

Cultural Studies
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Module No. # 03

Sites

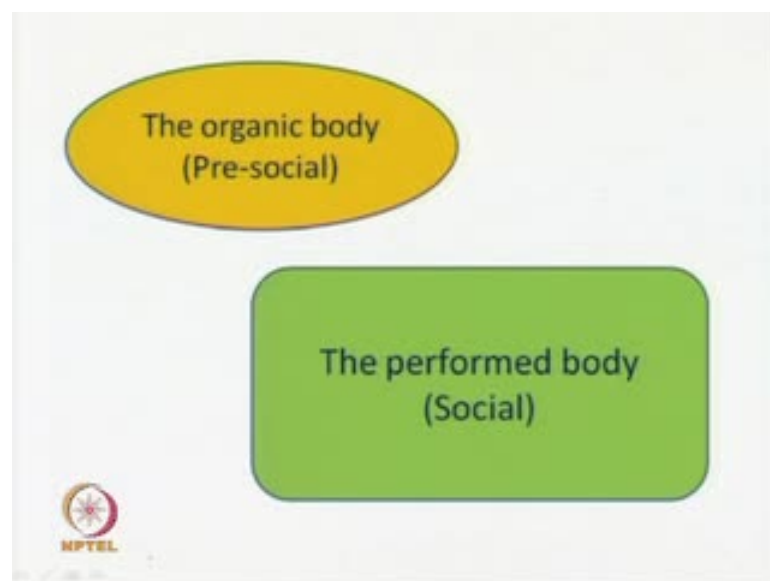
Lecture No. # 02

Space

Welcome once again to these lectures on cultural studies being brought to you by NPTEL - the national program on technology enhanced learning. We are in module 3 of these lectures on cultural studies.

And as you are aware this module is entitled sites of cultural studies, which I explained in the last lecture. Nevertheless, let us do a quick recap. As I had mentioned in the last lecture, sites are locations where all these theories that we have learnt and key concepts that we have learnt about culture and cultural studies are played out or worked out, and our endeavor in these lectures in module 3 is to see how these concepts have been applied.

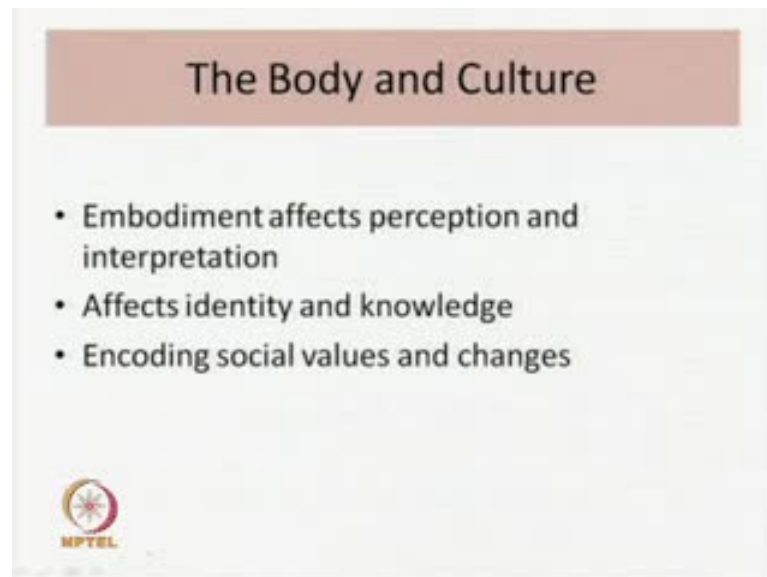
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To the effect, we looked at the body in the last lecture and we saw that we may make a distinction between the organic body which is the pre-social body and the performed body which is the social body. We saw that in, in reality, in cultural practice, bodies are no longer simply organic bodies or pre-social bodies, bodies are from birth the social bodies or what is known as the performed bodies. Bodies are from birth appropriated by culture.

We saw that the body and culture are related from, from, you know, from the, from the beginning in the sense, we saw that was related body and culture are related, you know, from the moment of birth.

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Body and culture also, if you look at the slide, here are also related in the sense that embodiment affects perception and interpretation. Today the paradigm, the current paradigm, a strong paradigm in philosophy in the social sciences and humanities is that of embodiment, and embodiment are perceptions and interpretations are seen to come from embodiment, which affects identity and knowledge and it is through the body that we encode social values and changes.

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Chris Barker, *The Sage Dictionary of Cultural Studies*

The body is commonly understood to be the physical flesh and bones of an organism. However, within cultural studies it is commonly argued that the **body has been stylized and performed** by the workings of culture making the idea of the body as a pre-social, pre-cultural object impossible to sustain.

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So, we moved in the last lecture. Then important point was the shift from the so called pre-social organic body to the social body. Next, we read from Chris Barker, the sage dictionary of cultural studies, where, he said that the body has within cultural studies been stylized and performed by the workings of culture. Whereas, the body was always understood in a commonsensical sort of way as simply physical flesh and bones of an organism going by the dualistic philosophy of Descartes Cartesian dualism, where mind and body were seen as separate substances or substrates.

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Foucault Discipline and Punish

Shift

- The body as a target of punishment through incarceration
- The body to be prescribed and controlled through the normalising techniques and discourses of 19th century human sciences

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Barker on the other hand argues in these lines, so, the body has been stylized and performed by the workings of culture. Making the idea of the body as a pre-social, pre-cultural object is impossible to sustain. Then, we saw through Michel Foucault important book discipline and punish where he draws history of speaking about the body the discourse about the body.

And the body as a social instrument, as a social entity and this is the shift that we saw in the last lecture. The body which was the target of punishment and through incarceration of imprisonment. In, by the nineteenth century, the discourses of the nineteenth century human sciences, the body is, you know, the control over the body is not so much overt as something that is prescriptive.

The body is to be prescribed and controlled through what he calls normalizing techniques of the discourses of nineteenth century human sciences. We saw all of this in a bit of detail. For instance, while talking about hysteria, the hysterization of the female body about deviant sexuality, etcetera.

So, the control is now by the nineteenth century not one of visible punishment but of overt normalizing techniques through writing about the body in various domains.

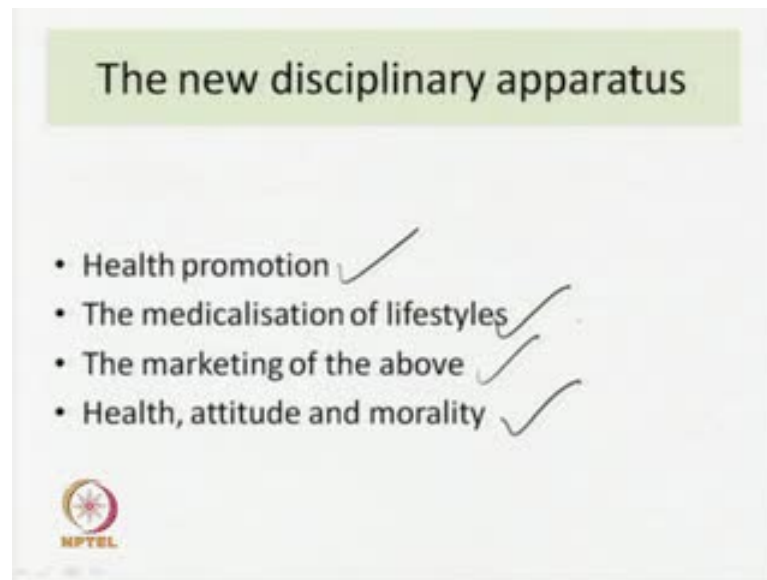
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Next, we saw, looked at the concept of body work and we saw that work on the body that we perform is through regimes of diet of fashion of cosmetic surgery, health promotion

strategies that call out to you, you know, to have the perfect body, the fit body, the totally healthy body and exercises and organ transplants. So, body work involves all of these and more and this is, this is how the body is rendered a cultural body, or a body in, in, that is already social.

