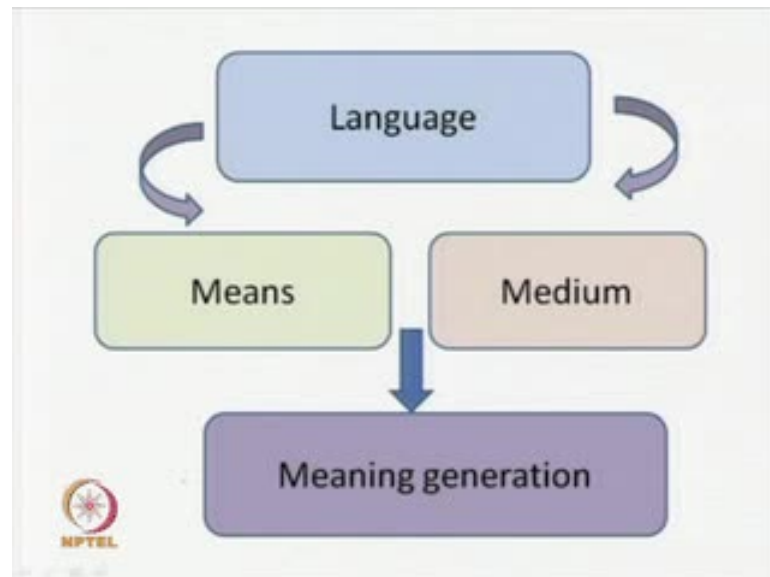


**Cultural Studies**  
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**Module No. # 03**  
**Sites**  
**Lecture No. # 06**  
**Ethnicity Race and Nation**

Hello, welcome back to NPTEL – The National Programme on Technology Enhanced Learning, which is a joint venture by the Indian Institutes of Technology and the Indian Institute of Science, our course is entitled cultural studies and we are at the moment in module 3 entitled sites.

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Today, the topic of discussion in this class is ethnicity race and nation. As always let us do a recap of the last lecture. The last lecture was devoted to an important term in cultural studies, namely language and there are reasons why I have placed language in module 3 devoted to sites, because language as I have mentioned in the last lecture is both a site and at the same time is constitutive of culture even of cultural studies.

So, we saw as we - look at the slide please, we saw that language is both a means and a medium for meaning generation. It ties into culture because culture too is about the generation of meaning through science so signs and the semiotic system is what we have first in common between language and culture, so much so that culture is said to be like a language if not a language.

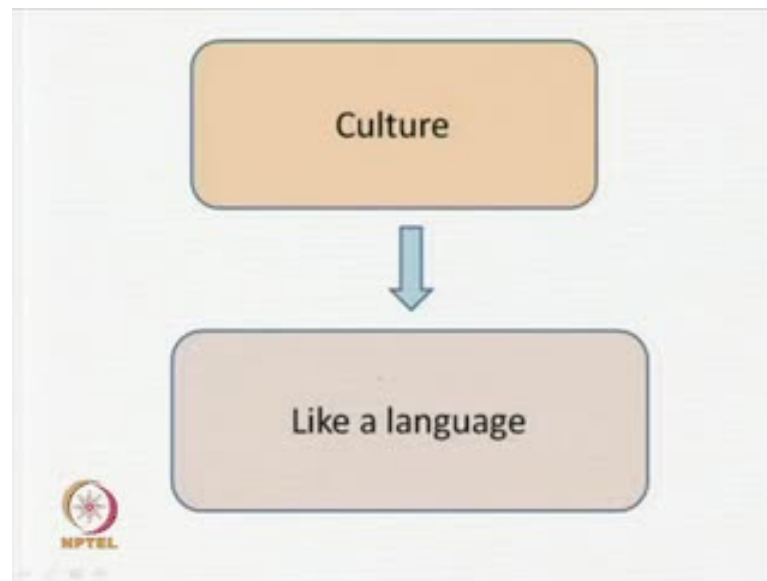
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The slide features the title "Barker" at the top center. Below it is a bullet point: "• Culture can be regarded as regulated maps of meaning. These maps are constituted by criss-crossing discourses through which objects and practices acquire significance. Culture is a snapshot of the play of discursive practices within a given time and space." In the bottom left corner is the NPTEL logo. In the bottom center is a yellow rounded rectangle with the word "Temporary" written inside, with a hand-drawn arrow pointing from the text above to it.

Next, we read from Chris Barker, where he says that culture can be regarded as regulated maps of meaning and these maps are constituted by criss-crossing discourses through which any cultural practice or object may gain significance for us.

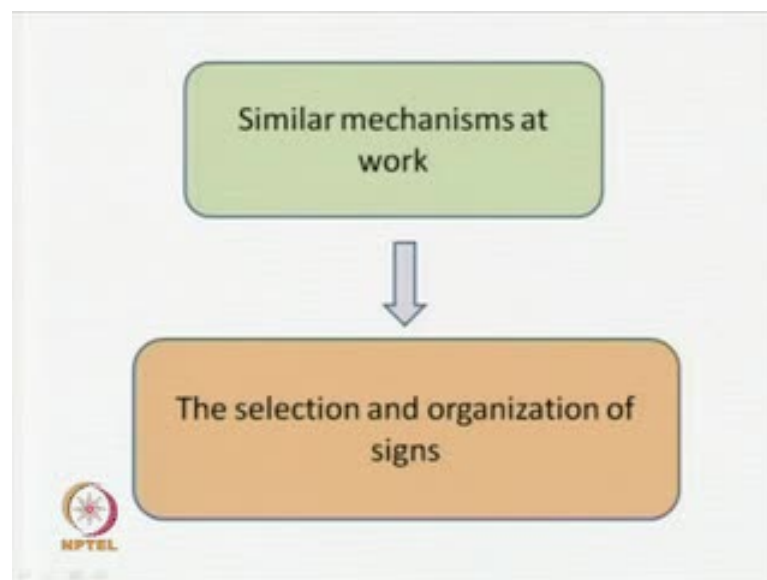
The important term however is that these meanings - regulated maps of meaning - etcetera are temporary, sort of temporary coagulations of meaning, temporary mappings they are never final and that is the beauty of culture, that is the beauty of cultural studies that meanings are never fixed they are always fluid and flexible.

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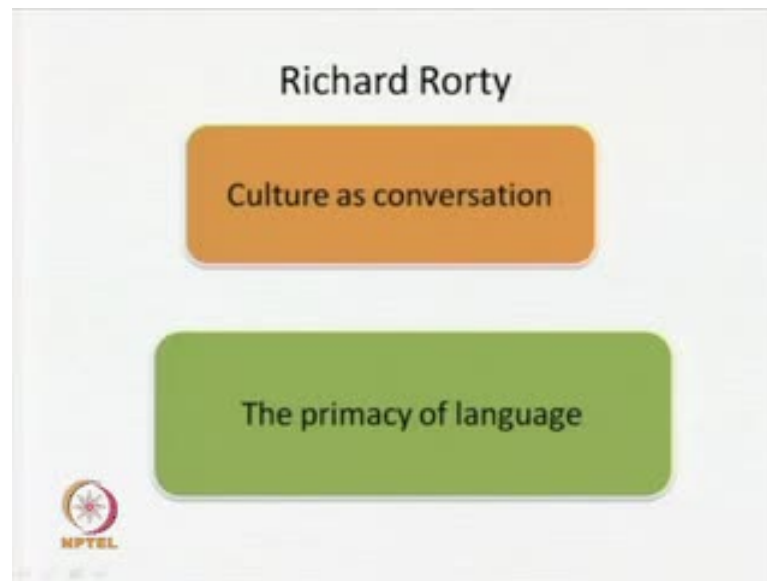
As we said culture therefore is like a language it happens in language and then that way it is languages also or may also be considered a site.

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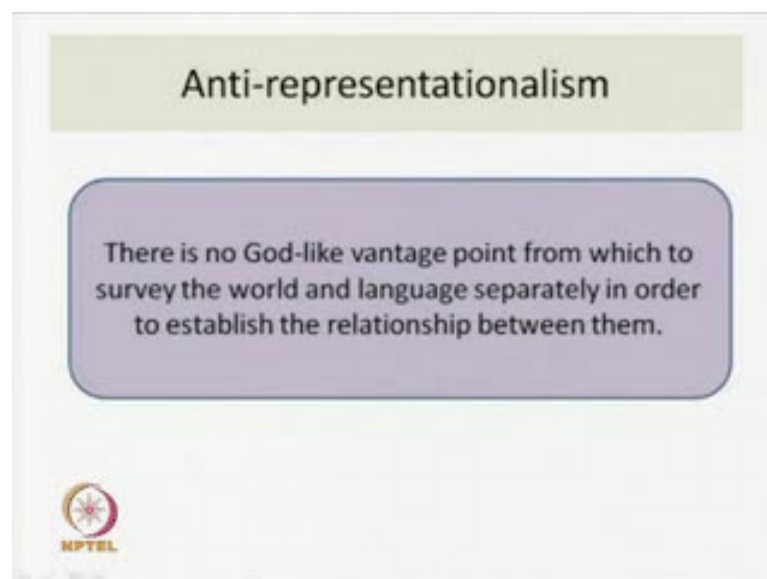


Then to explicate it further we found that they are similar mechanisms at work as far as language is concerned, as far as culture is concerned. The way it works is like the way it is similar is like this in the sense that there are similar mechanisms at work in both language and culture and these are the selection and organization of science this is what we saw in the last lecture.

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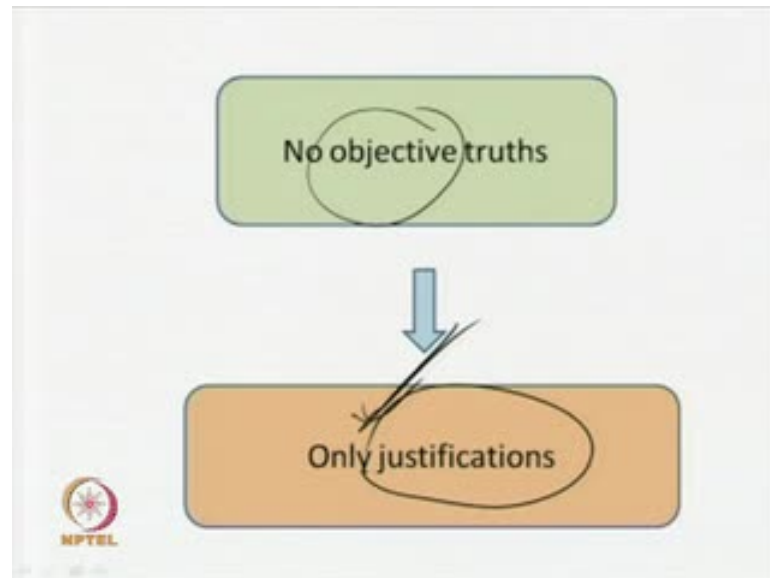


Then we brought in through Barker the formulations of the philosopher, Richard Rorty who saw culture as also as conversation and gave a great primacy to language. Rorty and other philosophers of the same orientation of the same formulations belong to the school of thought known as anti-representationalism.

