

Cultural Studies
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Module No. # 01
Introduction
Lecture No. # 09
Cultural Theory: Marxism
Part 2

Hello and welcome to the second part of our discussion on Marxism. You will recall that we dealt with some of the important points of Marxism as a Cultural Theory in our last lecture, which was lecture 8, in the series of lectures on Cultural Studies. As we know, these lectures have been recorded under the National Programme on Technology Enhanced Learning. These courses are basically for the students of Engineering and Technology. We are trying to bring some areas from the Humanities and Social Sciences.

We also hope, that some of these lectures that we are delivering under this program, would be helpful for students, who are from the Humanities and Social Sciences, to at least help them recapitulate some of the elementary and basic knowledge, that we would remember, even as we move on to higher studies.

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Historical Materialism

- How are societies organised and structured?
- How do societies develop and change?

structure change

NPTEL

Once again, welcome to this lecture on Marxism. Before that, let us do a quick recap and **this is** what we did last time. In the last lecture, we looked at the **scoop** of thought in the history of ideas known as historical materialism. We said that Marxism **has** a cultural theory that studies this structure and change of societies. The questions that we can ask here are for instance, how are societies organized and structured? How do societies develop and change? We look at the structure of society of culture, as well as how these change and the reasons why these change.

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Idealism

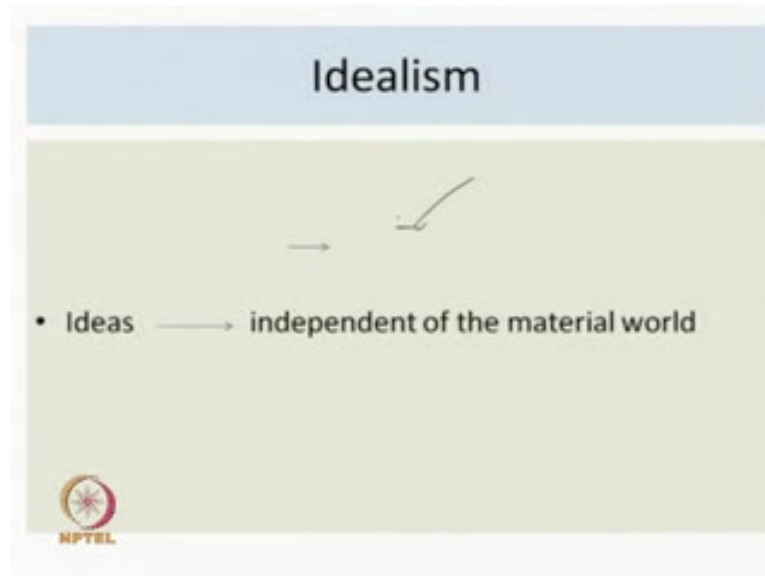
- Abstract ideas → Actions

→

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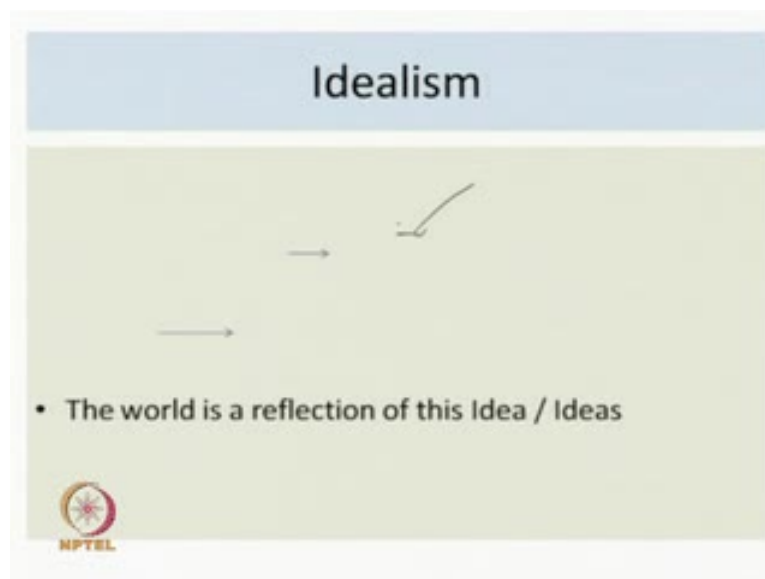
We looked at the reigning school of thought during Marxist time and we said that idealism was the best representative during those times. The philosopher Hegel argued that actions are result of abstract ideas.

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Ideas were seen independent of the material world.

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The world itself was seen as a reflection of ideas or the absolute spirit, as Hegel said.

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Dialectics

- "A development that seemingly repeats the stages already passed, but repeats them differently, on a higher basis a development, so to speak, **in spirals, not in a straight line; a development by leaps, catastrophes, revolutions; breaks in continuity...**"

NPTL

We looked at the law of dialectics as the law behind the movement or the change in history. We saw that dialectics is defined as a development that repeats historical stages, but repeats them in a higher level. It results in a development that is not smooth, but a development by leaps, catastrophes and revolutions.

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Dialectics

Thesis ✓

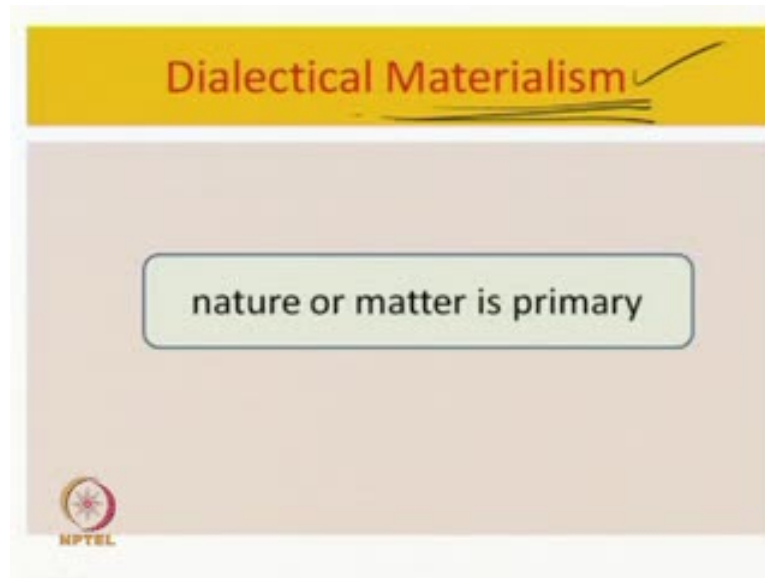
Antithesis ✓

Synthesis ✓

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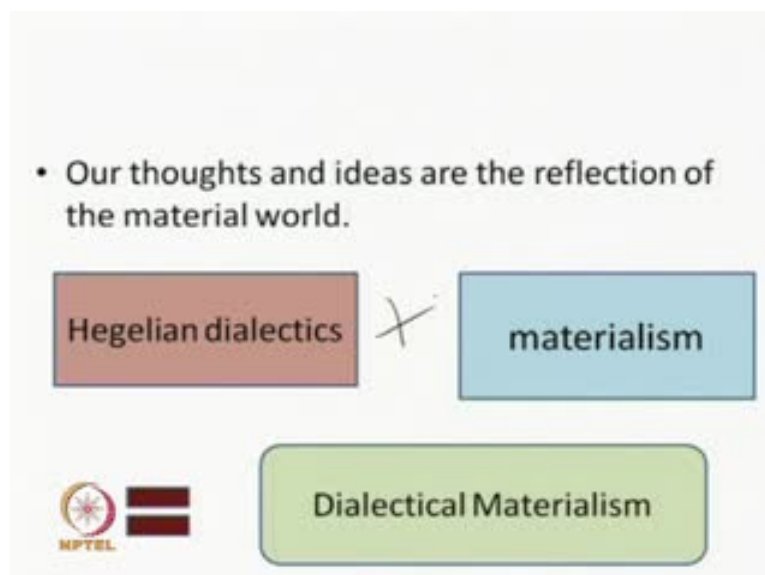
We also saw the three words - thesis, antithesis and synthesis. These are the three levels of movement, until we reach a synthesis. I also said that synthesis is the thesis for the next movement.

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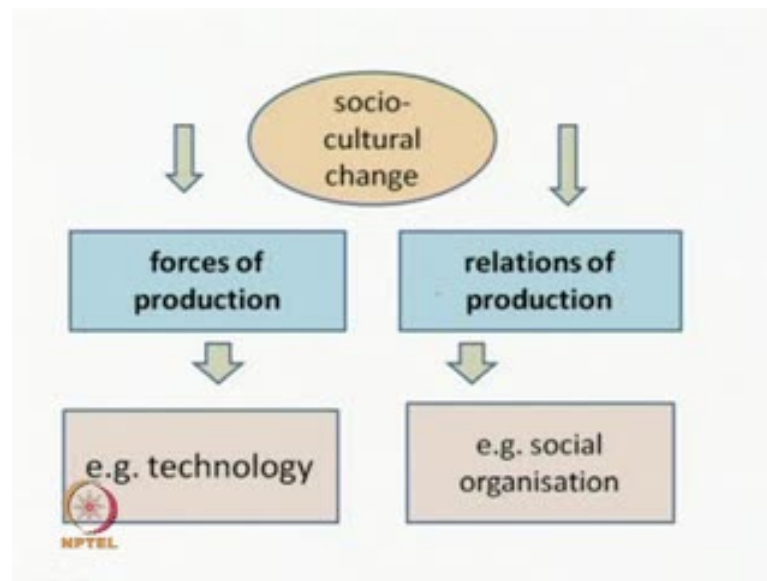
In contrast to Hegelian idealism, we found that nature or matter is not ideas; nature and or matter is held primarily. Instead of dialectical idealism, we found the Marx and Engels talked about dialectical materialism. So, the dialectical path remains, but where it comes from and when it happens, has changed from ideals to matter.

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Hegelian dialectics plus materialism gives rise to dialectical materialism.

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Next, we saw something, which forms the basis of Marxist theory and what was it? It goes like this that socio-cultural change, remember, socio-cultural change occurs when the forces of production come in conflict with the relation of production social forces of production. For example, technology and the relations of production, the social organization happens in a particular way or mode of production.

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Marx

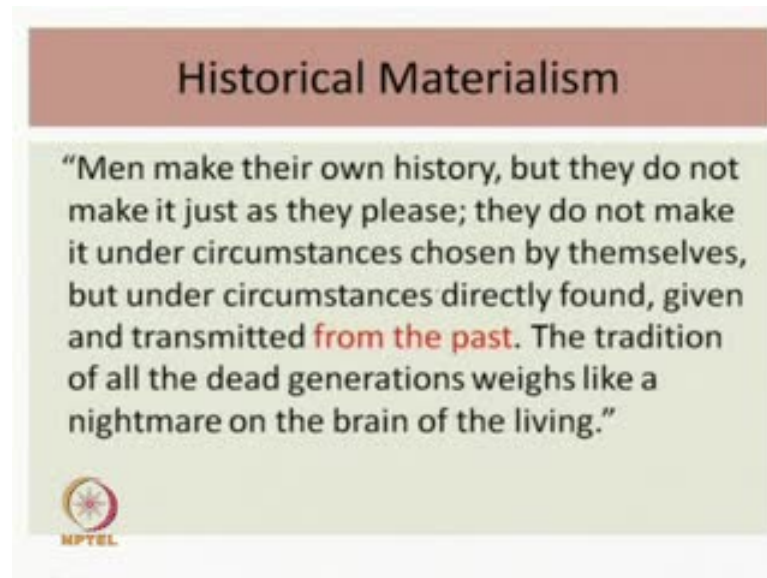
- "In the social production which men carry on, they enter into definite relations that are indispensable and independent of their will; these **relations of production correspond to a definite stage of development of their material powers of production.**"
- "The sum total of these relations of production constitutes the economic structure of society - the real foundations, on which rise legal and political superstructures and to which correspond definite forms of social consciousness."



We also looked at two very important quotations from Marx, which involves the fact that human beings enter into different relations of production, which are independent of their

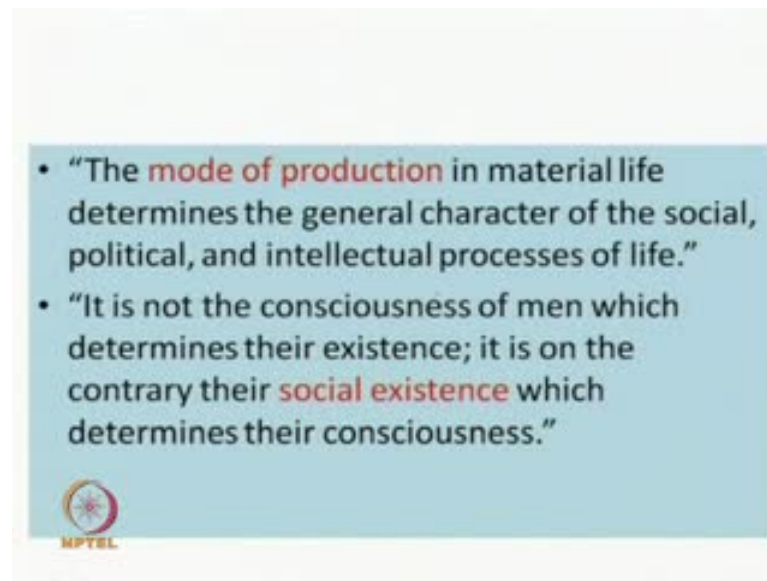
will or desire. These relations of productions correspond to a definite state of development of the material forces. We looked at two important concepts, which I will talk about more today. They are the concepts of base and superstructure.

