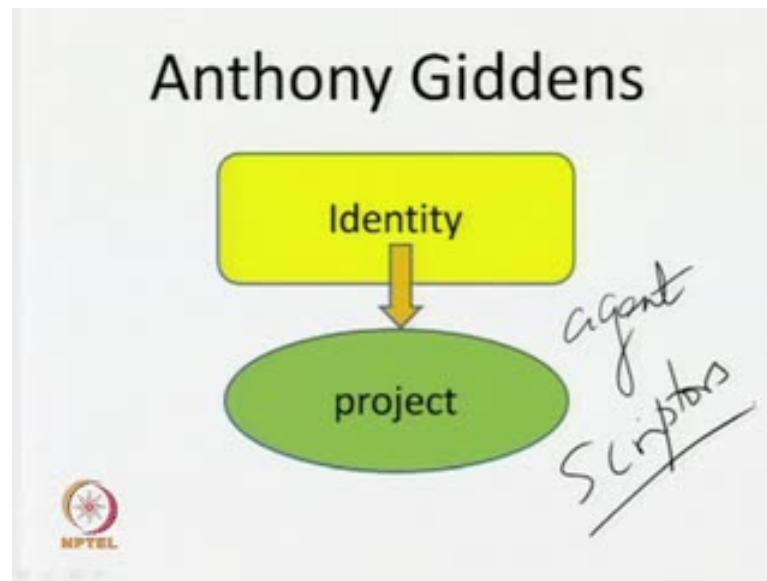
Recall the term we had used **lecture or two** ago when we talked about Michel Foucault and the idea of self fashioning. Foucault says that just because there is a discourse it does not mean that we are slaves to the discourse. Remember we used, we came across the phrase - there are technologies **off** the self. The very discourse in which you are embedded allows you to be an agent of **your own**, your own articulation, of your own subjectivity and identity. So, it is not just a one-way process in which we are passive receivers of the discourse and the identities and the subjectivities **and that**, and that they are given, you know so to speak, in a one-way sort of traffic by society. We are, on the other hand, also to a large extent arbiters; we are scripters, so to speak, of our own subjectivities and identities.

Now, third; now, if you look at the slide, this is what Barker says, what is required therefore is the capacity, now look at this word, the capacity for switching. So, you have several discourses, remember the discourse of man for instance, created the discourse created by economics as homo economicus, the discourse created by religion as a different sort of a person and entity, the discourse created by aesthetics, the discourse created by politics.

So, Barker says from this, here that we have to negotiate our freedom. Now, let us read this again, what is required from us therefore is the capacity for **switching or moving**, switching or moving between these languages as appropriate and according, this is very telling, according to our purposes. So, **when**, whenever **required**, we may move; there is a mobility from one discourse to the other.

So, the situation therefore, **is not one**, is not a flat one-dimensional value. There are several ways in which we can reinscribe our identities and reinscribe, rewrite, so to speak, of our subjectivities. So **I**, I hope by now it is, you know, clear to us how these key concepts are to be used.

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You also recall what Anthony Giddens and **we, we**, we said that Anthony Giddens is not only a cultural theorist; he is more of a sociologist. Anthony Giddens even says that identity could be a project, it is a project that one could undertake. Remember, we agreed that we are not passive receivers, we are also agents or if I may use the word, scripters of our subjectivities and identities and this could be undertaken as a project.

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In our social identities, we also found in the last lecture, we have certain normative rights; we have some rights that are given to us within the framework of the identity that

is given to us by society **by**, by the same token. Because we have rights, we also have certain obligations.

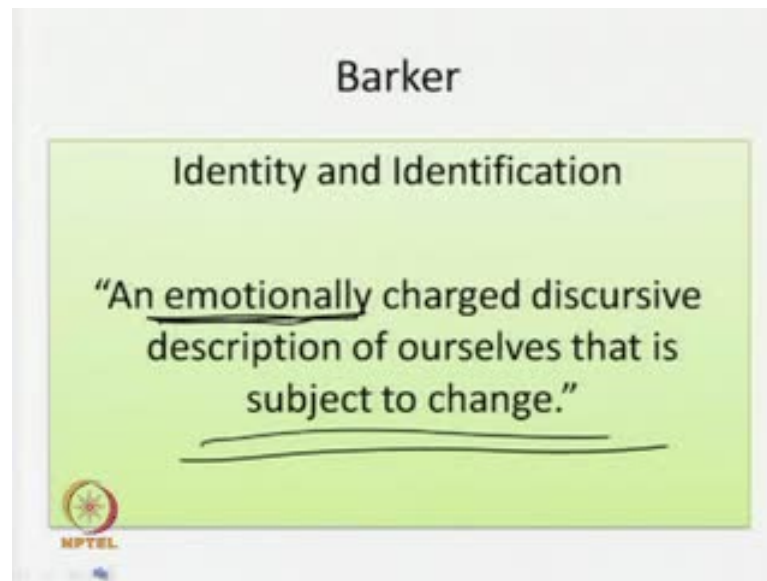
Now, these obligations are also **normative in**, normative in the sense that there are certain norms that I have laid out and within our identities we are supposed **to**, to both, have rights and to perform our obligations towards society.

Then there are certain sanctions that are given to us. We are expected to play certain roles in society, given again the framework of identity within which we operate and there are importantly, certain markers that we are aware of our identity. Now, these markers are both, physical markers both, tangible markers that even I can see and at the same time they are also mental, intellectual, even emotional markers.

We may use the word symbols for this; they are certain symbols which are the markers which carry our identity. So, if I, for instance, am a teacher in an institute and therefore, I have, if you look at the slides, I have certain normative rights within the framework of the identity of being a teacher, I have certain obligations to perform as a teacher, I am given certain sanctions, this is a role that I am playing and there are certain markers or symbols that I carry in both, in my person and in my behavior which should fall or which should approximate at least, the framework of my social identity, that is given to us.

Of course **this is a very**, this is **a** very normative and within this we all negotiate. We are not always the teacher that we are in our classrooms, we are mothers for instance, we are family people, we are political people with certain political beliefs and various other things, but **in a way**, in a way essentially speaking, our social identities encompass these variables.