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Finally, we ended with the new disciplinary apparatuses that seek today in contemporary times to discipline the body, to subject the body, to society and we found that some of these apparatuses, disciplinary apparatuses are, which are slightly different from the apparatuses we saw the discourses of the nineteenth century human sciences and these are for instance aggressive health promotion schemes, the medicalization of lifestyles, the marketing of health promotions schemes and medicalization. And a different idea discourse about health attitude and morality. Wherein, even leading a moral life includes attention to your health, attention to, you know, the body as most importantly as prescribed by these new disciplinary apparatuses.

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Key source texts in this lecture

- Chris Barker, *Cultural Studies: Theory and Practice*,
- Pramod K. Nayar, *Introduction to Cultural Studies*,

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So, today we will move on to another site of cultural studies which is space, and the key source texts in this lecture from which I draw the points and from which I also quote are again Chris Barker's cultural studies theory and practice, and Pramod K Nayar's introduction to cultural studies.

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Michel Foucault (in Barker)

- A whole history remains to be written of **spaces** - which would at the same time be the **history of powers** - both these terms in the plural - from the great strategies of **geopolitics** to the little tactics of the **habitat**.

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Well, first look at what again Michel Foucault tells us about space and Foucault has quoted in Barker and let us read from here - a whole history remains to be written of spaces. He says that space is something whose history needs to be described, whose

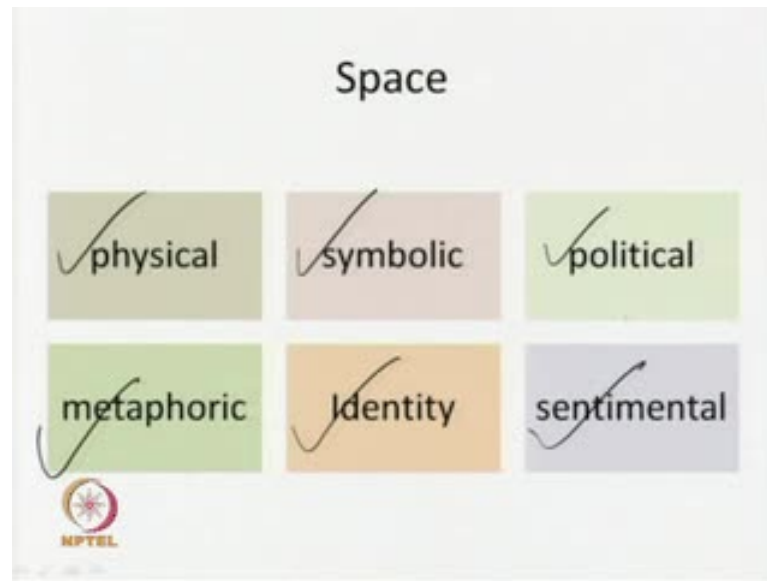
history needs to be delineated. The ways in which mankind has looked different ways in which mankind has looked at space, has talked about space has understood space is a history that needs to be looked at.

And, please look at the slide. A whole history remains to be written of spaces, which would at the same time be the history of powers. See, this is most important. The history according to and as you know by now the key word in or some of the keywords in Foucault's philosophy are those like power like knowledge, and he says here that the history of spaces would not just be a history of geography, it what, as exercise in theorizing culturally, in theorizing space culturally. It would be also concurrently a history of powers.

So, a whole history remains to be written of spaces which would at the same time be the history of powers, both these terms in the plural from the great strategies of geopolitics to the little tactics of the habitat.

So, space understood through a whole spectrum. For instance, here, he says that space is to be understood a as deeply entwined with power, with structures of power, with realities of power, with the dynamics of power and secondly the spectrum ranges from small, you know, for as what we call little spaces like the habitat that, you know, we spaces that we inhabit, spaces that we inhabit to the global scale to geopolitics, that is, understanding the politics of geography of space. So, Foucault very early on had in fact pointed to the need to study space from a cultural point of view particularly as deeply entwined with the structures of power.

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Now, space, if you look at the slide, space therefore in how many ways we can look at space in cultural studies. Few of the ways are mentioned here. A. of course, we look at space as something physical; we look at space as place. So, we look at space as, you know, as topography. We look at space as geography and this is one way through which we look at space.

However, in cultural studies as various critics have shown, a space is also symbolic. Look at the slide here, space is not simply physical, space is symbolic, space is also an abstraction. Instead of being a concrete locatable place, space is symbolic. Space is further political. As we saw in the last slide, we talked about Foucault's insistence, that space should be read, or the history of space should be written and read as a history also of power.

And space is metaphoric. Space has to do or create identity, and there are emotions or sentiments that are associated with space. So, in the first place, we now saw that like other topics or like other sites for instance, in the last lecture when you looked at the body for instance, space to be seen as something extra or beyond the physical, that is symbolic, political, sentimental or emotional, identity creating and metaphorical.

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Doreen Massey (in Nayar)

Themes about space

- Space is a social construct.
- The social is located in space. *Spatial*
- Social space is always dynamic, constituted by social relations.
- Space is also about power - real or symbolic.
- Social space might consist of contradictory, even conflictual spaces -- it is never one space, but many spaces.

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Now, there are certain themes about space which, which Nayar brings to us in his book on introduction to cultural studies through, through a theorist name Doreen Massey and there are certain themes about space that he brings to the fore through the work of Massey.

And these are number 1 - space is a social construct. So, we have to discard our sort of commonsensical view that space is to do with something concrete, space is to, space is, that space is given. On the other hand, critics have pointed out that space is a social construct. It may be a little odd, you know, at this juncture to look for us to accept the fact that space is not about landscapes, or space is not about topography, geography that space is a social construct.

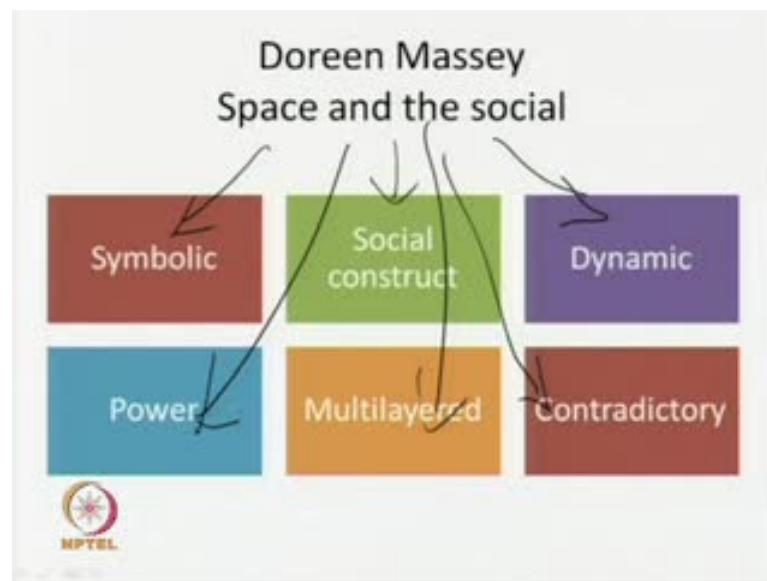
But, throughout this lecture I hope through the works of the critics, or cultural theorists to show you that indeed space is space is definitely something that is social and symbolic. Second - the social is located in space, that is, the first point was what we saw that space is a social construct, and the corollary of this first point is that the social is located in space. Where does the social happen? The social happens in a particular place.