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We also looked at this quotation from Marx, he says that we make our own history, but we cannot make it the way we like it or the way we wish it to be, in the sense that men make their own history, but they do not make it just as they please; they do not make it under circumstances chosen by themselves, but these circumstances are ones that are transmitted from the past. So, we are not free and we can never be free from past in the Marxist framework. It weighs like a nightmare, in Marxist words, on the brain of the living.

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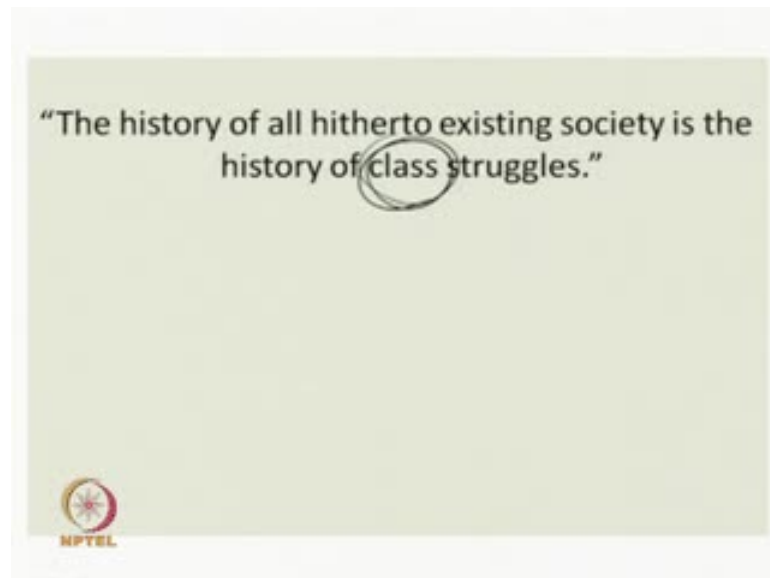
We also looked at two very seminal pronouncements in Marxism and it is this that the modes of production. Recall, what are the mode of productions? Let me read this, the mode of productions determines the general character of the social, political and intellectual processes of life; in the sense, that you may think that the ideas that you hold are yours.

In Marxist cultural framework, we would argue in the following way - it is the mode of production that is the material mode of production. The organization determines the political, social and intellectual process of life. In this, Marx is not saying that it is deterministic or it is determined or it is guided by or it corresponds to, but it would be a vulgar Marxism, which Marx never meant to say and that it is completely deterministic.

It is not the consciousness of men, which determines their existence. It is on the contrary, **and** their social existence, which determines their consciousness, our awareness of not just objects or things, but our awareness of social processes, the ideas that we hold, the values that we hold - all these are determined by our social existences and it is not the other way around. According to me, this is one of the most important seminal ideas in Marxism, as far as our mega question is concerned. What was our mega question? Why do we live the kind of lives that we live? The answer would be from Marxist cultural theory, that our social existence determines the kind of life that we live and that comes

from the particular mode of production existing in that time. So, we are in a way, tied to history and tied to our social circumstances.

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This is what you will find in the communist manifesto by Marx and Friedrich Engels, in the beginning of the communist manifesto - the history of all hitherto existing society is the history of class struggles. The most important word here is class; it is a very seminal concept in Marxist theory. Marx divided classes in two binaries of those who owned the means of production and those who worked.

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For instance, we have the master and the slave. These are the two classes in a mode of production that was ancient slavery. So, ancient slavery would determine the social existences and the consciousness of people.

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Please look at this slide here; during feudalism, you have the overlord and the serf.

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Just before that, you have the master and the slave in the situation of ancient slavery; and in feudalism, we have the overlord and the serf.

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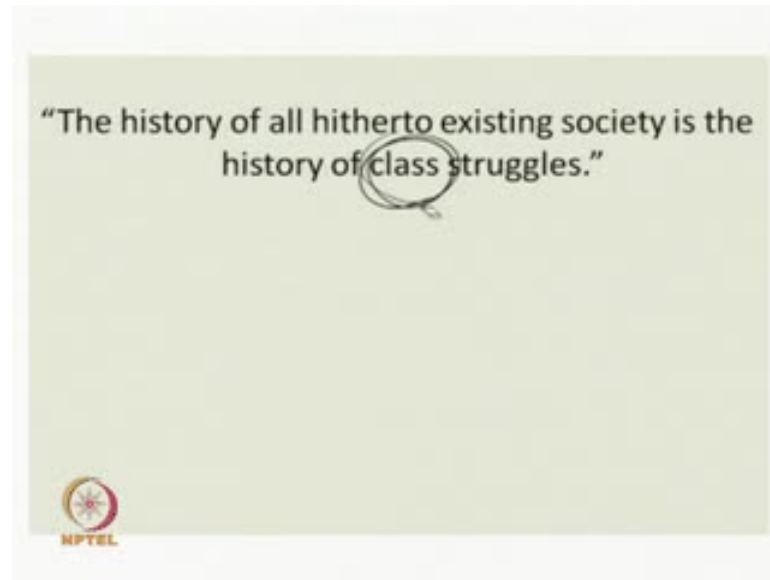
In a capitalist system, you have the bourgeoisie and the proletariat or the capitalist and the labourer.

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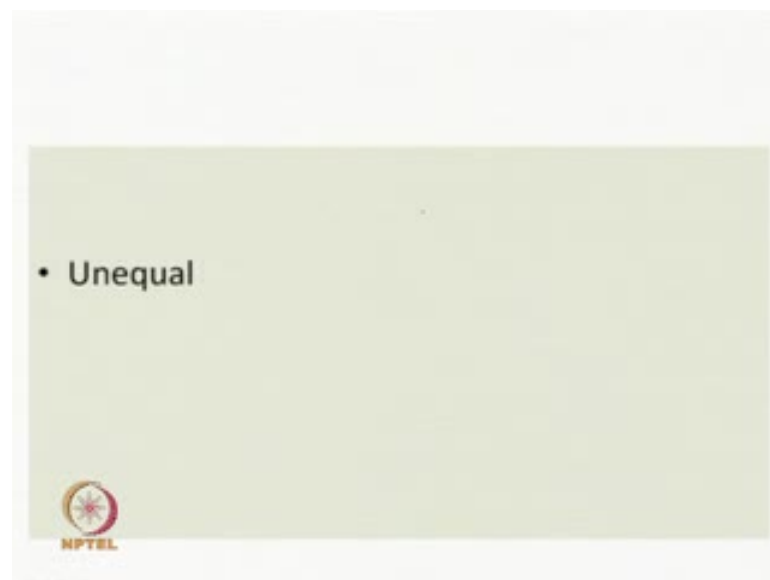
In a situation of imperialism, you have the coloniser and the colonised.

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Let us go back to the quotation - the history of all hitherto existing society may be read as a history of class struggles. Now, these are the classes that are pitted against one another, based on who owns the means of production.

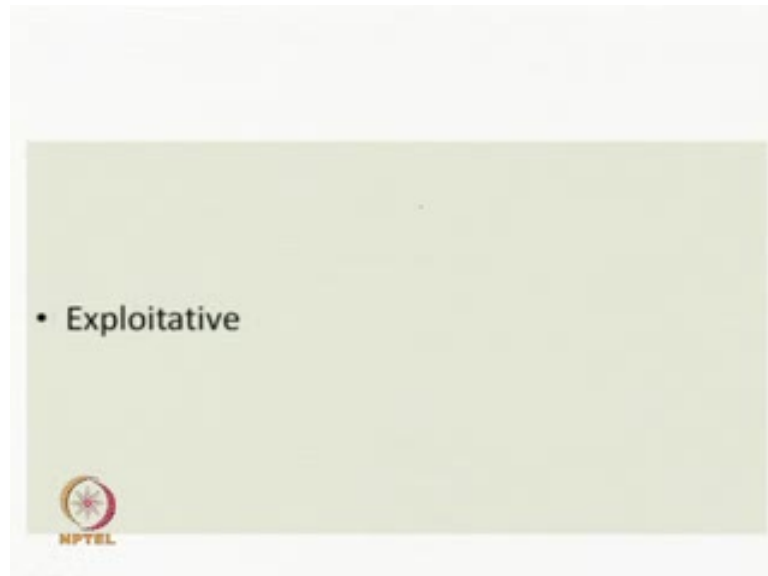
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The relationship between social classes - the relationship between these classes is not equal; it is unequal. Why is it unequal? Because very few formed the first part of the binary opposition and they own the means of production. So, when they own the means

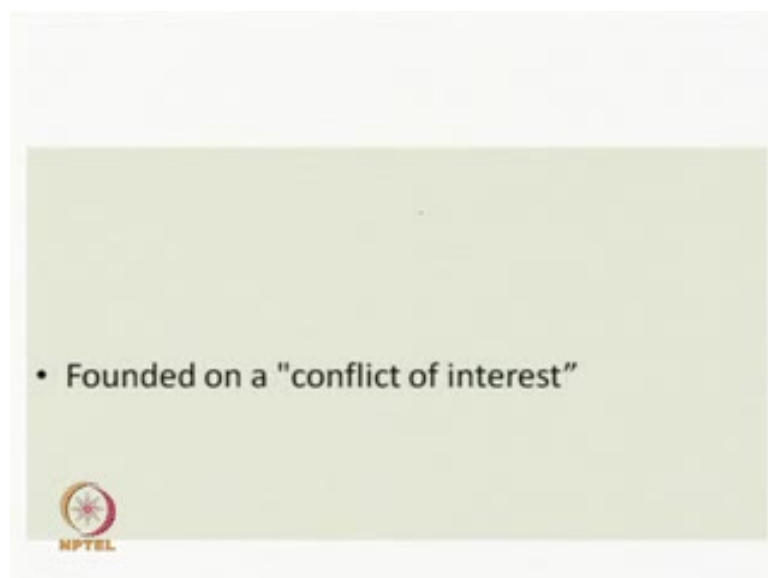
of production, then by extension, you could say they are determiners of our social existence and the consciousness that we carry.

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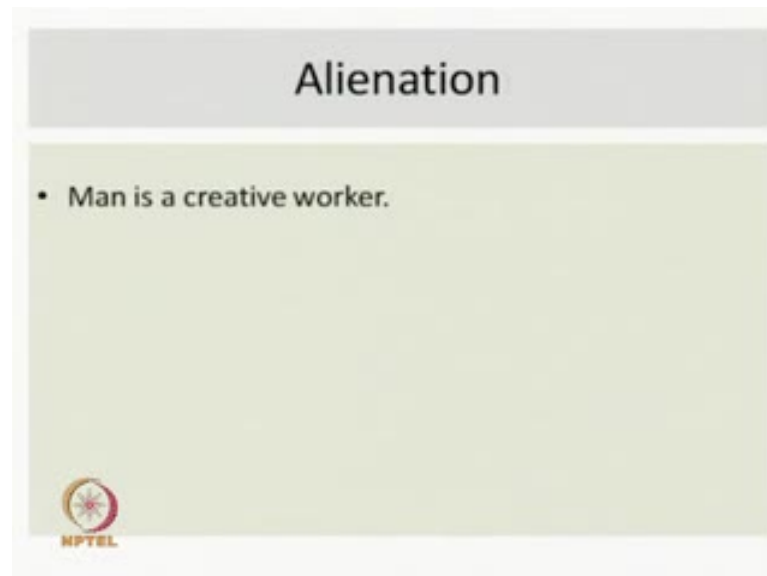
Their relationship is also exploitative. Why is it exploitative? Because the profit that is accrued in any mode of production has these binaries of ones, who own the means of production, and the ones, who do not will always be exploitative. The profit is collected by the class in the first part of the binary opposition.