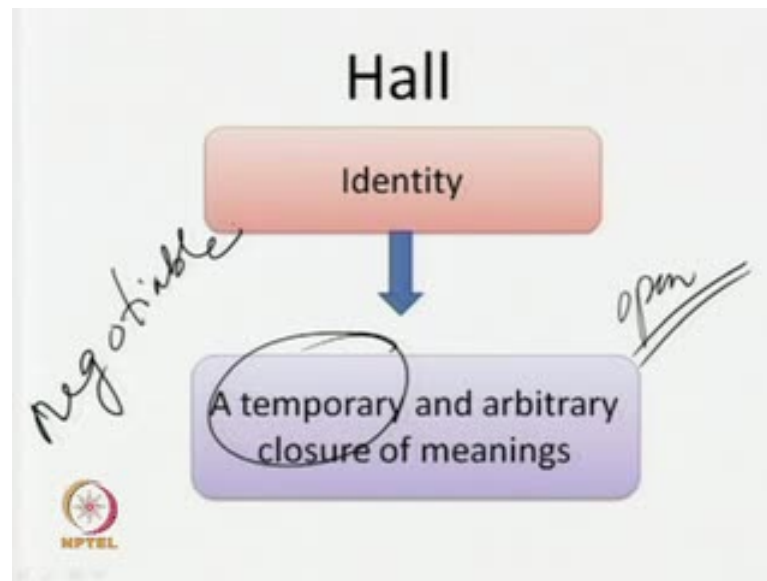
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And another important definition that we had seen was between identity and identification. The relation between identity and identification as given by Barker and look at the slide here, he says, if you recall, identity is an emotionally charged description of ourselves; it is an emotionally charged, why? Because of we invest so much. Identity is something which is not devoid of any emotions. If I have an identity as a person belonging to a certain part of India or belonging to a certain community, it is but natural that the markers, the symbols of that, of my community; the rights, the sanctions, roles of my identity, is belonging to a certain community, would be an emotional one. I would react or respond emotionally in a negative or positive way, given the way people respond to my culture and community.

So, Barker, as he says, identity is an emotionally charged discursive, as he said so earlier, discursive or in language description of ourselves that is subject to change. Identity is not once and for all given to us.

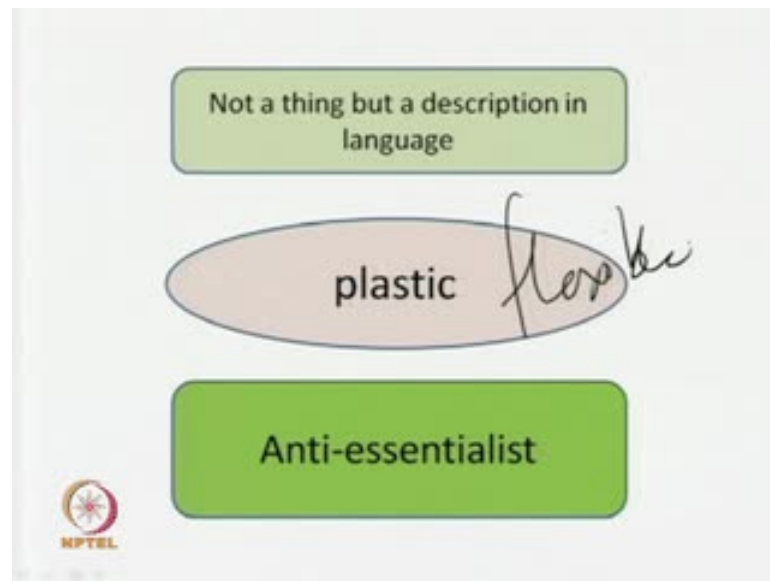
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Hall, finally calls identity a temporary and arbitrary closure of meanings. Now, this is important because there is, we see that there, it is an open road and every time you describe, society describes your identity or you describe your self-identity. Remember that this is only, he say this is the word here, a temporary one, it is only in even, in time and both in time, of course in time and space it is a **temporary**, temporary closure of meanings. It is almost an arbitrary one, arbitrary in the sense that it is not absolute. So, identity therefore, is a temporary and arbitrary closure of meanings and this closure will open up once we have, we are in another temporal and spatial domain.

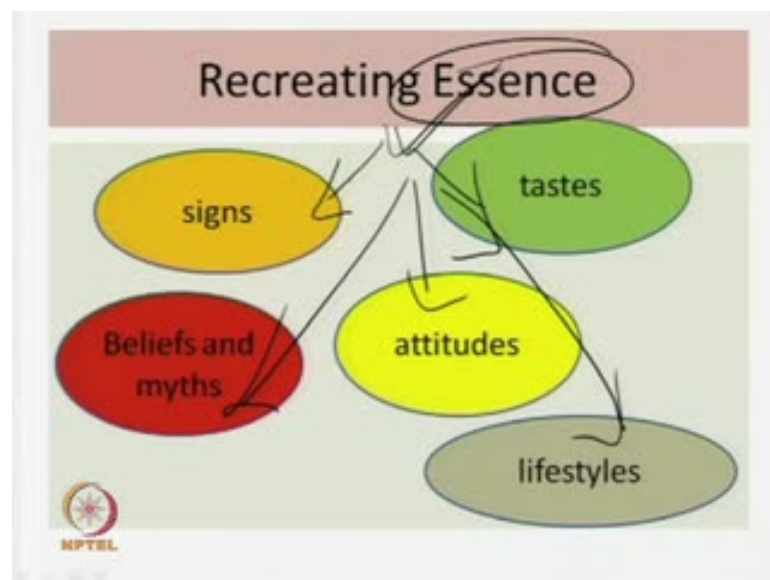
This however, here Stuart Hall is not saying that we are one person today and another person tomorrow, completely different. What he is referring to here is the fact that this is negotiable, you can write the word here - it is negotiable; though we move, there is freedom, mobility to move within a certain framework.