So, the first point here is the co-relation between the social and the spatial; that is this is the word the social and the spatial.

Point number 3: so, see, from space to social we have now the theoretical construct social space. Social space is always dynamic constituted by social relations; it is not something flexible, sorry, it is not something that is static. It is something that is dynamic and changing and why changing because it is constituted by social relations that are also changing from time to time.

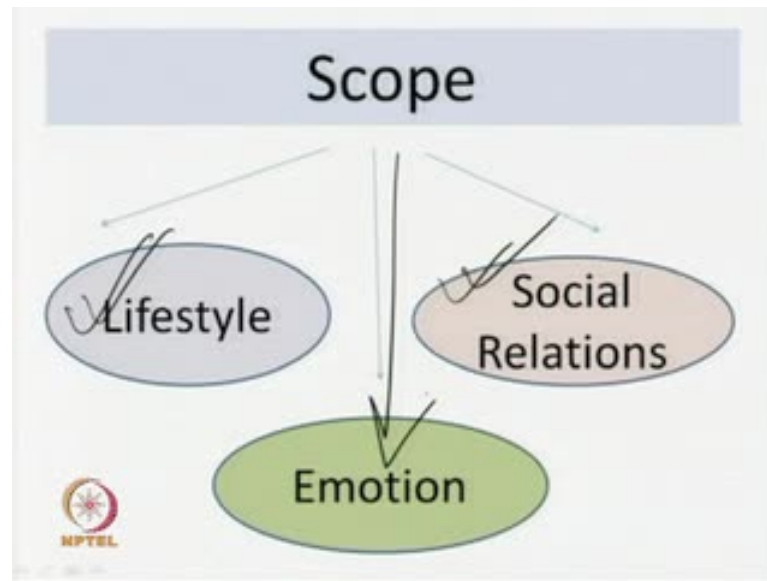
Next, space is also about power, real or symbolic. Now, these are points that we will be unpacking in a while, so, we just look here at the themes about space as given to us by critics. So, space is also about power, real, or symbolic. Social space might consist of contradictory even conflictual spaces. It is never one space but many spaces. So, final point here is about the fact that social space is; it is not that these spaces are homogenous; it is not that these spaces are without conflict. Social space is also contradictory; it is conflictual and it comprises several spaces. It is not to be understood in a homogenous sort of way.

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Therefore, the space and the social may be, you know, may be shown in the form of a diagram. As we have to understand socio space or the space and the social as being symbolic, being a social construct, being dynamic and changing, being contradictory, being multilayered and being entwined with power.

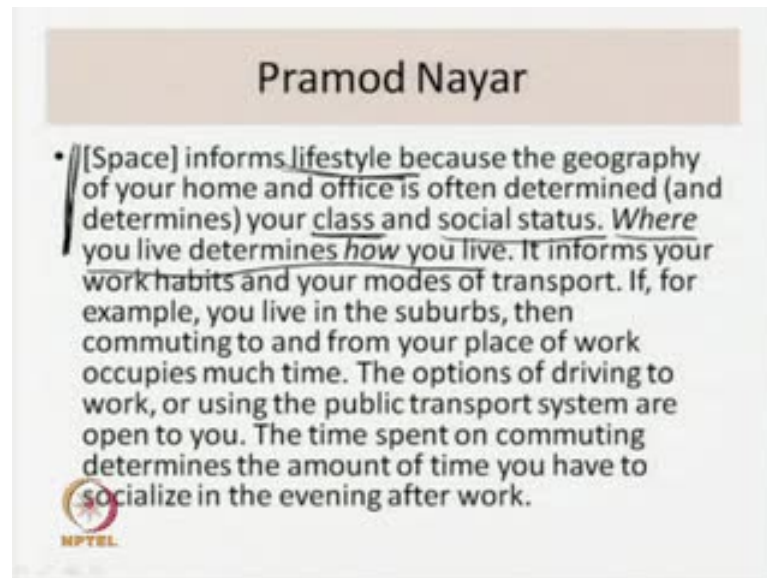
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So, what is the scope then of this social space? What is the scope of space studies as such a very broadly put? We may talk about three aspects here, as given to us by space critics; these are a lifestyle. The scope of studying space as social space as, you know, as, as a socio-cultural construct first impinges on our lifestyle. So, we need to show how space impinges on lifestyle; how space creates lifestyle, and on the other hand, how lifestyle also affects space.


Second - space definitely affects social relations and vice versa. Social relations also recreate space in many different ways and space is to do with emotion; space is, you know, deeply entwined with our emotions. So, if you look at the scopes, how we are going to talk about and how are we going to show space as a sight. We look at these three aspects – lifestyle, social relations and emotion.

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Pramod Nayar

- [Space] informs lifestyle because the geography of your home and office is often determined (and determines) your class and social status. *Where you live determines how you live.* It informs your work habits and your modes of transport. If, for example, you live in the suburbs, then commuting to and from your place of work occupies much time. The options of driving to work, or using the public transport system are open to you. The time spent on commuting determines the amount of time you have to socialize in the evening after work.



Now, let me read a bit from Pramod Nayar's text. This is how he articulates it. Space informs lifestyle because the geography of your home and office is often determined and determines your class and social status. So, let us look at this first. This is, this is a two way happening. It is a dialectical happening in the sense that he says, first we said that lifestyle is what we need to look at.

If we have to understand the social space concept, he says space informs lifestyle because the geography, the geography of your home and office is often determined and determines your class and social status. **The lay, the, the way, the,** for instance, where your home is located, where your office is located, is not just the matter of geographical sites or geographical locations. It is also a marker of your class and social status.

Where you live determines how you live. The environment in which you live even the physical locations of in which you live, these determine how you are going to lead your life that is this determines your lifestyle. It informs your work habits and your modes of transport. The accessibility to your office, how soon, you know, what the time taken to reach your office also obviously determines, you know, if you have to travel a very long distance to your office, these also determine your energy levels, your time levels and your time for luxury, your time to be spent with your family.

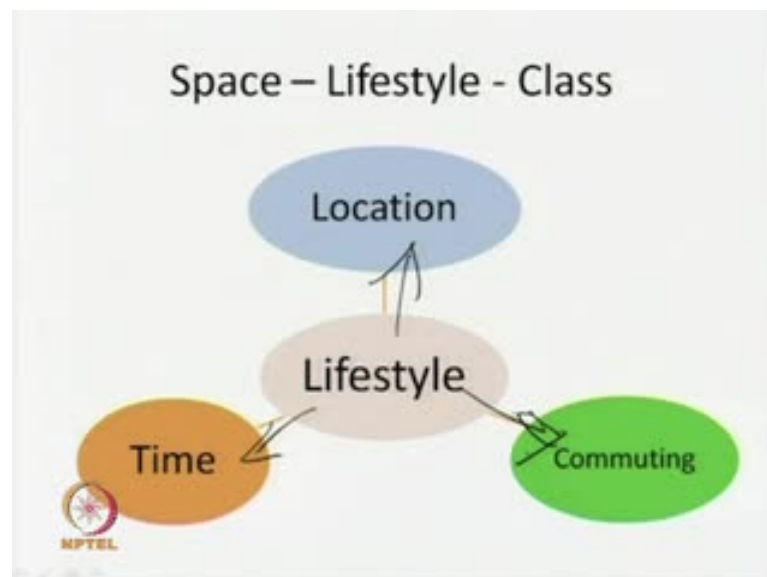
So, you see how lifestyle is deeply related to space is deeply related particularly to your home, the environment in which your home is located, the environment in which your office is located.