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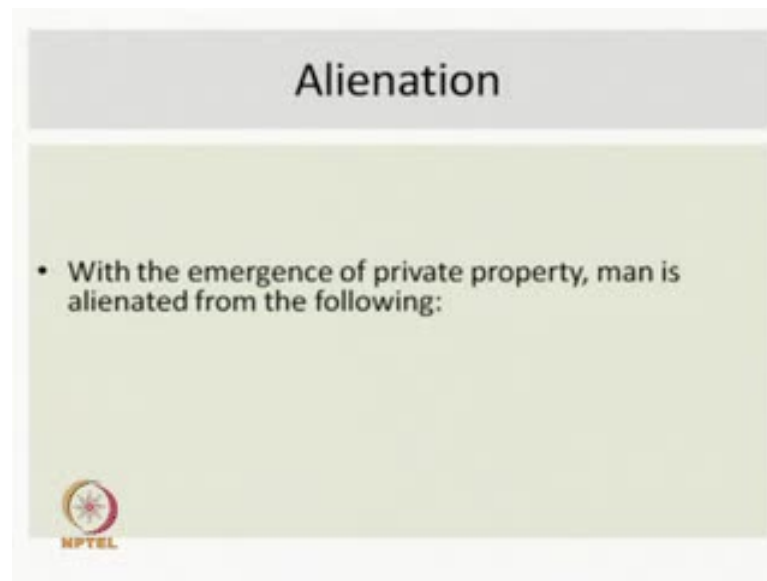
It is founded on a conflict of interest and the relationship is one. It will always be a conflict of interest; the interest of the first part of the binary that is the exploiting class. They would always want to earn profit and the interest. On the point of view of the other class of the binary opposition that is exploited, would definitely be something else and it would be in their own interest.

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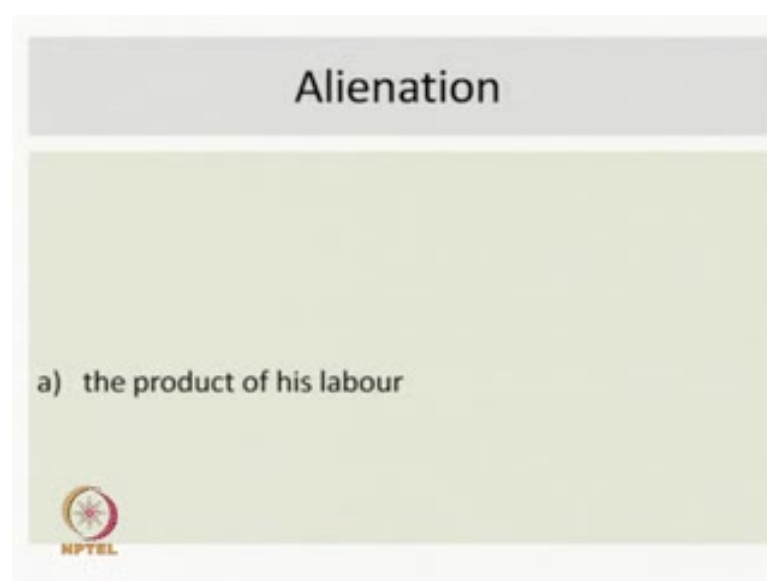
We come to another concept. You can see here on the screen, the concept of alienation. Marx dealt on the concept of alienation, not just with reference to only be exploitive. If we extend it, alienation is a concept. How do you understand alienation? Alienation is to be separated from something and it comes from the word alien. As we know, alienated is to be separated from something. Now, let us see how it is articulated. First, man is a creative worker. We are not just mechanistic beings, but we are creative workers.

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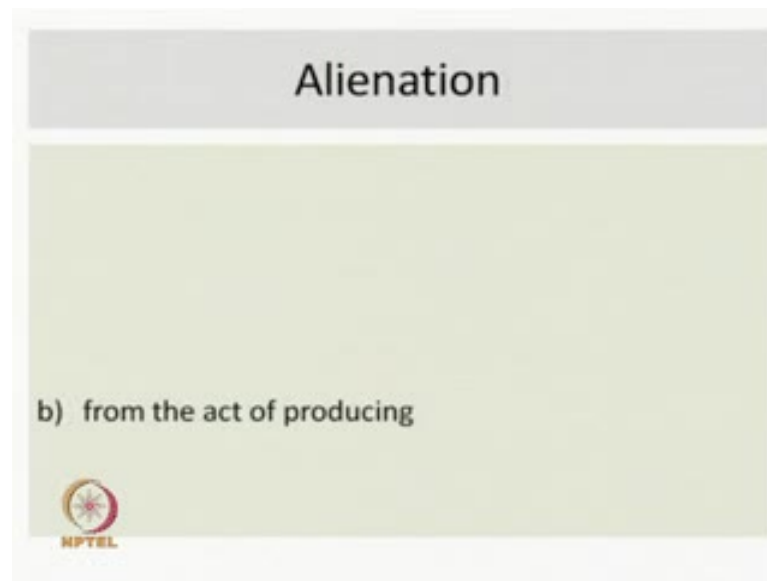
With the emergence of private property, man is alienated from the following... As we learnt a while ago, what is the motive behind having a system, in which only few only few people earn or rather own the means of production? Obviously, it is private property; the accumulation of private property and the accumulation of surplus, which is not shared with the other half of the binary opposition. So, with the emergence of private property, man is alienated from the following.

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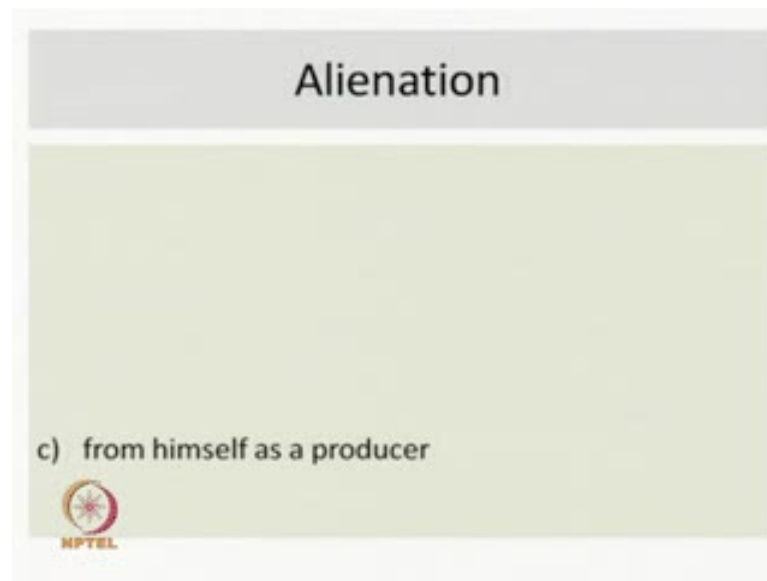
In this case, we first consider only the labourer. A labourer is alienated or he is separated from the product of his. The labourer contributes in the production process and the labour works, which is according to Marx, a power; the labour is a power. We have the concept of labour power and the product of a labourer's work is something that he or she is not entitled to. In the first place, the labourer is alienated or separated from the product that has come up, owing to his or her labour.

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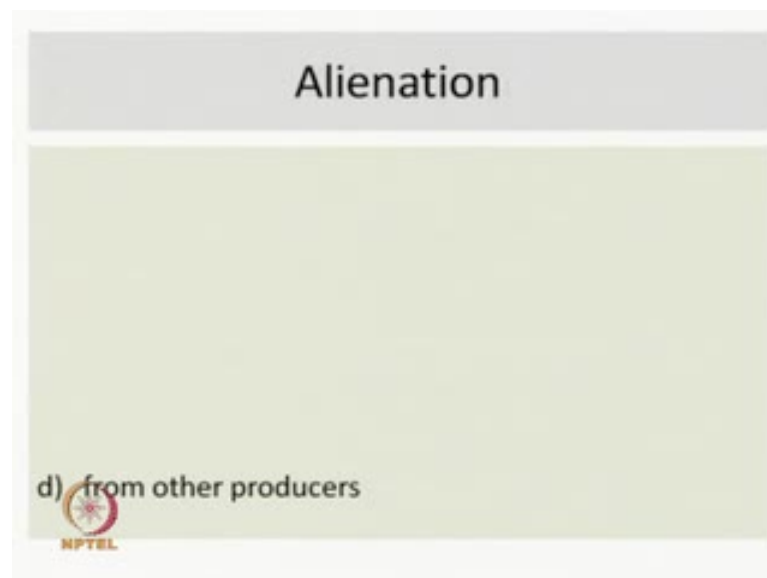
Second, the very act of producing man is separate or separated or alienated from the very act of producing, when you consider assembly line production, for instance the factory production. What do we see? We see that in many cases, it is not a creative act and one is almost like a cog in a wheel or call it a cog in a machine, where you are doing work. It is repetitive, that is, monotonous and boring, that it does not include a lot of creativity. So, the very act of producing in a production process may be something that the labourer is alienated from.

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Third, the worker is alienated or separated from himself as a producer. In the whole production process, he is separated or alienated from the very fact that he or she is a producer.

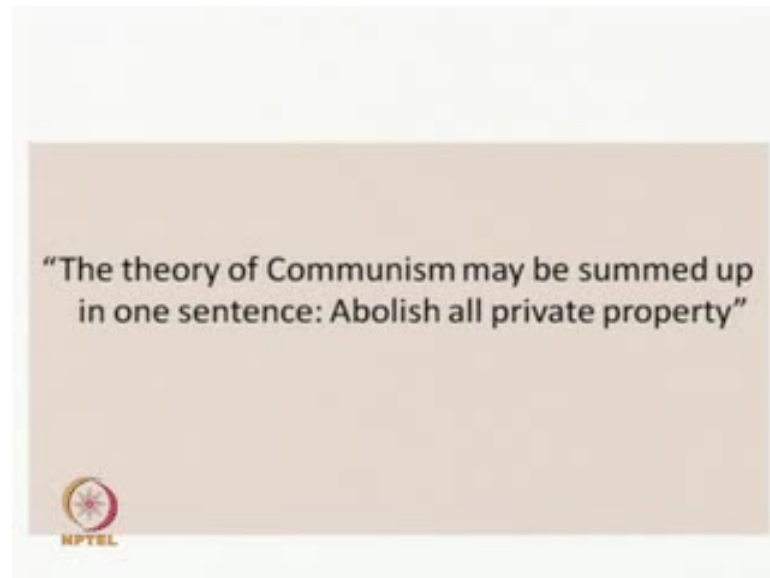
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Finally, a labourer is alienated or separated from other producers, and from people, who are his peers or people who work with him in the production process are separated. We quickly saw again that man is a creative worker, who is separated from the product and he is alienated in four different ways: (Refer Slide Time: 17:41) a - from the product of

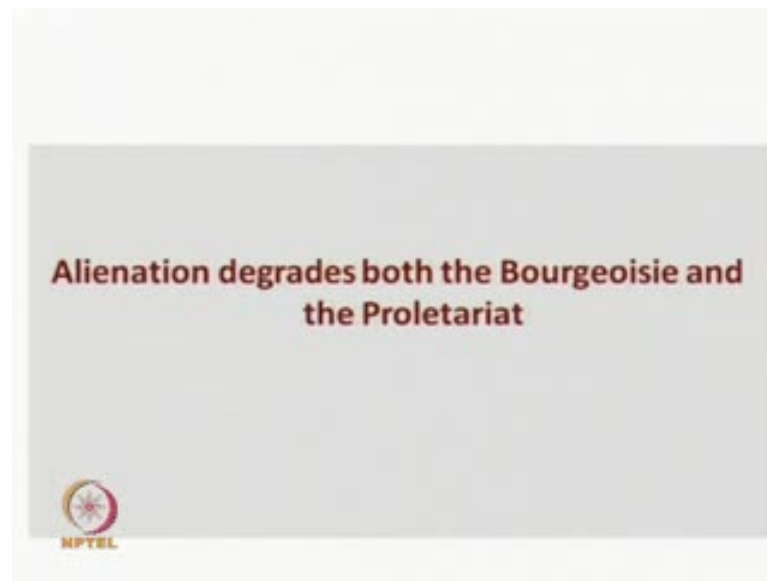
his labour, b - from the act of producing, c - from himself as a producer, d - from the other producers in the production process. Now, that is why, the fact that the system is exploitative, and wherever there is binary, the system is exploitative.

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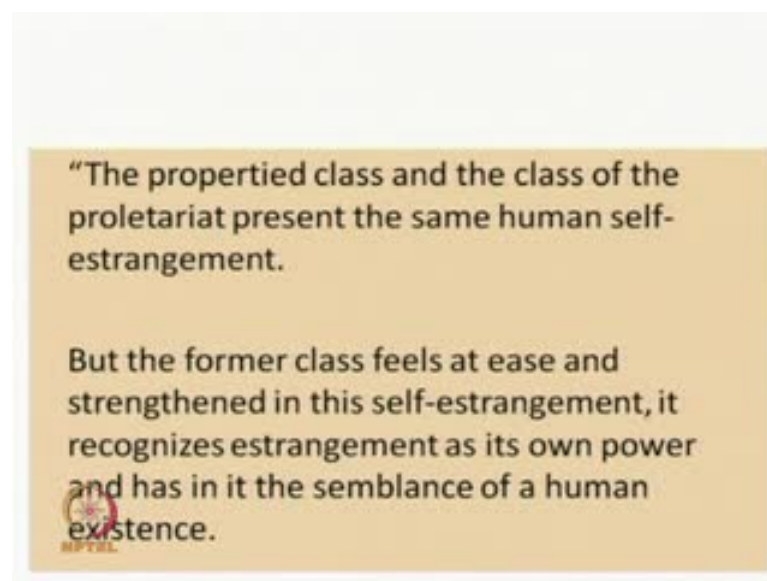
The theory of communism is summed up in one sentence: abolish all private property. This is something that it is very difficult for some of you to imagine a way of life, in which there is no private property, but Marx and Engels and other Marxists, argue that it is possible to have that sort of life. It is like a commune, when you do not own private property and let us see more about this later.