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So **language, sorry**, our description in language is therefore plastic, plastic here means **flexible**, flexible; plastic and anti-essentialist, in the sense that there is no one essence.

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We also saw that the question of identity is important politically to create, again to recreate an essence. This is very interesting you know, **we**, theoretically we find that **these theorists have given**, these **theorists** have given us **certain**, certain some premises or **certain you know**, certain theoretical articulations in which essence can be done away

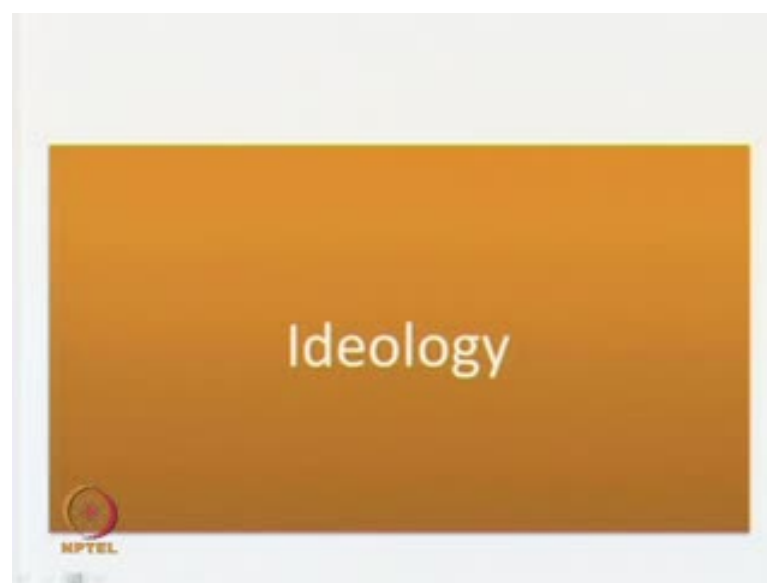
with because we can negotiate. But there is an interesting corollary here is that identity, even if we, you know, goes as a journey of such mobility of recreating ourselves.

Identity can also look at this word recreate essence. Just a while ago we were happy with the fact that we are, you know, not just slaves to what identity is given to us by society. On the other hand, as seen in certain political movements and ethnic movements, we find that it helps in the recreation of essence. We try to say, what essentially does it mean to belong to a certain tribe, what essentially does it mean to be, you know, a teacher in an IIT, what essentially it means to be an Indian and what do we do here? **We**, we again reassert the signs and symbols, the tastes, look at these, the believes, the attitudes and the lifestyles of what it means to be a member of a certain community, or a tribe or you know, a certain profession.

So, there is almost a dielectric here **or it is**, we are at once free and the moment we realize that we are free at a certain moment, we come back and try to recreate ourselves and again comeback in to articulate our essences.

So, this is **the** problematic and there are, as in culture studies and in the humanities in particular, no clear cut answers. Our job is to problematize, our job is to show the sophistication, the complexity of what it means to live certain lives.

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So fine, this is what we did by way of discussing **what** went just before this lecture. I would be devoting two lectures to the topic of ideology because ideology like identity is again, we almost say **the**, a pillar of cultural studies; it is a theoretical, conceptual pillar of cultural studies. Even if I did devote two lectures **to**, to the concept, topic of ideology, it should not be stopped that I have exhausted all the possibilities of talking, I have not even, I would not have even scratched the surface of talking about ideology.

However, just recalling that **this**, these lectures are meant for **students of**, students of engineering colleges and that they need to know certain things about what it means to be a human being living in culture. **what are, what are, you know** what are the things that we consume? What are the mental artifacts that we consume? What are the material artifacts that we consume? For such questions, an introduction to the concept of ideology is immensely important.

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Now, we will go back to perhaps **what was** our first lecture. I need to bring a slide **from** my first lecture and to remind you that what we are doing here is new cultural studies. New cultural studies, in the sense that we are not, we have come away largely from the old anthropological focus on culture as a way of life, of studying, you know, the different habits of people, etcetera. We are in a domain which, in which words like power, in which words like conflict, in which words like identity, subjectivity, ideology, discourse are given more importance than in the old way of doing cultural studies.

Recall Clifford Geertz in the interpretation of cultures, culture is the webs of **significance** spun by man that he is suspended in. Recall that as I said earlier, this, there is the metaphor of the spider here; look at the word webs, suspended in, spun, he is using the metaphor of the spider here and says that **we spin**, we spin culture ourselves. It is we who are the creators of culture and interestingly, we are both, the sort of spinners of culture and we are also suspended in that web.

Now, here the word suspended also carries the nuances of being trapped, so to speak, slightly there is a nuance of being trapped. We are the spinners of our culture and we are also trapped in it and most importantly is this phrase **in, in** that is highlighted, culture is the webs of; what is the most important word here? Significance. What is significance? Significance here means meaning.

So, the networks or the webs of meaning and value that we created are essentially, what culture is in the new way of looking at cultural studies. So, let me read it once again, culture is a webs of significance spun by man that he is suspended in; Clifford Geertz in the interpretation of cultures.

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Stuart Hall

- By culture I mean the **actual grounded terrain** of practices, representations, languages and customs of any specific society.
- I also mean the **contradictory forms of common sense** which have taken root in and helped to shape popular life

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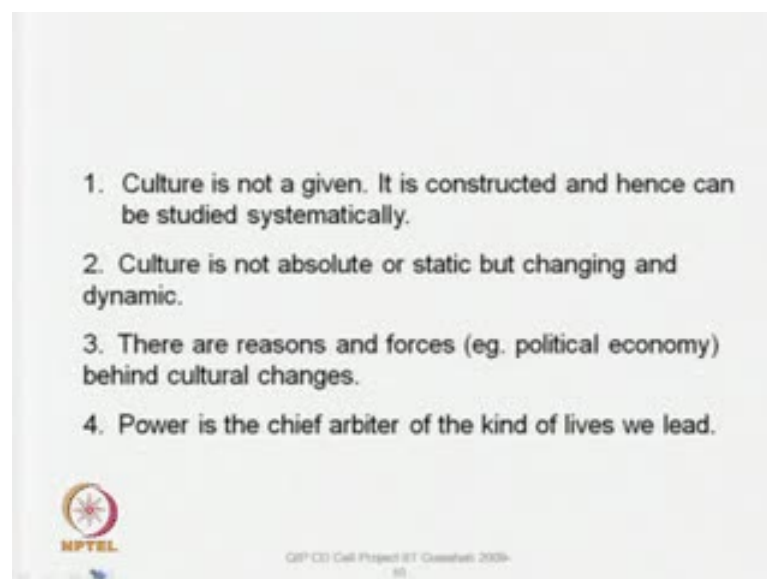
Second, Stuart Hall, **the, you know**, the definition of culture given by Stuart Hall is central to the understanding of cultural studies and I will show how it is central to the understanding of our term today, that is ideology.