So, distance, location, space these are not simply terms, you know, that we use only in, you know, only in, in studies of geography. These are, these are realities that determine our lifestyles. So, it informs your work habits and your modes of transport. If, for example, you live in the suburbs, then commuting to and from your place of work, this is what we discussed, from your place of work occupies much time.

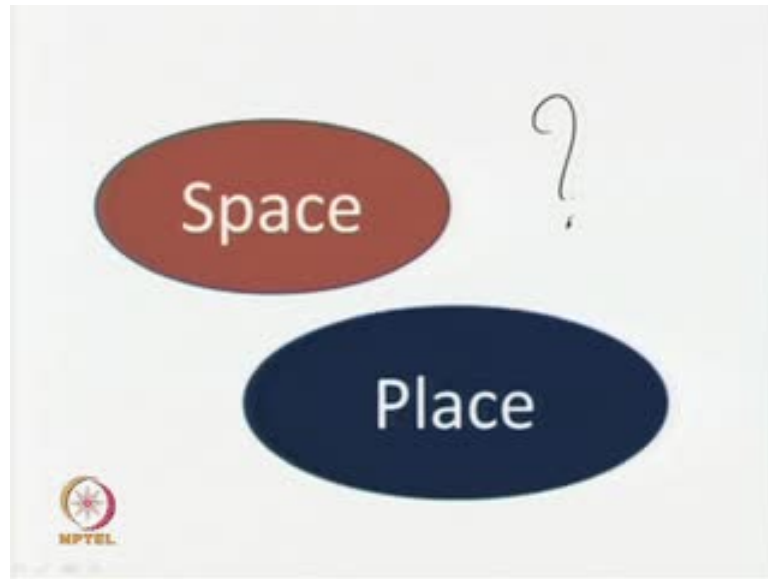
The options of driving to work or using the public transport system are open to you. The time spent on commuting determines the amount of time you have to socialize in the evening after all.

So, the very location and the distance between your home and, and your office, you see how it determines so much in our life. That determines whether we have time to socialize; it determines what kind of transport we are going to use according to, you know, and it also determines our class and social status.

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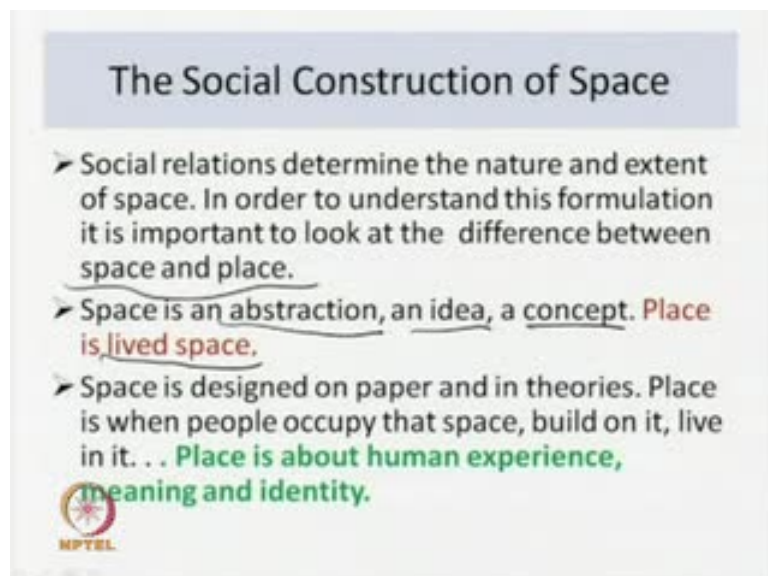
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Therefore, this is again let us put in a different way. We see the lifestyle. Lifestyle is related to location to time and to commuting. The next point that I would like to bring to your notice is these are the two term - space and place.

Now, the question we ask here, is are these the same? These are synonyms, but is space place and is place space. So, if there is a difference between a space and place, then why are we looking at space and not at place? So, we will be looking at this difference in the next slide.

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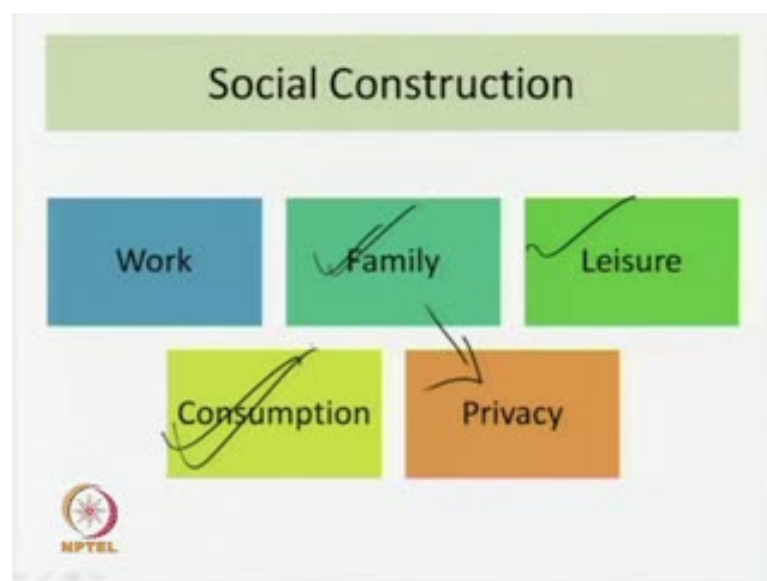
Now, in the social construction of space, we find it social relations determine the nature and extent of space, and in order to understand this formulation, it is important to see the difference, or look at the difference between space and place.

The first and most important difference here is, within in cultural studies, within theorizing in cultural studies, we understand, please look at the slide, space as an abstraction. Remember, I had mentioned almost several times that when you have a concept in cultural studies, the concept cannot be too concrete, why? Because concepts are ideas that have a certain degree of abstraction, because it should fulfill, you know, it should perform the job of explaining many conflict situations. So, in that sense, we have to have a certain degree of abstractness given to space.

So, please look at the slide. Space is an abstraction, an idea, a concept. Place on the other hand is this is the term lived space. So, where space is, or space is an abstract term, it is an idea. Place is defined as lived space.

So, again, space is designed on paper and in theories. Place is when people occupy that space, build on it, live in it. Therefore, place is about human experience meaning and identity. So, you see the important difference between spaces as a theoretical concept and place as something where human experience, meaning and identity are concerned, are acted out.

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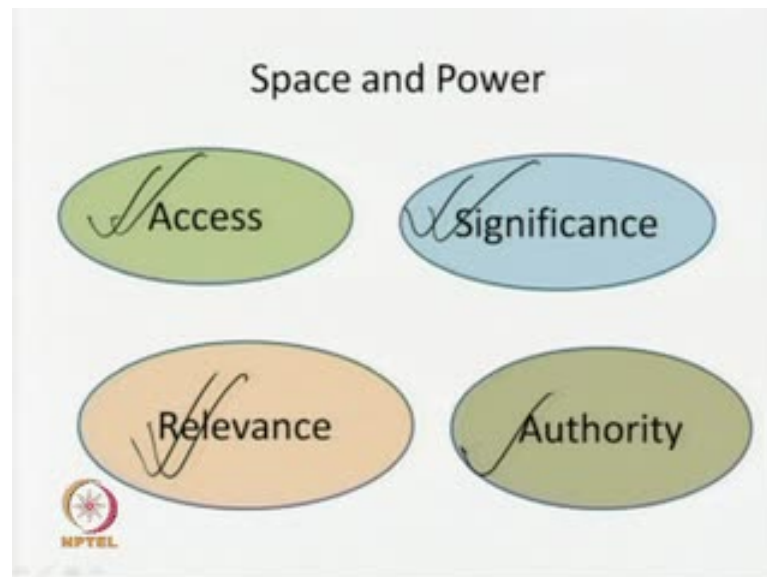
In the social construction of space, therefore, what are, what are the terms that we use or what are, what are the entities that are involved in the social construction of space, and these are the ones please look at the slide - work, family, leisure, consumption and privacy.