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Coming back to alienation, which is a result of private property. Alienation degrades not just the workers; alienation degrades both the bourgeoisie, that is the capitalist class, and the proletariat, that is the labouring class. So, it is something that happens to both classes; whereas in the first go, you may feel that it is only the labourer, who is alienated in four different ways, but it is not so.

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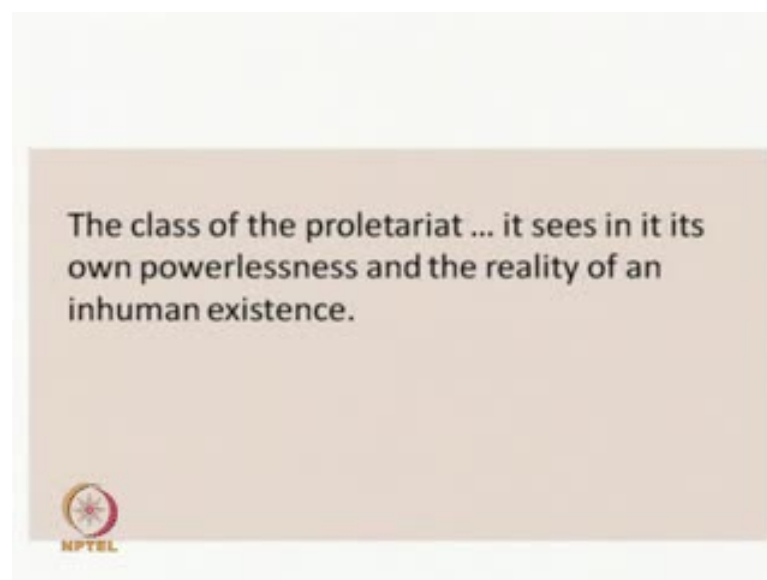


Now, I am quoting from Marx - the propertied class and the class of the proletariat present the same human self-estrangement. The self-estrangement is a synonym for

alienation. So, both, the class that owns the property and the class of the proletariat or the labourer are alienated, but the former class that is the propertied class or the class which owns the means of production.

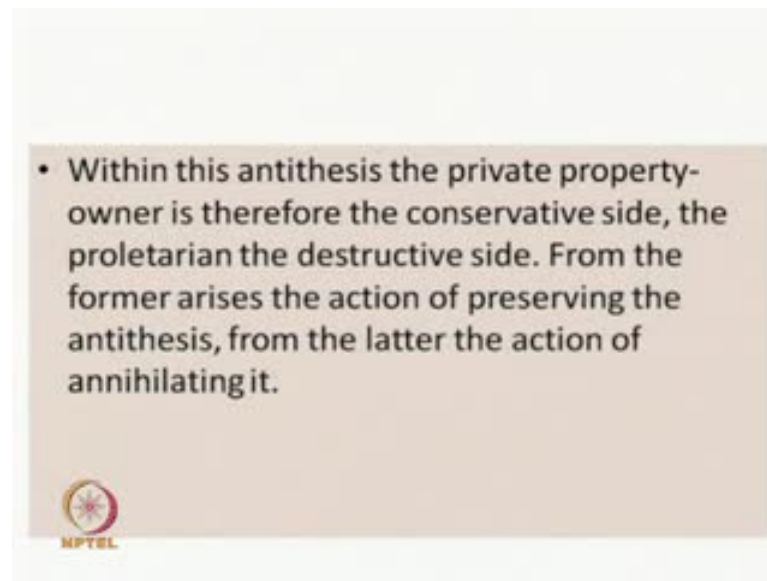
The former class feels that ease and strengthened in this self-estrangement, so, they have alienated. The situation is such that they feel strengthened by this self-estrangement or alienation. It recognizes estrangement as its own power for them; it is being alienated from the proletariat and alienated in a couple of other ways. As we saw, it is something that is to be celebrated or it is something that is for their own convenience. It is something that gives them power and even though both classes are alienated; there is a difference in how to perceive that alienation.

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Look at this slide here please - the class of the proletariat, sees in its own powerlessness and the reality of an inhuman existence. Alienation is the source of power for the capitalist class. It is considered as something desirable in the case of the proletariat or the labourer, that this class sees in such alienation of its own powerlessness and what they perceive is an inhuman existence.

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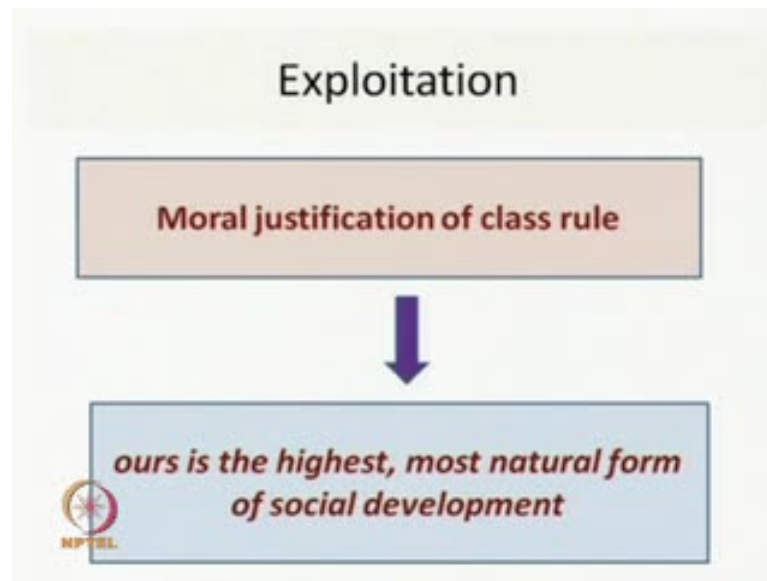


Within this antithesis, the private property - owner is therefore the conservative side; you call them the conservatives. Why? Simply, look at the word conservative; they want to conserve, they want to preserve how things are, they want to preserve the relations of production, they want to preserve the mode of production that is going on, because the alienation happens. It only strengthens them and it is a source of power.

From the former, arises the action of preserving the antithesis, but in the case of the latter that is in the case of the proletariat or the labourer, we have the action of annihilating it. Therefore, they are the progressive side. Now, I am sure you must have heard of these two terms, which is, the conservatives versus the progressive. Why are the proletariats known as the progressive and the capitalist known as the conservatives? As I said earlier, in the first instance, they want to conserve things, as they are the organization and the relations of production.

On the other hand, the other class wants to progress; that is, they want to break these and they want to go ahead to a better system of organization. So, I hope you have understood that the system of alienation, which many people say that only the labour is alienated, but both classes of the exploiter and the exploited within this cultural theory framework are actually estranged or alienated.

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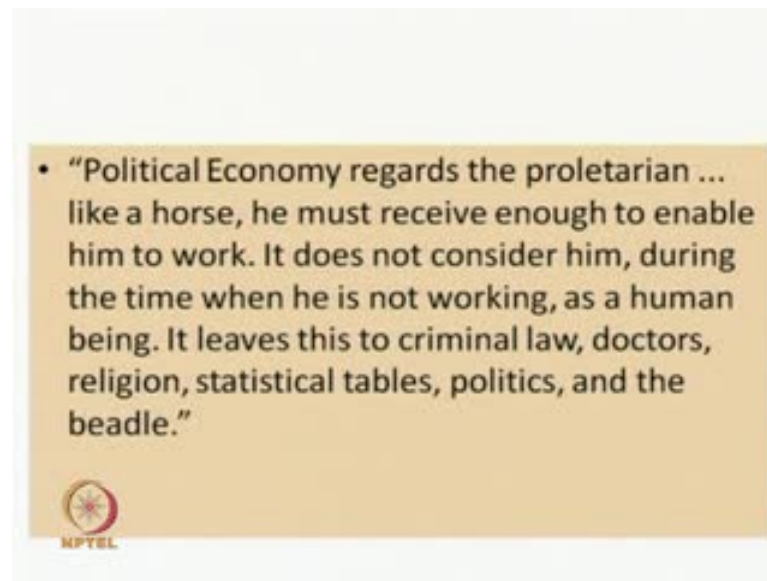


In this whole concept, I have been using the word exploitation. How is this maintained? For instance, Marxist theorists would argue that all classes, for that matter anyone who exploits somebody else or some other class in a system, gives a moral justification that this exploitation is being done towards a certain moral rationale. So, there is always a moral justification or class rule. In that they would say something like this and if you look at this slide here, our system is the highest. It is the most natural form of social development.

We have reached the stage, which is the best. So, every era or every mode of production in ancient slavery also would have said, that ours is the best form of social development. Do you follow capitalism? It would say that ours is the highest and most importantly, it is the most natural form. For instance, let us go back to a time, when there was absolute monarchy. In absolute monarchy, what was the justification of the rule of the monarch or the king? The justification would be something like this - that the king rules, because the rule of the king is the most natural form.

Now, the fact that it is natural, what is the idea behind it? The idea behind it would be something like the divine of kings. Kings have a divine rights and kings have been given them by God to rule. So, these are ways in which the exploitation of one class over another is thought to be justified and that is morally the best form that was ever there.

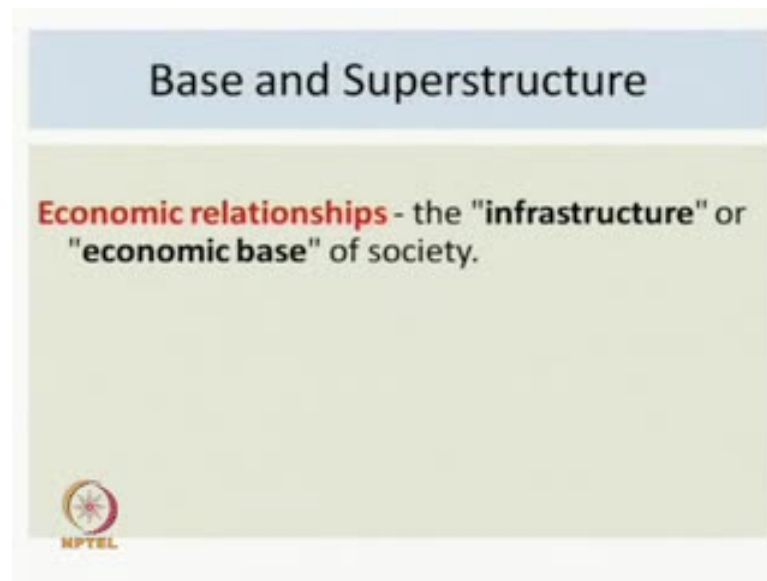
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I would like to quote this beautiful passage from Marx, political economy regards the proletarian... like a horse, he must receive enough to enable him to work. It does not consider him, during the time when he is not working, as a human being. It leaves this to criminal law, doctors, religion, statistical tables, politics and the beadle. So, the worker is like a horse and you do not have to give him or her a lot just for him or her. The moral justification would be this, so he is more like an animal. He will work; feed him or give him wages that are just enough for him to sustain himself and his family.

In Marxist works, when you read Das kapital for instance, one is struck by the images that he uses and the metaphors he uses. There are so many resonances from literary work and for instance, many have said that Das kapital is like poetry; it is not just a dry piece of work and there are so many illusions. As Marx was so widely read; in many chapters, you find passages that are so poetic.

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Just a while ago, we were talking about social existence, how social existence determines our consciousness. We looked at a two concept, one is the foundation of society and the other is the social consciousness. We are going to work out a bit more, we are going to give them particular names and these names are these terms that are base and superstructure.

There are two things here, let us go one by one. The first is the base; the base is what is the infrastructure or the economic base of society. The economic base of society comprises broadly of two things. You have an economic arrangement, I work and I get paid for my work and somebody pays me. So, in that you have a certain kind of forces of production and we call the term as forces of production and the relations of production. What else you recall? Society changes, when these two come in conflict.

In a structure, where there is a foundation or there is a base, it comprises two things - the forces of production and the relations of production. For instance, in a mode of production or in a way of production that is feudal for instance. Land becomes the most important force of production. The relations of production are concerned and it is marked by the two binaries- the lord or the owner of the land and the tenant or the serf, who works on that over the base. This is really an architectural metaphor, which is used over the base and there arises something called the superstructure.

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Now, what is this superstructure? The superstructure that arises on the base comprises the political and ideological relationships. In the first case, we have the economic relationships as shown by the forces of production and the corresponding relations of productions.

In the second case, we have the political or ideological relationships that is the argument is the way, in which you find the base and the situation, in which you find the base or the whatever characterizes the base is going to determine. I would hasten to say not in a fully deterministic way, but in a mechanical deterministic way that this absolutely causes it. It is a little more complex than that and it will give rise to certain political institutions, certain ideological relationships, look at the next slide.