Hall says, by culture, I mean the actual grounded terrain of practices, representations, languages and customs of any specific society.

Now, you may think that this **seems**, seems to be quite similar to the old school, but there, the words here that are important here, are the actual grounded terrain and the word representation. This is a topic **which**, to which would be devoted another lecture since it is a key concept and I would not be **delving** into it now, but suffice it for us at this moment to understand that according to Hall, it is the actual grounded terrain or the material based, material terrain on which we have our cultural practices, on which we raise representations of ourselves, of others, on which we use languages and customs.

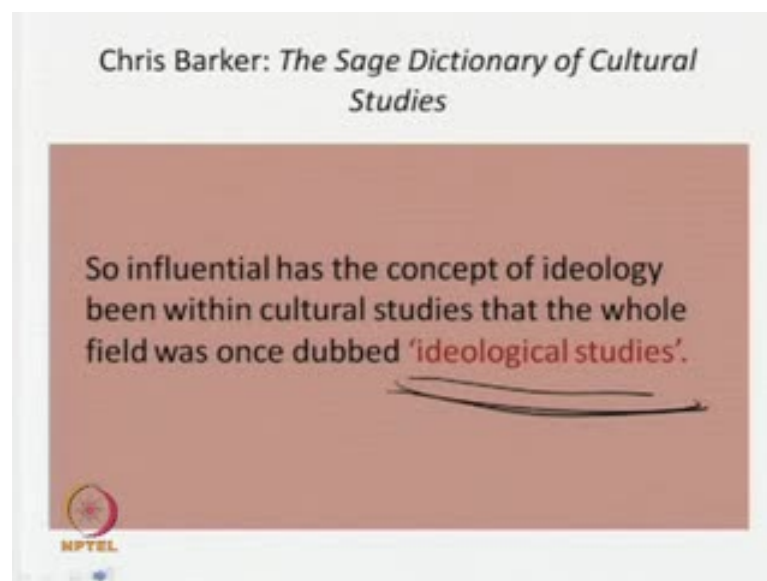
Then, he says the next point, look at the slide, I also mean, this is by culture, I mean, not simply representations, languages, practices, etcetera, and the grounded terrain on which these are erected. He says, I also mean the contradictory forms of common sense which have taken root in and helped to shape popular lives. The idea of common sense may not be common to all cultures, hence he uses the word contradictory, says every culture has something called common sense, but it is interesting to find that common sense differs from culture to culture. So, these are contradictory and they have taken root, number one and number two, they have also shaped our popular **and** our everyday lives.

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Culture is not a given, now if you look at you know the, let us look at the four, you know, the four key sentences or key compositions of the course that we are doing. Culture is not a given, it is constructed and hence, can be studied systematically. Culture is not absolute or static, but changing and dynamic and there are reasons and forces, examples, political economy behind cultural changes and power is the chief arbiter of the kind of lives we lead. Now, these four sentences as we look, is important for us to keep these in mind as you go into the study of ideology.

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It is interesting that you know, the whole domain of culture studies as Barker says, may even be renamed ideological studies, and such is an importance of the term ideology in cultural studies. Now, this is Chris Barker in the sage dictionary of cultural studies, he says, so influential has the concept of ideology been within cultural studies that the whole field was once dubbed ideological studies. Fine.

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The slide is titled "Ideology: Definitions" in a blue header. Below the title is a list of seven definitions for ideology, each preceded by a bullet point. The definitions are: "A set of ideas/ideals", "A worldview", "A received consciousness", "A body of doctrine", "A systematic body of concepts", "A manner of thinking", and "Maps of meaning". Handwritten annotations in black ink are present: "ideas/ideals" is circled; "received consciousness" is underlined; "body of doctrine" has "doctrine" written next to it; "manner of thinking" has "way" written next to it; and "Maps of meaning" is underlined. In the bottom left corner, there is a small logo for NPTEL.

Now, let us look carefully at a few phrases, which may be used as definitions of ideology. When you look at the **variety**, variety of ideas that are given by these phrases; you have an idea, you have an inclining of how much goes into an understanding of ideology. The fact, that the word ideology is a loaded one, it serves several purposes in several analysis of cultural society and we need to have a look at them.

Well, number one, ideology is a set of ideas. Ideology is, a, certain ideas or a set of ideas that you hold in your mind; they are also a set of, not just ideas, but ideals. We all know the difference between ideas and ideals - ideals are what we hold to be of great value, that have to be emulated, that are, you know, things that should be our goal as people living in a culture, in **an** our society.

So, the first, by the going by the first definition of ideology, we find that ideology is both, a set of ideas that we hold in our minds, which go on to determine our activities; after all, our activities, our behavior as so called normal and consistent personalities, our base on a set of ideas regarding the world, more about this a while later. And as we saw also, these are a set or a collection of ideals or things **of**, of considerable value that we must pursue as our goals.

Second, ideologies also define as a worldview. There is a word in German which many of you might know, is **(())** or which means a worldview, meaning, ideology is how you

perceive the world, a world, literally a view of the world, how you view the world? So, this worldview again, is a result of **what**, how has it been built?

The worldview, as we see, was built or has been built or is built by the set of ideas **preceding** this definition number one, the set of ideas that we hold.

