

**Cultural Studies**  
**Prof. Dr. Liza Das**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Guwahati**

**Module No. # 02**

**Key Concepts**

**Lecture No. # 08**

**Discourse**

Hello, welcome to NPTEL - The National Program on Technology Enhanced Learning. This is a joint venture by the Indian Institutes of Technology and the Indian Institute of Science Bangalore India.

I am Liza and I am here to present a series of lectures - video lectures - on the subject or on the area of study known as cultural studies. I have been with you for the past almost 17 lectures and if you have been following at least a few of them you would be aware by now, that we have already covered the introductory part relating to the basic premises of cultural studies, we have looked at a few theories like Marxism, Structuralism.

We are now in module 2; in fact, we are in towards the end of the second module where we discuss certain key concepts and as I have mentioned earlier these key concepts being discussed are by no means - you know - the only key concepts; that is, the list is not an exhausted one.

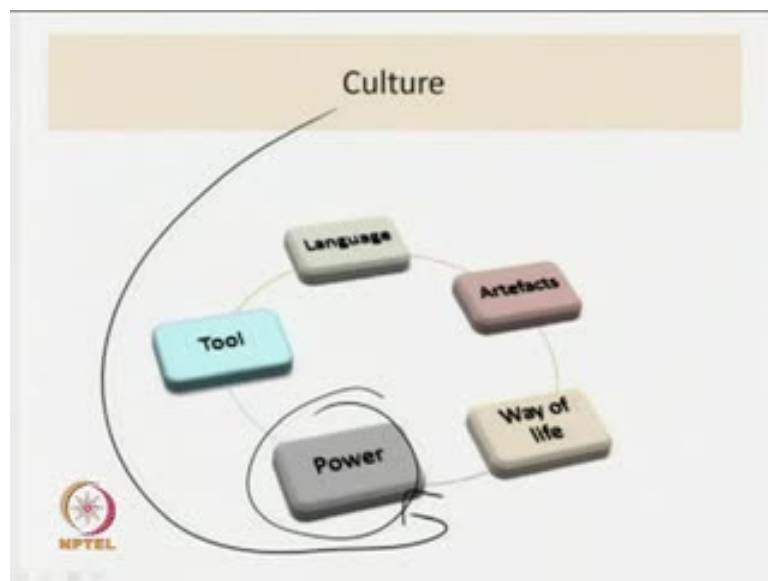
However, we have talked about what I feel are the most important ones; at least at this elementary level the key concepts being, for instance, subjectivity, identity, ideology, representation, power etcetera.

I need to remind the viewers again that these lectures that are being brought to you are for the engineering students in various colleges in India and humanities being a part of the IIT system, the subjects the disciplines been taught, are taught with a certain view to acquainting the engineering students to certain areas and disciplines in the humanities and social sciences. To many, specially research scholars in the humanities, some of our lectures may seem to be elementary, but I believe that however elementary lectures in

the humanities and social sciences **been** brought to you would help you revise your elementary concepts.

So, we are today in the 18th lecture and lecture is on the key concept discourse. We will first do a recap of the last lecture, which you are aware was on power and then we shall go on to talk about discourse.

(Refer Slide Time: 03:47)




We saw in the last lecture, that power is an important concept - is an important is part of the terminology that core terminology so to speak of cultural studies and culture is seen as a language; it is seen as a tool; culture is also artifacts, it is a way of life and culture is also sometimes synonymous with power.

(Refer Slide Time: 04:24)

**Representation and Power**

- Representation in the mediated “Reality” of our mass culture is in itself **Power**.  
– Larry Gross
- Representation functions ... more like the model of a dialogue... What sustains this dialogue is the presence of shared cultural codes, which cannot guarantee that meanings will remain stable forever – though attempting to fix meanings is exactly why **power** intervenes in discourse.  
– Stuart Hall

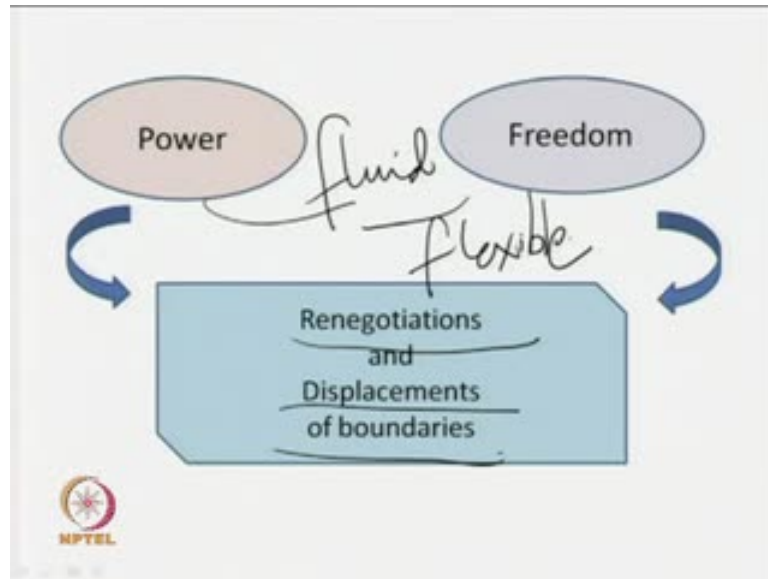
 MPTEL

We then went on to consider 2 quotations or 2 articulations so to speak on power connecting it to the key concept that we had discussed in the lecture, before the lecture on power and these were by Larry Gross for instance representation in the mediated reality of our mass culture is in itself power. Second representation functions more like the model of a dialogue by this is by Stuart Hall and attempting to fix meanings is exactly why power intervenes in discourse.

Now, I need to remind the viewer’s once again, that the methodology being followed in my lectures, the series of lectures being delivered is that I bring to you the key articulations, as far as possible the key articulations made by several critics and scholars in the field of cultural studies, we look at those articulations and my attempt is always to try and unpack the formulations that have been made to really make this a virtual class room in the sense that I try and speak to you as I would speak to my students in the class.

So, what we do here is we read several passages from important critics like as Chris Barker is an important figure here, Stuart Hall and several theorists whose work contribute to the development of cultural studies.

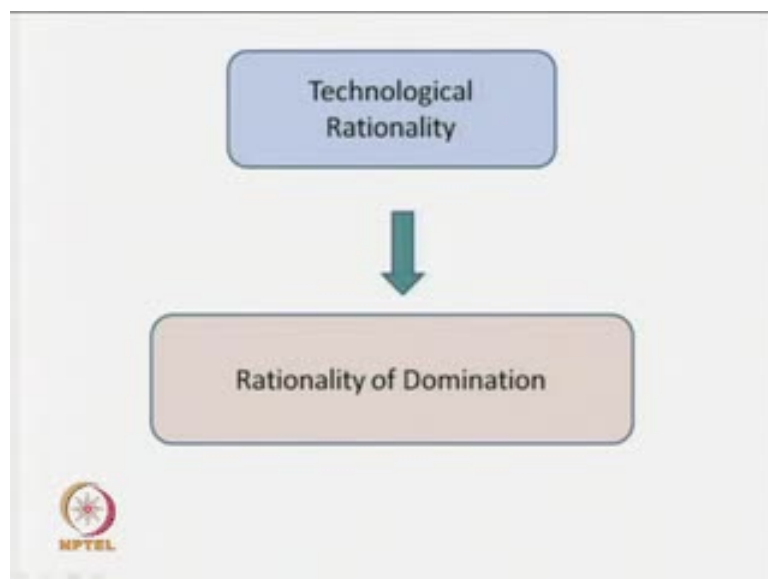
(Refer Slide Time: 06:31)



Now, let us look at the next slide. The other point that we also we had discuss is the power and freedom are to be seen as 2 areas in which there are no fixities, they are instead negotiations and displacement of boundaries.