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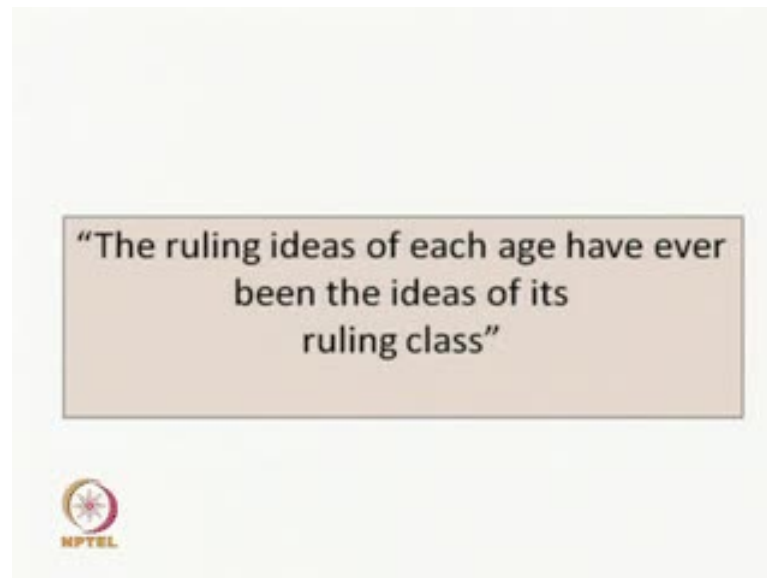
Down here, we have the base, which as I said comprises relations of production and the forces of productions. This base or the situation or the circumstances or the nature of the base will give rise to a certain superstructure. Now, what have we here in the superstructure? In the superstructure, we have the legal systems, we have a family, we have education, religion and finally, consciousness. So, the legal systems, family, education, religion are what? These are political ideological institutions and they give rise to certain relationships. Now, the legal system, family, education and religion are not there in any given point of time in history just like that and just on their own.

Why do we have certain legal system? Why does the legal system itself develop or change? Why the amendments are made? Why there are changes in educational policy? For instance, why does the family change? For instance, we have the joint family, before that we had different kinds of family. Today, we have the nuclear family, so that is the family system.

For instance, in education, they are very different from olden times. In old times, these are determined by the mode of production that is there in the base. If it is a feudal system, then the laws would be only to what is there in the base and only to that particular mode of production. Family, education, religion and all these would be determined by the mode of production in the base. Finally, our consciousness holds everything of what we think about the values that we have or awareness of things or

perceptions. They are also a part of the superstructure, this very consciousness, which we think is our own ego, and for instance, it is our own subjectivity. We will see more on subjectivity, later on in the next module. Our subjectivity that are included are actually determined by the economic arrangement in the base.

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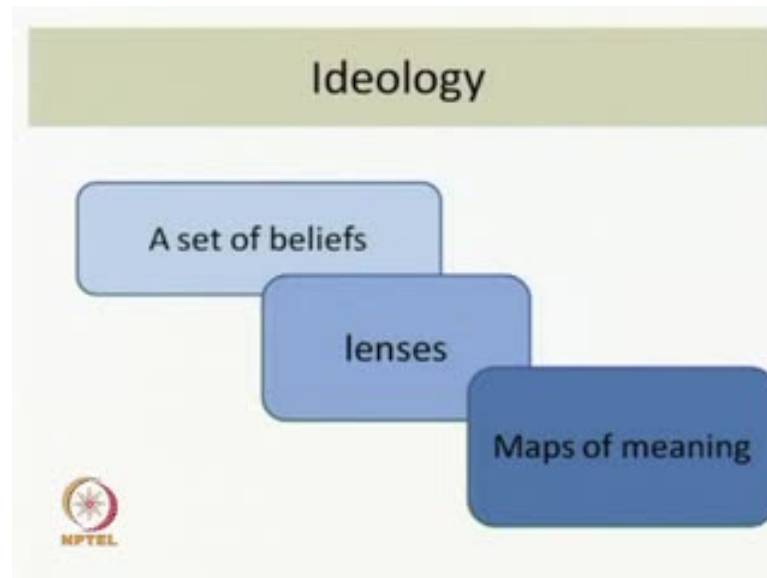


This is very beautiful statement - the ruling ideas of each age have ever been the ideas of its ruling class. Let us look at this again, in every age, there will be some ideas, some beliefs, some values some way of thinking, which are ruling or another word for it is the dominant ideas. These ideas are held to stick through these ideas and they are held to adhere to or subscribe by everybody. So, these are ideas that are reigning or ruling in a particular age.

Now, where do these ideas come from? You recall in idealism that Hegel would say that these ideas are the reflection of ideas that are emanating from the absolute spirit or ideas that are emanating from something that is not related to the material world. Marxism or dialectical materialism or historical materialism would say that our ideas come from how or material lives are arranged. These are called dominant ideas; they are actually the ideas of the class that is in power during that time. What does it mean to say? It means to say that the ideas that you and I hold.

If we are not critical being and if you do not think critically, we simply consume ideas. We used to be careful because those ideas are serving the interest of somebody else, who is interested in serving the interest of the class, which at the moment is in power.

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This brings us to term... because we are talking about ideas here. This brings us to a term, which I would again look at more deeply some other time, probably in the next module. However, we can just have a quick preview of it. This term is ideology and how do we define ideology? Ideology is defined as a set of ideas or it is defined as lenses and also as maps of meaning. So, ideology is a set of ideas, values, approach to the world, approach to reality that you and I hold.

You have the set of belief and for instance, look at this slide here. The set of beliefs about what the world says or rather I look at the world through these lenses. So, for instance, a materialist in the sense, I believed in Marxism. So, I have a set of beliefs, which makes we understand the world. Everything in it is emanating from a certain economic base or if I am a very religious person, then I own a different set of beliefs.

My set of beliefs would be more likely idealist. I would argue that I look at the world and look at all my activities from the point of view of religion. I look at it, if something happens to me and I look at it as a punishment for something I did, may be in my last life. I have not followed the rules of religion of these scriptures and here is a god that has

punished me. So, these are also maps. If you look at this slide here, the third meaning here is the ideology refers to maps of meaning. How you make meaning out of our lives, if conditioned by a set of beliefs? Now, this set of beliefs are in turn conditioned by the base.

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Let us again look back at that this; this is the architecture of the base and the superstructure. So, my ideology would be the result of the relations of production and the forces of production that is the mode of production that is going on. This determines all these things, which arises my set of beliefs about the world.

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Barker

So influential has the concept of ideology been within cultural studies that the whole field was once dubbed

“Ideological Studies”



The slide features a light green background. At the top, the name 'Barker' is written in a bold, black font. Below it, a paragraph explains that the concept of ideology is so influential in cultural studies that the entire field was once referred to as 'Ideological Studies'. This term is enclosed in a light green oval. In the bottom left corner, there is a small red and white NPTEL logo.

Barker says that ideology is a part and parcel of Marxism. He says that cultural studies are so influential; it has the concept of ideology within cultural studies that the whole field was once dubbed as ideological studies. So, cultural studies was once called by somebody or by some people as ideological studies - the study of ideology.


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Antonio Gramsci

“For **Gramsci** ideology is grasped as ideas, meanings and practices which, while they purport to be universal truths, are maps of meaning that support the power of particular social classes.

Here, ideology is not separate from the practical activities of life but provides people with rules of practical conduct and moral behaviour rooted in day-to-day conditions.

Ideology is understood to be both lived experience and a body of systematic ideas whose role is to organize and bind together a bloc of diverse social elements ...”

 Barker

The slide has a light green background with a blue header bar containing the name 'Antonio Gramsci'. The main text is in black and includes a quote defining ideology according to Gramsci. It states that ideology consists of ideas, meanings, and practices that support the power of social classes, and that it is intertwined with practical life. The quote is attributed to Barker. In the bottom left corner, there is a small red and white NPTEL logo.

We now come to **...** because we are taking about ideology. We come to a very important figure here and you must be aware of this person, the Italian, Marxist Antonio Gramsci. His prison notebooks are among his most famous of his works. Now, with Gramsci, we

come to the idea of ideology. So, I am reading from Chris Barker as Chris Barker's cultural studies theory and practice is one seminal text in this course, as far the entire course is concerned.

Every now and then, when I talk about internal modules, I may take up a particular text. For instance, in evolutionary psychology or memetics, we had a discourse to a particular text, but as a whole, if I were to pick a book that one can use in a cultural studies course at this level is Barker's book; it would be a good choice. So, I am reading from Barker. From Gramsci, ideology is grasped as ideas, meanings and practices which, while they purport to be universal truths, are maps of meaning that support the power of particular social classes.

I should hasten to add here that there are other books by Barker. When you look at concepts, you could do well to look at the sage handbook of cultural studies, from which I think, I have taken this particular quotation. Well, let us look at it again, for Gramsci, what is ideology? It is grasped as ideas, meanings and practices, which they purport to be universal truths, are maps of meaning that support the power of particular social classes. Even though the word ideology comes from the word idea or ideas, Gramsci ideology is not just idea or the thought in your head; it is also the practices. So, ideology is not separate and this is the point here; ideology is not separate from the practical activities that is ideology is not just your thought.

It is the practical activities and they are also part of it. Here, ideology is not separate from the practical activities of life, but provides people with rules of practical conduct and moral behavior. You have a certain idea in your head and that is going to guide your practical behavior, which is going to guide your practical conduct and your moral behavior. Why you behave in a certain immoral way? Because you hold that you are the framework, in which some things are morally good and some things are morally unsound. So, let us look at this again. Ideology is understood as both lived experience and a body of systematic ideas and that is the beauty of this extension here. As I said, this fleshing out ideology is both lived experience and it is a body of systematic ideas, whose role is to organize and bind together a block of diverse social elements.

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Along with ideology, we come to another word, which is the concept of hegemony. Hegemony is usually understood, when you read your history in your school. For instance, you may have come across words like hegemonic rule; there is a hegemonic rule - he has hegemony over a certain territory.

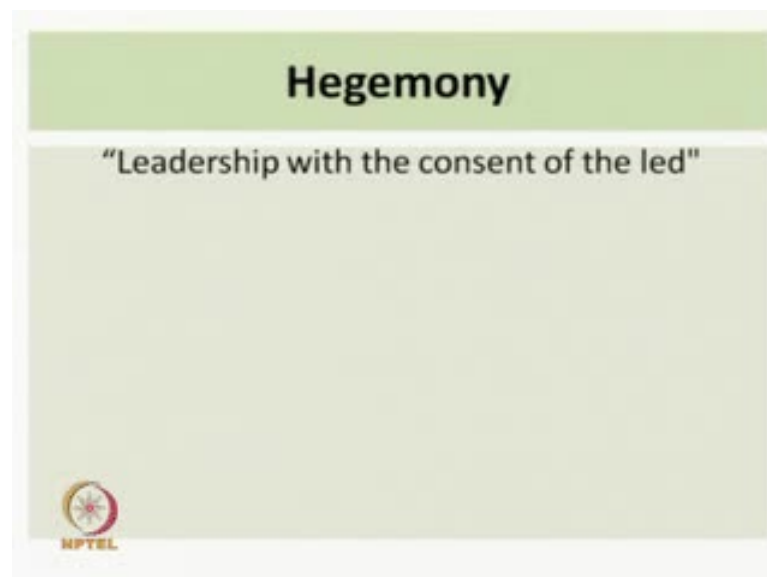
Now, we extend that to hegemony rule over the mind, as it is understood in hegemonic territorial rule. In this case, we say that hegemony or a rule over our minds. Rule over our ideas is not always something that has been forced into and it is not something that is coercive. So, look at this slide here please, we have this concept of the first one, manufactured consent. The fact that you agreed to be in the system, the fact that you agreed to be with the ideas, the fact that you agree as to what is moral, immoral etc is your consent. The fact, your agreement is one that has been manufactured, you may not be aware of it, but in ideology and hegemony studies, we say that our consent to a certain convention is a one that has been manufactured.

Now, look at this second point here, manufactured by the processes of socialization of... Now, what are processes of socialization? First is the family; your family trains you to be a part of society. We are trained to be social beings; next you go to school and the education system is another institution like a family. It is an institution, which further carries out this process of socialization.

Finally, you have the cultural institutions like religion. Again, religion will tell you how to behave and what to hold as being moral or immoral education. As I mentioned, the mass media is a very powerful source of manufacturing this. If you consume soap operas or you have this television serials or the news. For instance, if you simply consume it without critically questioning the representation in the media, then you are being socialized. You have been socialized and your consent is manufactured, yes I accept it as advertising.