Which simply means that one cannot represent faithfully anything in this why? Principally because it is through the mediation of language through the mediation of discourse, limited by the limits of discourses only through these that we may perceive we

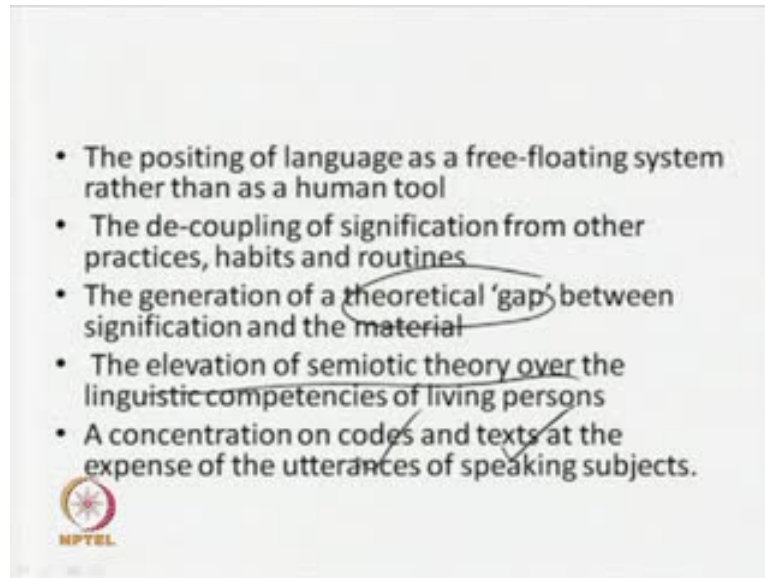
may comprehend reality for instance there is no God-like vantage point from which to survey the world and language separately in order to establish the relationship between them.

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Therefore, it also follows from the formulations of philosophers like Rorty etcetera that one does not have any objective truths and you will be interested to know that this so called objective truth and the fact that we cannot have these you know purely objective truths is also applied to science this will talk about later when we talk about science culture and science and science and technology in cultural studies

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Therefore, we have only justifications we have only justifications where we initially thought or where it was either to thought that they were objective truths. Therefore, the positing of language as a free floating system, rather than a human tool is the owners of such a way of looking at language of considering language as a site of culture. Many field that this de-coupling of signification from practices from habits and routines.

There is a theoretical gap between signification and the material and there was one point which I left out in the last lecture and I will quickly include these here, which is the critique of the idea of language as wholly constitutive of culture.

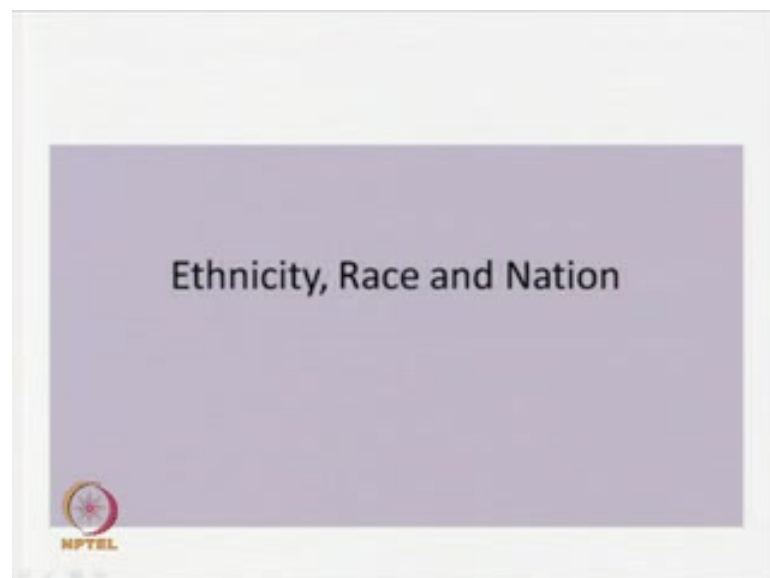
So, these are some of the problems in the sense that there is as we have seen here as Barker says here, a theoretical gap between a signification processes practices and the material and the what he calls the elevation of semiotic theory or the study of science over the linguistic competencies of living persons that is to see or our propensity to see the abstractness of the system rather than where you looking at its use by what he calls living persons. So, there may be really an over concentration on codes and texts at the experience or at the expense of real people or of people who make utterances in concrete situations and people who are subjects who are speaking subjects who perform this spoken acts within certain given circumstances.

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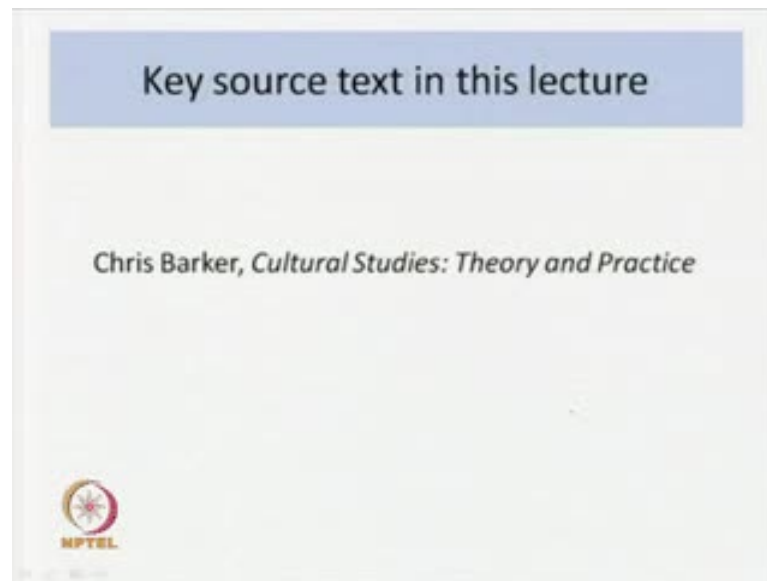
So, this is one of the most important critics being you know brought up against the idea of language being whole culture being wholly constitutive of language. Therefore, the importance is on the utterances of persons in social context.

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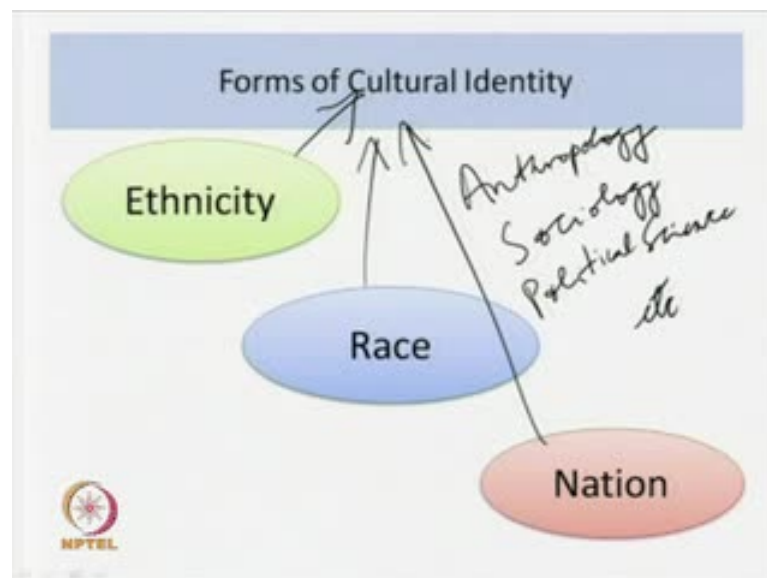
So, after this brief recap we are now going to go into there are three terms here really ethnicity race and nation and we are going to look briefly at these and why we have clubbed them together is something that is going to be clear, as we speak about these and this will also you know lead on to our next lecture which is on globalization.

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Now, as always let me declare the text to be used in this lecture from which we will be gleaming most of the points and at times even extracts from the text, which I shall be explaining to you from time to time.

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So, Chris Barker's, cultural studies: theory and practice is our key source in fact he devotes a whole chapter entitled ethnicity race and nation. Let us look at these 3 terms ethnicity race and nation. Now, many of you will realize that these terms ethnicity race and nation are not terms that are that only belong to cultural studies.

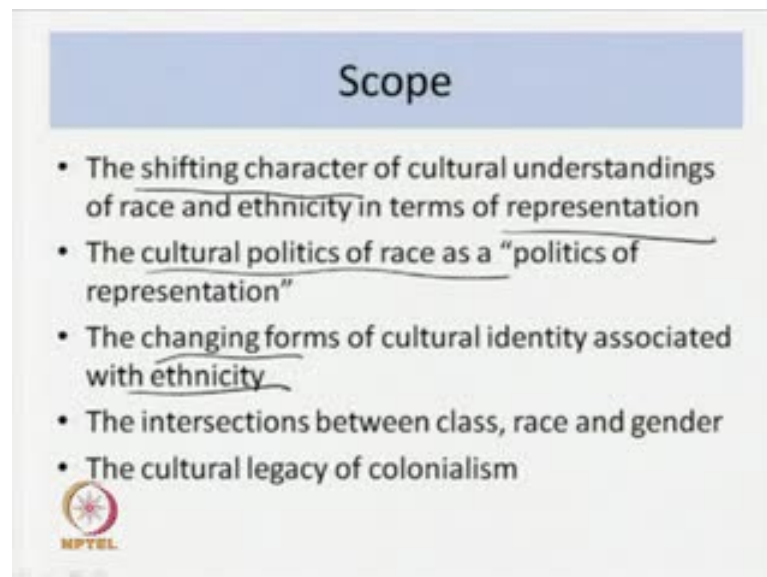


For instance, where do these terms also belong? Before coming into cultural studies the domains within which these terms were used could be anthropology, sociology, political science etcetera. So, you will recognize that or you have come across these terms and our job here is you know to not to talk in the vocabulary or in the discourse of areas or disciplines like anthropology sociology and political science.

