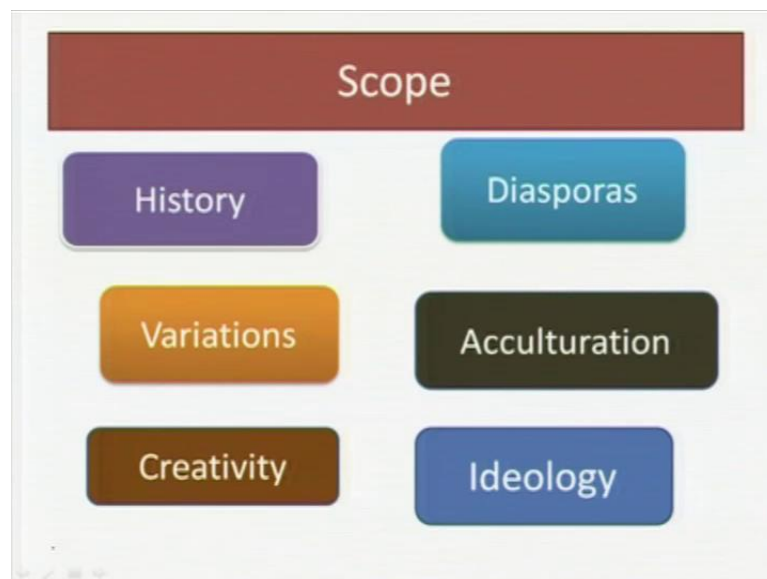


English Language and Literature
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Module - 01
English Language and Literature
Lecture- 07
The Rise of Cultural Studies

Hello, and welcome back to NP-TEL, The National Program on Technology Enhanced Learning being brought to you by the Indian Institutes of Technology and Indian Institute of Science. Today, we are in the last lecture in our first module. The first module, as you are aware is introductory in nature. We have already been through several lectures dealing on different aspects of English studies. Today, we are in the last and the eighth lecture of this module, and this lecture is the entitled, The Rise of Cultural Studies; however, as always, let us look what we did in the last lecture, we do a recap of lecture 7 in module 1.

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The seventh lecture in the first module was devoted to World Englishes. We found among other things that the scope of studying World Englishes is manifold. Among the most important areas are as we see on the slide, these areas are looking at World Englishes from the point of view history of the rise of English and spread of English on to different parts of World; the different diasporas that have been formed; people moving

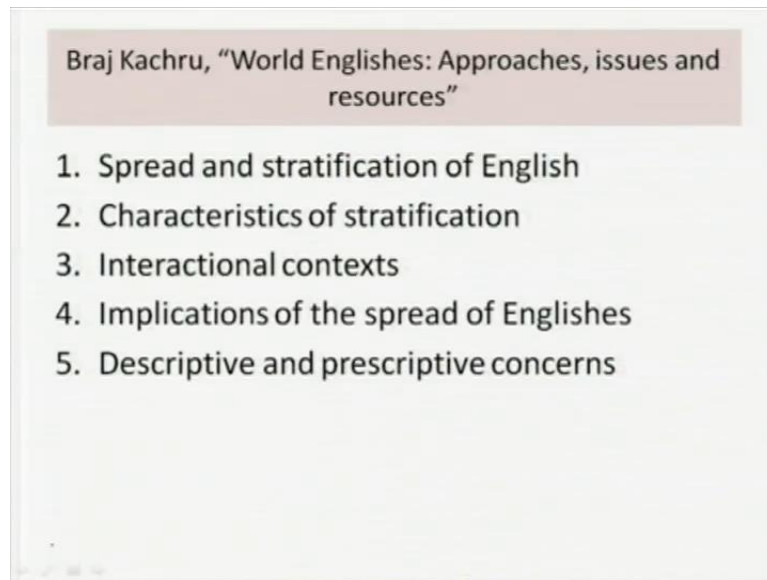
on to other countries, particularly to say, the western World, and how they have created, or rather, how the English language is manifested through them.

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We also looked, if you look at the slide here, we also looked at the variations of the English language in different parts of the globe, given the fact that the language has travelled to many corners of the World. We also looked at prosthesis of acculturation; how populations have acculturated themselves to the English language, and also, how the English language has been, of course, modified as it found itself in the different parts of the World. We also looked very importantly, at the issue of creativity, which is another aspect of the scope of studying English as World Englishes. Finally, we also found that ideology or World views are very important as far as studying World Englishes is concerned. Then, we also found that if you went deeper into it, there are other issues which form par of the scope of World Englishes, and these are issues sociolinguistics context, pedagogy or what is pedagogy; pedagogy is the science and art of teaching. It also includes not just methods of teaching. It also includes how true pedagogy, different ideologies or World views are propagated.

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Then, we also found that applied language studies, globalization, language policies and critical linguistics; these are also part in parcel of World Englishes as domain of study. Well, what did we find next? We looked at an important scholar in the field of World Englishes, or scholar of Indian origin, named Braj Kachru, and we looked at some of the points raised by him in his essay World Englishes: Approaches, issues and resources where, he talked about the spread and stratification of English; the characteristics of such stratification; the interactional contexts of the English language; the implications of the spread of Englishes and the descriptive and prescriptive concerns that rise with the coming in of such a phenomenon or a cluster of phenomena known as World Englishes.

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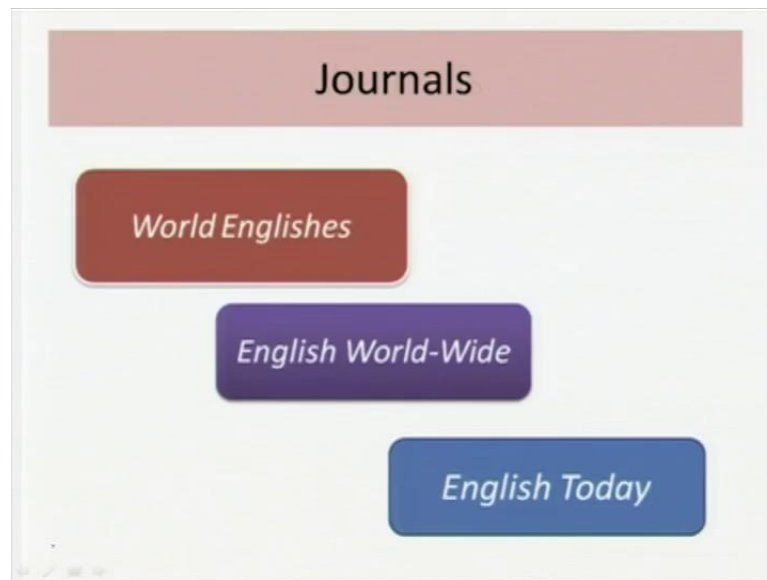
1. Bilingual creativity and the literary canon
2. Multi-canons
3. Nativization and Englishization
4. Fallacies
5. Power and politics of English
6. Teaching world Englishes

We also found through him that the other areas that may be studied or other components of World Englishes or issues like bilingual, creativity, the existence of multi canons, nativization of the English language and literature, and Englishization of native languages and literature, the fallacies that pop up, because of this phenomenon called World Englishes; the power and politics of English and the problems and aspects and prospects of teaching World Englishes.