In cultural studies both these terms are fluid, both these terms are flexible and the point here is that it is important to see these terms as not being fixed as being fluid and capable of change.

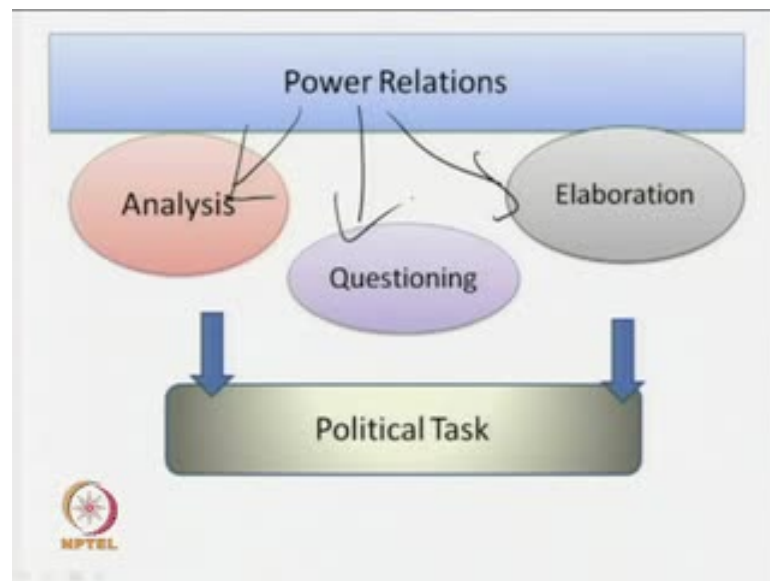
(Refer Slide Time: 07:14)



Next, we also looked at in the last lecture on Adorno and Horkheimer's articulation on power to as technological rationality and technological rationality leads to what they call the rationality of domination.

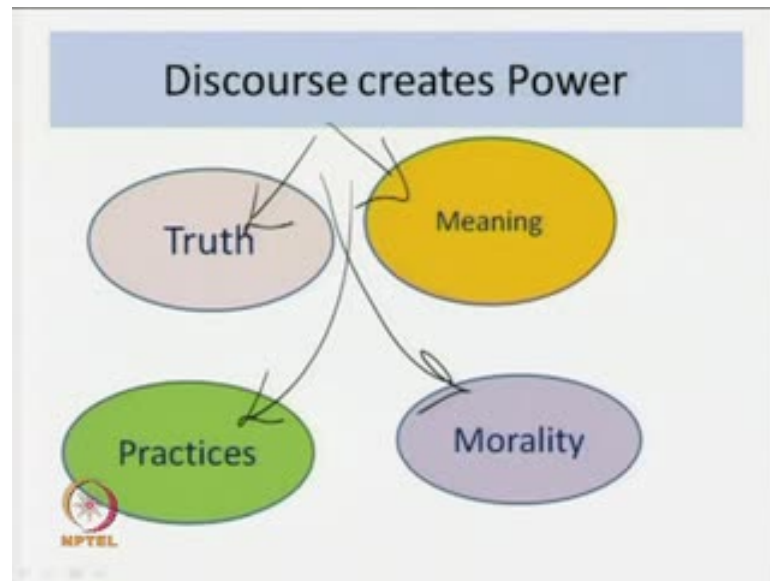
So, power according to Adorno and Horkheimer we may summaries then as same that power is akin to the rationality that is provided by technology. It is a kind of rationality that is instrumental in nature, instrumental in function and perhaps a purpose.

(Refer Slide Time: 08:08)



This rationality which is the rationality of domination is how power operates in society. Next, we reminded ourselves that cultural studies being an area of study being a discipline with questions. Whose main or whose chief aim is not just to elucidate certain terms on just to explain certain cultural practices but to question those were practices those were reforms.

(Refer Slide Time: 08:53)



In that we may say here, that power relations always need analysis elaboration and questioning this is a political task for us. Then, we also we are coming close to the key concept of our lecture today and we will move to it by first referring, it referring to it is relation or relationship with power.

Discourse creates power: Discourse creates power by invoking truth by trying to fix meanings by trying to establish practices and by trying to determine morality this is how discourse is related to power and today we need to look closely at this term discourse. Discourse is a term and it is kindled terms I discuss a practices epistemic etcetera these are terms that are found difficult by some students even in certain high levels and let us see how we can unpack this term for you.

(Refer Slide Time: 09:59)

The slide features the name 'Barker' at the top left. To its right, handwritten notes in black ink show 'letter' with an arrow pointing to 'words', and 'words' with an arrow pointing to 'sentences'. Below this, 'discourse' is written with a line underneath. The main text of the slide is as follows:

The routine day-to-day usage of the term discourse simply refers to a stretch of text or spoken utterances that cohere into a meaningful exposition.

However, cultural studies practitioners are, more often than not, using the concept of discourse in a more technical way. Here, discourse is said to 'unite' language and practice and refers to regulated ways of speaking about a subject through which objects and practices acquire meaning.

The production of knowledge through language that gives meaning to material objects and social practices we may call discursive practice.

The slide also includes an NPTEL logo in the bottom left corner.

So, discourse is the topic of discussion today. Now, we will first look at the formulations given by Chris Barker. First, let me read the first paragraph. Referring to discourse Barker says, discourse the routine day to day usage of the term discourse simply refers to a stretch of text or spoken utterances that cohere into a meaningful exposition. This is what we may call is you know call the common seneschal understanding of discourse.

For instance what do we do? We talk about language, we will say that first we have letters, letters combine to give rise to words, words combine to give rise to sentences and sentences combine to give rise to discourse.

This is a typical way, in which we look at we consider discourse. That is discourse is a stretch of text as Barker tells us a stretch of text or of spoken utterances that cohere into a meaningful exposition. It is enough for discourse to in a coherent manner to create meaning for us.

However, let us look at this. Cultural studies practitioners are more often they are not using the concept of discourse in a more technical way. Therefore, there is a difference and how we use the term discourse in a common sense of the way and as a technical term in cultural studies.

However, cultural studies practitioners are more often they are not using the concept discourse in a more technical way now here discourse is set to unite language and

practice. Discourse is not simply a matter of joining letters and to form words, to form sentences, to form paragraphs and to form finally a coherent meaning in a discourse.

Here, as in so many formulations in cultural studies, here also language and practice are set to be united in a discourse. Discourse is set to unite language and practice and therefore, we may define it define discourse as regulated ways of speaking about something.

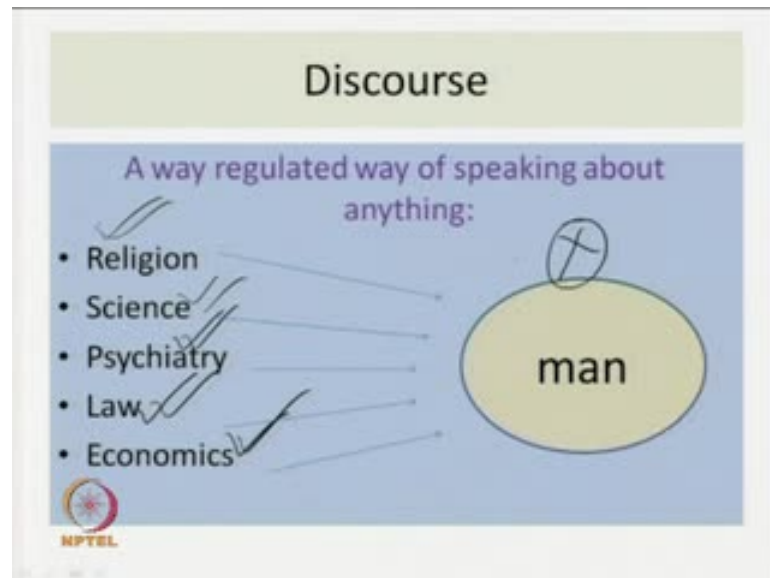
This is to me a brief, but a brief way of defining discourse but something that captures the essence through particularly the word regulated. Discourse refers to regulated ways all most as monitored ways of speaking about a subject as if you cannot speak outside of the rules regulations and norms of speaking about something.