We are going to see how ethnicity race and nation are looked at particularly from a cultural studies perspective and the answer the first you know a point that we need to look at as Barker has shown us is this. That all these terms 3 terms, within the discourse of cultural studies are considered under the concept of identity you will recall that in module 2. We devoted a whole lecture on identity as a key concept.

So, you see how these theoretical tools are going to be useful for you as you try and apply these to other to for instance to the sites that we have been talking about or to it makes it is very easy, once you learn these concepts right key concepts, so apply these to various domains and areas.

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So, ethnicity race and nation in cultural studies are seen as what as forms of cultural identity. Next- now, we shall look at the scope again having said in the beginning that they are these 3 terms are considered, as forms of cultural identity we are going to unpack this and we are going look at it through Chris Barker's words at the scope, that is

opened up or the range or you know of explorations that are there as far as studying ethnicity race and nation is concerned within the rubric of cultural studies.

The first point that is brought to us by Barker is this. This is the shifting look at this the shifting character of cultural understandings of race and identity in terms of representation. There are 2 things here, one is that race and ethnicity we understand these through representation and you will recall that we have talked about representation and the problematics of representation. I think over 2 lectures if I am not if I recall in module 2.

So, Barker says that among the scope or the within the range is a studying race ethnicity as are available to us through representation and secondly he calls it not just representation, but trying to understand the shifting characters.

Let us look at the sentence again he talks about the shifting character of cultural understandings of race and ethnicity in terms of representation. This is one of the ways in which you can sort of 2 studies of ethnicity race and nation.

Second, the cultural politics of race it is not that the cultural politics of race or the politics of race, it is not that it is not this thing is not, this aspect it is not that it is not studied in sociology or anthropology or political science.

So, again has been you know kind of narrow down in the positive sense that is rather try to zoom in into the most important feature of studying these within cultural studies is again cultural politics as a politics of representation.

So, representation is the most important term here, how are ethnicities how are nations how are races represented to people and what is the politics of such representation for instance, we know that from our lecture on representation, we know that representation is not ever mutual that there are issues of power, there are issues of politics, there are so many issues regarding the representation of any cultural form or product.

The cultural politics of race as I have said, which may be an area of studying in other disciplines is seen particularly in cultural studies as a politics of representation. Next the changing forms of cultural identity associated with ethnicity.

So, again we have to understand that ethnic identity or even racial identity for that matter are never fixed, they are never kind of established once and for all these like the representations and there are shifting characters, the claims forms that ethnic identity takes right or ethnic identity will take from time to time is always one that is changing.

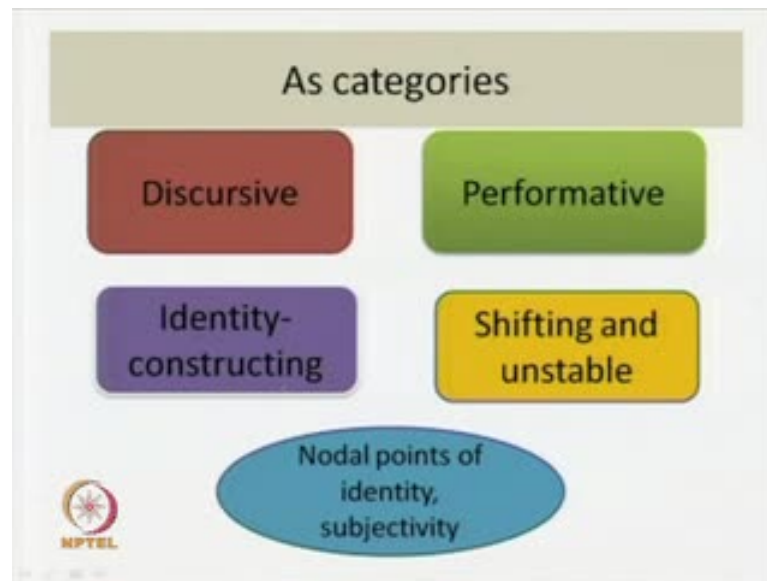
So, we also need to see apart from the politics of representation, apart from the shifting character of representation, we also include within the scope right of cultural studies of ethnicity race and nation, how this forms of identity keep changing.

Next, point number 4, the intersections between race, class and gender it is not that we are to study or we are to explore these as discrete terms within ethnicity and race and even nationhood. How are the variables like class like gender? How are they to be accommodated or how do they not fit in and how do these variables criss-cross and what are no what the dynamics are of such variables criss-crossing within the general say panorama of ethnicity of race and nation. This two is also this two comes under the under the scope of cultural studies of ethnicity race and nation.

Finally, point number 5 the cultural legacy of colonialism obviously, colonialism is the most important factor the discourses of colonialism the cultural constructions of colonialism the representations of colonialism of different ethnicities of different races of different nations and those you know those areas of the globe that may not modern nation states, how even the legacy of colonialism contributed to the formation of the nation says.

So, this is extremely important for you to remember that the cultural studies exploration of ethnicity race and nation is not along discrete lines of what is ethnicity what is race and nation. Even as they are studied together there are other issues that come in which make it more complicated and more problematic for instance the issues of class and gender.

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Now, we shall see that as categories, as categories terms like ethnicity, race and nation are discursive categories they are discursive categories, because their enunciation, their establishing and the continuities of their characters or characteristics is made through different discourses about them, so again it also a matter largely of language.

Next, they are performative, performative you have you come across this term, when we look I think in the second lecture that was devoted to gender part 2 of gender, When we talked about the feminist term and queer theorist Judith Butler, where she talk about gender being performative.

Along the same lines we may also argue that once ethnic identity once racial identity once national identity is also a matter of performance. It is also performative in nature. How is it performative in nature? It is performative because as we shall see a while later it is considered performative, because most of the cultural forms to do with ethnicity, race and nationhood are those that are images those that are symbols symbols, images that are invested with a lot of emotion of belonging to a particular ethnicity or ethnic group or belonging to a nation or a race.

So, they are performative in that sense. Next we have already seen that they are identity constructing as in the same time, even as identities are constructed it does not mean that they are constructed once and for all the important point to be notice and which we did

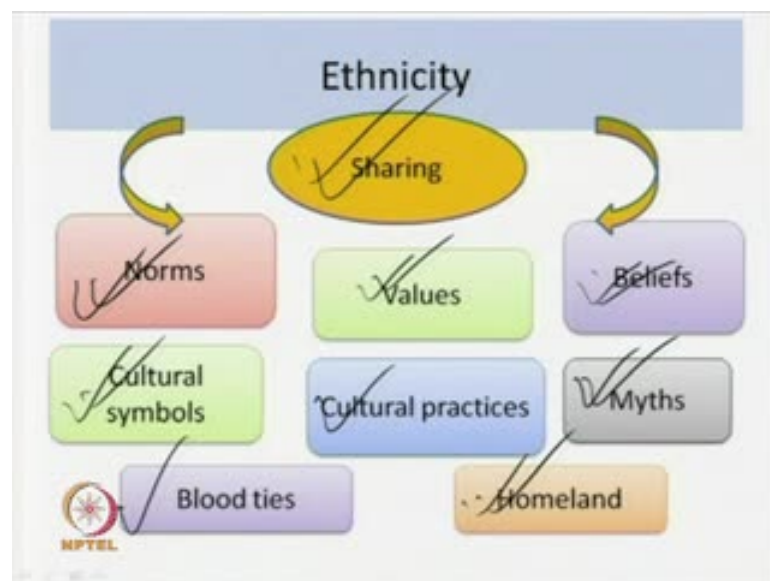
note a while earlier is that these identities are get always getting constructed that they are shifting and unstable.

Apart from all these one of the chief claims made by Barker here is that these categories of ethnicity race and nation are nodal points. They are points of convergence they are nodal points of identity and subjectivity.

You can also say that they these themselves in themselves are sites of identity and subjectivity. And identity and subjectivity being among the core key you know key concepts and cultural studies, we may therefore claim that if identity and subjectivity are constructed changing or played out or performed in within the categories of ethnicity of race and nation, which are cultural categories then they are also ethnicity race and nation are also sites of culture where identities and subjectivities are constructed dismantled and reconstructive.

So, you see how, I hope I have been able to show you how the study of race ethnicity and nation differs in cultural studies particularly, when we compare these two so to studies exploration is done in the domains of anthropology, sociology and political science not that there are they do not overlap there are overlaps, but as we have seen considering these as discursive and performative belongs particularly to the methodology of cultural studies.

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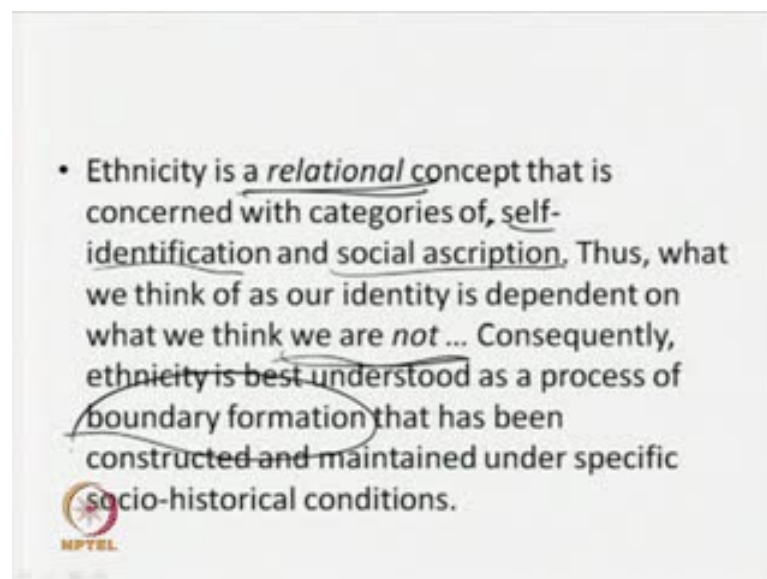
Next, let us look at this slide which is from where we begin to talk about ethnicity. Ethnicity is about sharing and we shall see here, how many things are shared right by members of an ethnic group or in the name of we know ethnicity, we see that members of an ethnic group share certain norms. They share values they are particles more or less of the same belief system.