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The slide has a title bar at the top with the name "Andy Kirkpatrick". Below the title bar, the text "Causes of linguistic variation" is centered. Underneath, there is a bulleted list of four items:

- Contact with other languages – syntactic simplification and regularisation
- Influence of local cultures and ways of speaking
- Identity formation and membership
- Communication across cultures

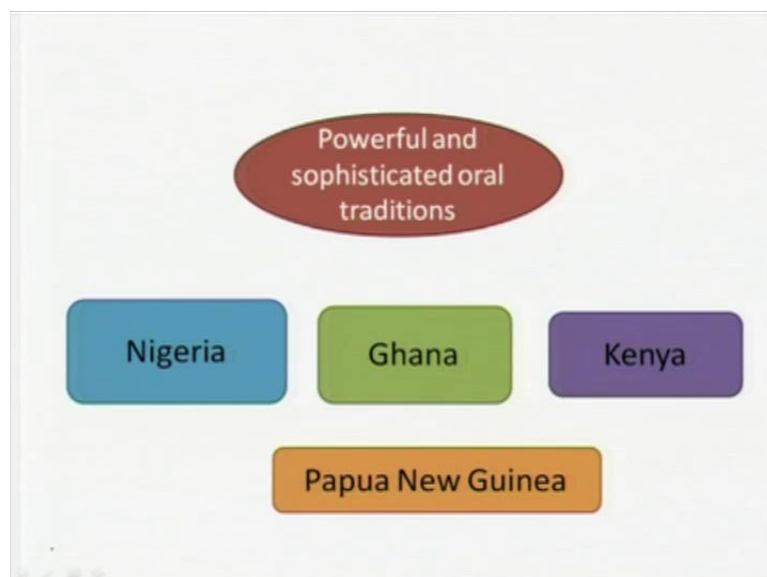
We found in the last lecture; it is indeed, a very rich domain with a scope really, embracing so many issues, so many sub domains, including those of ideology, of politics, of creativity, of bilingualism and of canons, etc. right. We also saw that there is indeed, an association for the study of the World Englishes called The International Association for World Englishes, and journals devoted specifically, to the study of World Englishes, like World Englishes, English Worldwide and English today. We also looked at other scholars, for instance, Andy Kirkpatrick and his understanding of the causes of linguistic variation. We looked at Edwin Thumboo and his concept of the

relationship between literature and World English, and this was an important point to us really. If you go back to the lecture, you will find that there are countries, like India, Sri Lanka, Malaysia with long traditions of both oral and written traditions, and one aspect of study is how the coming in of English and its variant of World Englishes in India; how it interacts with, or has interacted with the long tradition of our long written literature in India.

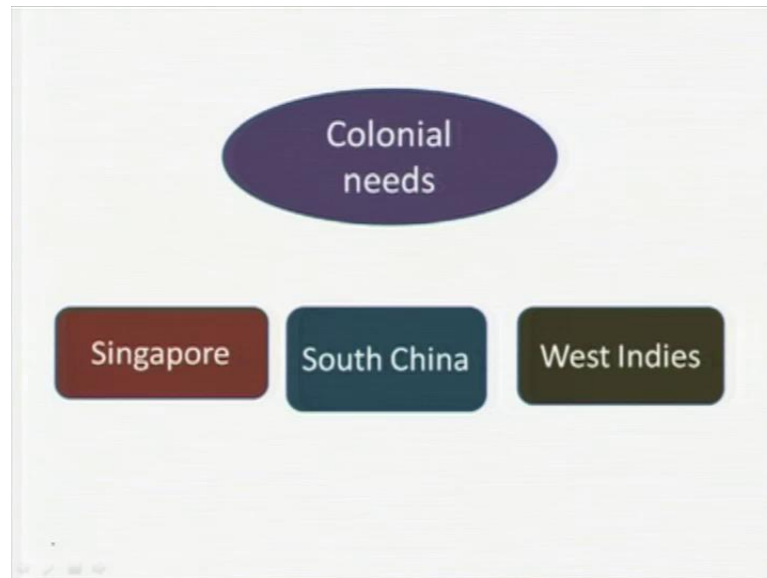
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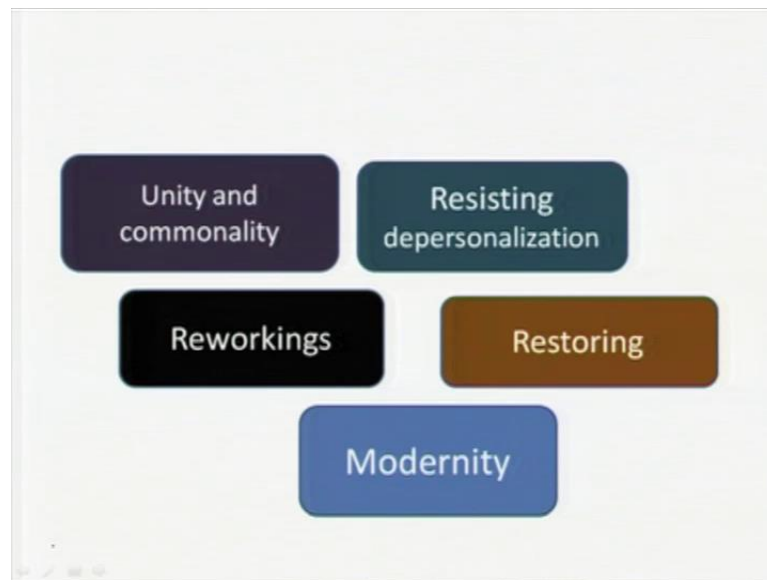


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Then, you also saw countries with yet, more importance and, sorry, more popular oral traditions, like Ghana, Kenya, etc. and also, it is for us to study what happens when English enters a scenario, and then, English countries colonial needs as it puts like China, West Indies and Singapore. So, to sum it up really, the unity and commonality, reworkings, the restoring and resisting depersonalization through an alien language, and modernity; these are some of the issues that some of you may take up, if you are interested in research in this domain, right. We also looked at a very beautiful piece, an extract from Kamala, an Indian poet, Kamala Das's, an introduction. You go back to our lecture and there, see how this being discussed. For instance, she says I speak three languages, write in two, dream in one. It is half English, half India, funny perhaps, but it is honest; a beautiful poetic expression of such interaction. Now, the topic, as I said is for discussion today, is the rise of cultural studies.

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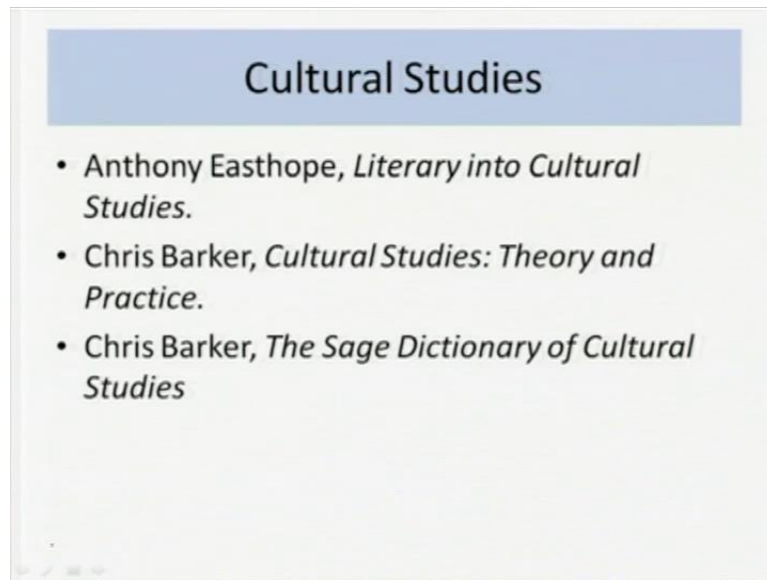


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Kamala Das, "An Introduction"

I speak three languages, write in
Two, dream in one.
.....
..... The language I speak,
Becomes mine, its distortions, its queernesses
All mine, mine alone.
It is half English, half India, funny perhaps, but it is honest,
It is as human as I am human, don't
You see? It voices my joys, my longings, my hopes
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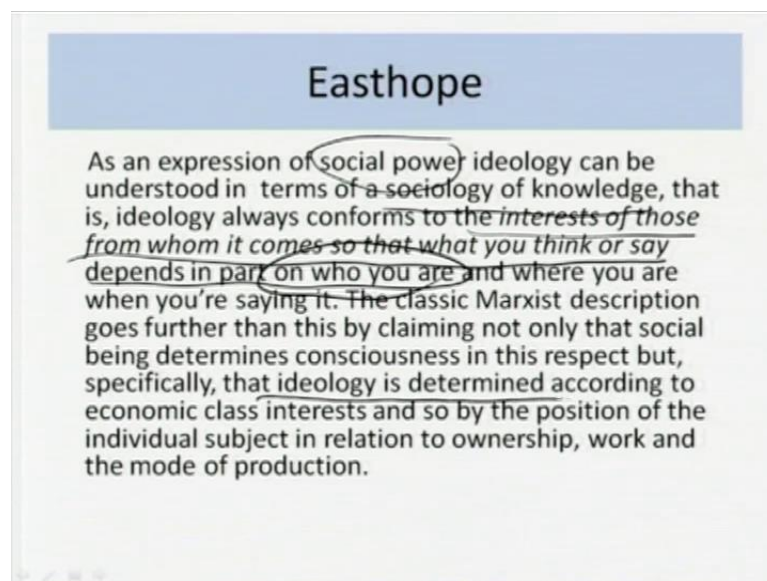


I am ending this module by bring in this topic, because we have already, in fact, made move towards that, right. When we say in of first lecture, in the introduction to this series of lectures that we are going to really, talk about English language and English literature as has been traditionally understood, though it has named as such for various reasons; the course has been named English language and literature, but we said that our orientation, both of political or ideological and academic orientation, would be towards studying the course or looking at the course from the point, keeping in mind, not really, the point of view; keeping in mind certain changes that have come up and the new terminologies that have come up. For instance, we said that English studies is a far more term than the English language and literature. When we talk about English studies, we are not looking only at the literature produced in a country or produced in England, or by English persons we are looking at; literatures and languages and all their varieties following the coming in of English in different nations. This also, in a way, connects us to the issue of cultural studies. This is what we are going to talk about now.