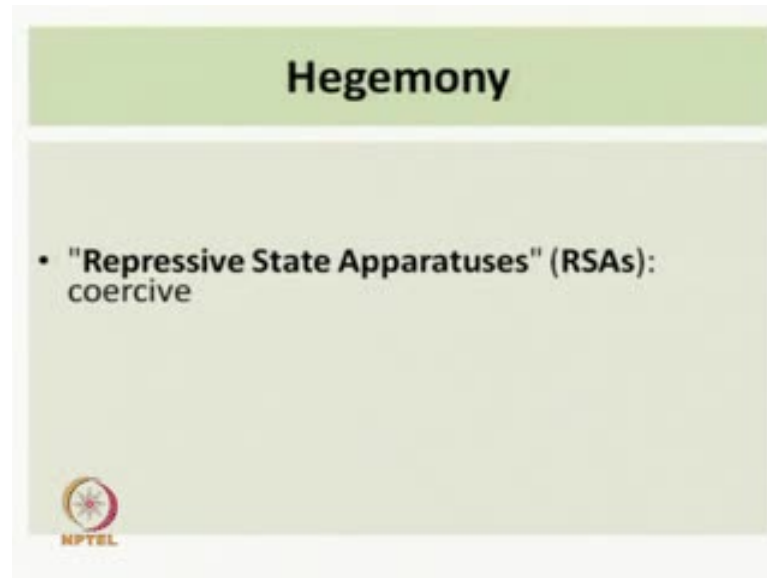
If you look at advertisement, advertising is also one way of manufacturing your consent. How? It is often said that the desire for an object is created in you, even before you begin to desire that object. If you do not see something being advertised the way it is and the way it is shown as something as that you have to possess. Just look at the lines that they use the slogans that are used, you and we are being processed and we are being socialized to these processes. So, our consent is not a one that is always forced and our consent is very cleverly manufactured.

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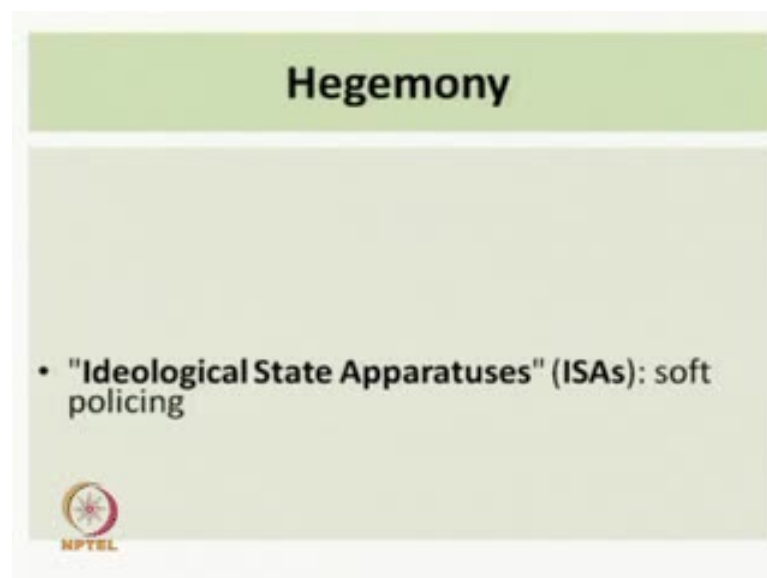
Again with hegemony, this is leadership with; we mean the ones, who are in power, for instance, the class that is in power. In Marxist terminology, hegemony is seen as leadership with the consent of the led. We are led by leaders, but our consent is manufactured.

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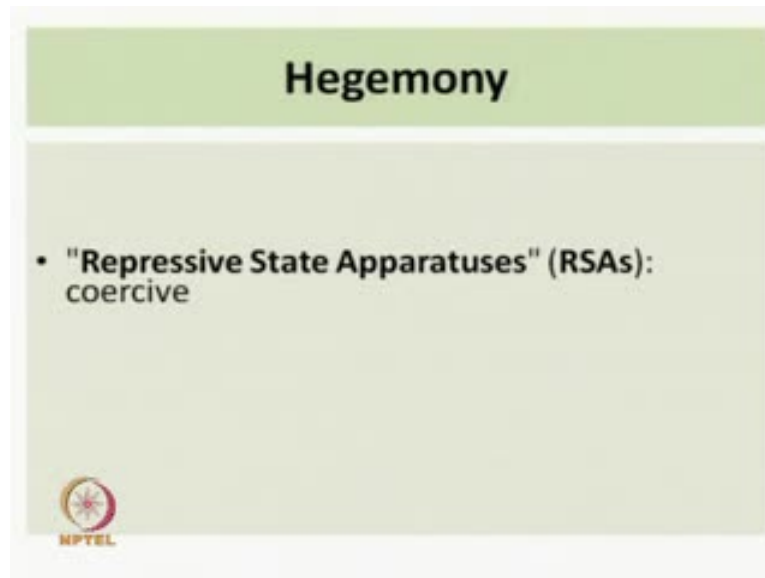
I will very quickly talk about another theorist; whose name is Louis Althusser and Althusser divided this hegemony into two ways of doing it. I said one is the repressive state apparatuses known popularly in Marx's studies as the RSAs - Repressive State Apparatuses. They are the coercive measures and for instance, the police, the army, the legal system. These are coercive, in the sense that if you do not follow them, they are apparatuses of the state of the government, which force you. You will be booked, if you are coerced in the following and Althusser calls them repressive.

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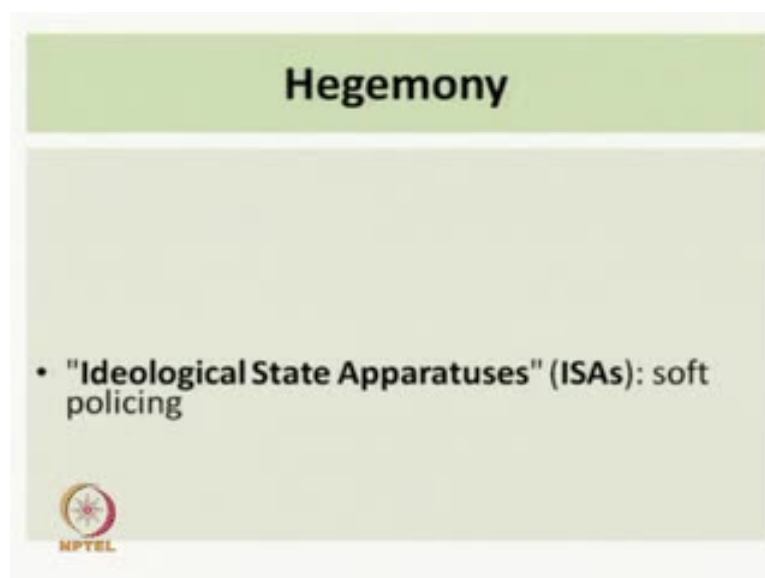
The second way is ideological state apparatuses. These ideological state apparatuses or the ISAs are really not coercive, but they are apparatuses. They are not referred as the hard policing that you saw in the first case.

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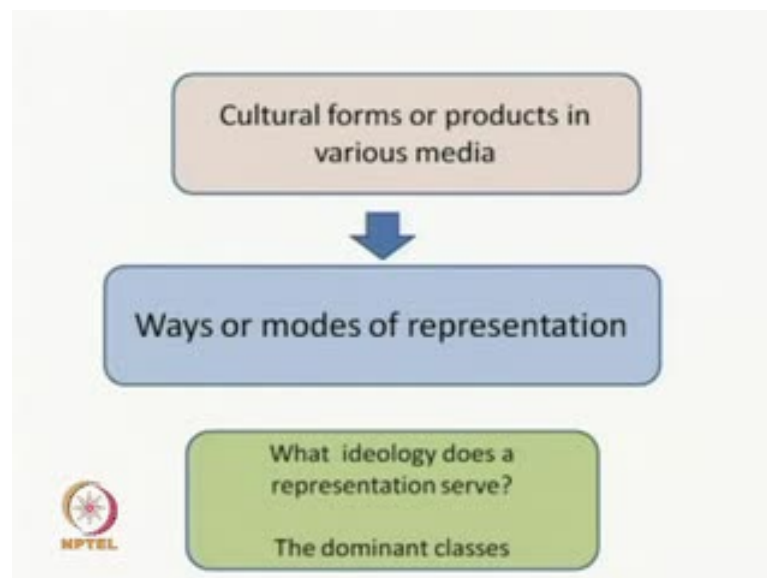
We will look at the first case again, which is the repressive state apparatuses that are coercive.

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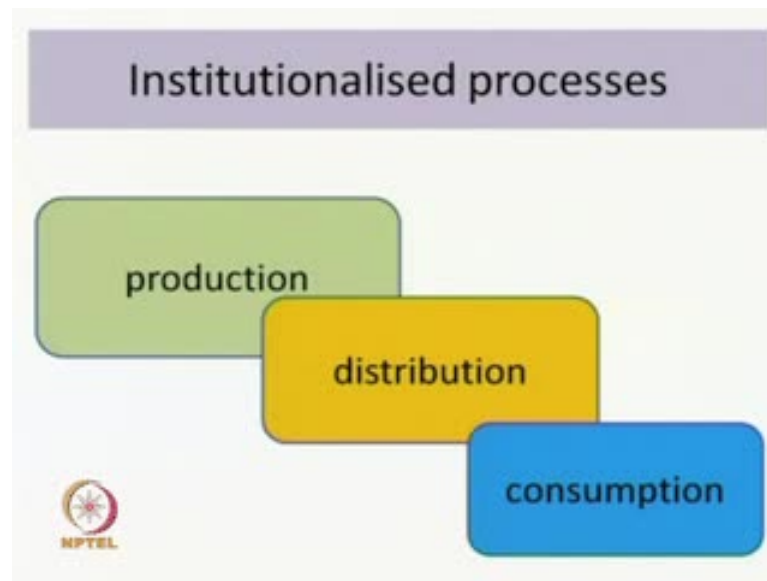
The other kind is the ideological montetuit ideas, which we call as soft policing. The ideological state apparatuses is getting a consent, not by coercive measures, but getting your consent through soft policing or through ideological practices. For instance, we looked at mass media, we looked at education and these are not coercive. You are not put to jail, if you are not going for education. You are not put to jail, if you do not watch the television or if you speak out against the representation of woman in television, but they are apparatuses. If you are not aware and if you are not conscious about it, they are ingrained into you through this kind of soft policing. So, Louis Althusser is the theorist that I happen to mention here.

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Let us look at this slide, the cultural forms or products in various media. It has various kinds of media. What are the cultural forms or product? They are waves or modes of representation. Now, representation is another word, where I will devote a lecture or two in the next module, when we go the key concepts. For now, it suffices to say that the various products that we see in the media means not just the television or the radio or newspapers, it also could mean literatures or a performance in a performance in art or paintings. These are media, in the sense they are medium or a source to meet. There are ways or modes of representation. These representations is held in Marxist cultural theory and these representations are there to serve the dominant classes.

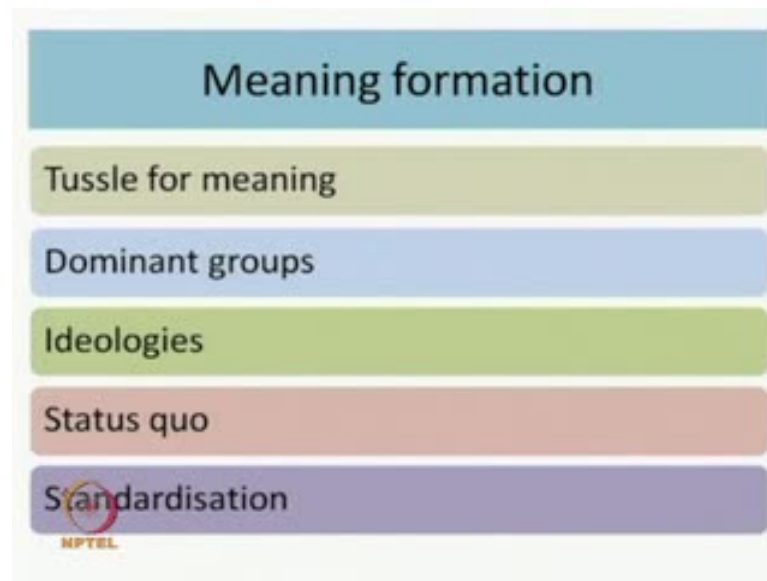
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These involve institutionalized processes of production, distribution and consumption of these cultural products. These cultural products, which are given to us through various media are the production, distribution and consumption. It is not that they just happen, the production, distribution and consumption of these cultural products are channelized by the dominant classes. For instance, censorship is a case to point here, whether you allow to consume a certain kind of art product, how it is distributed? What are the rules in its production in the first place?