They have cultural symbols that are with which they are emotionally, connected which hold great deal of value, in which a lot of sentiment is invested it is also ethnicity is also about sharing cultural practices different we know in everyday ways of living life.


Myths are shared particularly originally myths, for instance the origins of that particular ethnic group where they came from how they originated along with these there are also myths of gods and goddesses that supposed to create of an originally homeland if once lost to be revive etcetera. Then blood ties kinship and blood ties is also another important aspect that is shared by members of an ethnic group and a homeland.

So, a lot is shared within the framework of ethnicity a lot is even loved and held dear in within the framework of ethnicity and we have come across these terms, so many times in the last few lectures myths, values, norms, cultural practices, cultural symbols, believes etcetera images. You see, how ethnicity becomes a matter of cultural studies also in very important ways.

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• Ethnicity is a *relational* concept that is concerned with categories of, self-identification and social ascription. Thus, what we think of as our identity is dependent on what we think we are *not* ... Consequently, ethnicity is best understood as a process of boundary formation that has been constructed and maintained under specific socio-historical conditions.

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Now, let us read this is by Barker in his book culture studies theory and practice now let us read what he has to say. Ethnicity is a relational concept this is the first point to be noted. Ethnicity is a relational concept that is concerned with categories of self-identification and social ascription.

It is a relational concepts because it is a matter of one being able to identify himself or herself with as we say, the all the shared cultural practices images symbols believes etcetera, a where one can identify that is why remember Barker said early on in his chapter that ethnicity race and nation are first and foremost matters of cultural identity.

So, self identifications when we can identify ourselves to if not completely to a to a huge extent with the different forms and products of our ethnic community, we are performing so to speak an act of cultural identification and social ascription or of belonging to socially to that cultural group.

Further, Barker says thus what we think of as our identity is dependent on what we think we are not. This is very important one as a member of an ethnic group it is not simply identifying with all these shared cultural products right of that we find in a community but also understanding ourselves as different from the other as different from he or she who does not belong to the ethnic group or ethnic community.

That is why, he says here what we think of as our identity is not to be understood only as the presence of certain symbols or the sharing of certain cultural product, but also has not or the absence of or has not sharing those that belong to the other group or another group.

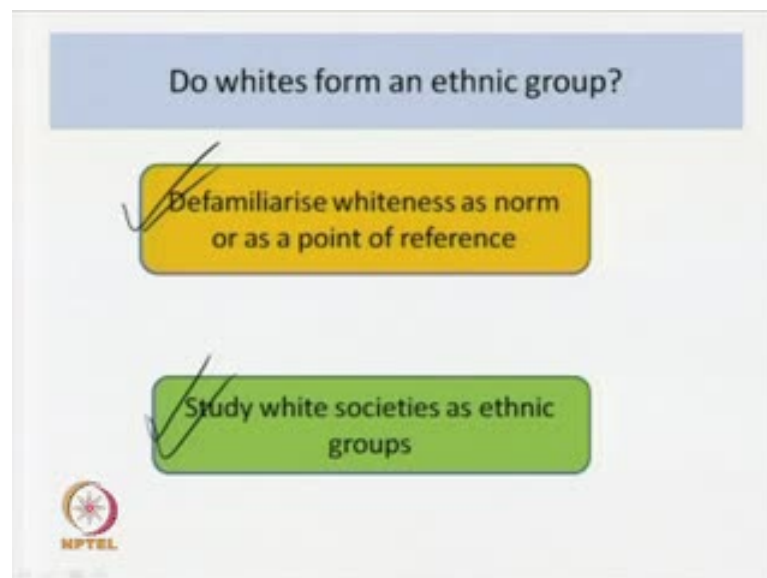
Then he says consequently, ethnicity is best understood as a process of this is very important boundary formation that has been constructed and maintained under specific historical conditions.

So, look at how this is how this changes a ethnicity is a relational concept in sense that we can also then we can relate, we can identify ourselves as belonging and belonging to a group as partaking of all the things held in common by members of that group and of social belonging.

Second identity is however not simply a matter of presence or matter of identifying right with common certain, common values, phenomena it is also that you understand yourself as the member of an ethnic group by seeing to it that your boundaries, the boundaries are maintained in not difficult for us here to claim that much of ethnic or some cases of ethnic conflict have to do with once fear, that once ethnic boundaries are being threatened. Now by ethnic boundaries where boundary formation in this matter is not simply boundaries of once homeland or territorial boundaries these are also boundaries of culture. In the sense of how we differentiate our cultural practices in products from another ethnic group.

Consequently again, as Barker says - Ethnicity is best understood as a process of boundary formation that has been constructed and it has been maintained under specific social historical conditions both the construction and the maintenance of these boundaries have been made under specific conditions.

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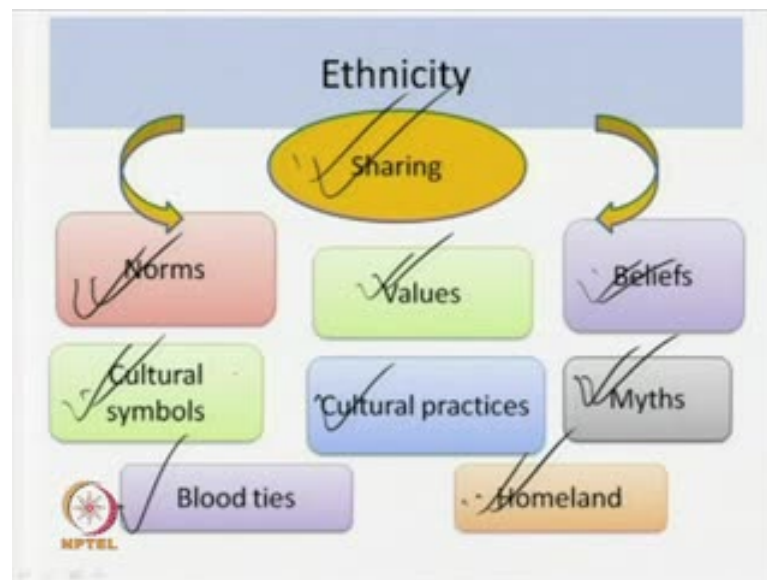


Now, there are some important questions raised for instance many feel that the very word ethnic a moment we say ethnic group for instance, that it has to be what many use loosely use the term loosely as a tribal group or marginalized group or a group which is not main stream. Some scholars very provoke us by posing questions like these.



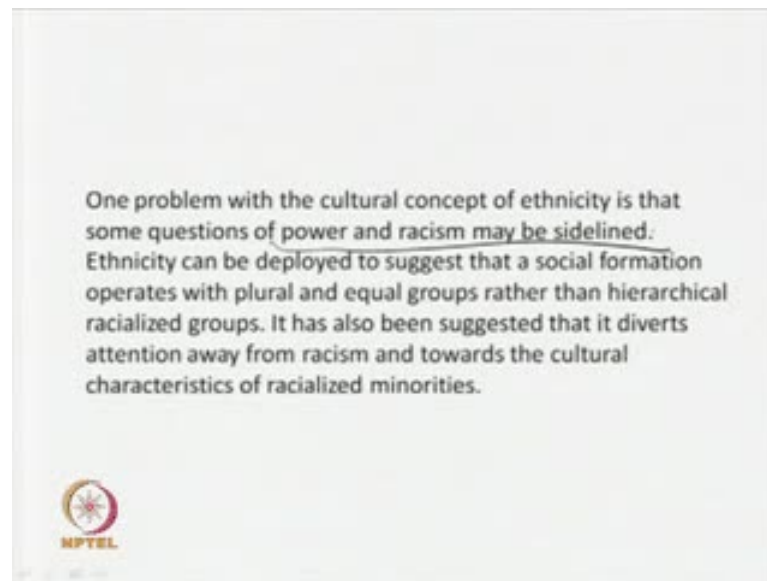
Do whites form an ethnic group? In the usual you know acceptance of white as norm as a white community a white group as a norm do we come to believe eventually that the white as a group are the point of reference they are the normative group can we say that whites form an ethnic group.

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Look at the slide here, see the point made by these critiques is that we should defamiliarise whiteness as norm or as I have just mentioned as a point of reference and they say that of course we should study white societies as ethnic groups and in studying white societies as ethnic groups, what do we do we are going to look at what whites as belonging to an ethnic group share in terms of cultural practices, values, myths, cultural symbols, norms etcetera. Even that is to be put to a cultural studies exploration.

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Now further, again on ethnicity this is what Barker has to say, one problem with the cultural concept of ethnicity is that some questions of power and racism may be sidelined.

Now, race ethnicity these are terms that one may not use in place one in place of another, but they are kind of they are kindred terms in certain ways. So much so that the moment we talk about race studies and the moment we talk about ethnic studies it seems to some that moment you talk about race becomes the more belligerent site race is more recite site of oppression or that race is more a site where issues of power and issues of racial oppression are more foregrounded. That is why Barker says that when we culturally when we from a cultural studies perspective when we study ethnicity it may seem to us and perhaps it has been so.

That questions of power and racism even within the ethnicity may be sidelined. Let us see how this is what he says further ethnicity can be deployed to suggest that the social formation operates with plural and equal proves it is very this is very interesting says the term ethnicity even as ethnic groups make border formations even if they very zealously protect their own cultural and territorial borders, on the other hand, this term may neutralize several very important political and issues of power for instance ethnicity may be deployed.

To suggest that is social formation operates with plurality and equal groups rather than hierarchical racialized groups. It may seem miss leadingly we may think that ethnic groups live in great plural harmony and pluralism and that these are equal groups. Even within these the issues of hierarchy and racialized groups may be sidelined may be foregrounded.

Then Barker says, it has also been suggested that it diverts or ethnicity the study of ethnicity as is done by some scholars diverts attention away from racism and towards the cultural characteristics of racialized minorities. So, if you are there is a danger of talking about share practices and sidelining are not foregrounding right issues of power.