Cultural studies is an area which has been in its recognition of heterogeneity. In its dismissal of grand frame works of unitary frame works, if you will, and the recognition of varieties of culture, the recognition of the importance of looking at issues like components, like gender, like race, like sexuality, like globalization, for instance in theoretical production of our knowledge systems; do you follow? That is why we are ending this module with this lecture; sort of really, incorporating the cultural studies

view in all our lectures in this. These series of lectures will fall between the traditionalist approach to English language and literature, and the new approaches known as English studies. More of this or many of these issues with regard to cultural theories that are also, taken up in the criticism module; the module on criticism, which is the last module of these series of lectures, right. If you ask me, then, what kind of books we will look at when we talk about the rise of cultural studies into the literature and language; then, these are some of the books that you may look up. If you want to study the cultural studies, proper; what is cultural studies? I would urge you to look at Chris Barker's cultural studies theory and practice, an immensely important book for beginners; one of the important text books that could be prescribed, and Chris Barker's sage dictionary of cultural studies in order for you to understand the concepts and the terms quickly, at one glance.

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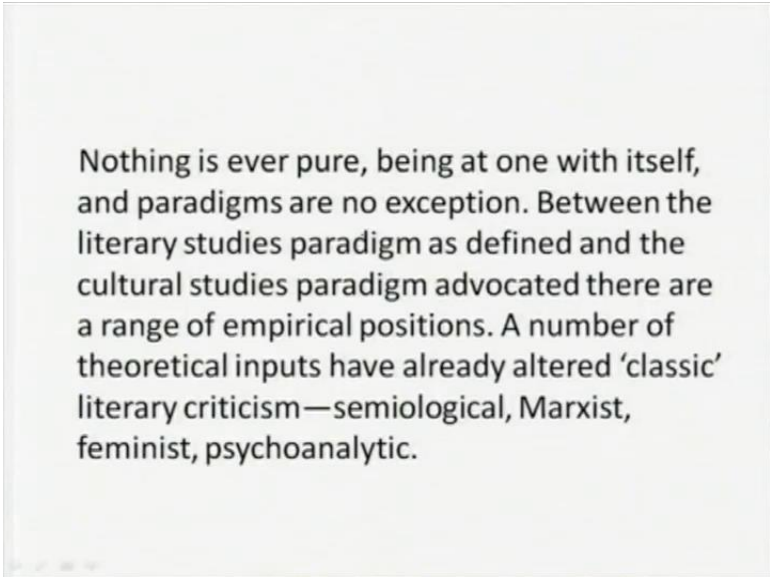


However, from the literary point of view, it is a very important book by Anthony Easthope, excuse me, entitled Literary into Cultural Studies. You see how it moves from literature to cultural studies. These are some of the books that you may want to use. Now see, Easthope's book literary into cultural studies is one of our main source text books in this course. I would like to begin with two passages from Anthony Easthope's book, right. So, let me read from Easthope and try and unpack what he has said. This is Easthope; twenty years ago, the institutionalized study of literature throughout the

English speaking World, rested on an apparently secure and unchallenged foundation, the distinction between what is literature and what is not.

So, what Easthope is saying here is the English literature right up to twenty years from the present, has enjoyed certain stability of definition or stability of canon or syllabus, for instance, and what he call as secure and unchallenged foundation, with one of the main dividing lines or the determine lines there being, the distinction that he says between what is literature and what is not. In a similar way, we can also say that following Easthope, that till quiet some time ago, such studies were also secured with or almost, unchallenged definitions of what English literature and language; not simply literature, but English language and literature were, but today, that sort of illusion is no longer there; there is no such certainty in English literature or even by the English language. We may refer to a far more problematic issue than simply, the language that has come to us from England. So, cultural studies therefore, we will talk about; the main term is of cultural studies and understand this better in a while; cultural studies problematize essentialist definitions. For instance, if you ask a question like what is English literature; then, the answer would be not an easy one; we cannot say that it is the literature produced in England. So, it is non essentialist one; there are several shades of English literature in emanating from various different countries; do you follow?

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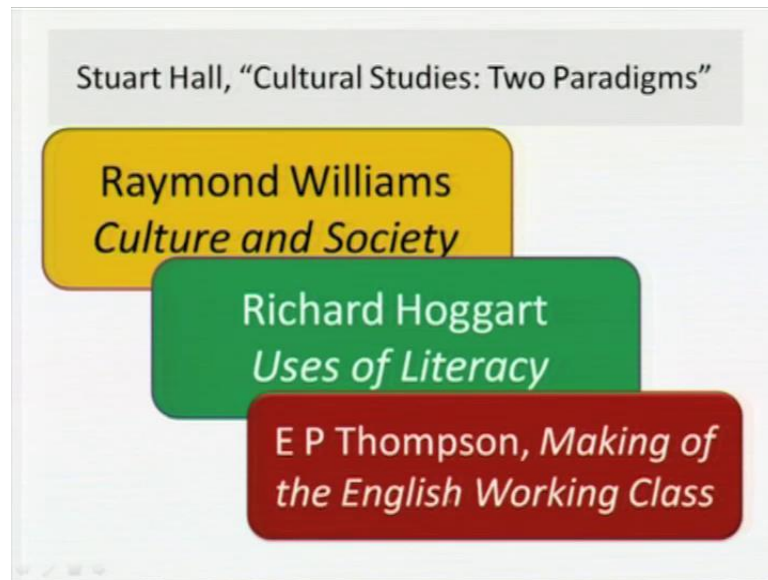


Nothing is ever pure, being at one with itself, and paradigms are no exception. Between the literary studies paradigm as defined and the cultural studies paradigm advocated there are a range of empirical positions. A number of theoretical inputs have already altered 'classic' literary criticism—semiological, Marxist, feminist, psychoanalytic.

Then, following him again, Easthope says in another extract here, we all; this is quiet categorical, please look at the slide; the old paradigm has collapsed. The moment of crisis symptomatically, registered in concern with theory, is now passing and a fresh paradigm has emerged. So, the old crisis, sorry, the old paradigm of certainties are no longer there, and then, we bring in cultural studies with all its varieties of techniques and tools of looking at literature and language, and any cultural product, for that matter, any cultural artifact form a new paradigm, right. Then, further he says, nothing is ever pure and likely so; cultural studies is, as we say is anti essentialist, non anthological; does not believe in essences, or another word for it would be purity. Nothing is ever pure, being at one with itself, and paradigms are no exception. So, again, it is not that paradigms are pristine and beyond the reach and human enquiry; paradigms too are, in that sense, impure, or in that sense, they are not transcendental; they are amenable to change and human enquiry and critique. Then, he says between the literary studies paradigm as defined, and the cultural studies paradigm advocated; there are a range of empirical positions. As we move on far from a so called literary criticism, to a cultural criticism; it is again, not that cultural criticism is homogenous; it is not that cultural studies has only one methodology; that is both the duty and difficulty of doing cultural studies. If you are a cultural studies Scholar, then you need to be well versed in several different positions, theoretical positions, ideological positions, that have together come to be called cultural studies. Let us read again, between the literary studies paradigm as defined, and the cultural studies paradigm advocated; there are a range of empirical positions. A number of theoretical inputs have already altered classic literary criticism; these are semiological, marxist, feminist, psychoanalytic and the like. So, there are various positions from which, to study, not again here for our purposes in this course.