So, discourse unites language and practice and discourse is the regulated way of speaking about a subject and how is it related to practice through these regulated ways or speaking about something about x any subject or event through these ways of regulated ways of speaking objects and practices through reiteration begin to acquire meaning and extremes the meaning are sort to be frozen sort to be coat, un-coat naturalized. So, that we feel that there may be there is just this way of looking at any phenomenon any object, any cultural practice and none else.

Then Barker says, the production of knowledge through language that gives meaning to material objects and social practices we may call discursive practice. So, discursive practices are what, discursive practices simply refer to the production of knowledge through language and through language finally through repeated practice there something that gives meaning to both material objects and social practices and it is through discursive practices that meanings are finally established or other through the practice of our discourses.



(Refer Slide Time: 14:42)

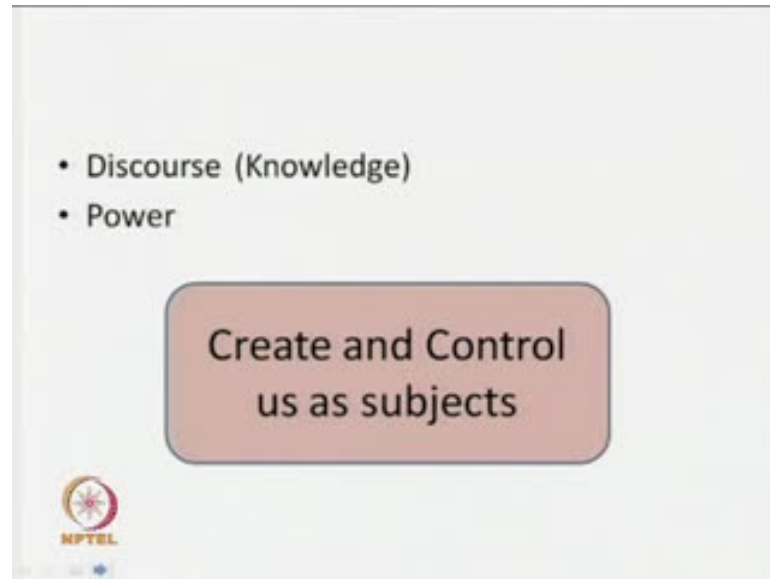


Now, I will give you an example here, I may have refer to it in one of my earlier lectures where I talk briefly about discourse. Now, if discourse is a regulated way of speaking about anything, about I said any phenomenon any subject etcetera.

Let us look at the term man. The term man now can be discursively articulated in different ways. Now, let us look at this A, from the point of view of religion the discourse or regulated way of talking about man would differ from the way man is discursively created in science further different as we look at man as a discursive category from the point of view of psychiatry further again different in law and finally but not the least in subjects of economics etcetera.

This is of course not an exhausted list but the point I would like to make here is that anything any subject any object any practice can be articulated in different ways the rules will be different, the regulations would be different. This is a first meaning of discourse that we will have to understand to internalize.

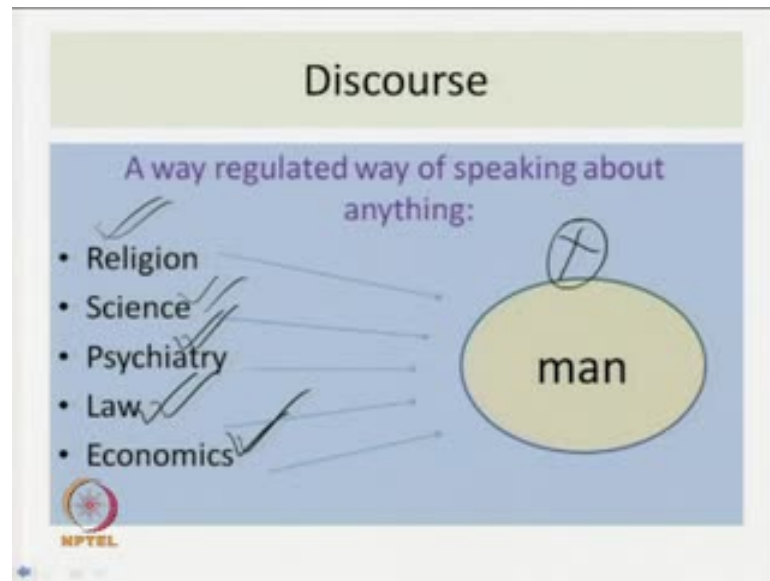
(Refer Slide Time: 16:17)



Discourse with power and discourse of course now you see the word here in brackets, knowledge. Discourse is a word, whose in within cultural studies whose synonymous is knowledge why? Because discourse is a way of talking about something discourse ultimately through reputation and reiteration goes on to become knowledge at least certain discourses go on to become knowledge. Now, when they become these discourses become knowledge they are also power why? Because they have through a certain legitimization they have a power not just as discourse.

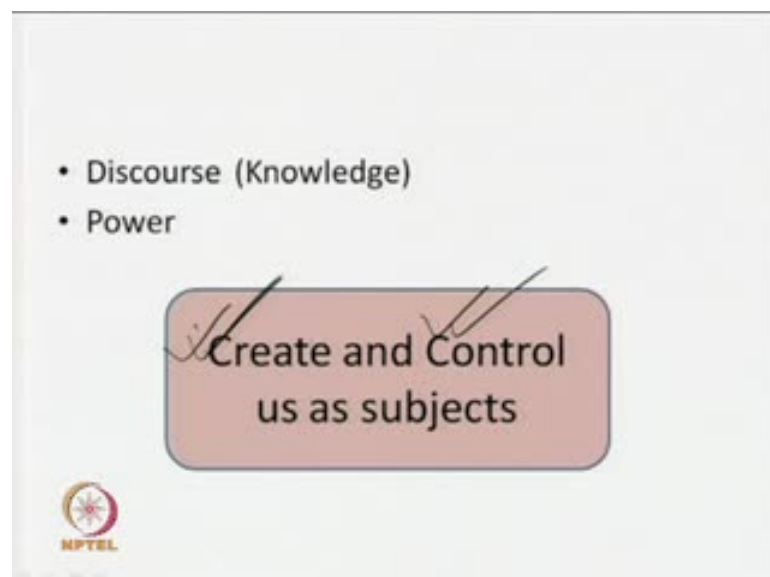
But that is the power that discourse has over everyone over ever thing but also has you know the power that we feel that is knowledge. So discourse as you knowledge is related to power and his power.

(Refer Slide Time: 17:47)



So, what happens is, when discourse becomes knowledge established discourse, it creates and controls us as subjects for instance, if you talk about man as we saw in this example, I had given just a while ago if we look at religion for instance there would be certain formulations, certain ways of talking about man that both creates the subject man in religion, man is a certain kind of subject.