Number three, it is also a consciousness, which means that there is a certain, here conscious means a certain awareness, a certain way of looking at the world, but this consciousness is not something that simply drops from the heavens or something that we arbitrarily, you know, use for ourselves. It is important and look at this word here please, that it is a received consciousness; you may think that **the**, this set of ideas or the worldview you have is completely your own, of your own making, something that you have sort of chosen, but it is important to see, going by this definition of ideology that it is a consciousness awareness of the world alright, but it is a look at this word it is a received one, which means that it is not something which is totally your own construction, it is received; obviously, by what it is received? From us, by culture.

Next, it is also called a body of doctrine; ideology is also called a body of doctrine. Now, this is used you know, mostly **in, in, in certain, what should you say**, in certain cases or when you talk about rules, strict rules to be followed **which**, of which are almost become doctrinaire. And it is mostly used in the case **of**, of religion that there are certain rules by which you abide, which are doctrinaire; these rules are doctrinaire and we are to solve body of knowledge, a body of doctrines that we follow.

Next, ideology is also called a systematic body of concept. It is not that it is simply a collection. We saw in the first definition a set of ideas, **it is not**, it is a set of ideas alright, set of concepts alright, but it is important to understand it is not a haphazard chaotic kind of a collection of ideas and concepts, it is a systematic one. Now, what do we mean by systematic one? Here it means that the ideas that we have talked about and the concepts that we talk about cohere in a consistent, in a rational, in a logical sort of way; rational, logical and by that I mean, to the system that they are creating, then they create.

So it seems, it is not possible or **it** is not preferable **to have**, to hold contradictory ideas. So these, when ideas cohere to form a certain system, which looks all to be consistent on its own, we also **call** it an ideology; hence, ideology is a systematic body of concepts. So,

I **hope you** have understood what it means by systematic - that is not random, not arbitrary, not chaotic, but it is consistent to the body of beliefs that it creates.

Next, ideology is also a manner of thinking; here, manner of thinking means a way of thinking. Obviously, if you hold the certain systematic collection of ideas, of concepts, if you have a worldview, if you have a consciousness however, received, if you have a body or **that**, that becomes almost a doctrine, if you have a body of concepts that are systematic, obviously, you would have a certain way of thinking and how is this way of thinking determined? This way of thinking is determined by all these **have**, that I have gone before this, the ideas and cohering together being consistent, creating a certain consciousness, being you know, a whole body of concepts, etcetera. These are what go into a certain way or a certain style, so to speak, of your thinking.

Finally, and also and not the least important is maps of meaning; ideology is also defined as maps of meaning. Now, how is the word maps used here? How do we use maps? So, if you are navigating, if you are in a journey and you are navigating a certain, you know, certain itinerary or you know, know, know, know on a journey, you use a map to find out the roads that you are supposed to travel on.

In the same way, ideology is also like a map. Now, it is a map to what? It is not a map to a certain physical geographical destination, it is a map to the creation of meaning and I think, this last definition of ideology is the one that is most important to our understanding of cultural studies, in the understanding of culture and what we call, the new way of doing cultural studies.

They are maps of meaning, they are pointers to meaning, what does this imply? If we to follow from this, what does it mean?

It means that your set of beliefs or your set of, what we have here, ideas and your worldview is therefore, also going to determine the meaning; since they are the maps, they are the pointers to meaning.

It also very importantly follows therefore, that meaning creation is or may not be the same for everyone. **Any, any, any, you know**, any cultural artifact may have a different meaning for different persons; an artifact that belongs to particular community is

invested with meaning. A meaning that may not be shared by a visitor from another culture, so it may be a mental artifact, may be, a physical, material artifact, it may be an ideal or it may be a book, it may be a film.

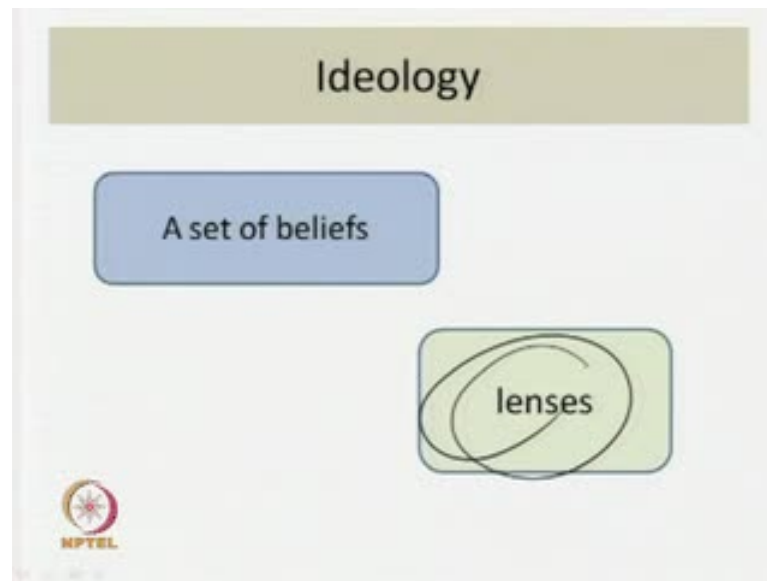
So, the maps of meaning of understanding, so to speak, of that cultural object to artifact is dependent upon the ideology that you hold and this is something that you cannot over say. It is very important for us **to**, to understand these, particularly the last implication.

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Therefore, these are the terms quickly that we found, that ideology may be called a worldview, a consciousness, doctrine, ideas and maps; is **important**, important for us to remember **these**, these you know, individual words so that every time we talk about ideology, we are not somehow, we do not fall into the trap of talking only of one of the various nuances, of important nuances of the term ideology.