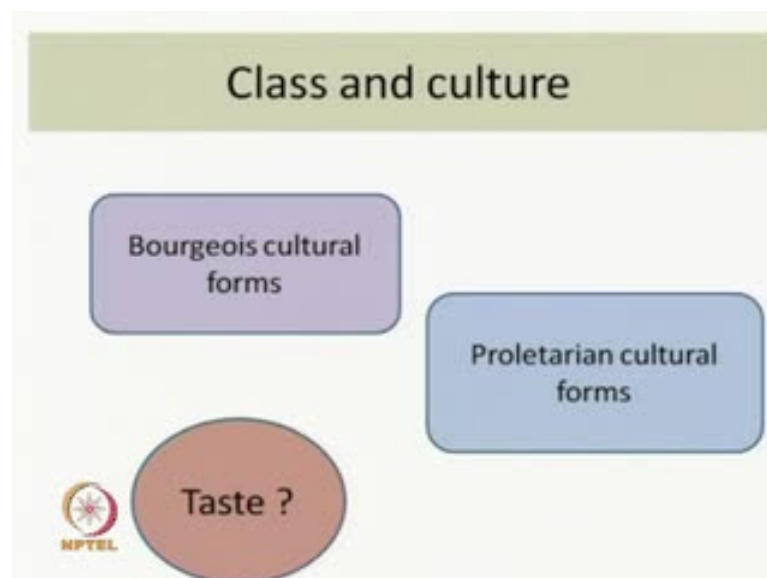
Look at the slide once again; production, distribution and consumption of any cultural artifact or product come to us via certain institutionalized processes. These institutionalized processes are part of the base or the superstructure.

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In cultural studies; in Marxist cultural studies, the whole concept of meaning formation is seen and articulated as a tussle for meaning, where dominant groups give off ideologies or world views in a bid to maintain the status quo and for standardization. Everybody believes in it and consumes the ideological and cultural products.

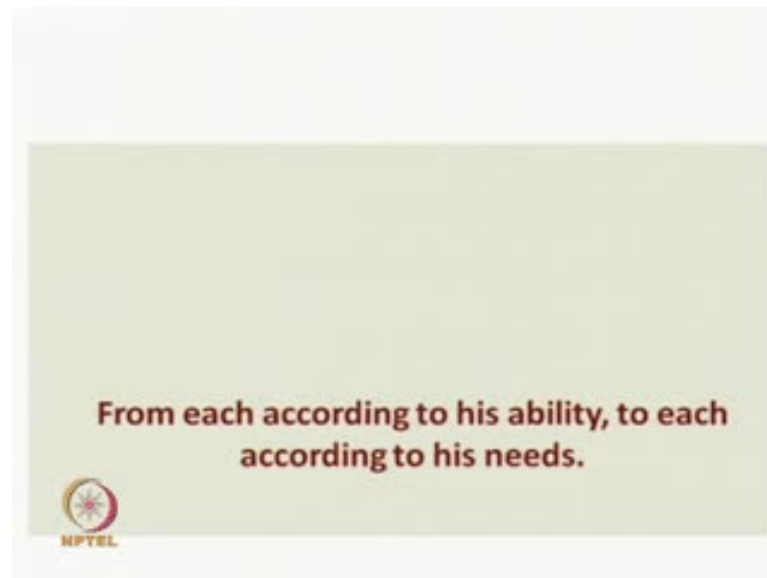
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Class and culture are intertwined as bourgeois cultural forms and proletarian culture. It is not that proletarians do not have their cultural form, but it is question of taste. What is in

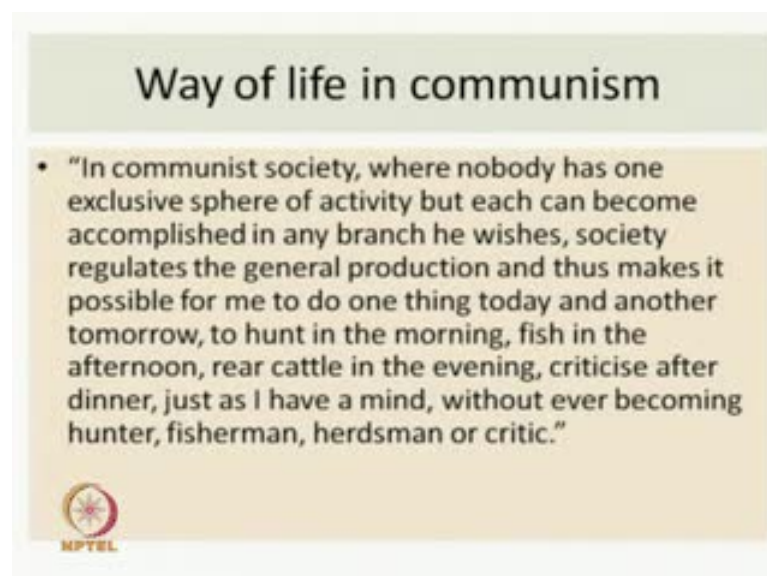
good taste and what is in bad taste? What is high culture and what is low culture? It is determined by concerned class.

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Now, the state of communism is seen as by Marx as a state, in which there will be a situation in which each person would contribute to society, according to his or her own ability and each would be given what he or she needs.

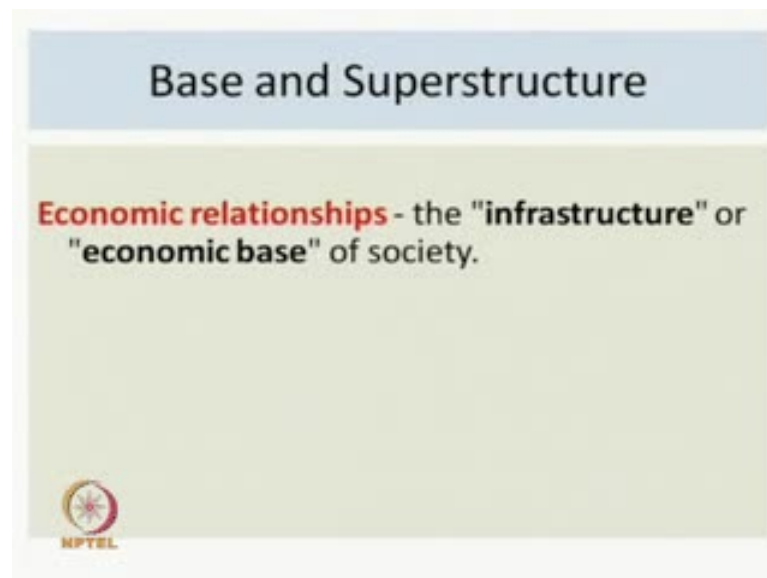
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I would like to quickly end with quotation, before I go on to one or two questions. To me, it is something that is so beautifully put. Again, let us find in other cases, the way of life in communism as envisaged by Karl Marx. In communist society, where nobody has one exclusive sphere of activity, but each can become accomplished in any branch, if he wishes.

Society regulates the general production and thus, makes it possible for me to do one thing today and another tomorrow that is to hunt and fish in the morning; in the afternoon, rear cattle and in the evening, you criticize, as I have a mind without ever becoming hunter, fisherman, herdsman or critic.

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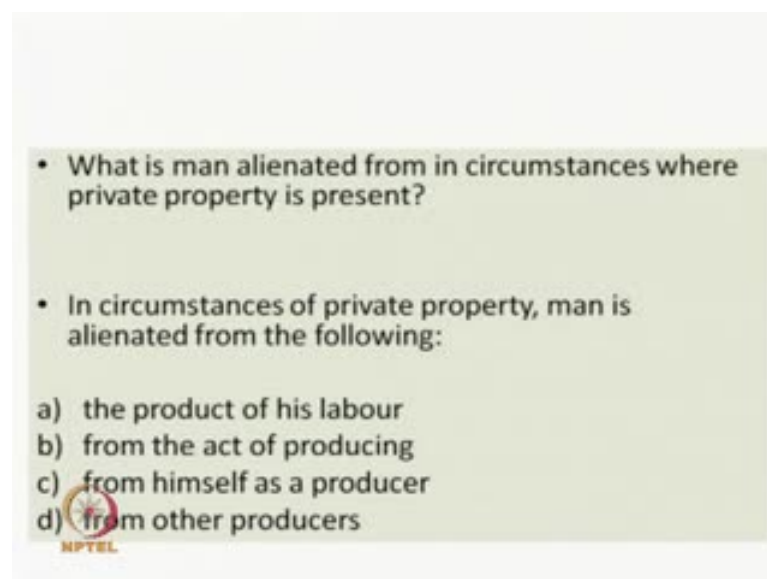
Now, quickly let us go to the discussion of what is base and superstructure. What are base and superstructure? Base is the infrastructure or the economic base of a society.

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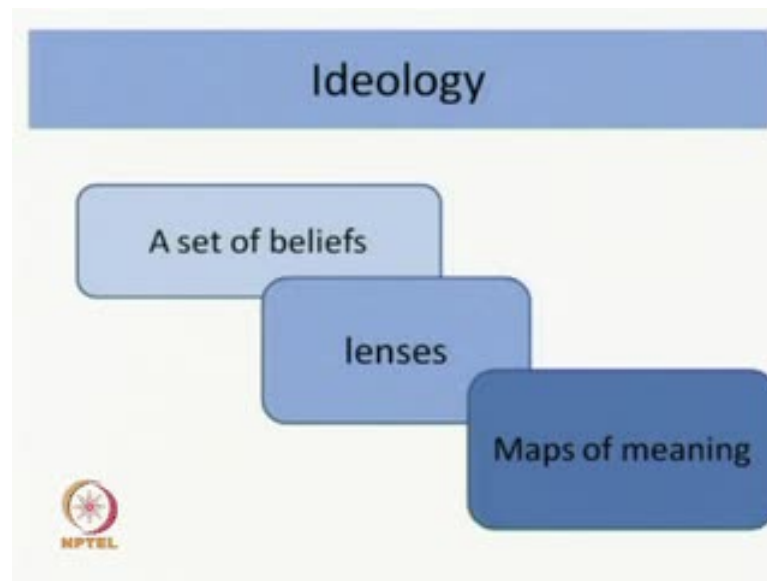
Superstructure arises over a political and ideological relationship.

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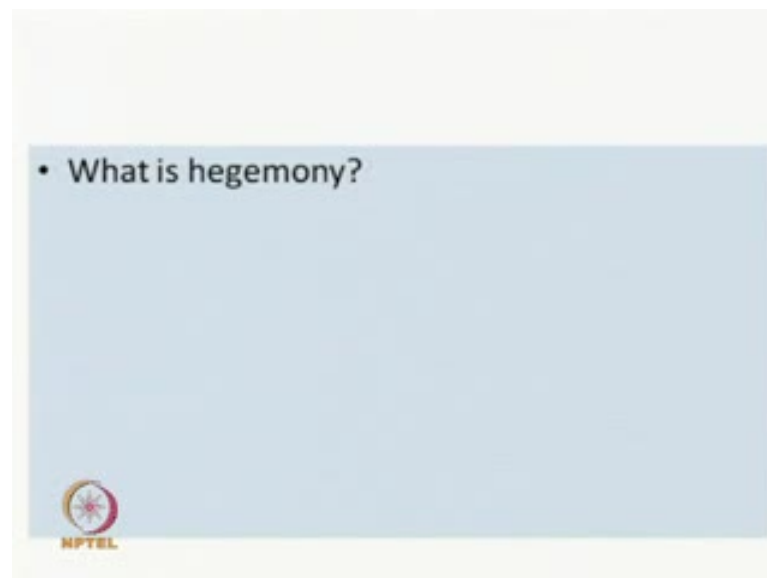
What is man alienated from in circumstances, where private property is present? He is alienated in the following way: from his labour, from the act of producing, from himself as a producer and from other producers.

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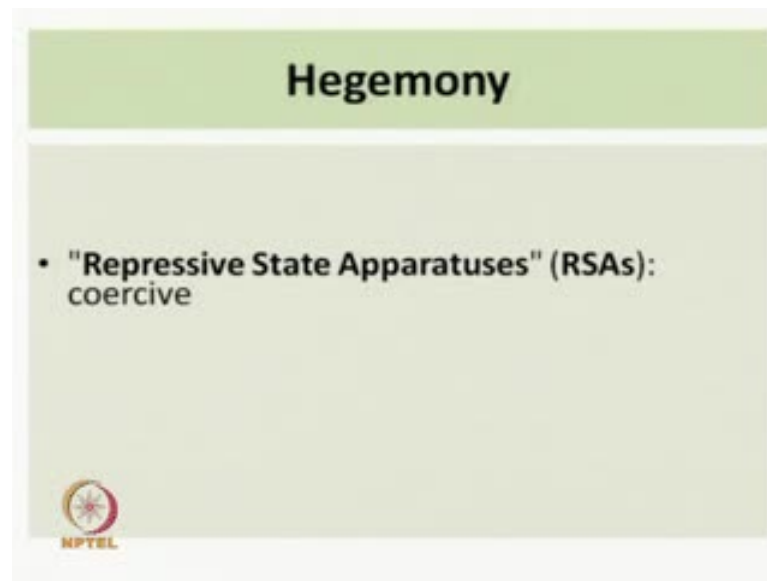
What is ideology? Ideology may be defined as a set of beliefs or lenses or maps of meaning.