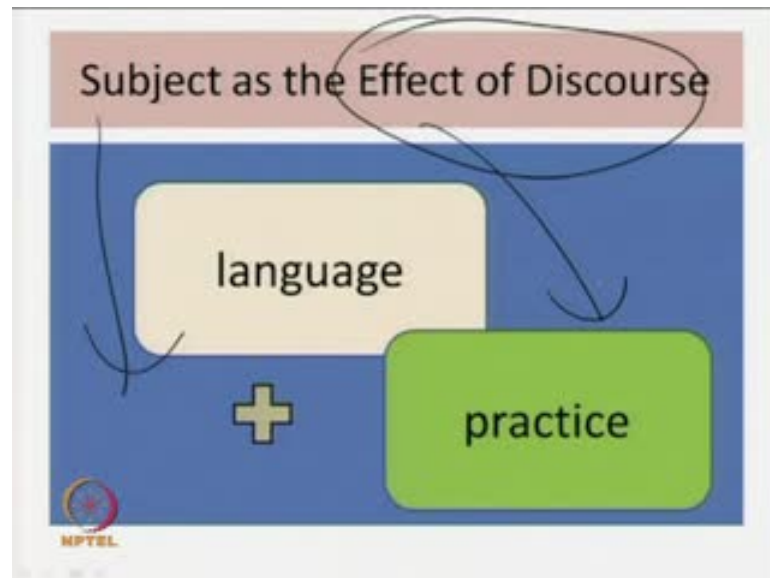
(Refer Slide Time: 18:45)



They are associated within the discursive practice and discursive articulation of man for instance you cannot talk about man from any other prospective. If you do talk about man

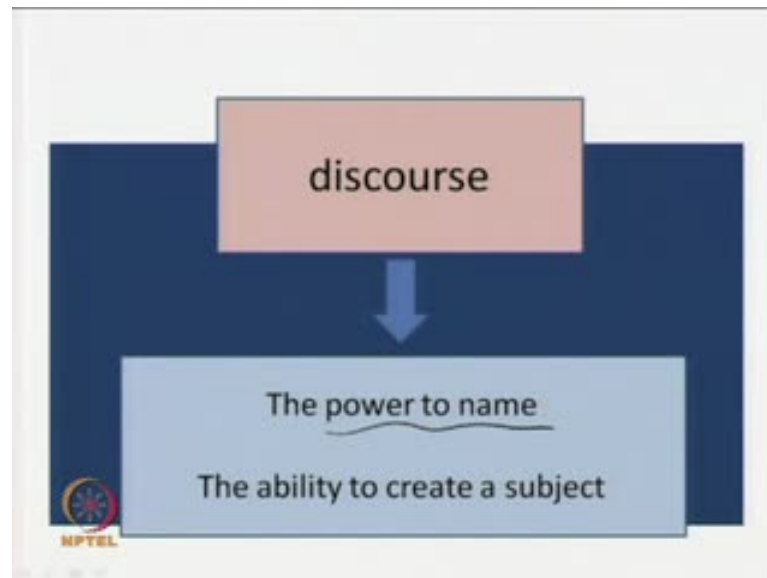
from another domain from another discourse that discourse has to sort of we say to so to speak fall in line with the dominant discourse that is in this case the discourse of man within religion. That is why, we say that discourse and discourse has knowledge has power create and control us as subjects. Look at this if both **a it** first creates the subject and then it controls the subject.

(Refer Slide Time: 19:01)



Further, the subject therefore in this case if you understood the slide before this where we say that the subject is created first and then controlled by discourse, the subject therefore is the effect of discourse, the subject is effect of talking in a certain way about that particular subject.

(Refer Slide Time: 20:00)



Therefore, the subject is a matter this is the articulation or this is the claim made by cultural studies particularly following the linguistic term. The subject is therefore you know as an effect of discourse is a matter of language and it is a matter of practice. We will talk as we go on in this lecture we this will become more and more evident to you.

Discourse therefore may also be seen as the power to name the ability to create a subject just while ago, we talked about the discourse of religion for instance. Now, how would religion then name man here naming is not simply a matter of labels. Here, naming means how to fix within the discourse; how to fix the category man such that **you can create the idea of you know** we have the ability to create the idea of man that is not given elsewhere.

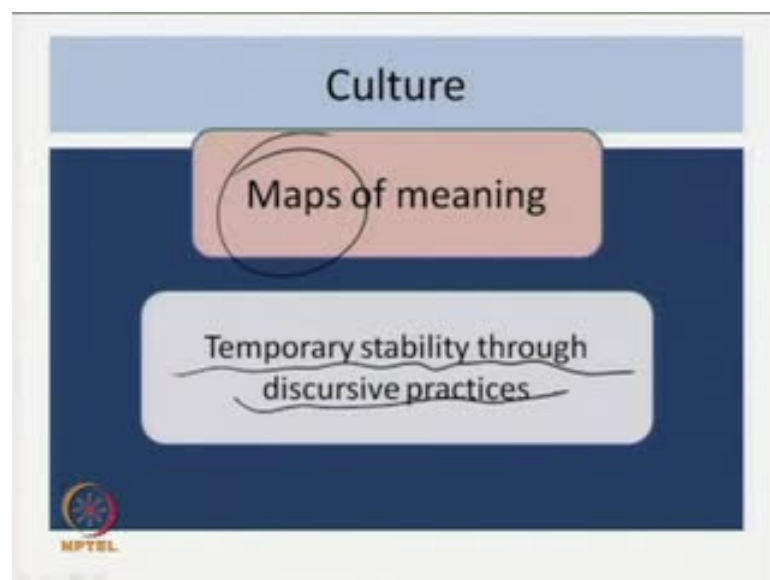
For instance, if we talked about man again let us say from this point of view of as articulated in the religious discourse, we will create the subject or we would create the category, we would name the category, we would make formulations on the category man by saying for instance within a certain discourse that man is already a fallen entity or that man is something **when is something** that as a subject comes to this world to tone or to make a men's for his sins or for instance or to serve a certain to serve a certain entity known as got.

So, it therefore names the subject as having these particular qualities as having these particular characteristics. So, discourse is then we may see discourse is something that is

extremely powerful and the idea therefore is not I would say to fall a prey to any kind of discourse you understand that regulate the moment you use the word regulation, the moment we talk about discourse as having the ability the part to name to ability to create subjects we also can know that it is possible for us to escape discourse.

However, note of caution here this does not mean a kind of an opportunistic discourse hopping. Hopping from one discourse to the other for instance, if you ask me as a scholar of cultural studies and I would largely look at the world from the point of view of the discourse of historical materialism of dialectical materialism as given to us by Karl Marx and Frederick Engels. So, all everyone eventually comes and rest within certain discourses.

(Refer Slide Time: 22:56)



Therefore, how do we relate discourse to culture if culture is maps of meaning, if culture refers to maps of meaning and these we have to understand that these maps are this is something we have discussed earlier also I would like to talk about it again for a brief file we would we should realize that the maps of meaning are temporary formulation.

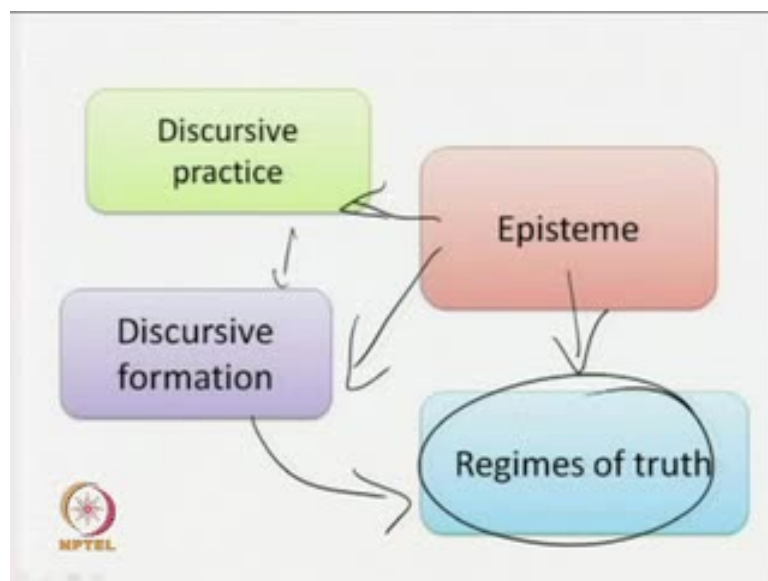
This is what hall had said Stuart Hall is said remember that these maps of meaning are always changing and they have to change and they need to be questioned. So this maps of meaning whenever they attain certain stability whenever we feel like saying that this is the natural way that things are in that this is the way that things should be we have to then remember, if you look at the slide here, that this it is only a temporary stability these

maps they are just temporary stabilizations of meaning and these temporary stabilizations of meaning are brought forth by the discursive practices of the time.