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We will now, come to race which is the second word in our second category in our lecture today. Race as has been noted by scholars began as a biological discourse. Particularly, with the issue of skin pigmentation dividing people into black into white, yellow if you will it began as the biological discourse, where there were evident markers of physical differentiation in the population in the world and what look at the slide here please what helped it was the appropriation of Darwinian theory.

In what today many call an unfortunate way of studying society which is called social Darwinism. We are all aware of the theory of the principle of natural selection and that is

the bedrock of survival of reproduction these are the pillars of the thinking of Darwin of Charles Darwin.

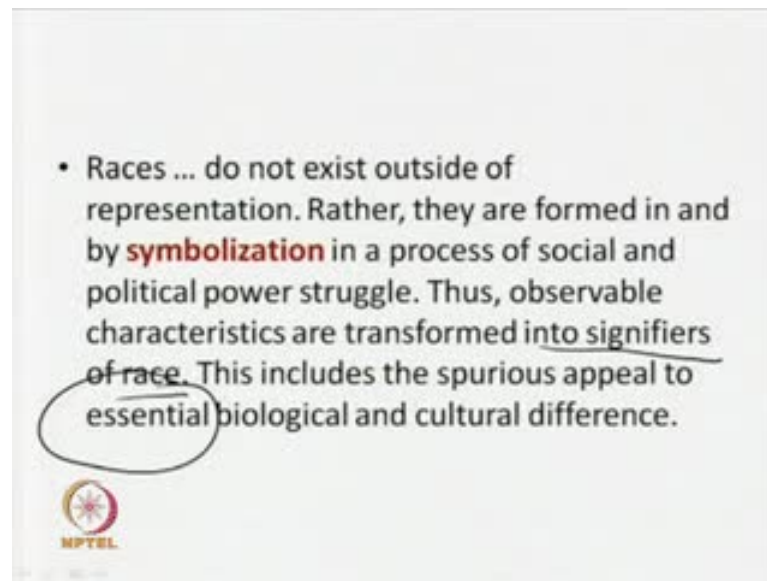
The problem is when we kind of un-problematically and sometimes even irresponsibly borrow theoretical formulations made in the field of biology, to press upon or to through light on issues that are human and cultural.

So, race began as a biological discourse added by social Darwinism where they were the discourse included typology, typologizing it included making hierarchies, drawing lines of decent, along with which it was all the more evident that discourses of power and subordination would eventually and almost naturally come in to the picture along with the real very cruel realities of oppression.

It is even said that there was a time in which the some members of the scientific community in Europe. Tried or carried out scientific research in a bit to prove that they were indeed important genetic differences between or among the races in the world and to also make as it is mentioned here typologies, hierarchies of definitions of characteristics which ultimately led to rendering some people of this world as being inferior to others of course.

Such kind of science is today debunked and there is no evidence so to speak to hold or to enable anyone to argue, today about important biological differences in the races among races that may show one to be inherently inferior.

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Now again, this what Barker says lets read it and then I shall explain it races do not exist outside of representation rather they are formed in and by symbolization in a process of social and political power struggle this is the shift we see once we move away from the biological discourse or the discourse of biology with which the study of or the articulation of race began when you move into cultural studies.

Cultural studies shows us that the matter of race is one or issues and aspects of race is are those that are articulated through again an important word, key concept representation they are formed in by symbolization in a process of social and power struggle thus, observable please look at the slide here thus observable characteristics are transformed into signifiers of race.

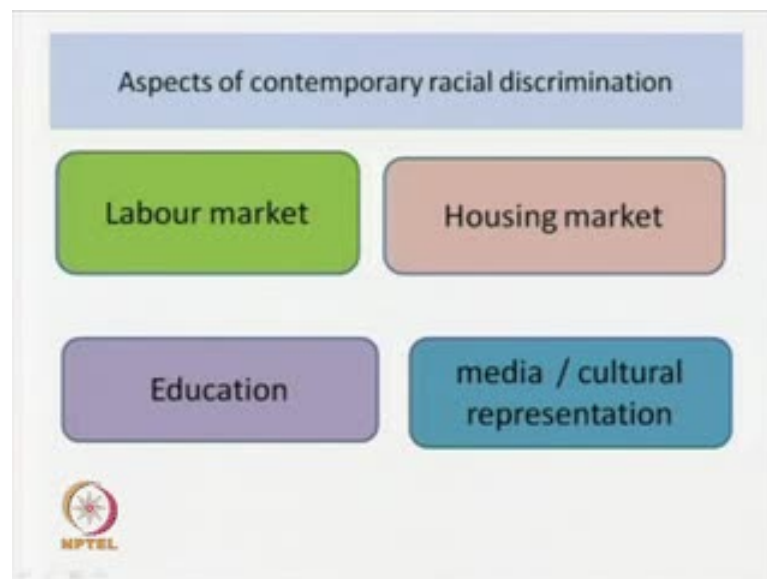
What was seen as something that could be marked physically on a person which could be described physically, becomes by the time we have discourse of cultural studies becomes what that is understood as signifiers as signifier that signify right characteristics of race.

This includes Barker says here, this includes the spurious appeal to essential biological and cultural difference. So, we see that it is both beginning with biology and now currently this engagement with signifiers engagement with signifying processes or practices as far as representation of race is concern.

We see that both the biological and the cultural differences are which says are spurious appeals to essential. This part is important, essential which makes certain essentialist that are essentially they are biological differences even if there were essential biological cultural differences the problem happens.

Only when you try to hierarchize these when you try to render some of the differences as being characteristics in differences as being better or worse compare to another.

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So, aspects of contemporary racial discrimination, so today moving on from the biological the ways in which you know people of some races are discriminated against particularly as Barker shows in his in this chapter particularly in the western world is discrimination in terms of the labour market, discrimination in terms of housing market, discrimination in terms of education of access to education, even the education system as the whole and discrimination certainly in media and in cultural representation in different media forms. How races are they being stereotyped are they being struck so to speak on in one image in one particular image, so the contemporary is not that racial discrimination as cultural studies practitioners prove and argue a very radically that racial discrimination exists today in these particularly in these particularly in areas of labour and housing market in education and in media and cultural representation.

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The slide is titled "Racisms" in a blue header. It contains a bulleted list of four points. The first point states that forms and realities of racism are not homogenous. The second point mentions different historical realities. The third point compares stereotypes of British Asians (doctors and shopkeepers) with young Afro-Caribbean men (cast as criminals). The fourth point discusses "new racism" in Britain, contrasting it with biological discourses of superiority like South African apartheid, and notes it focuses on cultural differences that exclude black people from being fully a part of the nation. A red circle highlights the phrase "the nation" in the fourth point. The NPTSL logo is visible in the bottom left corner.

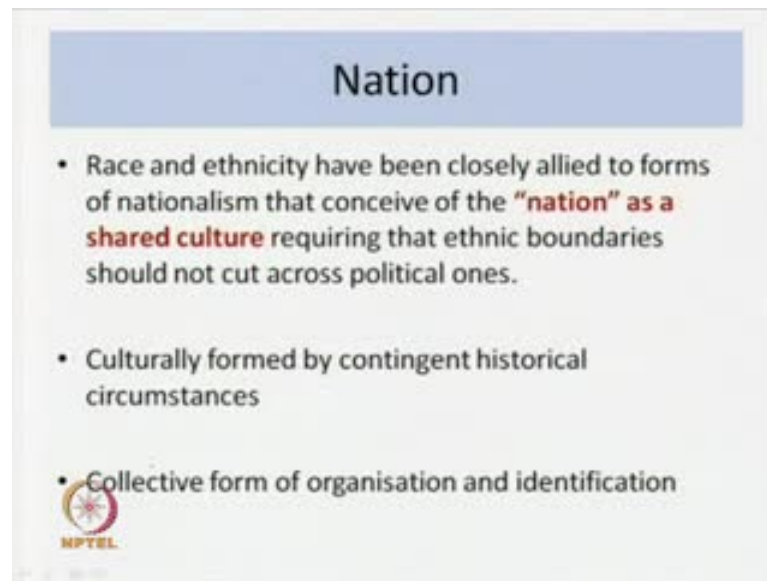
- Forms and realities of racism are not homogenous
- Different historical realities
- British Asians are stereotyped as doctors and shopkeepers while young Afro-Caribbean men in Britain are cast in the role of criminals
- the "new racism" in Britain relies not on biological discourses of superiority, as in South African apartheid, but on cultural differences that exclude black people from being fully a part of the nation

Therefore as Barker says, racisms are the forms and realities of racism again are not homogeneous **right is where** this is very important within this **(( ))** rubric of race we will we should be able to realize that the forms and realities of racism are not homogeneous they are different in different times in different spaces.

Then, they are different historical realities that lead to this change to this difference in the forms and realities for instance. Barker shows here, British Asians are stereotyped as doctors and shopkeepers while young Afro-Caribbean men in Britain are cast in the role of criminals.


Now, media in many I am sure one can find out instances of movies or soaps where this kind of type casting is done, then further, the new racism in Britain relies not on biological discourses of superiority as I said that discourse is now fading as in South African apartheid but on cultural differences with this from cultural differences that exclude black people from being fully a part of the nation and this is the word that we are going to end this, you know, part of the lecture with, we studied the race issues of race and ethnicity from a cultural studies perspective and we are going to talk about the nation.

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**Nation**

- Race and ethnicity have been closely allied to forms of nationalism that conceive of the **"nation" as a shared culture** requiring that ethnic boundaries should not cut across political ones.
- Culturally formed by contingent historical circumstances
- Collective form of organisation and identification

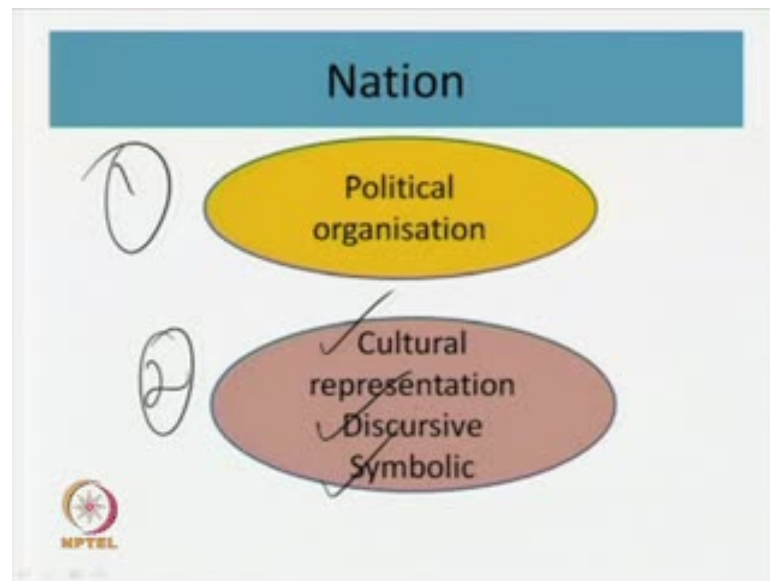
 NPTEL

Now, nation - as far as nation is concerned, how does it relate to race and ethnicity? Now, let us read here again - race and ethnicity according to Barker have been closely allied to forms of nationalism that conceive of a nation as a shared culture. So, the common point among all these 3 is that like race, like ethnicity, the nation is also something to do with an entity to that depends on and is constituted by or constructed by a shared culture requiring that ethnic boundary should not cut across political ones.