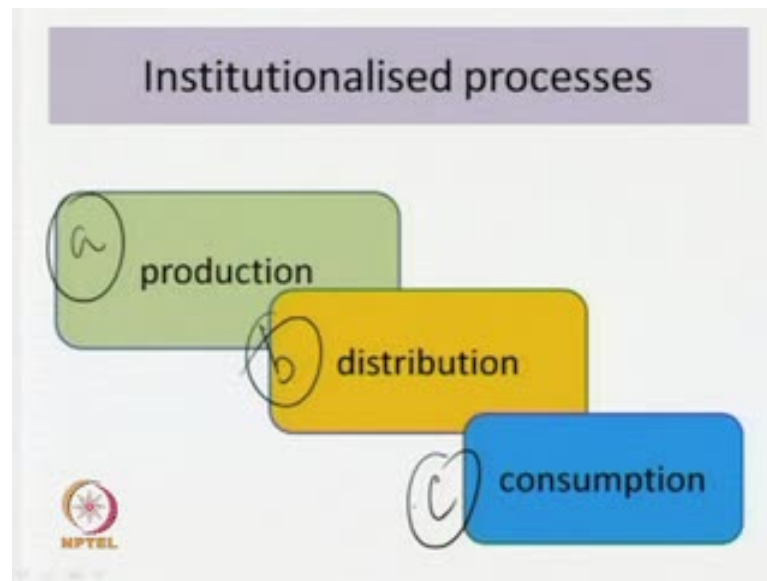
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Therefore, ideology may be conveniently, as a first definition, be called a set of beliefs and it is also called as, look at the word here, so also called lenses. The certain way of looking at the world is like wearing certain lenses and you may change those lenses; you can look at your own **community, sorry,** at your own identity through the lenses of somebody else, somebody else's ideology, or somebody else may look at your own identity, culture, subjectivity even by wearing, so to speak, the cultural lenses that you are habituated to. So, there is, there may be what we call an **exchange** of ideologies **all world,** which is a good thing so that you are not trapped within one set of ideas or one set of concepts that may even go on to become a doctrinaire; doctrinaire way of looking at things.

Of course, there should not be too much play here as the postmodernists **some,** some people says the bane of postmodernism, but there should be a **responsible,** responsible moving in and out **of,** of different ideologies so that you perceive the world in different ways and you are not caught up in any one ideology.

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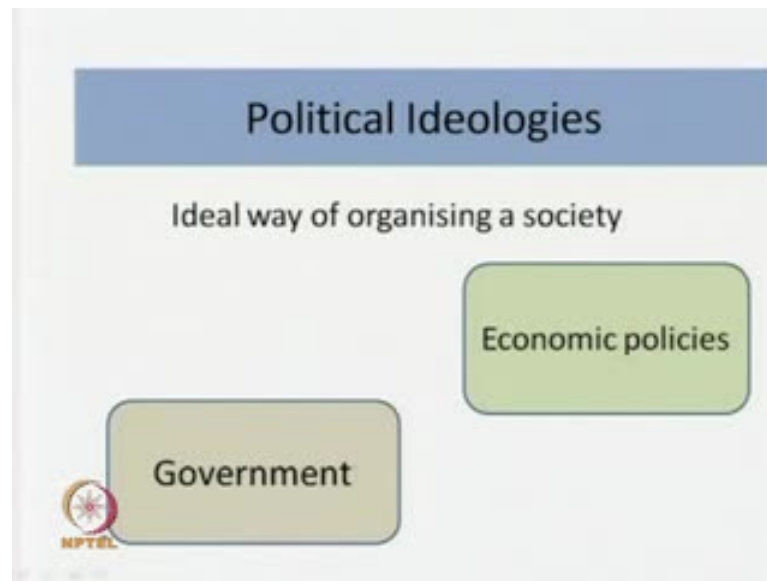


Now, **how...**, this takes us to another very important question, **how, you know, how are, how,** how are ideologies institutionalized? How do ideologies come to us? And we can talk about three institutionalized processes or other three processes of institutionalization of socialization if you like, of ideology and they are these three. That ideology, or the set of values, remember we had said that this is not something that you create, or I create on my own or your own, it is what, remember we said a received consciousness.

Now, this received consciousness is, a - produced by a given culture, b - it is distributed through certain cultural, actual, material, cultural artifacts and, c - it is consumed by us. So, this is a very important point here, **the, we have to see how these has been,** how they are received in the first place. **The,** now, you are I know already thinking of well, if it is produced then it is produced by whom? If it is distributed, it is distributed by whom? And, if it is consumed, it is consumed by whom? So, this is something that we will come to a little while later.

Therefore, it is important for us to remember that ideology, the consumption of ideology, **a,** you know is or comes to us from, a, the production of ideology and the distribution of ideology.

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Now, when you talk I would like to end with, you know, this point for the first part of this is - when we talk about ideologies, when we say that ideology **is a way, you know**, is a way of looking at the world then it logically follows that in our political arrangements, in the way our political lives are organized in our cultures, is deeply tied to the concept of ideology. So much so, that **we can**, we have the term called political ideologies.

Now, by itself the phrase or the term political ideology would obviously, mean what? That these are ways of seeing the world, these are ways of understanding what life is of, understanding what the world is and of understanding what our place in the world is from a political point of view. Now, by political here we **simply**, do not simply mean the vote; we know by now that **the word politics**, the word politics is deeply entwined with another word which is to do with power.

So, we may ask this in a different way, political ideologies explore this seminal question, how is power to be distributed and organized in a society? How much power can or should I have? How much power should a leader in my society have? And, how much power should the governance have?

Now, let us look at this again. Political ideologies have as their goal and exploration of **what is**, what every ideology feels is the ideal way, the best way, the optimum or the optimal way, so to speak, of organizing a society.

How should we organize a society? **What kind of,** what kind of beliefs should we have about human beings, about other animals, about social structure, about our goals, social goals, about our, well, our spiritual goals and what have you **to,** to encompass all of these in the best and optimum way possible? The question asked by all political ideologies is, what is the best social arrangement where all human beings **may,** may develop and all human beings may lead a happy life?