We, space impinges on all of these variables. We saw in, you know, just a while ago. When we talked about work for instance, the work place and how it affects our life style. In the same way, even in the family for instance, you know, how much space is there in even actual space in a particular household, will also determine the privacy.

The privacy that individuals or members of that family may enjoy and it goes on further to establish also their subjectivity and their identity, and leisure consumption, places of consumption for instance, where, you know, people, even, even, you know, we talked about malls for instance, the spaces of the malls, the layout of the malls, that also interpellates or beckons to us.

So, work, family, leisure, consumption, privacy these are also determined by space and also in a dialectical way they determine space.

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So, when we talked about space and power, remember, the relation between space and power was insisted upon by Michel Foucault which, we saw in just a while ago. Space and is related to power in the sense of a - what is the access that we have to space, or do

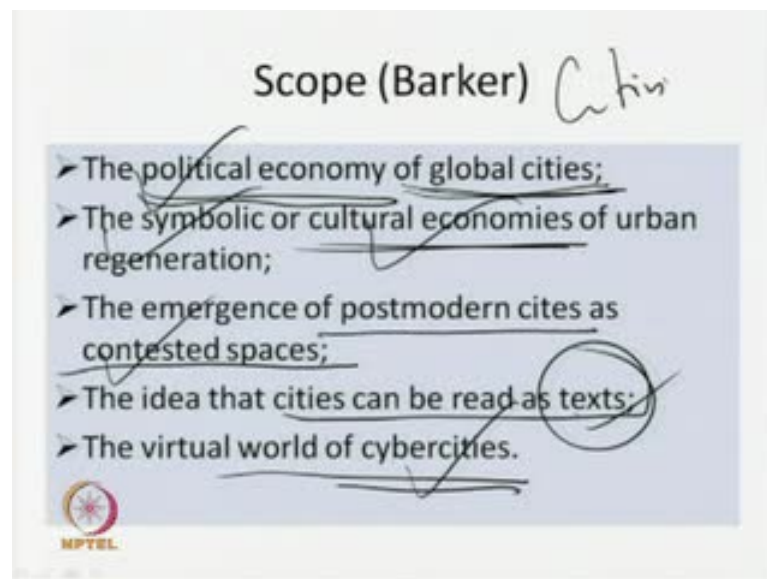
we have access to all spaces? Do we have access, or, you know, the very fact that there are places where there are no or space where there is no trespassing is not tolerated for instance.

There are areas in offices to which you do not have ready admission. These are also implicated in power. The more access you have to space the more powerful you are reckoning to be. So, space and power are, are seen, are seen in access to space.

Second - the significance that we give to different spaces is also implicated with power and relevance of space and authority.

The authority that one has over certain space, spaces is also related to power. Access significance of spaces, then the relevance of spaces and the authority we have over accessed and over denying, or allowing access to others these are also points that one needs to study when one looks at the correlation between space and power.

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So, we now move to another point which is the point to do with cities. Since for most of us, many of us who live in cities, who live in urban spaces, urban spaces have been within the brother rubric of urban studies. Urban spaces or cities have been looked at by various critics and these cities are, you know, cities are changing. Space is seen at its most dynamic in these locations, and therefore, it is imperative that we look at how we may theorize the city.

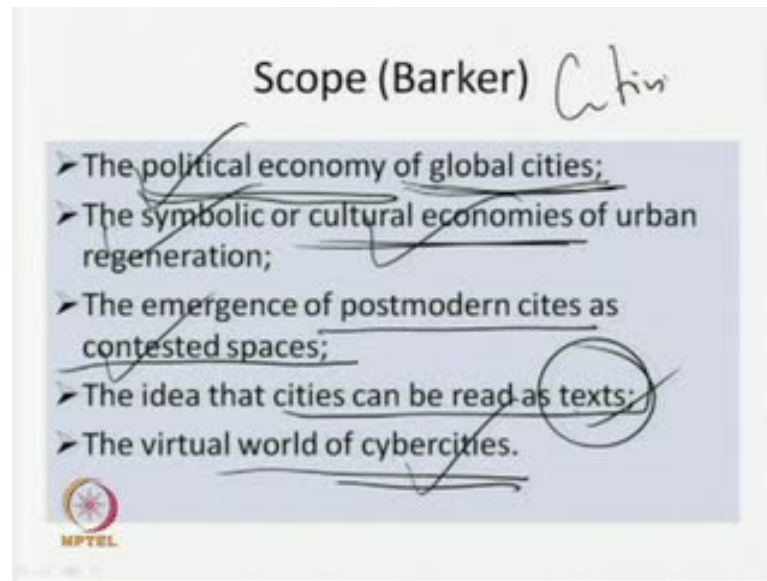
So, for this, we are taking the help of Chris Barker and this is the scope of studying the city that is shown to us by Barker. Now says that when we look at global cities for instance, when we look at huge metropolises, we do not simply look at the skyscrapers, we do not look at the buildings and we do not look at, you know, the huge wide roads.

When we look at global cities these are of course the markers, these are the symbols of, you know, huge global sprawling, global cities, but we look at these through the political economy of global cities. We look at how the city is produced. What are the relations of production which enable the growth of such cities?

What are the social relations that emanate from such relations of production, that is, what is the economics and power behind the construction of global cities? This going beyond the glamour sort of speak and the huge infrastructure of these cities. One way of looking, or studying space in these, you know, metropolises, huge global cities is true political economy and particularly, Marxism would help you here a lot in looking at the political economy of global cities.

Next, the symbolic or cultural economies of urban regeneration, the symbolic or cultural economies of urban regeneration, that is, these are the markers that we have talked about just a while ago. There are, you know, cultural economics in the sense, for instance, how do I give you an example, for instance, the, you know, the, for instance, if you look at the casino, if you look at the casino in very huge well to do cities like Las Vegas for instance. If you look at again, if you look at different commercial outlets, different various commercial activities and cultural activities, if you look at hotels for instance, these are part and parcel of the political economy, but we call them cultural economies, or, you know, the symbolic economies of these global cities.

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Now, what are we may ask? What are the symbolic or cultural economies of urban regeneration? When the cities are being made and remade, what are the cultural economy that is one way of looking at space and what happens in space? Then, the emergence of postmodern cities as contested spaces, cities that are no longer you could say certainly not fuddle, but cities that are that are also no longer modern in the sense that we understand it to be.

Cities that are deeply homogeneous, sorry, I am very sorry, deeply heterogeneous, cities those are deeply heterogeneous. Cities that in which a very different lifestyles, in which very different class situations are seen, in which very different ethnic situations are seen, these are the, you know, these are the qualities or characteristics, or these are the features of these huge global cities be it Mumbai it or be it London or New York. These cities are marked by; these cities are marked by as I said deeply heterogeneous way of living.

So, the emergence of what he calls these postmodern cities. As spaces of conflict, remember, we found that in the beginning of the lecture, we saw that place space is also conflictual; space is to be seen as sites of cultural conflict. So, the emergences of these postmodern cities which accommodate diversity of lifestyles, a diversity of cultures are contested sites.