It is not simply, I only taking here from Anthony or Easthope book. It is not simple that these have critiqued or given us new paradigms, only in the field of literary criticism. These are equally amenable to the study of languages, right. So, marxist view, semiological view, and feminist, psychoanalytic and the like; post colonial, for instance, are also methodologies in cultural studies that look at question this; what do you mean when we say English language? What do you mean when you say the English, or the English language, or what do you mean by saying English literature? From various perspectives, you disgruntle these older paradigms, which will perhaps, say that English literature or English language are only that which has emanated from the mother country.

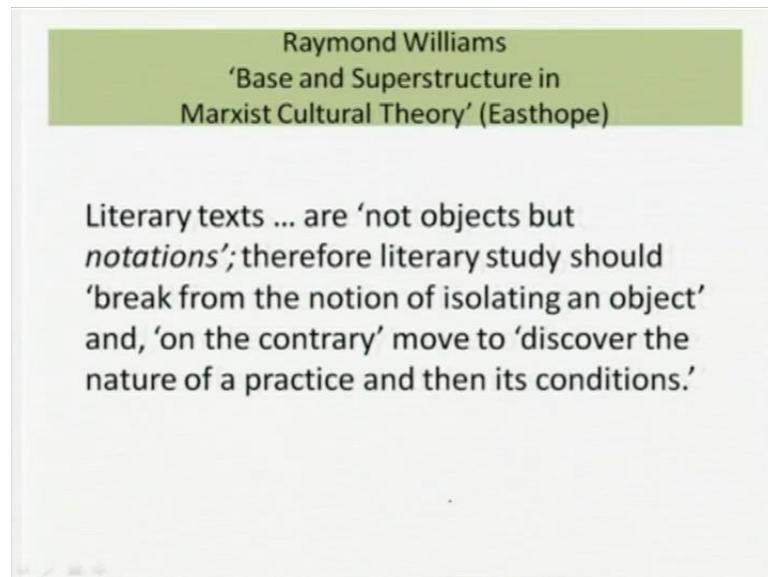
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Hence, again, let me remind you the term, English studies; the older term of looking at the English literature of English language. That is why we brought in topic, like international language or topic, like World English into this lecture. To establish, even if we go on later, to talk about certain age of Milton, the Augustans age, etc. it is important for us to remember that even, as we study those, they are today amenable to looking at them, or those issues from a perspective, that is not simply built on English history or built on English culture, right. The moment we talk about the Victorian English, for instance, then the issues of colonialism, etc. that will come up. The moment we talk about the modernity, for instance, the whole aspect of eastern philosophy, for instance, influencing poets like Elliot, for instance; these are the things that are going to come in; however, let me again remind you that the lecturers following, will not exactly be in talking about the rise of cultural studies; ending this module by saying that there is already, a new paradigm called cultural studies; do you follow; which we will need to take into account as one, that is already established. We really, move between the traditional way of looking at the English language and literature, and the newer way of looking at English studies, fine. Now, we will begin to talk a bit about cultural studies, without which, we will not understand how the rise of cultural studies, and the movement from literary essentialism to cultural pluralism; how this change comes about? We cannot know that without really knowing what cultural studies as disciplined, or a cluster of disciplines is. For that or keeping that in mind, we look at an essay, very

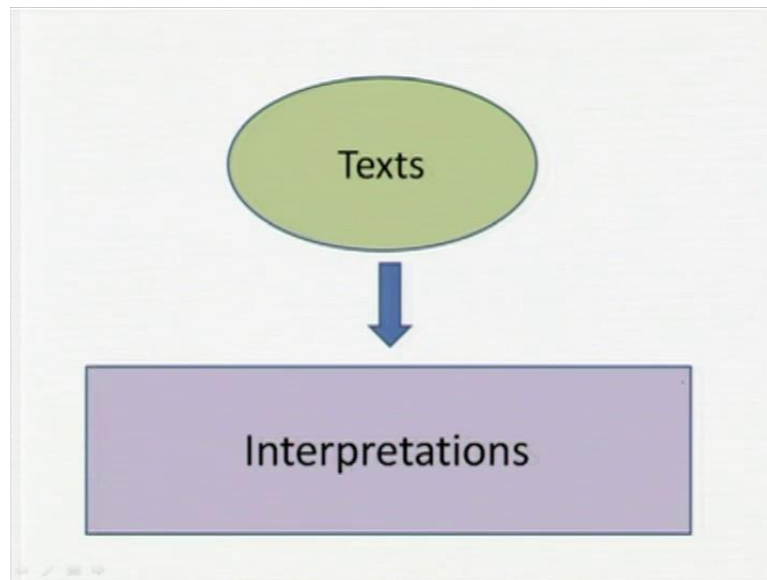
important essay by one of the most, one of the foremost really, practitioners and theories of cultural studies; Stuart Hall, without whose name really, there is no cultural studies or contemporary cultural studies, at least.

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Stuart Hall, in his essay, entitled Cultural Studies: Two Paradigm, names these three scholars as sort of, the progenitors, or at least, the legacy of contemporary cultural studies, he says go back to these three scholars and these are Raymond William, and see here, and particularly, his work; let us look at this slide please; his work for culture and society; Richard Hoggart's Uses of Literacy, and EP Thompson's Making of the English Working Class. These are the scholars, who first inaugurated; perhaps, they never knew that they would inaugurate a new discipline or a new domain of inter disciplinary studies known as cultural studies, and also that it would even into the academic domain as department of its own or a rim of study on its own right.

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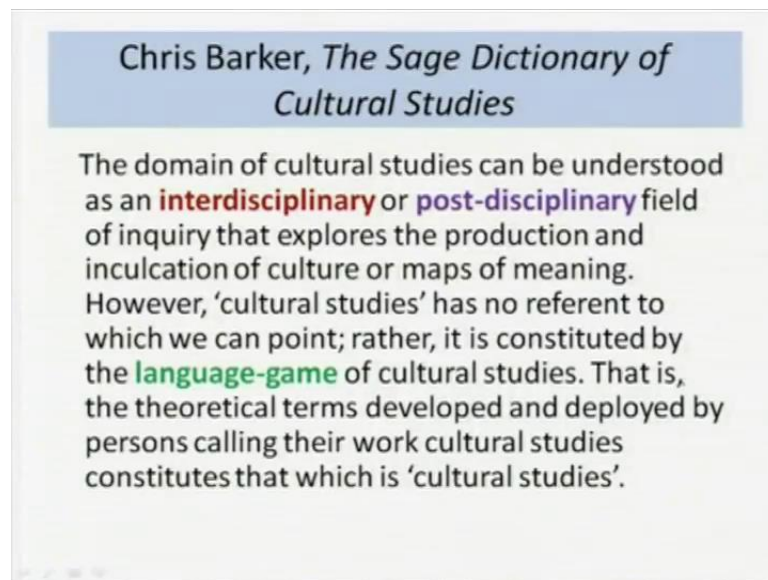


Raymond Williams, for instance, in an important essay; *Base and Superstructure in Marxist Cultural Theory*, and this is quoted in Easthope's book had this notion; that literary texts as I said are not objects, but notations therefore, the literary study should break from the notion of isolating an object, and on the contrary, move to discover the nature of a practice, and then, its conditions. It was what he clearly called as materialist approach, right; literary text, literary artifacts are to be inevitably connected to, related to the conditions under which, they have been produced. Then, text; cultural studies also hold the texts; may be a literary text or text from linguistics, or text from language, literature, film media, etc; that texts are basically, interpretations.

When you say that a text is an interpretation, you get rid of an essentialist understanding, what we call a pure understanding of a text, or an authoritative understanding of a text. So, cultural studies holds; see, there are some many theoretical positions, like for instance, we saw a while ago; the Marxist approach, semiological approach, psychological approach, post colonial approach, etc; these are different ways of interpreting the text, and cultural studies celebrates this multi model way of looking at text. It follows the post structuralist orientation, or we could say ideology. By saying that no text may depend on to any one way of looking at it; there are feminist way of studying a text; there are post colonial ways of studying a text; structuralist way of studying a text; Marxist way, etc. All texts are then, interpretations. Why this helps us; when we study English language and literature as said, even if you study text that is

even, that goes back to old English like Beowulf, for instance, such texts are also; today, we understand that having one meaning, but amenable, so to speak, amenable to several analysis, several ways and degrees of analysis from our cultural and a multi cultural perspective and a multi theoretical perspective, right.