There are culturally formed - nation is culturally formed by contingent historical circumstances; nation is never a given and cultural studies insist, if you remember, that nothing is a given it always has a history that has led to its formation and they are contingent historical forces also in the construction of nation and nation is the collective form of organization and identification.



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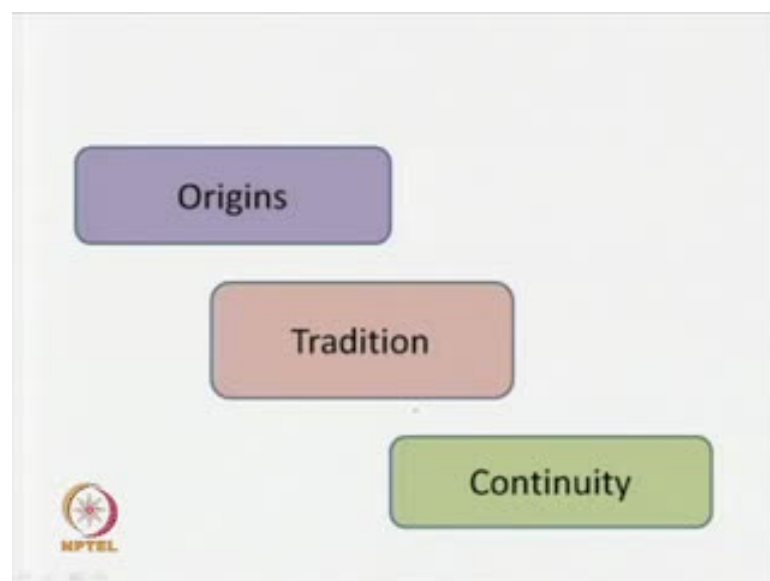


Therefore, nation may be looked may be in a considered in 2 levels. Then, let us look at the slide here the nation is at once a, political organization and b and not less importantly nation is also a matter of cultural representation. Nation is also discursive and nation is symbolic, it is not to deny the existence of a nation but it is very important for us to realize here to understand and even argue that the nation has a is a political organization, the nation has its national boundaries. But at an equally important level it is also about representation it is also about understanding the nation nationality nationhood in terms of representation and it is in that sense it is also constituted by discourse and it is also constituted by symbols.

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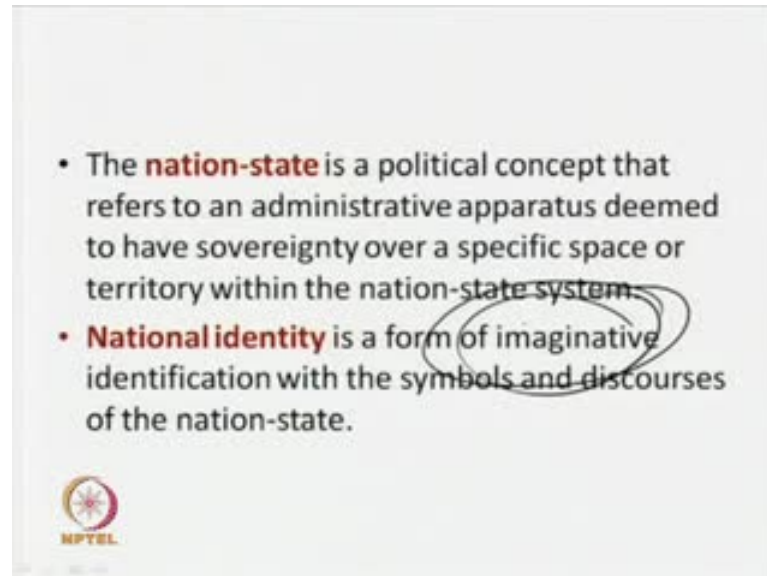
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Then we shall see and end with this we shall see how this happens. So the even in the discourse of nation the kindred terms are therefore nation nationalism nation states and nation identity. The nation is understood therefore in terms of like ethnicity, in terms of a certain origin, which is to be held up by all the members of the nation of a certain tradition that again is to be respected by members and the continuity that there is a continuity between past and present discursively, therefore and also symbolically the origins tradition of the past and the continuity with the origins and tradition is what also

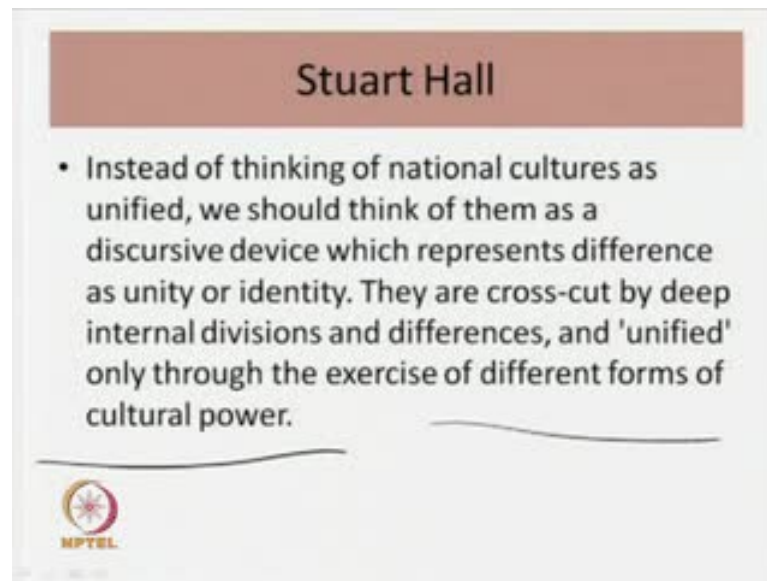
gives apart from the political organization, apart from the territorial boundaries to our understanding of nation.

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Therefore, if a nation-state is a political concept referring to administrative apparatus and territory national identity is a form of imaginative now this is an important word imaginative identification with the symbols and discourses of the nation state. So remember, we have to understand these two things you know sort of contrapuntally being there is the territory there is the administration it is a political entity, but at the same time it is this would not have been possible or do this for instance the continuity with tradition and origins this would not have been possible had there not been what he calls here the imaginative once imaginative understanding even emotional attachment with the symbols and images and representations of nationhood.

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**Stuart Hall**

- Instead of thinking of national cultures as unified, we should think of them as a discursive device which represents difference as unity or identity. They are cross-cut by deep internal divisions and differences, and 'unified' only through the exercise of different forms of cultural power.

NPTSL

Stuart Hall, now this is a Stuart Hall is whose a formulation is brought to us in by Barker and let us read from here instead of thinking of national cultures as unified, we should think of them as a discursive device, which represents difference as unity or identity they are cross cut by deep internal divisions and differences and unified only through the exercise of different forms of cultural power.

So, even the nation is not to be seen as a given event terms given by that Stuart Hall says here importantly, we should think of nationalism national cultures as a discursive device.

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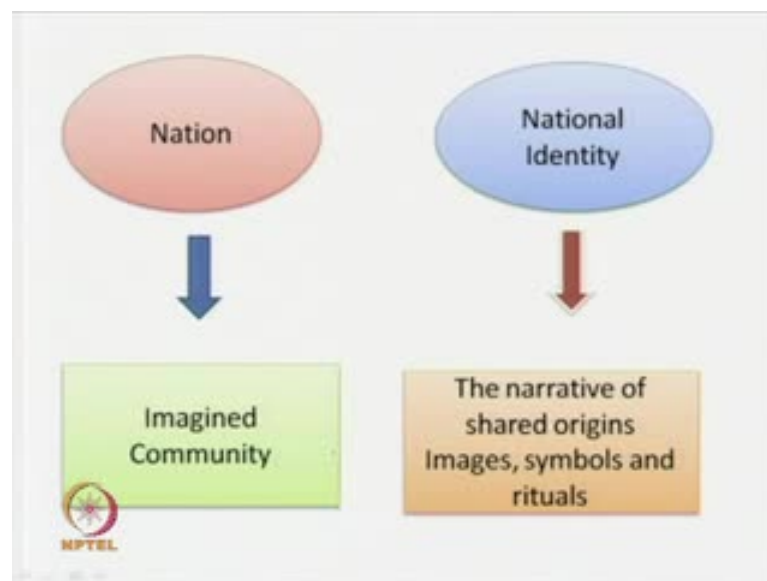
**Benedict Anderson**

Imagined Communities

NPTSL

Finally, we will end with reference to a very important book named or entitled imagined communities by Benedict Anderson and I am sure some of you are aware or acquainted with this book. The whole idea of nationalism of nationhood is one according to Benedict Anderson that is constructed through once imagination through once collective imagination and he uses the term imagined his communities to describe nation or nationalism nationhood.