So, how this space is to be seen as a site of contest particularly in postmodern cities is another way of looking of studying space in cultural studies.

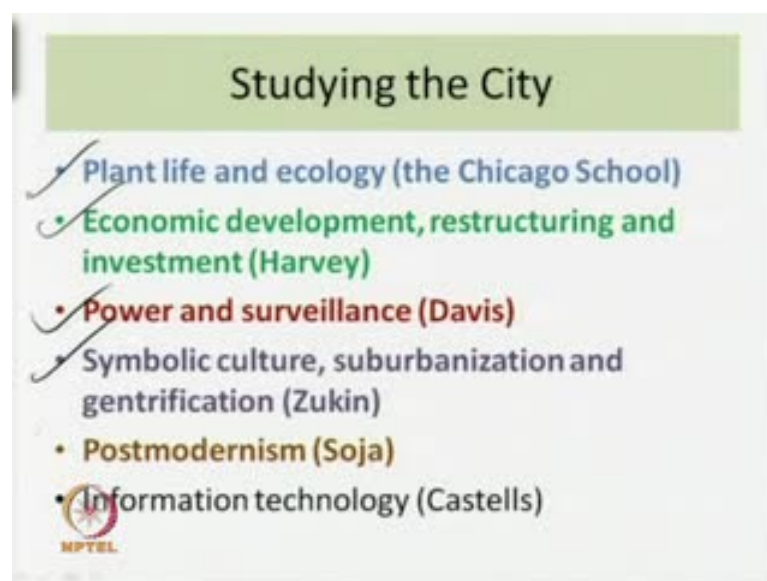
Next, the idea that cities can be read as texts that you could, cities are, as we know cities and space are symbolic. They are not just physical, topographical. So, we can also then read that is we can analyze, we can explore and analyze, we can critique these spaces as text that reveal, that reveal the processes of symbolization, the processes of signification; these are texts that tell us a lot about its political economy, the text that tell us a lot about their cultural economies. So, cities can be read as texts.

Then, finally, the virtual world of cybercities. Now, we come to something very different and I would be devoting a couple of lectures towards the end of these series of lectures on virtuality, on virtual cultural on cyber space, etcetera.

So, one of the ways in I would not talk about it now. One of the ways in also which we can study. Space is where there is absolutely no space as we understand it in a physical topographical sense. This is the virtual world of the cyber city. So, what happens in cybercities is also another discourse that has to be built.

So, if you look at the slide again, what did we see? We saw that the scope of studying cities is indeed a very wide one, very wide ranging in the sense that we can study political economy, we can study cultural economies symbolization, we can study contestations and we can study these as texts and also we have to, you know, develop new terminologies as we study global cities and global spaces.

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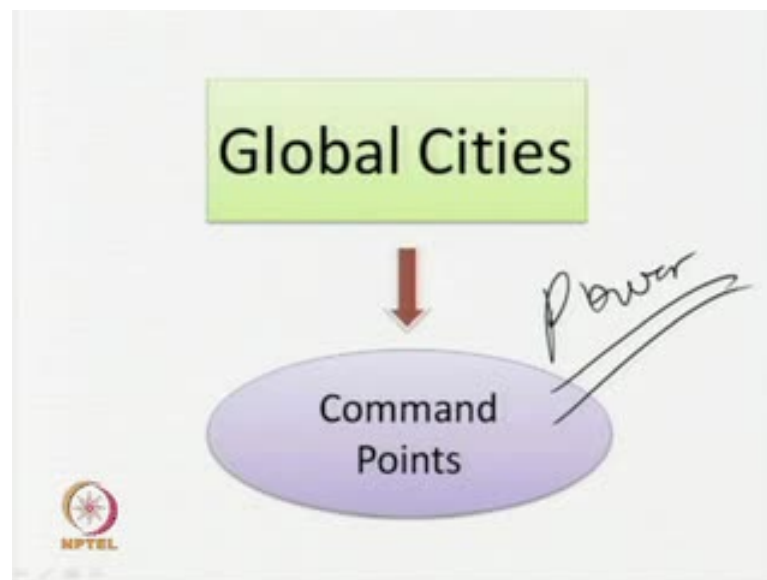


Now, those of you who are interested in following this up, these are the ways in which you may theorize in your projects on space and the urban city. So, studying in the city has, studying the space in the city has a very rich, very rich discourse rather they are very rich discourses in this field and we will quickly look at, you know, name, you know, some of the schools and some of the critics who have contributed to studying the city from a cultural studies point of view.

So, the Chicago school studies plant life and ecology. David Harvey a very well-known Marxist scholar of geography studies the city with reference to economic development, restructuring and investment; Davis studies cities and spaces with relation to power and surveillance.

Zukin to symbolic culture, suburbanization and gentrification. Postmodernism, postmodern city is one of, you know, one of, the studies on the postmodern city are one of the most important contributions by the critique Soja and information technology by Manuel Castells. So, you see these are the different ways in which the city may be explored; in space, in the city may be explored.

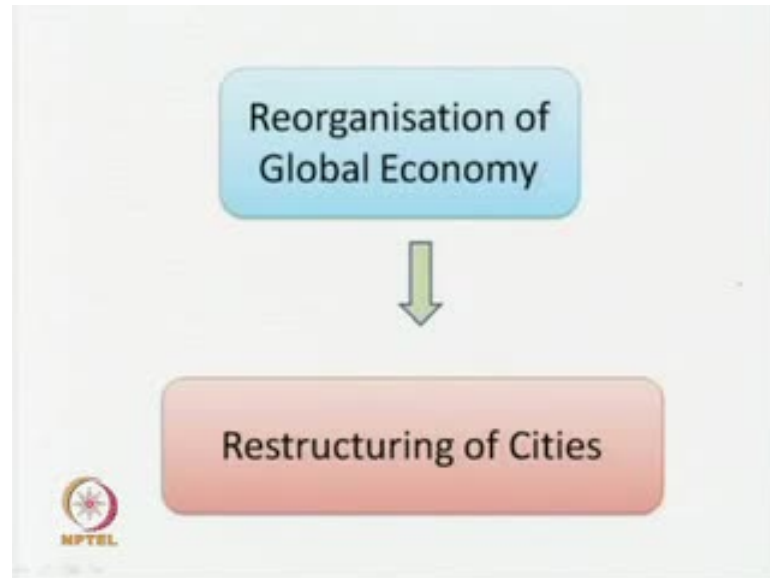
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Global cities are also what we may call command points. They are the very phrase here command points means that they are spaces that wheeled a great deal of power not only in their, within their own space, not only within the, you know, within the economy,

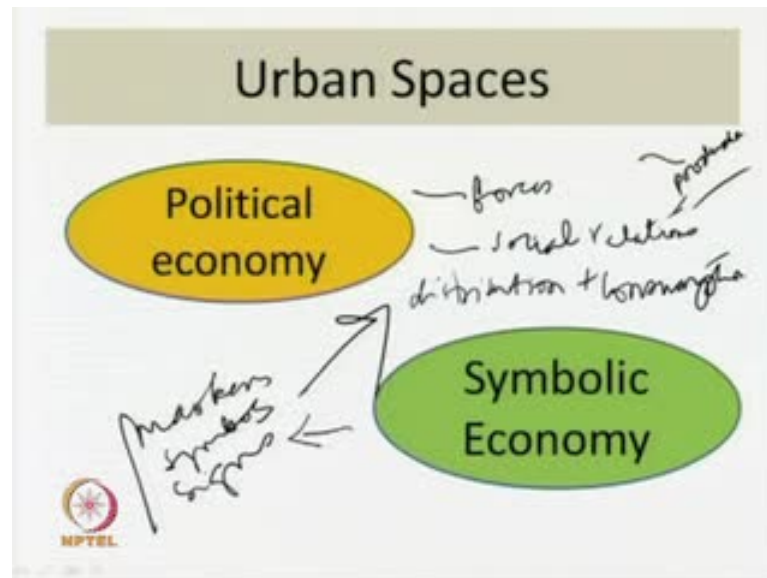
within the political and cultural economies of only first world countries, but throughout the global cities are seen as command points of great economic and cultural power.