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Then, remember, we talked about Chris Barker, books being elementary and yet, very important for us to understand; books like the sage dictionary, for instance, helps us to understand in almost, glossary form, some the important theoretical terminologies in cultural studies. Now, let us read from the sage dictionary of cultural studies wherein, Chris Barker says the domain of cultural studies can be understood as an interdisciplinary; this is the point that we did raise a while ago, did not we; an interdisciplinary or it even says, post disciplinary field. It moves beyond into disciplinary to sort of, being a way of study that is post disciplinary. That does not adhere to any discipline, all right. Also, it does not adhere to an interdisciplinary mode. It has crossed the disciplinary boundaries, so to speak.

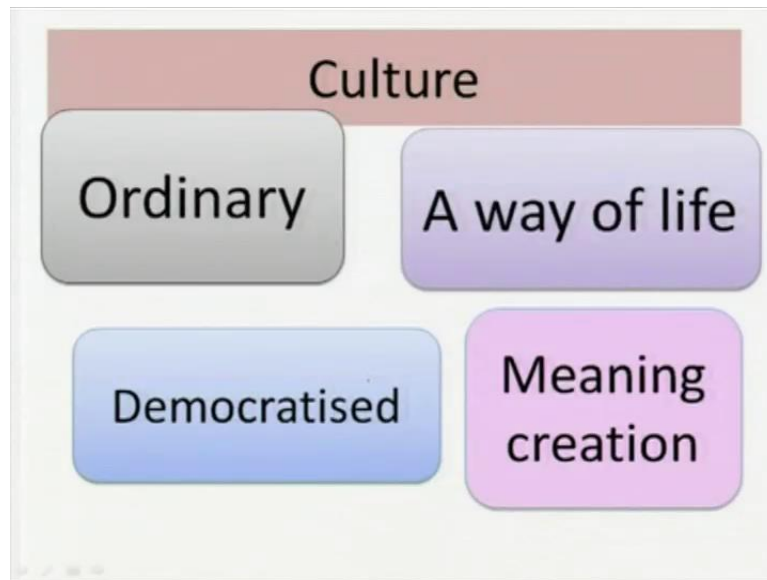
So, the domain of cultural studies can be understood as an interdisciplinary or even, post disciplinary field of inquiry that explores the production and inculcation of culture, or maps of meaning. So, it is basically, any cultural theories would tell you, sorry, that meaning the making and the interpretation and the understanding of meaning is really, one of the core issues in cultural studies; how this meaning emanate? Then, he says

however, cultural studies has no reference; we cannot refer to, in the sense, remember it is a plethora of inter oppose disciplinary approaches really, which make up cultural studies, and he said cultural studies has no reference; we cannot say that this is cultural studies.

Cultural studies has no reference to which, we can point rather, it is constituted; so beautifully put, look at the slide here, please; rather, it is constituted by the language game of cultural studies. This is tied to our previous point that of interpretation, right. How you interpret entails certain ways of speaking or writing for that matter; certain ways in which, we are going to having a discourse; building discourses, really discourses. For instance, a Marxist discourses on a certain text; is going to, in his versally, play a different language game, right. Then, we call here, the philosopher and his idea of language games. So, putting or applying this to this step, every theoretical methodology is going to have a different discourse, for instance, base and superstructure; these are part of the discursive terminology of Marxism. They are not that the discursive terminology of psycho analysis, for instance. Psycho analysis would have different ways of approaching the text; we may talk about in the old discourse, we may talk about the ed egos, super egos, complex, etc. which has been applied to the study of hamlet and his relations with his mother, right. However, again, cultural studies have no reference, to which we can point; rather, it is constituted by the language game of cultural studies. That is, let us look at the slide, please; that is the theoretical terms developed and deployed by persons, calling their work cultural studies, sorry, constitutes that which is cultural studies. So, cultural studies is not referred to any phenomenon A; it is comprises certain ways of speaking, which develop and then, deploy certain terminologies.

So, by now, we have an idea of what it entails to do cultural studies, right. So, the new ways of again, looking at language and literature; to sum it up; leaves us away from essentialist, geographically pinned demarcations of a particular literature, or the literature of a nation, etc. particularly, England with its colonial history, and the fact that English is one of the most, or the language that has reached several parts of the globe mainly, through its colonialist history. Then, if you ask a question, like what is culture; it is cultural studies and the rise of cultural studies; what is the seminal term here, and what is main term here; the culture, and what does it mean?

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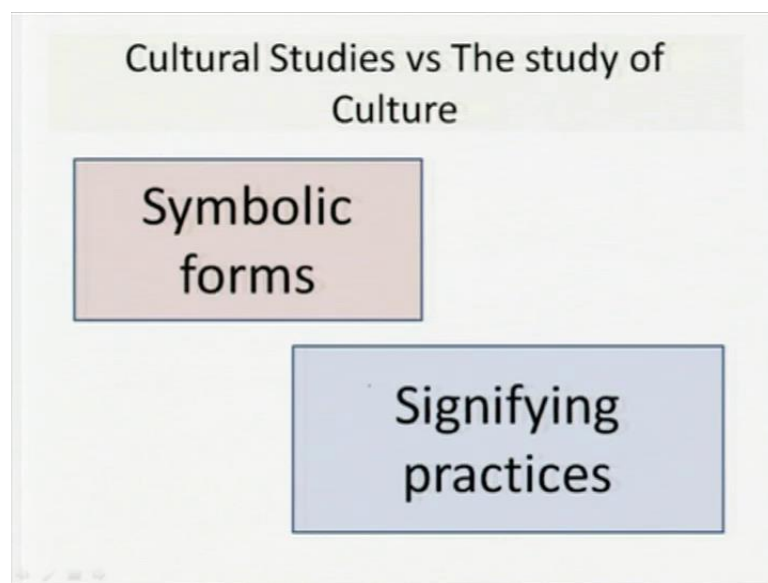
In cultural studies, if you look at the slide here; we may look at culture or an approach culture, the word culture; remember, culture here, is not what you understand by cultural programs like dance, for instance, or a play being by an actor, or the performance, for instance; though they come in as cultural artifacts or cultural products. Culture is importantly, understood as something ordinary; not something extraordinary. So, culture is more ordinary than extraordinary. It is a way of life; very loaded phrase, really; a way of life. What could a way of life mean? The way of life involves within its domain, actions, values, perceptions, material practices, ways of thinking; do you follow; ideas of ethical conducts, for instance, ideas of patriotism of nation, or anything, that forms a component in our way of life, including the sciences.

Really, when we talk about culture, we are talking about life and all the components that go into life, and which make us live life in certain ways, right. Cultural studies; the culture here, is understood as democratized, shared, and as we mentioned earlier, culture is to do with the creation, the development of meaning, the creation of meaning and the interpretation of meaning. Remember, the cultural studies; just because it is multi or inter disciplinary or post disciplinary; just because there are so many theoretical orientations in cultural studies, ways of doing cultural studies; so, it appears to some, because it is not, a way to looking at culture or cultural products, like literary products, for instance. It does not mean at all, that anything goes in cultural studies. We understand culture; A as ordinary, and not extraordinary. So, that a literary text in cultural studies for many

scholars would be viewed in the same way, the so called ordinary cultural products are looked at.

So, a newspaper article, a bill board, a media product, popular culture; these are at par with literature. Remember, what was your old paradigm? Literature enjoyed a very high status as part of high culture, and other things in departments of English, you would not really, be looking at the popular culture; we would not been looking at texts like newspaper articles, for instance. The rise of cultural studies changes all these. The rise of cultural studies makes us consider a literary text, as part of culture as only one of the forms of culture; do you understand; only one of the kinds of culture. There is an attempted parity among both high products of cultural products, so called high cultured and so called low cultured; do you follow?