Now, this, look at the slide, this entails chiefly two things - one is, what form of government should we have? **What, what are, what, what is,** what is the ideology that a particular government should have and secondly, since economics is ultimately the determinant at least **in a, in a** Marxist perspective, the determinant of so many things in our lives, what are the economic policies that we should we have? So, coming to this again, what are political ideologies? Political ideologies **are,** are, you know, attempts to carve out an ideal and the best way of organizing ourselves as a polity **in which are,** in which two things are very important, one is of governance and one is of economic policies.

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Now, we, let us quickly look at just a few, there are so many really, just a few of what these ideologies are? If I asked you name four or five ideologies, political ideologies then you would say something like this; these are ways of arranging, society and governance, liberalism.

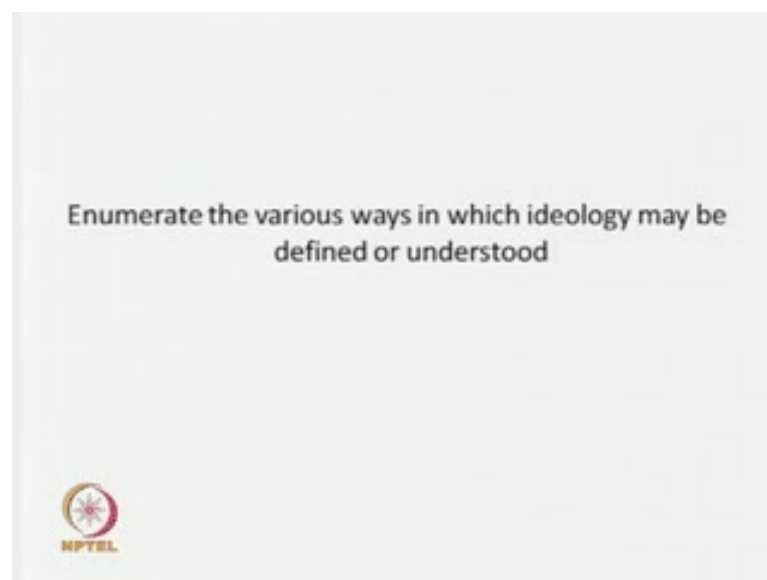
Liberalism is a political ideology; capitalism in which private property, the concentration of wealth **in, in** in the hands of a few are the hallmarks; capitalism is an ideology. So, it is communism which is its reverse that is the belief that, or a worldview in which they should not be private property or its properties should be, wealth should be in a society, should be equally divided among all its workers.

Then number four, environmentalism. If this would be a political ideology in which **a** major owners or focus or weight is given to the environment and which is as all of us know, is a crucial question today.

Feminism are equal rights, so to speak, **in a**, of course in a very simplistic sort of way, equal rights to people **to, to**, to women as is given to men is an important factor. And anarchism, which is essentially believed in a society where there is no state, is also another political ideology.

So, this, my first lecture was you know on ideology, was really opening up the important, the other important concepts and slightly delineating the scope of that. Fine.

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Now, we wrap up this lecture by asking just one or two questions on what we have been through till now.

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Ideology: Definitions

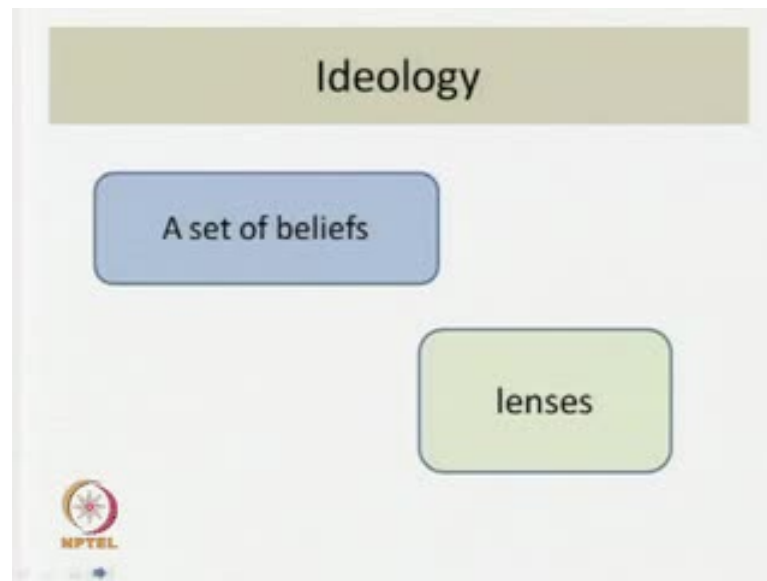
- A set of ideas / ideals
- A worldview
- A received consciousness
- A body of doctrine
- A systematic body of concepts
- A manner of thinking
- Maps of meaning



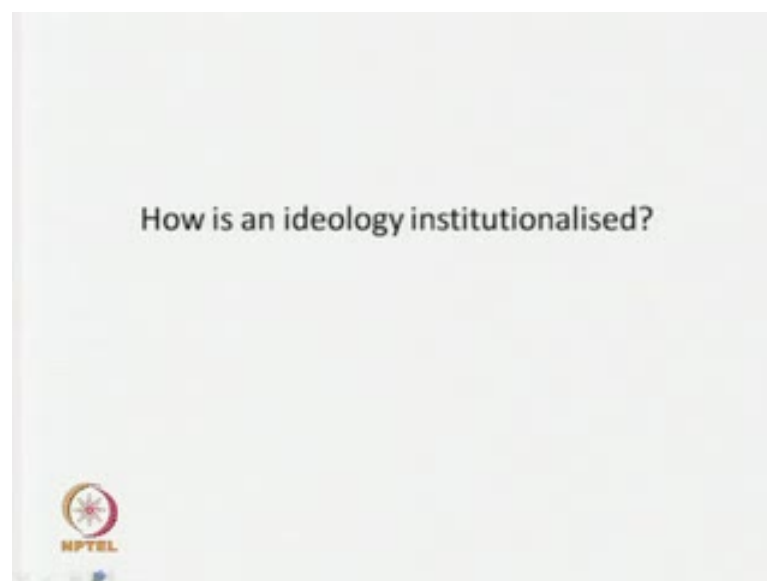
If you get a question like this, enumerate the various ways in which ideology may be defined or understood? We have, I think, dealt quite at length at, you know, the nuances of, at the term and the various entailments of the term ideology. You would then write an answer depending on then the weightage of the marks, you would write an answer which would encompass these points. And we learnt that ideology may be defined in several ways and a few important ways are enumerated here, that is, ideology is a set of ideas and also a set of ideals; it is a worldview or as I said, it is a what **generalist** is called (())

It is a received consciousness, meaning it is not just an awareness that we think we have developed; it is an illusion to think that we have developed it ourselves, it is received usually in by the society and culture that we live in, received through media, received through our seniors, received through books etcetera. It is a body of doctrine, in the sense that ideology may go on as in we find in religion to be quite doctrinaire or sometimes even rigid in its rules. It is a body of, sorry, concepts that is systematic; remember to focus on the term systematic, that is, they cohere to form a system.