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And whenever there is a restructuring, or a reorganizing, or organization of the global economy, there is also the restructuring of cities. This is, this is a very important point. So, cities urban spaces are change in the urban spaces is relative to change in the reorganization of global economy. As this command points change, these global cities, as changes happen, political economic changes happen in these cities. In the global economy, the arrangements of the global economy, there is also a concomitant restructuring of cities.

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Therefore, we may summarize by saying that urban spaces are to do with two kinds of economy - they are political economy and what, do you understand by political economy? Let me remind you once again. Political economy essentially are the simply put talks about production, the modes of production, talks about the means of production and also the social relations that arise because of, you know, because of these modes of production.

So, symbolic economy on the other hand is to do with markers. For instance, political economy is to do with the forces of production and the social relations of production social and forces and social relations of production and of course of distribution, distribution and consumption. Along with that, the symbolic economy is to do with the markers is to do with the symbols, or it is to do with the science, science of that emanate from the state of political economy in a particular given time.

So, urban spaces are, why only urban spaces? We could say that space in general is to do with two kinds of economies, which are political economy and symbolic economy.

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The slide features a title 'Nayar' in a grey box at the top. Below it is a list of six bullet points, each preceded by a right-pointing arrow. At the bottom left of the slide is the MPTEL logo, which consists of a stylized globe icon and the text 'MPTEL'.

- Spaces of home use discourses of property.
- Spaces of home and housing are about lifestyles.
- Media urbanism marks cities increasingly linked to global spaces.
- The functional aesthetic of the home is also linked to globalism.
- City development projects bureaucratize space.
- City development programmes exhibit a translocal urbanism.

Therefore, again looking at, summarizing it through Nayar, space is not simply land or built area. Space is made into place by everyday activities of people. Place is socially constructed through social relations. The spatial influences, social relations and communities and space is about power to control access representation and use.

Now, spaces of home according to Nayar, let us look at this slide here, spaces of home is not simply place, not simply where we live. Home as a place in which we live, we, in which we, there are various activities of living that are going on. Spaces of home use also the discourse of property, and in that, it is related to social relations, related to relations, ultimately to relations of production and the forces of production.

Spaces of home are use the discourses of property. Spaces and home of home and housing are about lifestyles. Media urbanism marks cities increasingly linked to global spaces. The media and the city together the dynamics of the media and the city are linked to these global cities or global spaces creating their own symbolic economy, creating their own means and methods and sources of representation, sources of signification and of symbols.

Now, the functional aesthetic of the home according to Nayar is also linked to globalism. City development projects bureaucratize space and city development programs exhibit a translocal urbanism. So, this is, this is again by way of continuation of how spaces do with the home and the city may be theorized by us.

Now, we will come to the discussion and just before the discussion, a few points on, you know, to do a quick recap is, what did we find? We found that space is not simply a - geographical entity, b - space is social and cultural.

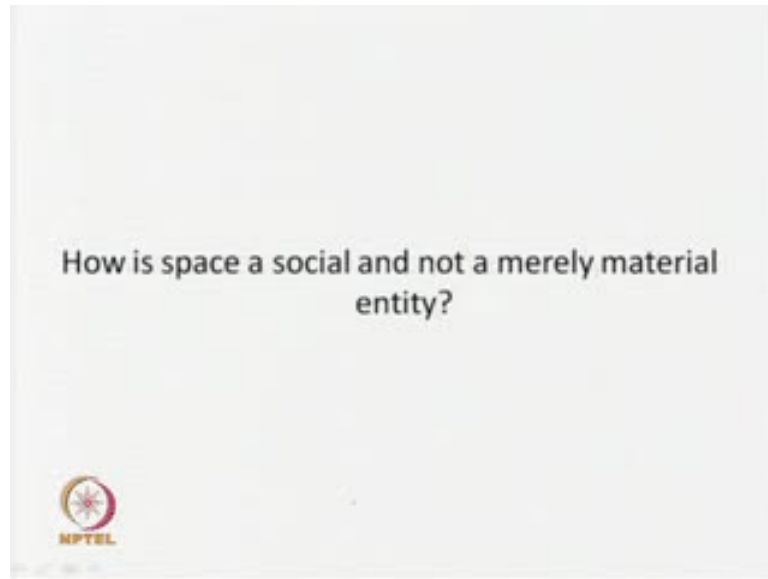
Next, space is to do with both political economy which is the mode of production at a given point of time including the forces of production, and then, you know, the social relations of production, and on the second, the other level space is also symbolic economy that is it is to do with markers or symbols and representations of space. So, these are the two ways we looked at it.

And third we found that the scope of, you know, space studies has to do with things like lifestyle. For instance, to do with emotion, and in lifestyle, for instance, examples given where those of even simple location of your home and office would ultimately determine things like your way of living, your lifestyle, whether you have enough, you know, enough time and energy for socializing for instance.

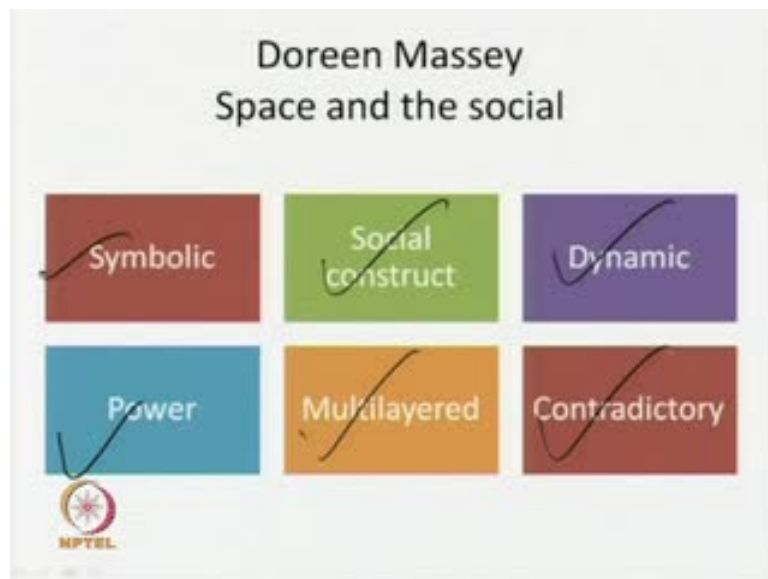
Then, next is through Foucault, we found that it is very important to study power as far as space is concerned, because space is filled with power, space is saturated by power and these we saw particularly in reference to access, in reference to relevance of space, reference of significance of space of authority one can have over space.

So, we then, finally moved on to studying the city. There are different ways of studying the city as both political and cultural economies of studying the city of studying. The city as global, you know, global points of, the global cities, sorry, you know, command points and the power they have on a global scale then, media urbanization and the representations of the media that are created.