So, every epode every era as Michel Foucault would say every epode is governed by a certain discourse governed by a certain episteme or a unit of knowledge it is very important for us to understand that meaning whenever meaning is stabilize or we find that meaning is being stabilize, we have to caution ourselves and have to look at it as formations that have been made temporary stabilizations that have been made owing to certain discourse discursive practices, which are the dominant discursive practices of this time.

It is important to talk about this one may feel that we are as many would say that we are always political. Let me remind you or let us remind ourselves that the whole business of doing cultural studies is or at least a large part a major part of the business of doing cultural studies is to destabilize meaning is to be political.

(Refer Slide Time: 25:20)



Therefore, these are some of the terms that we should look at discursive practice is something that we have already talked about episteme leading to epistemology episteme is a unit of knowledge. Unit of knowledge which leads to knowledge formation discursive formations are also therefore discursive practices that finally congeal to give rise to a certain formation of discourse.

These practices established a certain and create a certain formation, which is a discursive formation and regimes of truth. These remember these seemingly permanent stabilization of meaning which is actually a temporary one has Stuart Hall as shown us they try to establish regimes of truth.

Now in this slide, if you look at the slide here episteme a certain episteme through the discursive practices and formations, give rise to or establish seek to establish at least a regime of truth in every epode.

So, these are kindled terms these are terms related that set to discourse episteme discursive practice, discursive formation and regimes of truth. As with the circuit of culture remember in our lecture on representation found that Stuart Hall had given us the circuit of culture wherein he said that words type representation words like, etiology etcetera are not studied in isolation we are studying there negotiation, there interviewing, there interrelation, the interstices so to speak between these areas and their interfaces.

The same way here when we talked about discourse and we talk about knowledge and we talk about power we have to understand that we cannot study discourse separately, knowledge separately or power separately we have to study these has been in a circuit. So, if discourse is a circuit like, Stuart Hall had shown us culture as the circuit a discourse is a circuit there are certain terms in circulation and within the discourse of discourse there are certain terminology the certain terms that we have to get use to if we have to speak in a certain way.


So, well one of the criticisms of discourse may well be this that even the talking about discourse there is a regulated way in which you speak about discourse itself that the speaking of discourse is a discourse and within this regulated way of speaking you have to use terms like power, like knowledge, like discourse form discursive formation and regimes of truth.



(Refer Slide Time: 28:40)

## Foucault

- My role - and that is too emphatic a word - is to show people that they are much freer than they feel, that people accept as truth, as evidence, some themes which have been built up at a certain moment during history, and that this so-called evidence can be criticized and destroyed.
- Thought does exist, both beyond and underneath systems and edifices of **discourse**. It is something that is often hidden but always drives everyday behaviors....
- Criticism consists in uncovering that thought and trying to change it: showing that things are not as obvious as people believe, making it so that what is taken for granted is no longer taken for granted. To practise criticism is to make harder those acts which are now too easy... |

 MPTEL

Now, I would like to go back to Michel Foucault in a bid to see how he has of course he is talking about discourse and so many occasions it is not you need a separate lecture on Foucault and discourse, but I will bring here just a few lines from Foucault and try and unpack these for you let us read here.

This is Foucault. My role - and that is too emphatic a word - is to show people that they are much freer than they feel that people accept truth as truth, as evidence, some themes people accept truth as evidence, some themes which have been built up at a certain moment during history, this is also about I had referred to just a while ago you are saying this to Foucault words.

People accept as truth certain themes which he says were built up and look his words here, at a certain moment during history. These themes are we could also use the word episteme for this these themes or these episteme are seen as truth by people where is the fact is the reality is that these have been as he says built up at a certain moment during history and then we read on here- and that this so called evidence this is important can be criticize and destroyed. This seemingly eternal truth that all of us field we have at particular moments of history at particular discursive episodes if you will.

Is something that the Foucault shows that these are creations and formation that depend on the particular episode in which they were made and in turn also determine the character of that particular episode and this so called evidence, look at the words you uses here, this

so called evidence is something that has to be criticize, something that has to be destroyed.

Next thought does exist, both beyond and underneath systems and edifices of discourse. It is something that is often hidden but always drives everyday behaviors. Criticisms consist in uncovering that thought and trying to change it; showing that things are not as obvious as people believe, making it so that what is taken for granted is no longer taken for granted. I mean this is what else is this if it is not being political if it not being doing what cultural studies invokes us you know or impairs us to do.

Criticism consists it says in uncovering that thought uncovering the systems of discourse and trying to change it and to show us as consumers of discourse that things are not always as obvious as people believe.

Making it so that is what is taken for granted is no longer taken for granted so this is the way he puts it so beautifully to practice criticisms is to make harder those acts which are now too easy for us. This is the whole business of cultural criticism is to you may use the word is to de-familiarize the familiar ways of familiar regulated ways of talking about things.

(Refer Slide Time: 32:45)

The slide features a title 'Foucault' at the top center. Below it is a bullet point containing a quote: 'A work is definitely not the form of expression of a particular individuality. The work always implies, as it were, the **death of the author**. One only writes in order to disappear at the same time. The work, in a way, exists on its own as the bare and anonymous flow of language... The work is composed of certain relations within language itself. It is a particular structure in the world of language, discourse and literature.' The quote is underlined. Below the quote is a blue rounded rectangle containing the text 'The death of the author'. In the bottom left corner, there is a logo for NPTEL, which consists of a stylized sun or star symbol above the letters 'NPTEL'.

Next – Foucault: we refer here to his famous in within this whole business of taking about discourse, we refer to a famous phrase called the death of the author and this is a

phrase that has been so misunderstood there are various ways in which people have interpreted and misinterpreted in interpreted this phrase. We will now try to understand, how this phrase holds meaning in the whole in the domain of cultural studies.

Now, let us look carefully at this Foucault - A work is definitely not the form of expression of a particular individuality. The death of the author means precisely this. That there is no discourse on language that belongs to one particular author, when an author writes, the author writes from within a discourse, the author is already ensconce so to speak in ensconce in the whole format in the whole content of the discourse in the style of the discourse.

In that sense the author is dead. That is talking about the death of the singularity of the author it is not it does not say that the author is not giving a message that the author has nothing to say that it is the text which is speaking we need to be a little on guard here and to understand that what Foucault and the poststructuralist are saying is that the discourse is already there from where within one speaks.

It is not or it does not mean that there is no message that there is no beautiful moral for instance formulation that has been given by the author, there is beautiful way of talking about certain themes it does not mean that it simply means that the discourse is already there and hence the author and his or her singularity in that sense of the term disappears or as he says here dies.