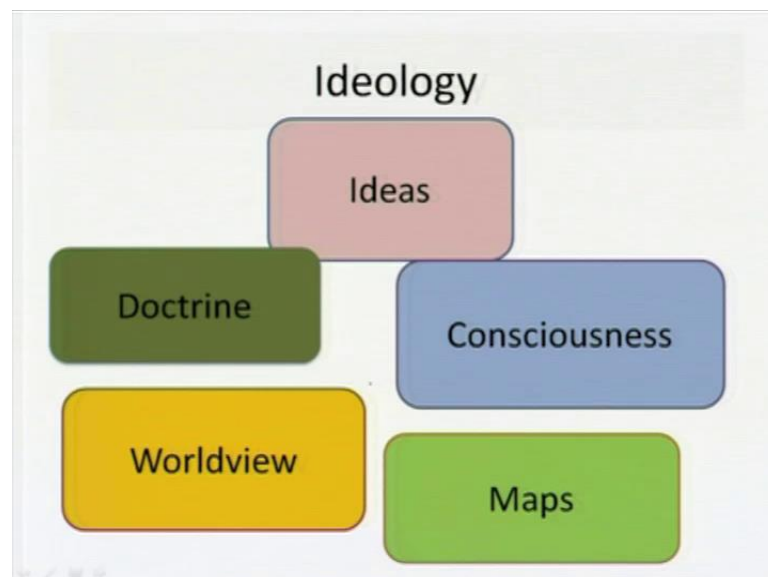
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Remember, there is a particular way in which, we look at cultural products in cultural studies. Then, important difference between the so called language game kind, post structural base kind, political; politically charged domain called cultural studies, and another way of looking at culture which, we may call, calling it, the anthropological way of studying culture. So, we must understand again, that cultural studies is different from the study of culture; how? It is different from the study of culture that it specifically looks at symbolic forms, in terms of signifying practices. How symbolic forms and even, everyday life, material life as symbolic forms; how they are really, form the meaning is

found, through certain practices that signify something? For this, we will talk about signifying practices, the sign in the lecture on structuralist criticism. It suffices for us here, at this early stage to simply, understand the difference between cultural studies and the study of culture. Material forms or understood symbolically, by what is symbolized, and within this inquiry; form of inquiry, the coming issues of identity, of subjectivity, of race, of gender, of ideology; do you understand; these are all studied in those terms; whereas, the study of culture in an anthropological sense, does not necessarily have to do only this. So, the paradox is on the one hand; cultural studies is so, full of heterogeneity and yet, on other hand, it is quiet pin pointed, and it knows exactly, what it is going to analyze.

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Now, it does not mean that looking at cultural form like literature from a signifying practices point of view; does not mean again, that it is, sort of, nothing to do with Marxism; do you understand? The early onus was on completely materialized way of looking at culture, and relating the literary text to culture, to culture practices and material practices. We have that legacy and that legacy is intact, but with the post structuralist term, what we also do is understand these forms first, as of course, being part of a particular material culture, but also insisting on what they signify; the political aspects in these symbolic forms. Do you understand? Then, another important point as we talk about the English language and literature in other cultural forms is the term ideology. Again, one of the most important like meaning; one of the most important

terms in cultural studies, and these ideology may be as I said, it is a World view; it is how we look at the World; set of lenses through which you look at the world; you perceive the world; judge the world; judge others' activities and your own activities; then, formulate rules to follow as you go about cultural living. So, ideology, if you look at this slide; refers to ideas, certain ideas that you hold, doctrines; ideology is also known as consciousness; your consciousness and awareness of the World, they are maps of meaning, and it is also, as I said a World view; the view through which, you look at the World, which subsequently, determines your actions and your falls.

Again, we come back to Easthope in this, and see how it connects towards Easthope has to say; I am reading again, here. Easthope says as an expression of social power, ideology can be understood in terms of a sociology of knowledge. Look at this, again; as an expression of social power, ideology is something that has great social power; how? When people come together, sharing a certain ideology; it gives them a social power; it helps them, for instance, to formulate rules, to formulate to share people ideas towards their own World view. So, ideology, according to Easthope, is a social power, and has to be understood in terms of sociology of knowledge; do you follow? Knowledge is not pristine. Knowledge is constructed by ways of looking, right. That is why, we no longer talk about knowledge with a capital k; we talk about different knowledge systems; knowledge with a small k; different knowledge systems.

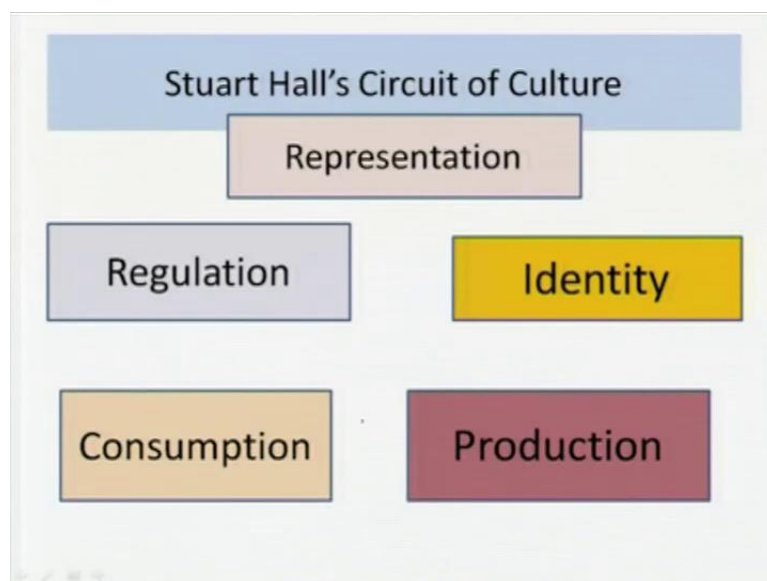
In this ideological battle, different ideologies claim to shed different knowledge systems, or they create or construct different knowledge systems called discourses; do you follow? Reading again, from him; as an expression of social power, ideology can be understood in terms of sociology of knowledge; that is ideology always conforms to the interests; this is very important; of those from whom, it comes. So, that what you think or say, depends in part on who you are; do you follow? The ideology recognizes the fact that it is we, who create knowledge. Knowledge is not something that is given from the heavens. Knowledge is created by human beings like ourselves, and hence, as we say always provisional.

But, when people holding a certain ideology come together and particularly, they are well powered, particularly, political power; what happens is there will always be a tendency by the ruling class to show that their ideology, their ideas or ways of thinking, their doctrines, their maps of meaning; are really, the true maps of meaning; do you

follow? Then, again, the classic Marxist description, let us look at this slide, please; the classic Marxist description goes further than this, by claiming not only the social being determines consciousness in this respect, but specifically, that ideology is determined according to economic class interest. So, Marxist goes on not only recognizes this. As he says, Marxist go on to even say that it is the interests of a particular class; we will talk about this in our lecture on Marxist criticism classes; the most important factor in Marxism. The stratification is done in Marxism according to class; not according to caste, for instance, or not according to gender as in feminism, for instance. So, ideology in Marxism is in; it is inseparable from the interest of economic classes.

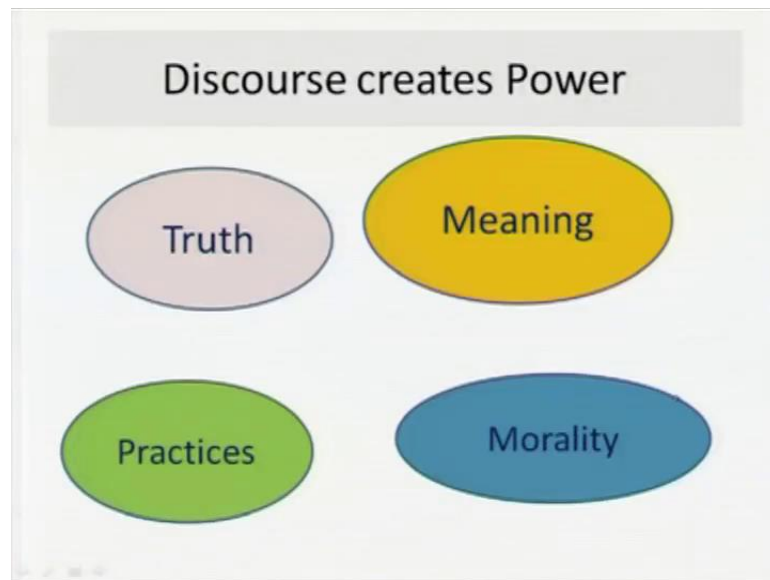
So, ideology is determined according to economic class interest and so, by the position of the individual subject, in relation to ownership, work and the mode of production. So, the ideology is not enough for us to simply say that there are different ideologies. Following Marxism, we need to say that ideology is inseparable from economic class and class interest and even, the individual subject is to understand him or herself, as being the position that he or she occupies in the whole class structure, and in relationship to whether or not, that person has ownership of the means of production, the kind of work or labor that the person does, and the person's standing or status in the entire production process.