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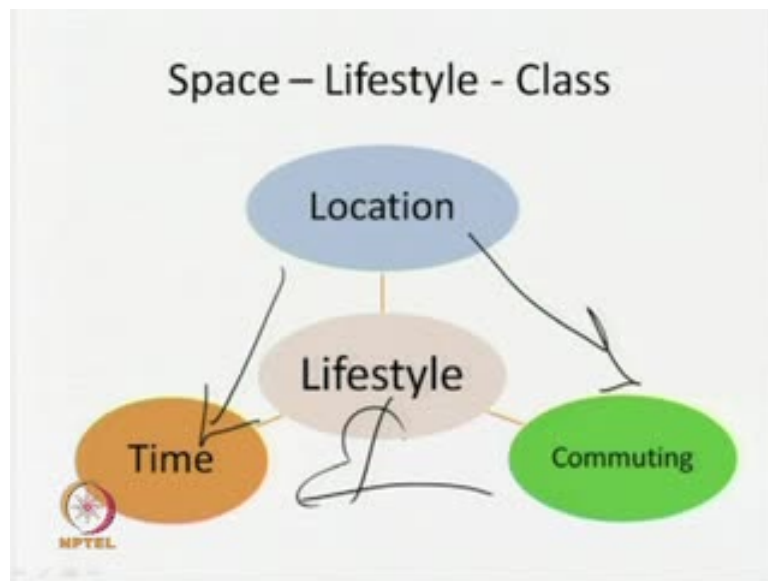


So, let us look at a question like how space is a social and not a merely material entity. We would then say that space after Doreen Massey the critique. We will say that space and space is related to the social in that it is symbolic; it is to do with power; it is a social construct. There is heterogeneity and multiple layers space is dynamic and space is also importantly particularly in postmodern cities, in huge global cities, space is also a matter of social contest.

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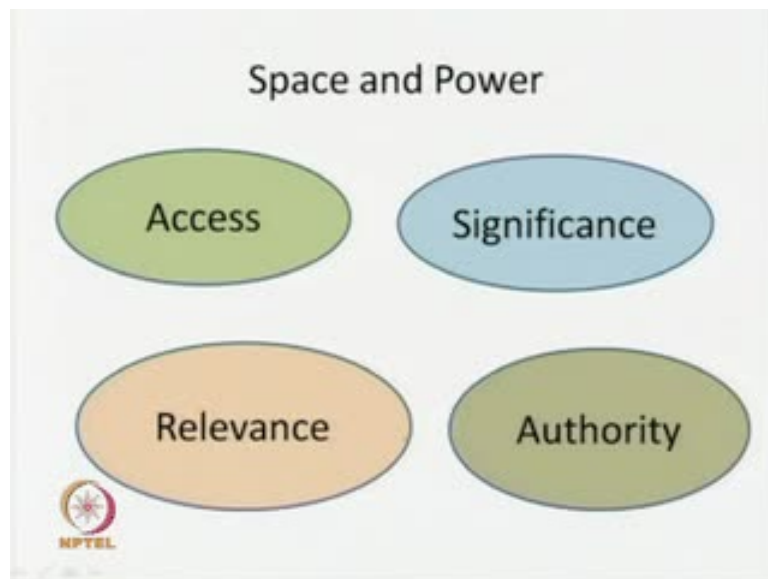


Then, show how space is related to class. Space is related to class through lifestyle and space is related to class in the sense that your very location where you are located is will, will determine your time, will determine your commuting and finally, it will determine the lifestyle that you have even go on to determine your identity and subjectivity.

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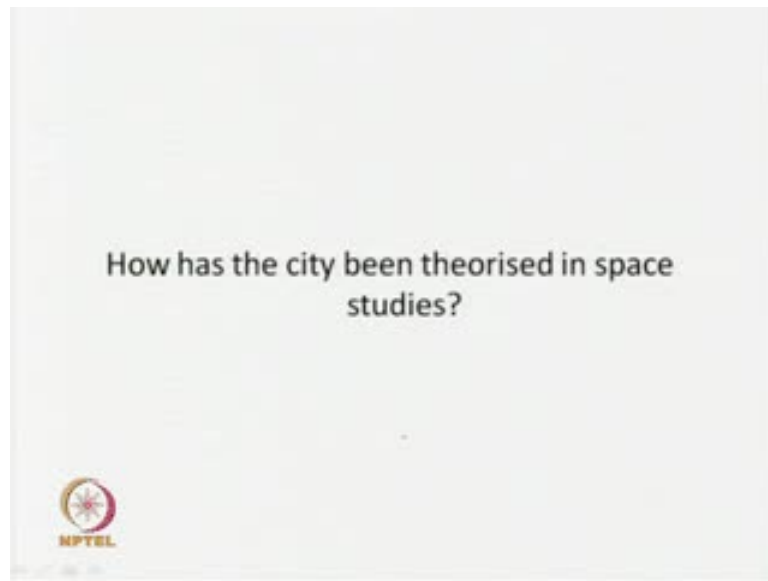


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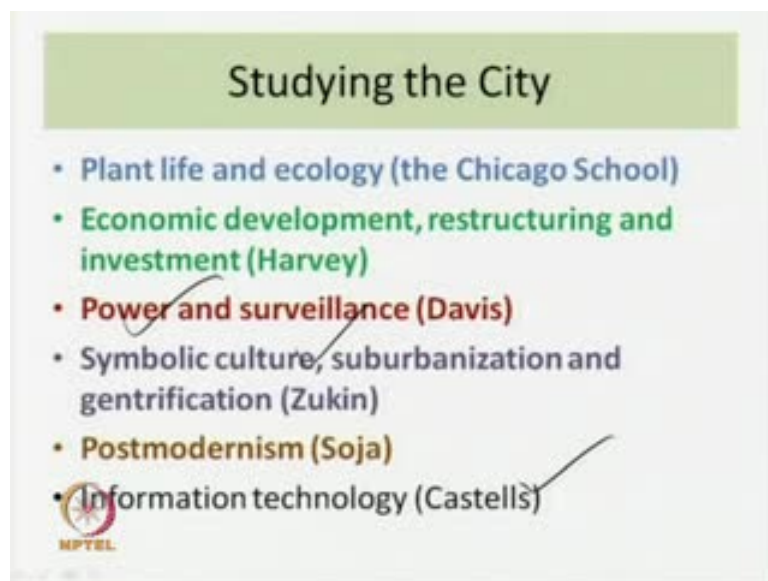


Then, how is power inscribed in space? It is another important question, when you saw that even Foucault had said that the history of space should be seen as history of power. Space and power are inscribed; both are inscribed in the other, in the sense that space is to do with access; space is to do with significance authority and relevance all of which are issues of power. So, even access to or non-access to a certain space would determine your status of power.

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Then, how has the city been theorized in space studies in different ways? Studying the city is, for instance, one of the most important ones, a way of looking at the cities for instance by David Harvey where, the city is studied in terms of economic development restructuring and investment.

And city is studied by Manuel Castells for instance through information technology. Cities are also seen as symbolic culture spaces of power and surveillance by different critics.

Now, I hope in this lecture, we have been able to show this, you know, shift from a very narrow way of looking at the city sorry, looking at the space as a topographical given to looking at space as something invested with power, something that is invested with politics, with conflict, something that is invested, or something that has deep implications for the way we understand ourselves for the lifestyles that we conduct for our access to power.

I hope at least we have been able to make this first step in theorizing space. Those of you who are interested, in this may look further at, you know, these critics and scholars that we have been talking about, and how to theorize the space from a cultural, political, economic point of view.

In the next lecture, we are going to look at time. A time as I said is not simply something that you study in physics, time is also deeply cultural. How it is cultural is particularly, you know, as time as understood through history and the way we carve out time in history, and we shall be looking at such a way of, you know, studying time in our next lecture. Thank you for now.