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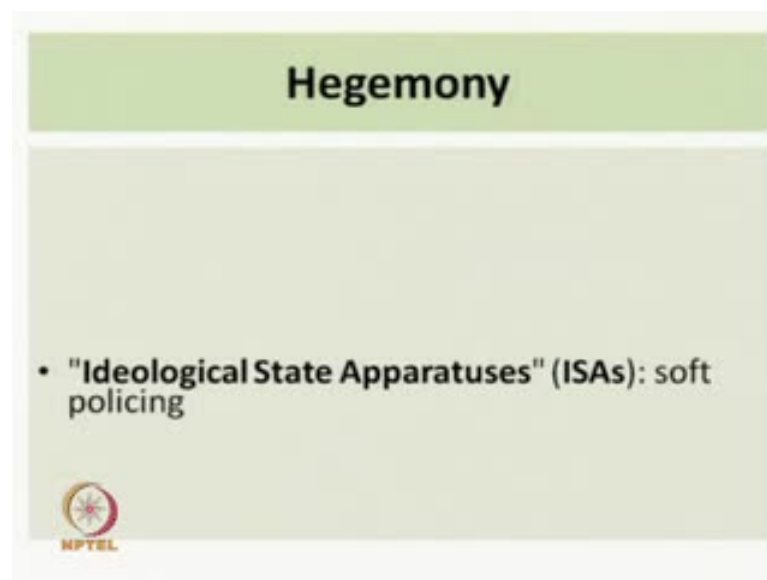
What is hegemony?

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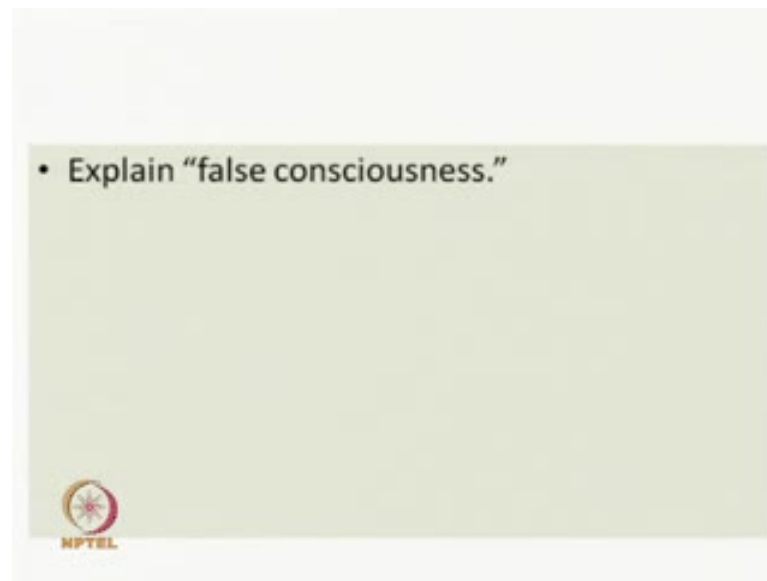
Hegemony is leadership with the consent of the led. There are two types as mentioned by Louis Althusser. These are the repressive state apparatuses that are coercive.

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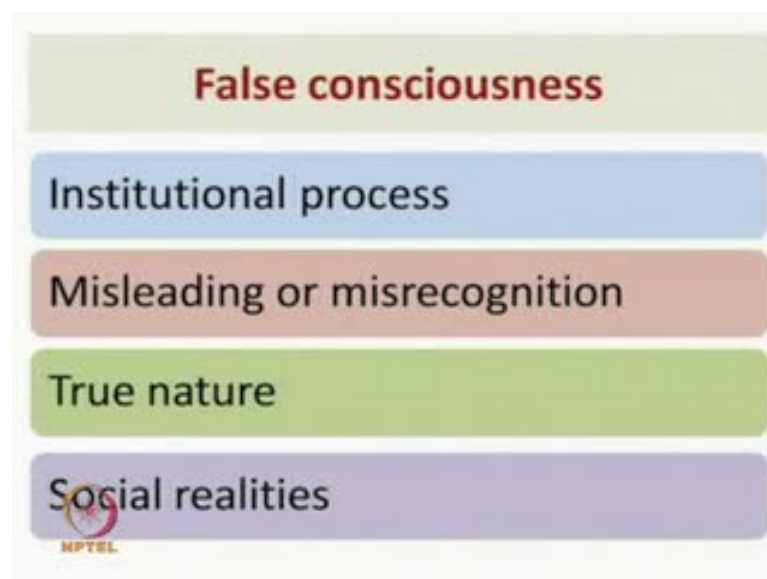
Next is the ideological state apparatus that are not coercive, but they are soft policing and they are policing nonetheless.

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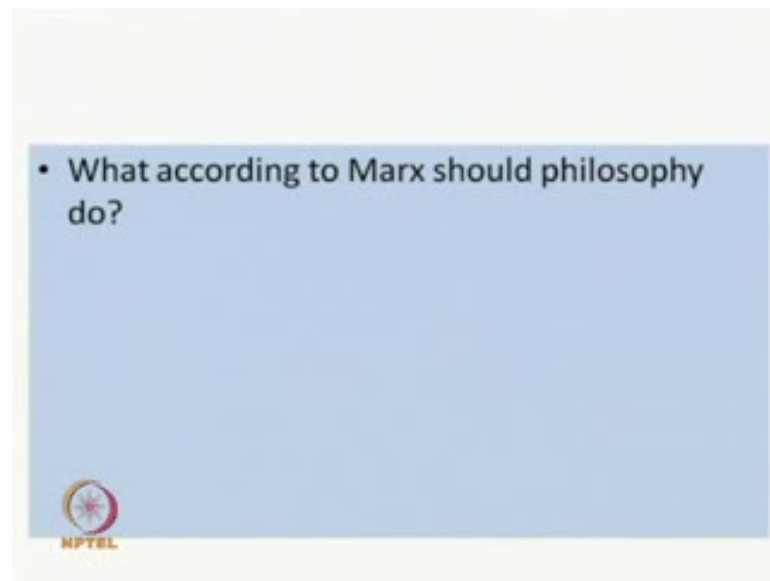
Explain false consciousness.

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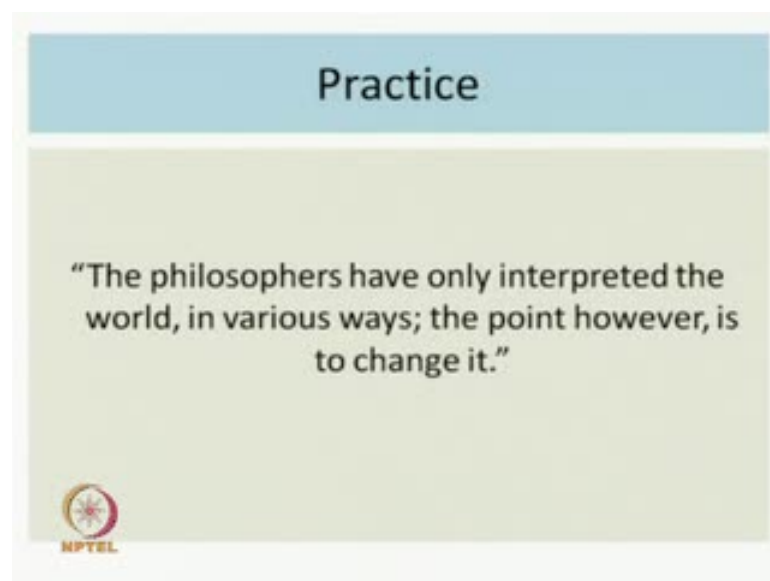
What is to have false consciousness? False consciousness are institutional processes, which lead to the misrecognition of our true nature and our social realities. For instance, the bourgeoisie and proletarian has a false consciousness, if they do not realize that they are a class for itself.

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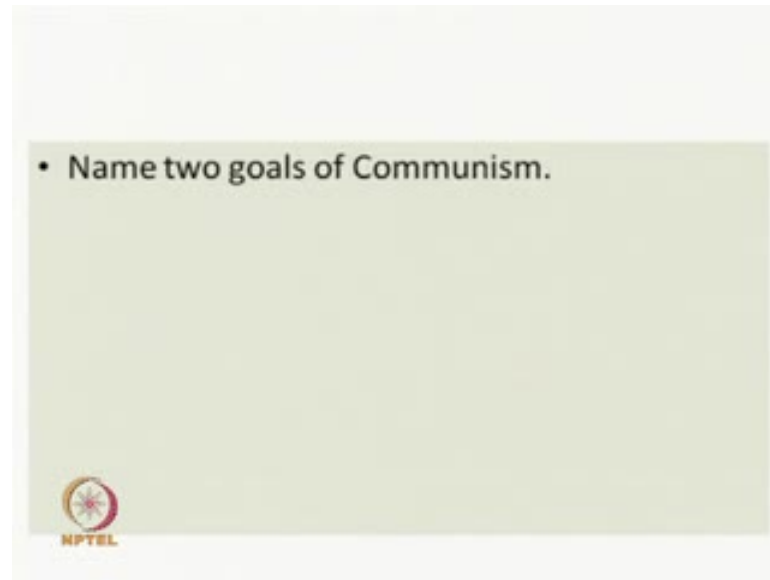
What according to Marx should philosophy do?

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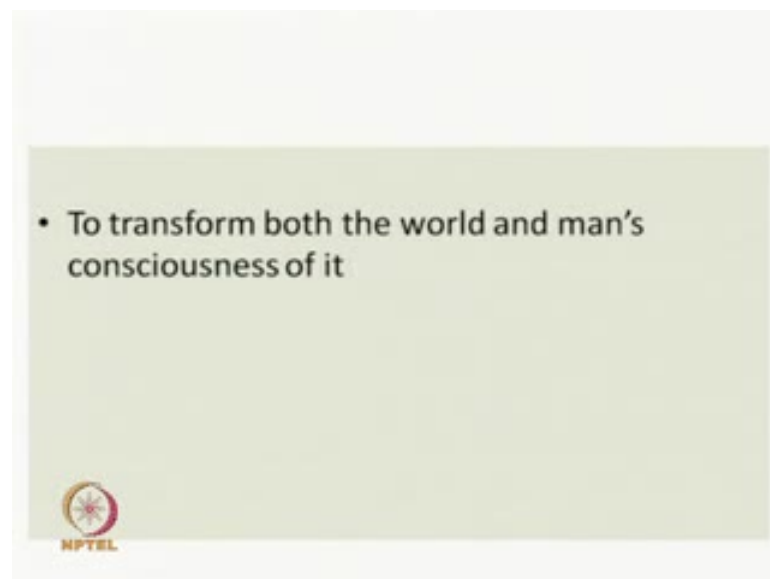
According to Marx, the philosophers have only interpreted the world in various ways; the point however, is to change it.

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Finally, name two goals of communism.

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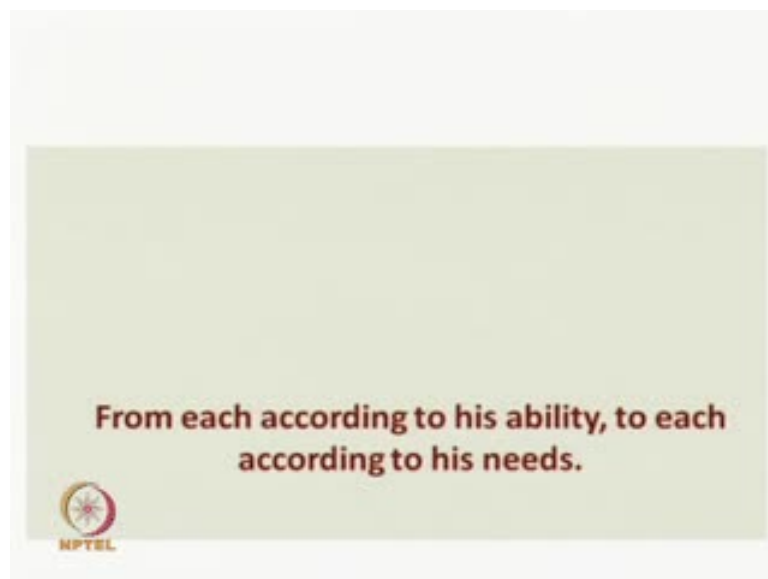
The two goals of communism may be mentioned like this to transform both, the world and man's consciousness of the world.

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To achieve a state of communism, what was it?

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As we saw a while ago, in which a state will give or contribute to society, according to his or her own ability and each will get from society, what each of us need. We have come to the end of this lecture and well, it is obvious that two lectures are not simply enough to bring Marxist cultural theory to you. My hope is that this is just a beginning and it would lead you to the important works by Karl Marx and Friedrich Engels and the other Marxist critics, who followed it. You will look at this as a theory that is it is not

just a theory to analyze our cultural lives. As Marx said, it is a theory and so, it is a theory, which urges us to go in for change, urges us to interpret the world and at the same time, to act in a way, in which we can make a system that is not exploitative. We can construct a system that is fair to one and all. Thank you.