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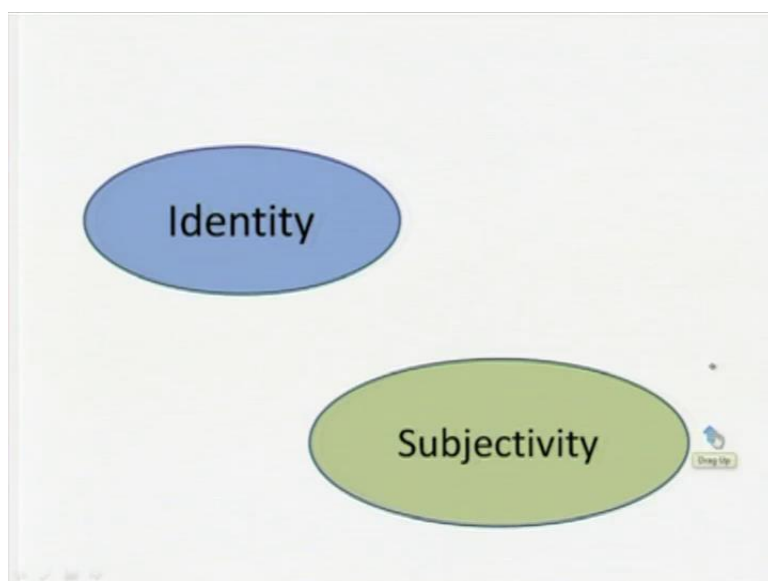


This is most important in the study of ideology. Then, another aspect of cultural studies is to what Hall's circuit of culture. Hall described or delineated the circuit of culture in terms of five components or component terminology so, terms. These are A, representation, regulation, consumption, production and identity. So, when we look at English studies, when we look at English language and literature, then all these points come in. For instance, the representation of English in different World Englishes; do you follow; the regulation of English; how far the language is appropriated, or manipulated or changed the regulations for that; the consumption of English and the kinds of Englishes, and the production of English languages and literature; and the identities; you see the identities that are created by World Englishes or English, all over the World. The identities that are created also, by traditional canons of English, and how everything is represented through these texts that we study; so, the circuit of culture, according to Hall is really, is a circuit wherein, the most important points are these. These are the nodal points, so to speak; representation, identity, production, consumption and regulation; do you follow? If you know this, anyone understands how as we said in this course; the rise of cultural studies completely, in a very important way, changes our understanding of the so called English language and literature that we are talking about. So, this is the new way in which, because of which, English language and literature today, increasingly begins to be talked about in terms of English studies. Then, these are also, discourses. These are also discourses, in the sense that I had views, the word discourse, several times; you have noticed in this lecture. So, what really, are discourses? I said that cultural studies are also ways of speaking discourses. A discourse means so many things; means both an object; it means a certain structured system.

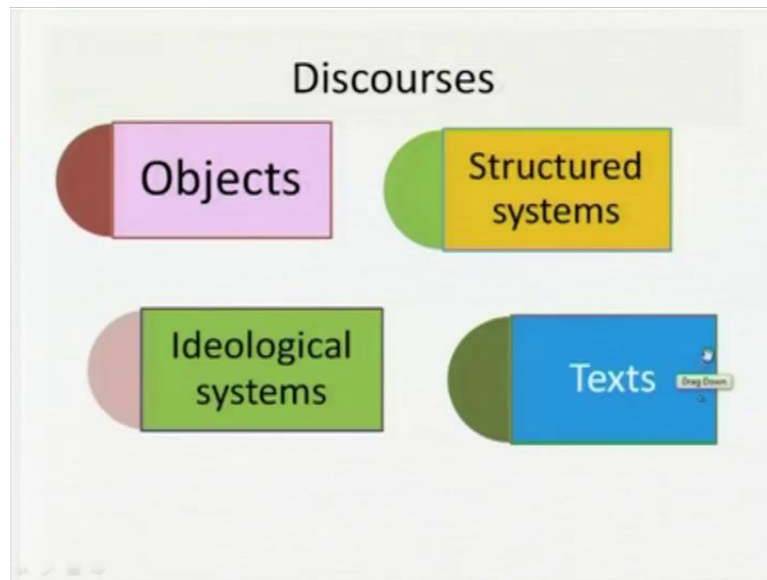
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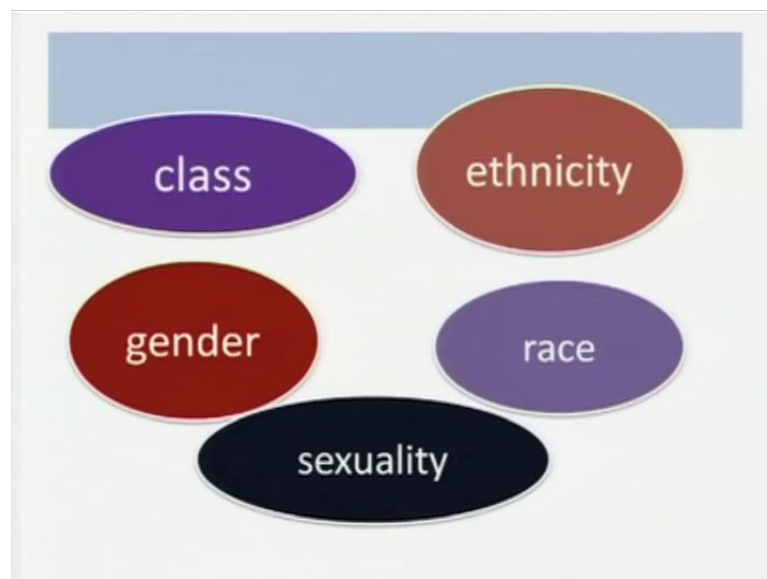


If you look at this slide, discourse also means ideological system; how is discourse an ideological system? For instance, if you explain a text, or talk about a text, or represent a text using certain ideology, say Marxism, feminism or discourse for instance, are of capitalism ideology, for instance; then, you are speaking; discourses are the ways of speaking; in a way which becomes an ideological system. It reinforces and reestablishes that particular ideological system, and in that sense, discourse is inseparable from ideology. Discourses are also, definitely text, and text are ways of speaking. It is not just, a text is a way or simply, a written product; there is a way of writing it, and there are positions that people take, and perspectives that people give when writing a text. Discourse therefore, once it is a part of ideology, or once ideology is a part of discourse. Once you realize the fact that discourse and ideology are inseparable, what happens is discourse then, creates power. If ideology is about power, then discourse creates power. When it creates power, then what happens? Sometimes, a discourse, dominant discourse becomes so powerful that it is considered truth, right. It is considered truth; it is considered the only meaning; there is no space for the interpretation or heterogeneity of interpretations. Then, it determines the practices that we follow, we do in our life, and also, the morality; what is considered moral or immoral, or legal or illegal. Such is the power of the dominant discourse in ours. The older paradigm is in English language and literature, and literature in particular, was really, the dominant discourse; now, you understand and relate this that was really, the dominant discourse, trying to push

literature into the rhymes of a so called high culture, and popular culture products into low culture; do you follow? Discourse, ideology, power; these are some of the most elementary topics and terminologies in cultural studies as a discipline. Also, apart from these three terms, other terms; identity and subjective. Identity in very elementary terms again, the difference between identity and subjectivity is this; At least, some scholars agree that subjectivity is our inner feeling; inner feelings, emotions, etc. what it feels like to be person X, or a collective subjectivity would mean that what it feels to collectively, to belong to a certain sect, or certain ways, or a certain gender, for instance.

So, it is your inward looking; it is the inner reality in you, right, through which, you perceive the world. Identity, on the other hand, is also defined by many as how society looks at you, or how society labels you. So, these are again, some of the ways of looking at cultural studies, and also class, ethnicity, gender, race, sexuality; these are other aspects of cultural studies, right. So, let us do a quick recap, really; what we saw in our lecture today is the need to bring in an area, like cultural studies, is imperative today.