Now, let us look it again - A work is definitely not the form of expression of a particular individuality. The work always implies, as it were, the death of the author. One only writes in order to disappear at the same time. The work, in a way, exists on it is own as the bare and anonymous flow of language. This is important. The paragraphs here is even has a person with a name with a phase is speaking who is certainly not anonymous certainly it is a who is certainly somebody who could be identify, the paradox here is that as that person is writing his or her work exist as the anonymous flow of language the importance given here, the power given here is obviously to language and to discourse and to the text.

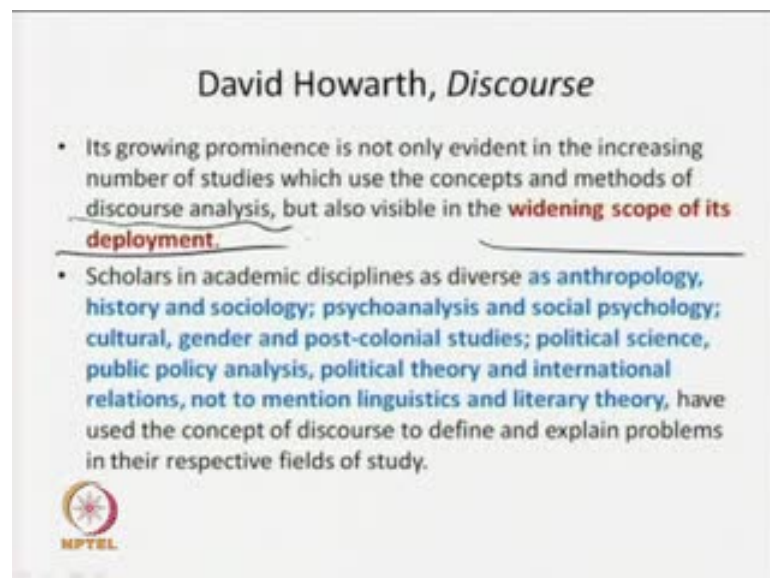
The work is composed of certain relations within language itself. It is a particular structure **look at this it is a particular structure** in the world of language, discourse and literature. And I must hasten to add here is that you will have we would have to

understand the death of the author within this kind of a discourse this tool is a discourse now talking about the death of the author is you know tool is a discourse but how is it different from talking about other things regarding the author.

In this case we are doing what we may call a Meta linguistic or a Meta thinking exercise. This is language thinking about itself, this is language thinking about writing and this and in the sense the phrase the death of the author is to be understood it in literal studies it certainly it would be a very extreme way of looking at this this formulation if you look at is simply as something meaning that the author does not exist and the author has not writing this text and the author nobody in time and space suddenly we do not accept such a myopic view of looking at an author or at a writer.


But at the same time, the business of looking at discourse is also the business of trying to say that the language he says the language the world of language discourse and literature is already available and in many ways an author is bound by certain ways of speaking certain discursive formation certain formulations however much he or she may improvise or be radical.

(Refer Slide Time: 38:24)



**David Howarth, *Discourse***

- Its growing prominence is not only evident in the increasing number of studies which use the concepts and methods of discourse analysis, but also visible in the **widening scope of its deployment.**
- Scholars in academic disciplines as diverse as **anthropology, history and sociology; psychoanalysis and social psychology; cultural, gender and post-colonial studies; political science, public policy analysis, political theory and international relations, not to mention linguistics and literary theory,** have used the concept of discourse to define and explain problems in their respective fields of study.

 NPTEL

Now, I will look at I have also brighten David Howarth book discourse and let us look at what he has to say talking about discourse Howarth says, that it is growing prominence is not only evident in the increasing number of studies, which use to concepts and methods

of discourse analysis but also visible in the widening scope of it is deployment. Discourse analysis is not something you get in cultural studies per say.

Discourse analysis is to do broadly speaking with the study of language, with the study of writing of articulation, how it say that something that was talked about discourse and discourse analysis remember we had said that in language we may talk about you know of course in a very simplistic way we talked about discourse or something that is discourse is joining together of several paragraphs, which has to make sense which has you have as is mentioned earlier has to cohere together you know united sort of way to in unity in order to be able to make some meaning.

So, such analysis of discourse has is carried in the study of language in the study of literary text and they have been very fruitful exercises in this, but how it says that there is as it says a widening of the course of even deployment of the word discourse and even of discourse analysis.

Scholars in academic disciplines as diverse as anthropology, history and sociology; psychoanalysis and social psychology; culture, gender and post-colonial studies; political science, public policy analysis, political theory and international relations, not to mention linguistics and literary theory, have used the concept of discourse to define and explain problems in their respective fields of study.

So, it is not that discourse is a word which is sort of peculiar to cultural studies the awareness of the power of discourse, as knowledge is something that has struck or you know the mind of scholars across so many disciplines and there is a awareness, there is you could say even in within disciplines, there is a self-awareness of the fact that each discipline is talking in regulated ways which have been set by somebody else self-certain the pass.

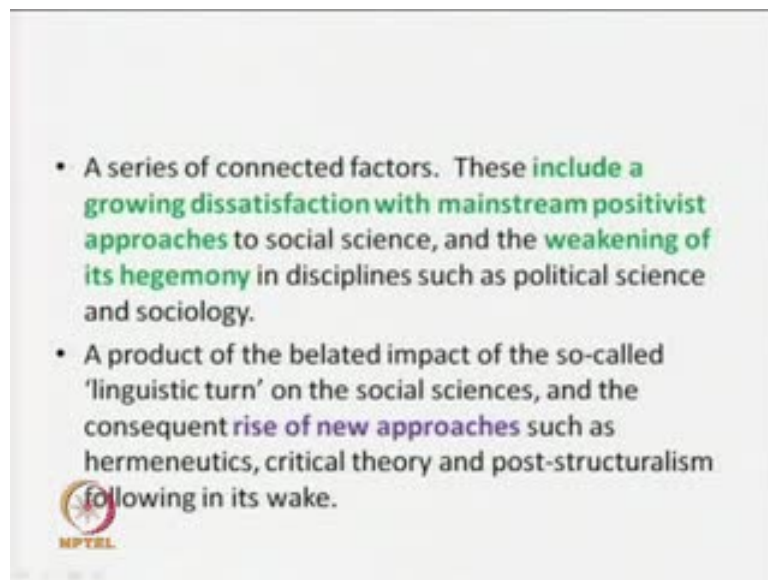
So there is already a form that is I had said earlier for many content available, but how cultural studies and the study of discourse in cultural studies different from the study of discourse and in say linguistic literary theory, post-colonial studies etcetera. I would say that even of these discourses are talking about or these disciplines are talking about discourse it is only with the linguistic term, it is only with the sharp paring away and the sharp look that is that has been given too discourse in cultural studies following the

linguistic the turn that these other areas have been so to speak empowered to look at themselves and their own discourses.

Secondly, the way discourse is analyze is dissector is critic and the words of could so also destroyed in cultural studies is perhaps, what should I say this is the most intense way the most important way of studying cultural studies.