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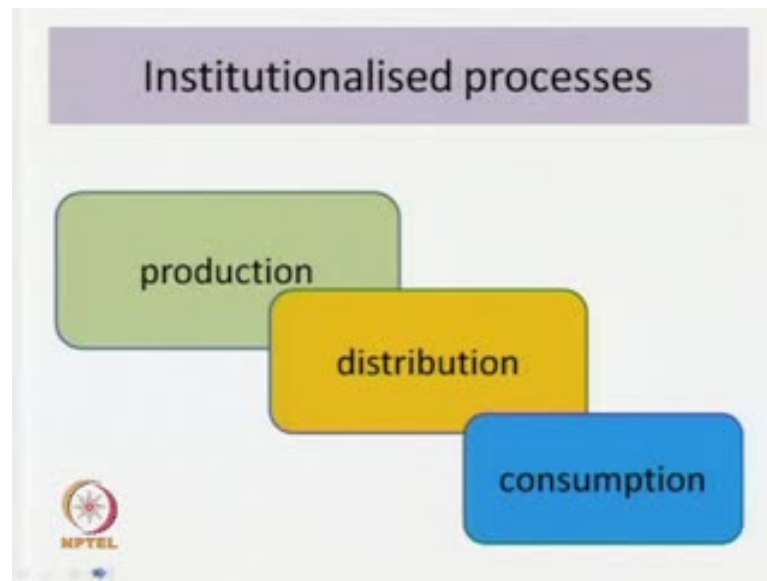
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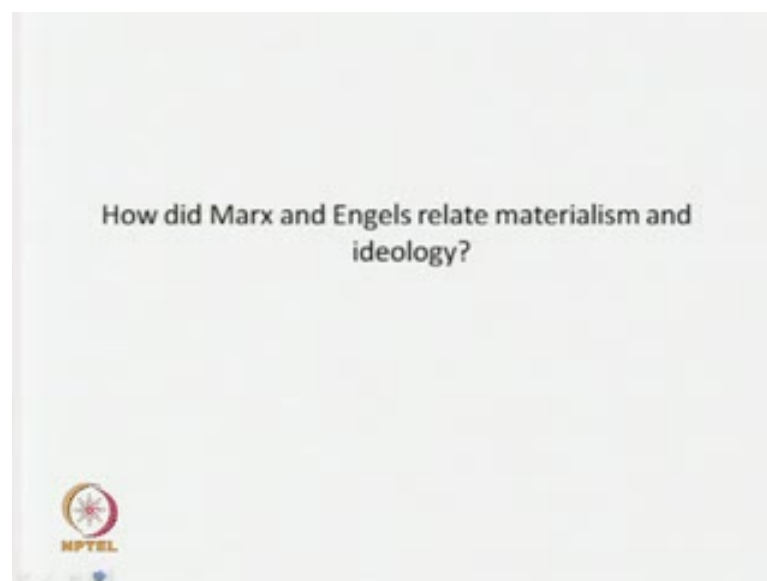
It is a manner of thinking, a way of thinking, which is determined by all that has gone before this and most importantly **ideology**, ideology is something that goes into creating meaning and so much so that we call it maps of meaning. They appoint us to meaning creation and we also saw that **it can**, we can call ideology a set of lenses through which we see the world.

How is an ideology institutionalized?

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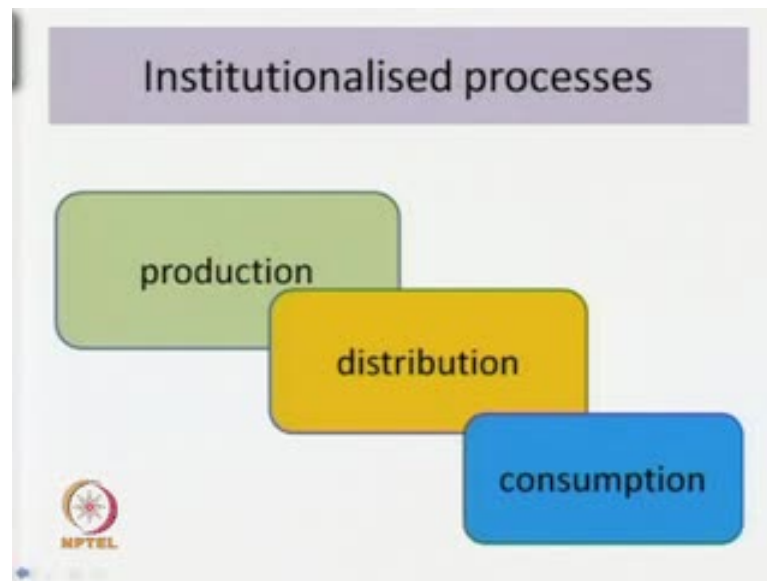


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Ideology is institutionalized through the processes of or through the institutions of producing, distributing then ultimately which leads to the consumption of ideology.

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So, well this is the end of part one of ideology and I would then have may be one lecture and **if well**, if I find it necessary we can go onto a third lecture because there is a lot of material that I need to do and remember cultural studies was at one point of time, called ideological studies and such is the importance of ideology.

And thank you very much, and in the next lecture we shall see **or** we shall talk about some more things relating to ideology, thank you.