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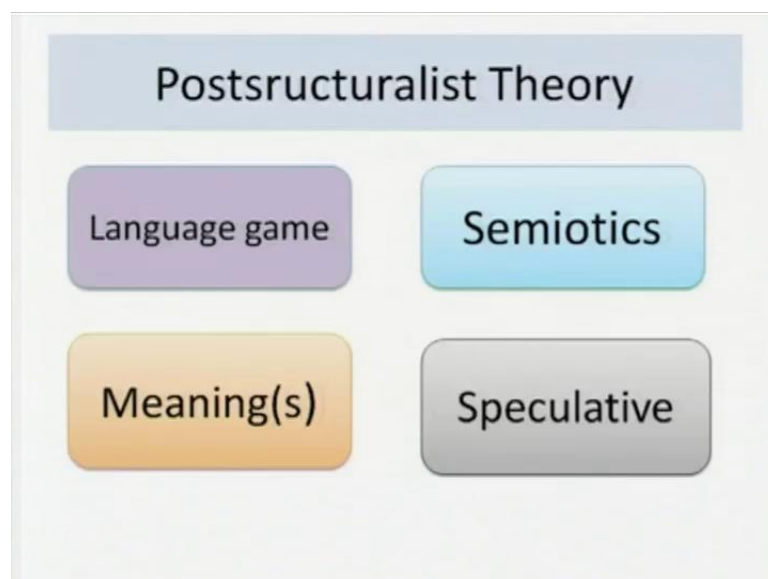


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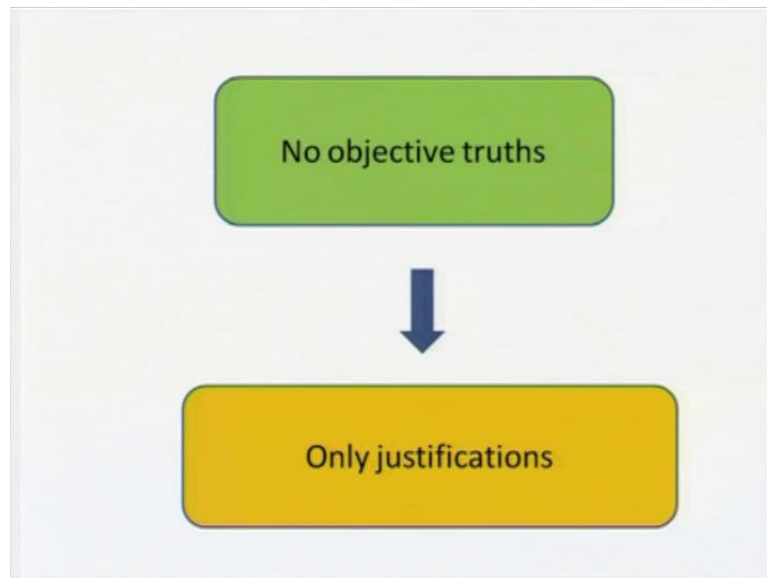
Chris Barker, *Making Sense of Cultural Studies*

The machinery and operations of language are central concerns, and problems, for cultural studies. Indeed, the investigation of culture has often been regarded as virtually interchangeable with the exploration of meaning produced symbolically through signifying systems that work 'like a language'.

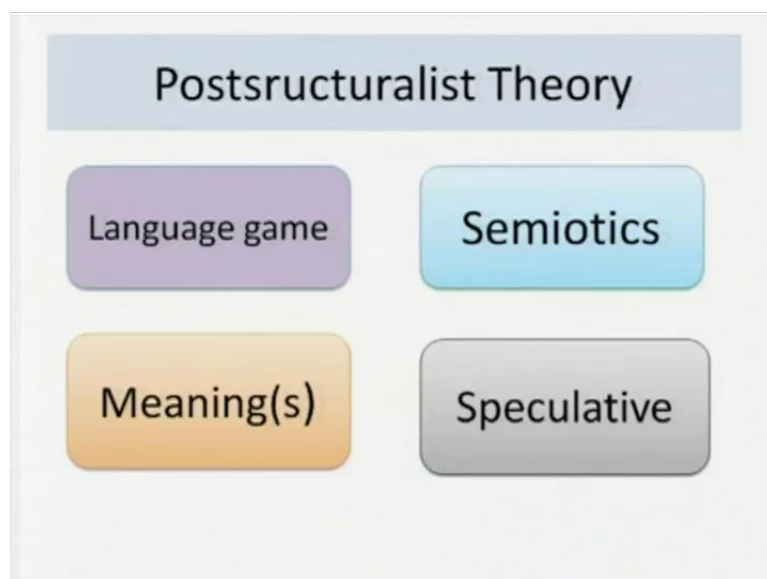
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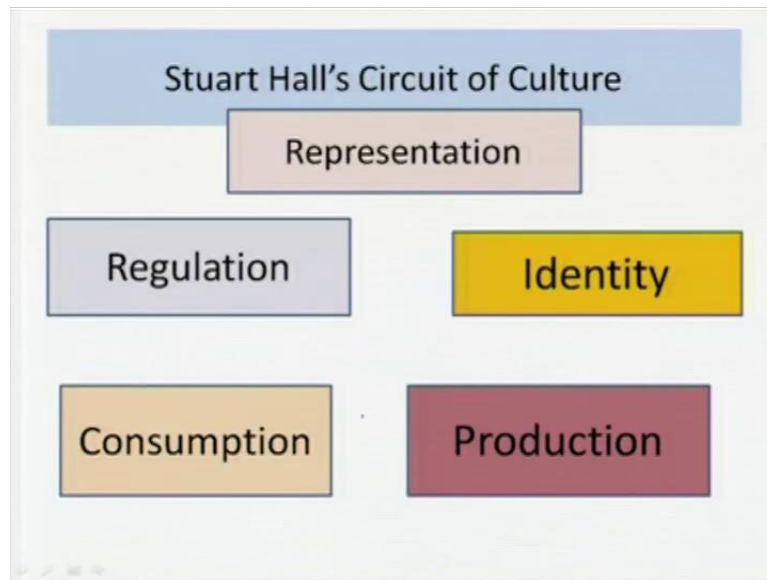
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Cultural studies, the rise of cultural studies in studying literature, studying language or studying any text, for instance, is related to the concepts to align, concepts like World Englishes, for instance, a bid to International English, for instance, to phenomena like World literature, for instance, and the rising heterogeneity of criticism; that is critical practices or critical methodologies like, post colonialism, like gender studies, for instance; it was important for us to end this module by looking at the rise of cultural studies, and how things like English language and literature, are today being increasingly, couched in the terminologies of this new label called English studies. In that, we found the culture is, if we get a question like how is culture defined in cultural studies? Culture is defined as ordinary; these are ordinary practices that we do as we live at our lives, and also, to be understood as meaning; the creation, the development, the establishment and the interpretation of meaning. It also refers to ways of life; culture is a way of life, or cultures are ways of life; do you understand?

Culture is shared, or it is democratized. Then, if you ask the next; who are the scholars or critics, who you may identify or who have been identified by scholars like Stuart Hall, as if, some sort of progenitors of the domain cultural studies, right; these are scholars like particularly, the Marxist scholars like Raymond Williams, Richard Haggard and EP Thompson with their emphasis on the material realities about text and populations. Then, what is Stuart Hall's, or what do you understand from Stuart Hall's circuit of culture; we understand the circuit of culture in terms of its five most important components, and

these are; we recall, and these are representation, these are production, regulation, consumption and identity, and all text, literally or otherwise, may be understood in relation to one or all, or some of these aspects; do you follow? Then, what are the other terms; what are the most important terms in cultural studies, which helps; remember, we call cultural studies, different ways of speaking, and there is no, as Chris Barker tells, that there is no reference to that like, this is cultural studies. Cultural studies are comprised of different terminologies. So, what are some of the important terminologies? It is not necessary that these are terminologies that have been born in cultural studies, or that nobody else would understand and use them, but cultural studies has particular technologies of understanding, if I may use the word; particular tools, and these tools are discourse, power, identity, subjectivity; these are some of the words, and also, the categories like race, class, gender, sexuality, etc. These terminologies have really, in the end, we should say this with Anthony Easthope, that these are terminologies that have completely, ways of thinking and argument; that have completely destroyed or dismantled the older paradigms or essentialist paradigms, that this is literature or this is culture, etc. with a far more complex, definitely someone find that complicated ways of studying culture, and in this case, also studying English language and literature.

Thank you