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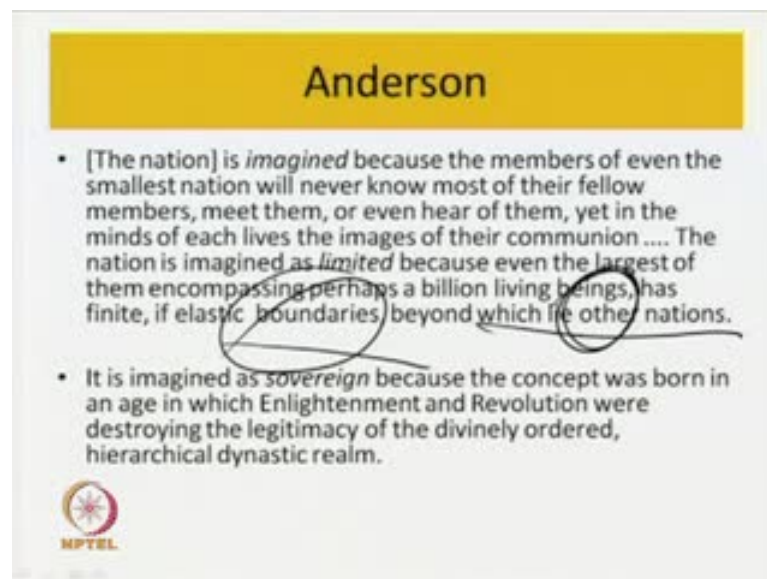
Let us look at this slide here, according to Anderson - the nation is an imagined community where national identity, imitates from a narrative of shared symbols, images symbols and rituals.

So, belonging to a nation we belong to a community but that is an imagined community this point that we have talked about even earlier said imagined community and which is established through a narration remember a narration has to be from the origin through tradition and through claims of continuities of one's tradition of a hallow tradition, even and the identity and I will be we are now going full coming full circle in this case, we talked about race, ethnicity etcetera as matters of cultural identity and even nation nationhood is a matter of cultural identity and the narrative of shared origins of tradition of images or and symbols is what holds this community of members a nation together.

One's national anthem, then one's national flag, followed by or for instance a different we also have a national flower, national bird and it is you know tea is being now touted to be the national drink.

These are all these cultural forms and products. That add right to the imagination of and add to the narration of a nation in this sense therefore, the nation is cultural the nation is also abstract and the nation is imagined.


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The slide features a yellow header with the name 'Anderson' in black text. Below the header, there are two bullet points. The first bullet point discusses the concept of a nation being 'imagined' and 'limited'. The second bullet point discusses the concept of a nation being 'sovereign'. The slide also includes the NPTEL logo in the bottom left corner.

**Anderson**

- [The nation] is *imagined* because the members of even the smallest nation will never know most of their fellow members, meet them, or even hear of them, yet in the minds of each lives the images of their communion .... The nation is imagined as *limited* because even the largest of them encompassing perhaps a billion living beings, has finite, if elastic boundaries beyond which lie other nations.
- It is imagined as *sovereign* because the concept was born in an age in which Enlightenment and Revolution were destroying the legitimacy of the divinely ordered, hierarchical dynastic realm.



So, we will quickly end with Anderson who says here. That the nation is imagined because the members of even the smallest nation, will never know most of their fellow members we will never meet them or even hear of them in that case, how are we then how do we then identify as you know as brothers or sisters if you will of one country that is why he says the nation is imagine. It is imagined because members of even the smallest nation will never know most of their fellow members meet them or even hear of them yet in the minds of each lives the image of their communion.

The nation is imagined as limited because even the largest of them encompassing perhaps a billion living beings has finite if elastic boundaries beyond which lie other nations.

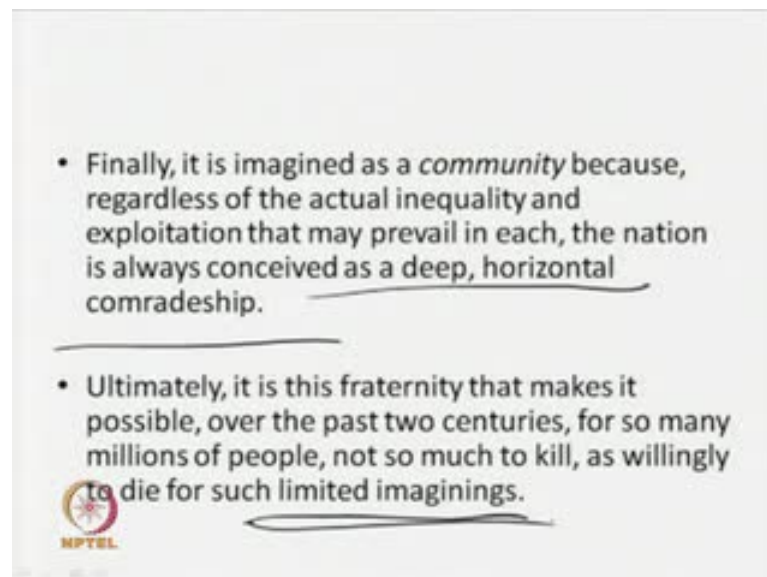
So remember, this the other the concept of otherness the feeling of otherness is what is very important not only in the case of ethnicity, boundaries are important we are what we

are what others are not. These definitions defining by negation by negatives is also extremely important.

Then Anderson says - it is imagined the nation is imagined as sovereign because the concept was born in an age in which the enlightenment and revolution, were destroying the legitimacy of the divinely ordered hierarchical dynastic systems that which means, that even the idea of nationhood is an idea of nation one that has come through us it was never there as a given as a cultural or linguistic given which there was there in our vocabulary.

It is historically, it came about as a result of historically contingent events and the enlightenment and the different revolutions like the French revolution for instance these sort of ultimately lead to carving out the idea of a nation. So, the idea of a nation which of course in the minds of so many people is one to be protected to be a one that is hallowed one that is to be loved is shown by cultural studies as one that also has come about because of historical forces and it is ultimately have also matter of symbolization of representation and of identity formation.

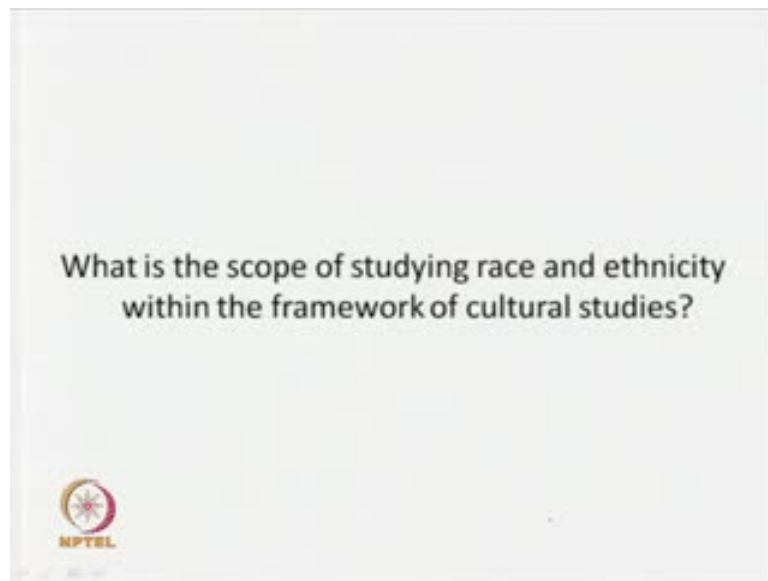
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Finally, Anderson says - Nation is imagined as a community because regardless of the actual inequality and exploitation that may prevail in each the nation is always conceived as a deep horizontal comradeship this is again trying to sort of down play the

heterogeneity and of any nation, within any nation and to conceive it as a deep horizontal campership finally ultimately, it is this fraternity that makes it possible over the past 2 centuries for so many millions of people not so much to kill as willingly to die for such what he calls importantly limited imaginings. A radical statement here and you will understand it as even our desire to die for one's country is one that is discursive that one that is constructed.

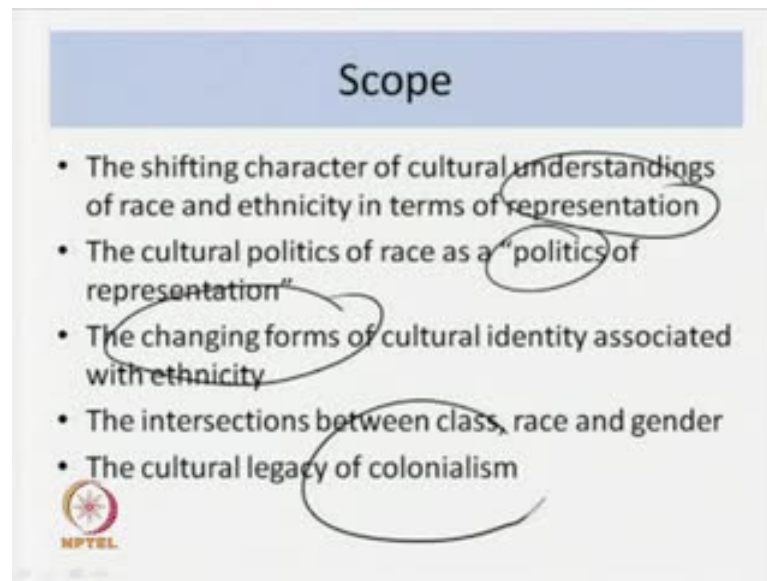
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So, I hope I have been able to get these connections and the connection between race, ethnicity, nation and the complexities also by trying to explain it through the chapter on ethnicity race and nation by Chris Barker and we will quickly look at 1 or 2 questions, what is the scope of studying race and ethnicity within the framework of cultural studies.