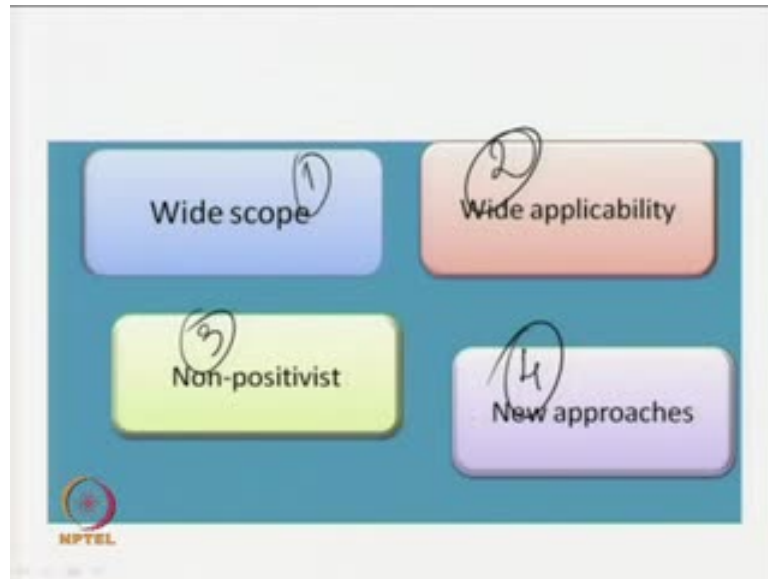
In a sustain manner the way in which discourses or dismantled discourses are first critic and then dismantled is something which is definitely peculiar to cultural studies.

(Refer Slide Time: 43:17)



Now, as see this is what hard how acknowledges here in the second paragraph here this is the product of belated impact of the so called this is what I have mentioned just a while ago so called linguistic turn on the social sciences and the consequent rise of new approaches such as hermeneutics critical theory and post structuralism following in it is wake.

(Refer Slide Time: 43:41)

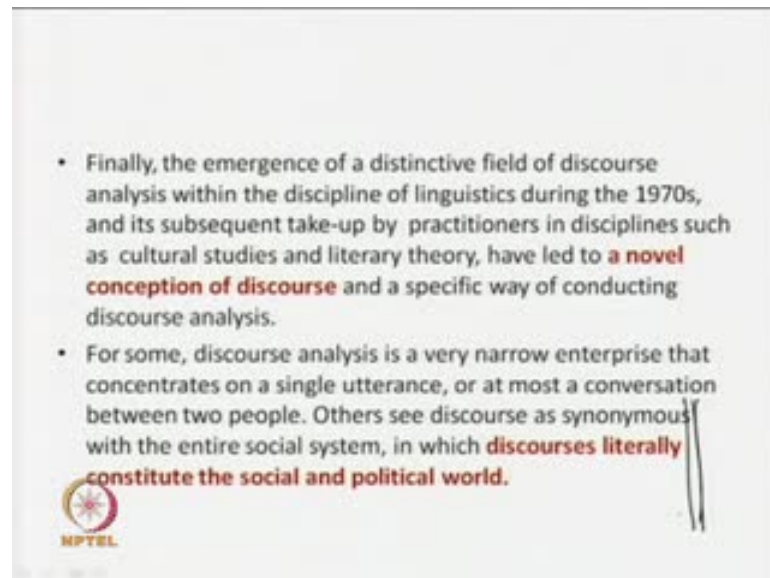


Therefore, to summaries what the Howarth says there is a wide scope and there is an increase in the, it is a widening perhaps in contemporary time a growing widening of the scope of discourse and of discourse analysis, second there is also the widening of the applicability.

So much, so that today, we talk about the discourse of science, the discourse of technology, the discourse of computer science, the discourse of so many other of nano technology, for instance they it is in every new so to speak every new discipline that establishes itself is you can apply the term discourse and find out it is the way it has been the way it has been constituted the factors that I have given rise to such a discourse at a certain time in space, in history and how is that discourse delimited and how is that discourse, so to speak not forcing but so to speak telling us how to talk in certain regulated and monitored ways and how this discourses have their own boundaries.

Now, number 3 - it is non-positivist obviously since there is as there is an element there is an element of the uncertainty of meaning, there is an element of the slipperiness so to speak of meaning, which is certainly not positivistic certainly not quantifiable measurable in certain ways in which we do science and it has number 4 it has given rise to new approaches in many fields.

(Refer Slide Time: 45:38)



Then, he says finally, the emergence of a distinctive field of discourse analysis within the discipline of linguistics during the 1970s and its subsequent take up by practitioners in disciplines such as cultural studies and literary theory have led to a novel or a new conception of discourse and a specific way of conducting discourse analysis.

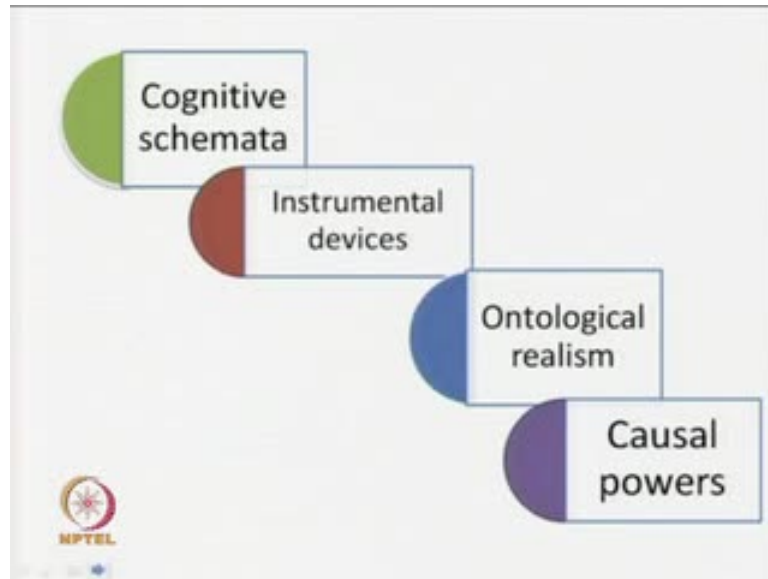
For some, discourse analysis is a very narrow enterprise that concentrates on a single utterance or at most a conversation between 2 people; others see discourse as synonymous with the entire social system in which discourse is literarily this is important.

While we no longer talk about discourse as talking about utterances and their formations into finally into paragraph and discourses where you can do an analysis of these in linguistic sense. We see today - look at this here - we see discourse as synonymous with the entire social system, which is a huge thing to say and which one of the key which say the key formulations in cultural studies discourse is equal to social system.

The social system itself is a discourse and in social systems, discourses literally constitute the social and the political world so the social and political world is definitely, no doubt, lived out by us. There are material practices but scholars in cultural studies claim that these material practices are simply not about matter they are also or more importantly a matter of language or a matter of discourse.



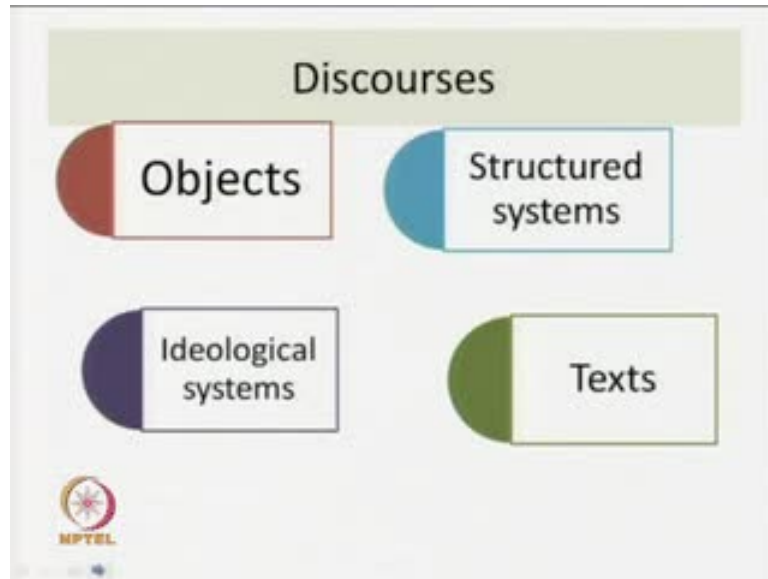
(Refer Slide Time: 47:27)



He then will end with this discourse is therefore are also cognitive schemata in the sense that discourses are now embedded, ways of thinking are so embedded in our minds in our brains, even in our neural structures perhaps that they become schemas or they become established patterns or ways of thinking in a cognitive sense. The our perception and even our memories the way we give attention to sinks, these are ultimately decided by discourse discourses finally become cognitive schemata.