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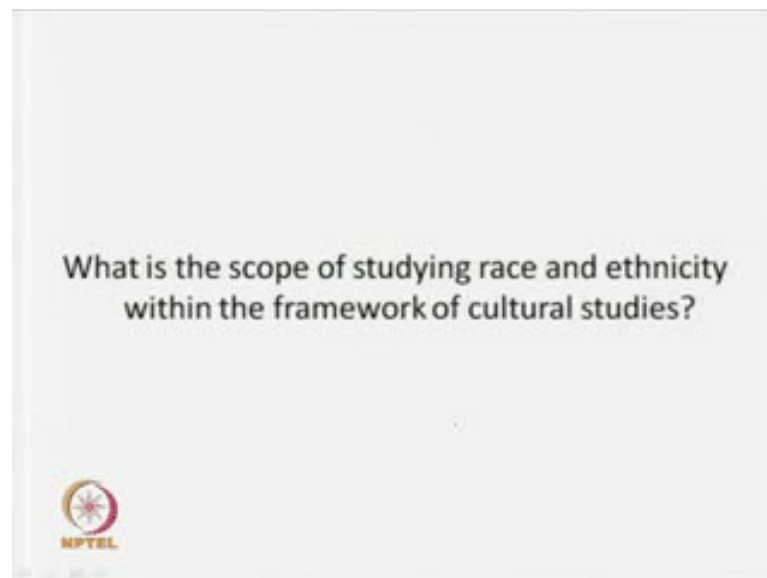


**Scope**


- The shifting character of cultural understandings of race and ethnicity in terms of representation
- The cultural politics of race as a "politics of representation"
- The changing forms of cultural identity associated with ethnicity
- The intersections between class, race and gender
- The cultural legacy of colonialism



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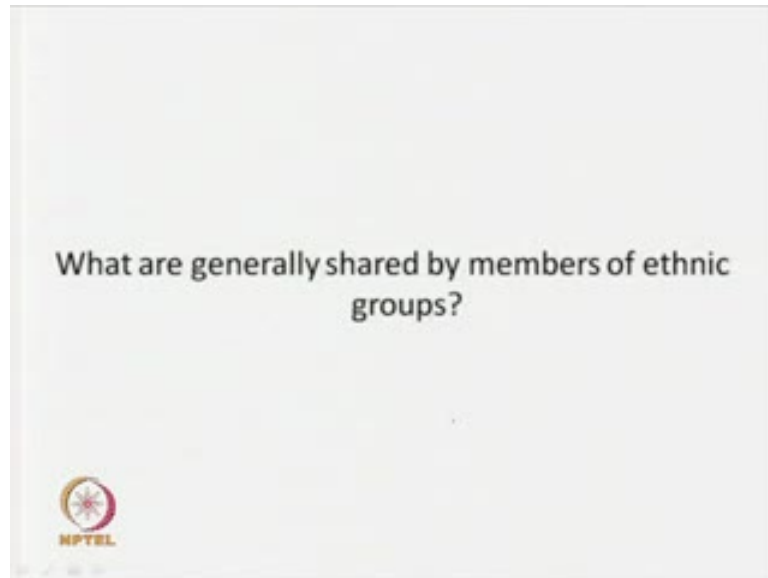


What is the scope of studying race and ethnicity within the framework of cultural studies?

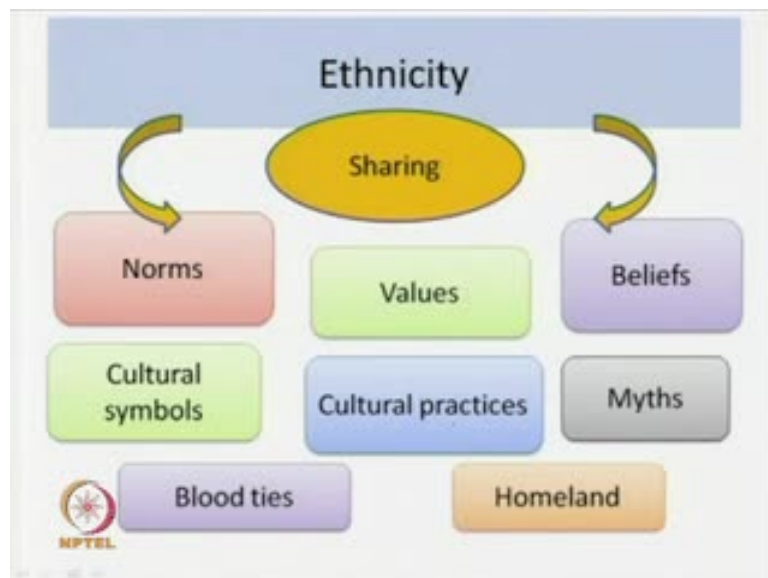


It is that the shifting character of cultural understandings we seen in terms of representation, as the politics of representation and also cultural identity associated with ethnicity are to be seen as changing forms and the intersections between race class and gender these are also variables and also importantly the legacy of colonialism this is the scope or studying race and ethnicity within the framework of cultural studies.

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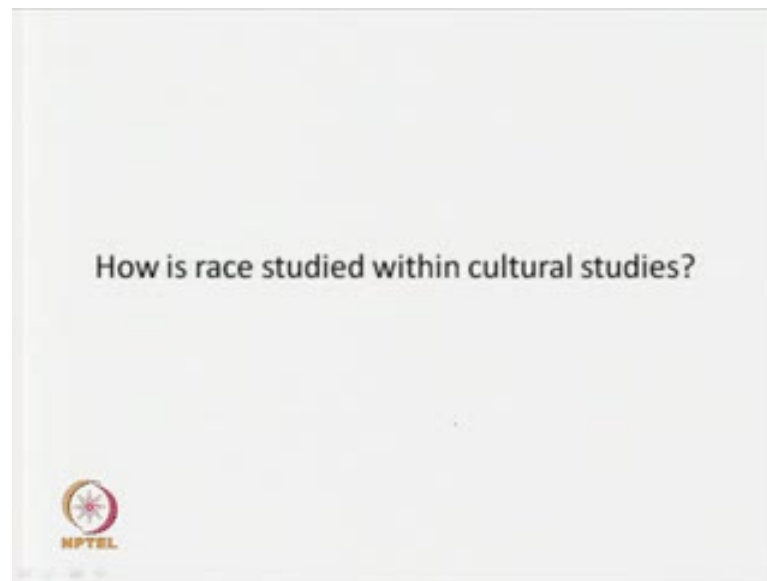


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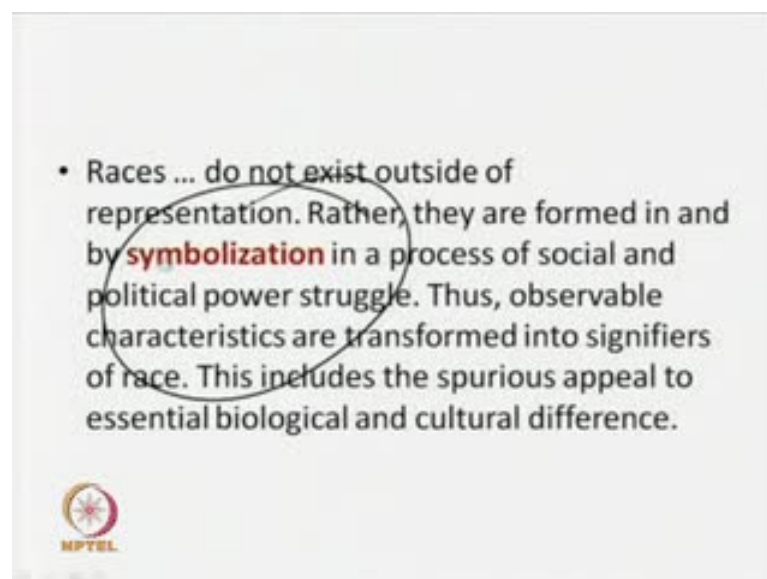


What are generally shared by members of ethnic groups and we find that members of ethnic groups share many things they are among them norms values beliefs cultural symbols cultural practices myths blood ties and the idea of a homeland.

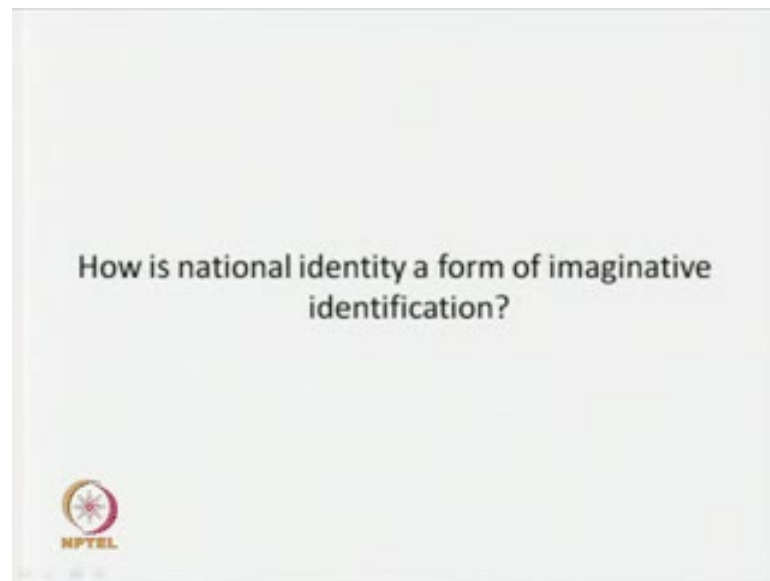
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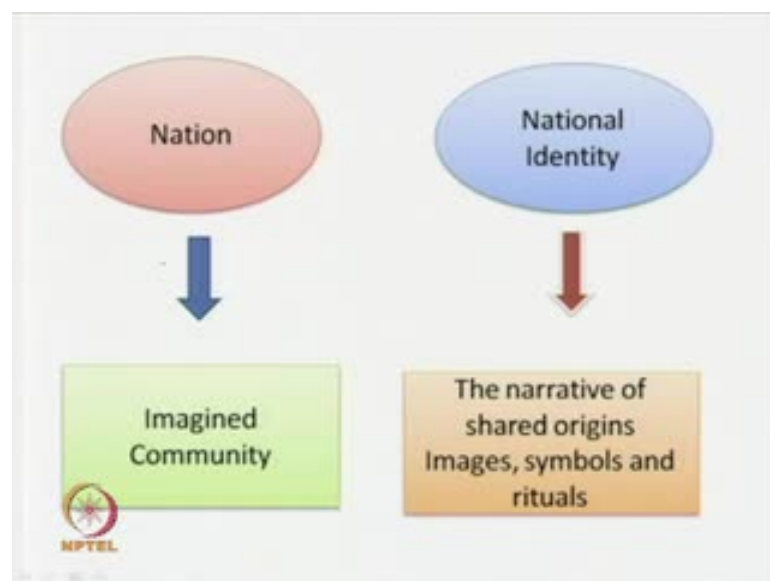
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How is race studied within cultural studies race is studied in terms of symbolization and representation within cultural studies. Then, we get can get a question like how is national identity a form of imaginative identification the nation is not just a geographical identity with specific borders not only simply in nor is it simply are only a matter of political organization, but national identity nationhood nationalism are to do also and very importantly with the narrative of shared symbols, of shared images, of symbols rituals, of homelands etcetera. Which have carry a lot of emotional interpolation if you

will and where we invest a lot of our emotions, so thank you for being with me in this lecture and we will move on we have about 4 lectures 3 or 4 lectures left in this module and I shall see you very soon thank you.