Second, discourses are also instrumental devices how the instrumental devices because they can tell us, how to speak they can tell us what to speak and they can also determine our cultural practices. They have a certain ontological realism about that it is almost paradoxical that we are talking about ontology where we have always talking about non anthology on non-ontological things, but discourses have the power of being real it is in this sense discourses have the power of telling us what you know the essential things about things.

(Refer Slide Time: 49:20)



(Refer Slide Time: 49:30)

The slide features a single bullet point centered on the page: "• In Cultural Studies, the term “discourse” means more than “a stretch of text.” Elaborate." In the bottom left corner, there is a small circular logo with a star and the text "MPTEL".

However, temporary these stabilizations of meaning may be but they do have the power of anthology they have the power of giving us giving essences to things and phenomena finally, discourses have causal powers these are the ways in which discourse is power. Therefore, discourses and we end with this are objects they are structured systems, they are ideological systems and they are text so we now go on to the discursion and we will look at a few questions for instance in cultural studies the term discourse means more than a stretch of text elaborate.


(Refer Slide Time: 49:46)

## Barker

The routine day-to-day usage of the term discourse simply refers to a stretch of text or spoken utterances that cohere into a meaningful exposition.

However, cultural studies practitioners are, more often than not, using the concept of discourse in a more technical way ... Here, discourse is said to 'unite' language and practice and refers to regulated ways of speaking about a subject through which objects and practices acquire meaning.


The production of knowledge through language that gives meaning to material objects and social practices we may call discursive practice.



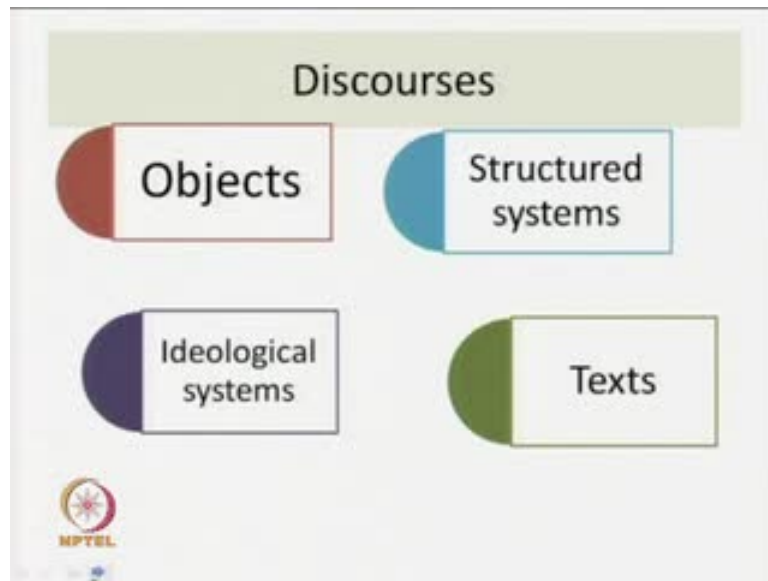
Now, how are you going to deal with a question like this? You would then invoke Barker in saying that where barker says that in for many discourses are nothing but stretches of text or spoken utterances but discourse is more than that in the sense that here look here discourse is said to unit language and practice it is not a matter only of speech or of writing. Discourse unites language and it unites are practices and refers to this is very important as I had mentioned before regulated ways of speaking through which we can even create the subjectivity of a particular phenomenon.

(Refer Slide Time: 50:29)


- What are the various ways in which we may consider the term "discourse"?



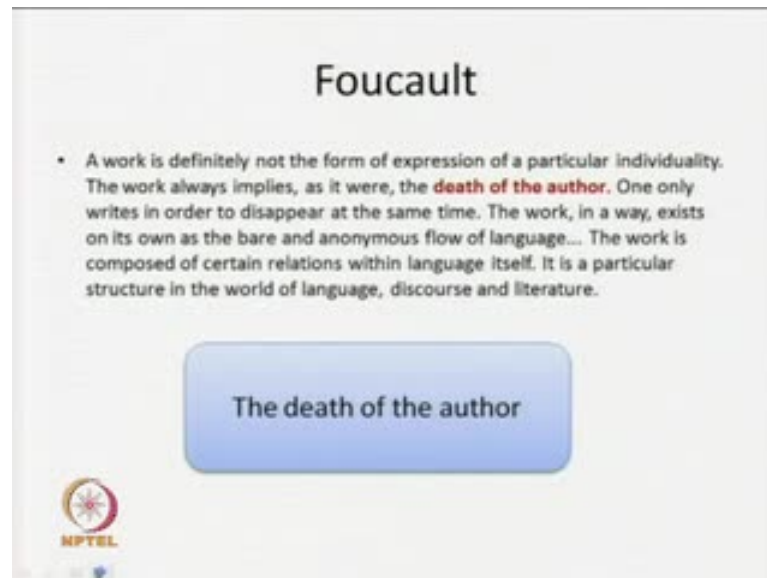
(Refer Slide Time: 50:34)



(Refer Slide Time: 50:49)

- Explain the concept of the “death of the author.”
- 
- The slide is a plain white background with a single bullet point centered in the middle. In the bottom-left corner, there is a small circular logo with a starburst pattern and the text "NPTEL" below it.

(Refer Slide Time: 50:52)



The slide features the title "Foucault" at the top center. Below it is a bullet point containing a quote: "A work is definitely not the form of expression of a particular individuality. The work always implies, as it were, the **death of the author**. One only writes in order to disappear at the same time. The work, in a way, exists on its own as the bare and anonymous flow of language... The work is composed of certain relations within language itself. It is a particular structure in the world of language, discourse and literature." Below the quote is a blue rounded rectangular button with the text "The death of the author". In the bottom left corner, there is a small circular logo with a sun-like symbol and the text "NPTEL" below it.

Next, what are the various ways in which we may consider the term discourse are objects, discourses are structured systems, they are ideological systems and discourses are of course text. Explain the concept the death of the author. The death of the author through Foucault, we can explain this, as not meaning that there is no author in that sense that not the somebody did not ever write.

It simply means that the discourses already, when I said always already, available to somebody so much so that we can never perhaps talk about the singularity or the uniqueness, as far as discourse use is concerned by a writer, however unique the writer's message may seem to be, however unique the form may seem to be it is always tight to a way of speaking about and all the improvisations that are made.

It is done within the format so to speak of a given discourse. So much so that, we can say that following the French poet Mallarmé, Mallarmé said when asked who is speaking. Mallarmé said language is speaking and I think you fully understand the meaning of the death of the author, even he asked who is speaking Mallarmé says, language is speaking not x or y speaking. It is language and as a poetry understood. How he is writing or we all write and speak within a discourse.

So, this is all that we have to discuss as far as the word discourse is concerned and I have tried to bring this to you through 3 persons - Chris Barker, David Howarth and Michel Foucault and obviously there are again as always, so many critics that we can invoke in

talking about discourse but in order to bring to you both the meaning of discourse as in cultural studies the vis-a-vie the meaning of discourses utterance in trying to show you the white applicability of discourse and discourse analysis.

In other bring home drive home to you the fact that discourse can even end up being cognitive schemata's instantiated in our brains in a bit to show you that, even if you write we are within a writing and speaking from within the discourse so much so that we have formulation like death of the author. I hope I have you know we will able to start grasping able to start grappling with a difficult term like discourse thank you.