

Cultural Studies
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Module No. # 03

Sites

Lecture No. # 05

Language

Welcome to NPTEL - the National Program on Technology Enhanced Learning being brought to you by the Indian Institutes of Technology and the Indian Institute of Science.

This is a video series on cultural studies a subject that is taught in some of the IITs as an elective course in at the B tech level in the from the HSS department the department of humanities and social sciences.

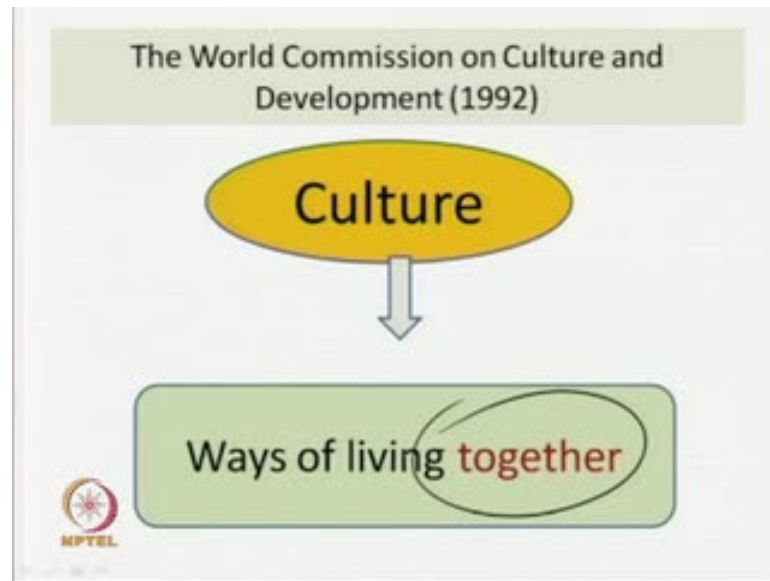
The lectures in these series are explicatory in nature focusing on some of the elementary concept and articulations some of the basic theoretical concepts in a bid to acquaint the students studying in various engineering colleges in our country to the basics of cultural studies.

However, the hope is also this that students who are at higher levels, for instance, that post graduate levels in humanities and social sciences departments it is hoped that this lectures will also be useful for such students.

So, we are in module 3, which is entitled sites of cultural studies; we have already looked at four different sites of cultural studies and we are in lecture 5 now, which is entitled language.

Language as a site of cultural studies is slightly different from the way we have understood the previous concepts or sites of cultural studies; in that, it is both a site and it is something that is also constitutive of culture. So, it is a very rich site in the sense of being both back drop as well as something that is constitutive of culture.

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Anyway, we now go into the recap, which we do in all the lectures. We will talk about the lecture, which we gave just before this. And you will recall that topic in the last lecture was that of development and development as related to culture and the way it is seen in cultural studies.

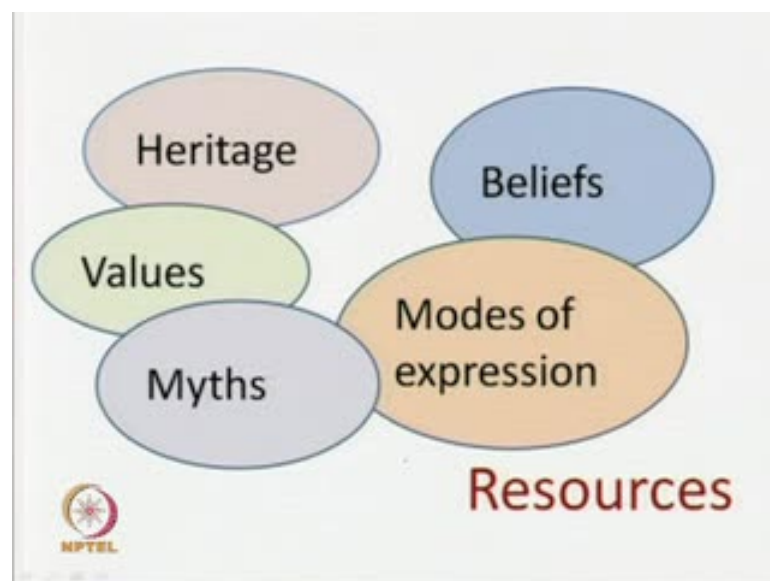
And we saw that the world commission on culture and development in 1992, describe culture as ways of living together. And we recall that culture is understood as a way of life general this definition of culture is a way of life but here the together - the living together - is emphasized.

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Then we also saw that the scope of studying development from a cultural studies perspective includes, for example, and among others, culture as a right, cultural policy, economic and social practices, sustainable development, and culture as an environment for wellbeing. This does not mean that the only way in which the scope of studying development in cultural studies or from a cultural perspective may be delineated, there are several others. But basically we may zoom in on these five key components or features of the scope of studying development from a cultural studies perspective.

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Then we saw that in this perspective the resources of the people, the resources of a community for instance heritage, beliefs, values, myths, modes of expression these are these hold or at least should hold center stage as the critics in this domain claim for true development for people centered development to happen.

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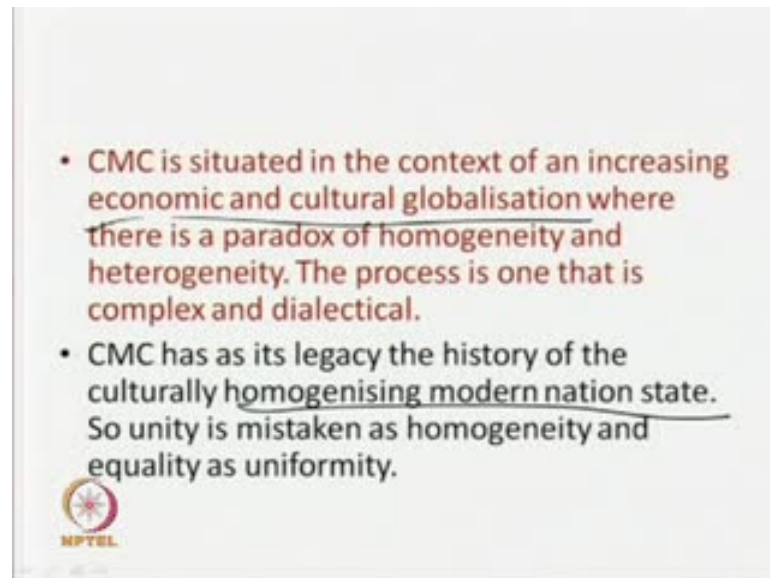
Next I had left out two slides for owing to positive of time and I am quickly going to refer to this. Remember we had talked about the cooper x document on emphasizing pluralism multiculturality there he it follows that the features of contemporary multicultural societies are different. In the sense that or at least we have to recognize this as different and they are for instance CMC are for show in short for contemporary multicultural societies. Is contemporary multicultural societies are contemporary multiculturalism is wider and deeper covering larger areas of human existence and rooted in important differences in understanding what it means to lead a good life.

So it does not sweep away so to speak it does not ignore the sort of the latest caste very wide and deep to include different ways of living as I says here covering larger areas of human existence.

Next contemporary multiculturalism is more defiant this is an important word more defiant more questioning of dominating structures of dominant structures demanding a democratic setup with equal rights to life and resources.

So this follows obviously from point number 1 that is casting the net wider and deeper bid to be more inclusive bid to accommodate everyone no matter how heterogynous how diverse culture beliefs and cultural resources are. And on the other hand this tizen with the fact that it contemporary multiculturalism has to be sort of defined and questioning in a bid to bring in more democratic setups.

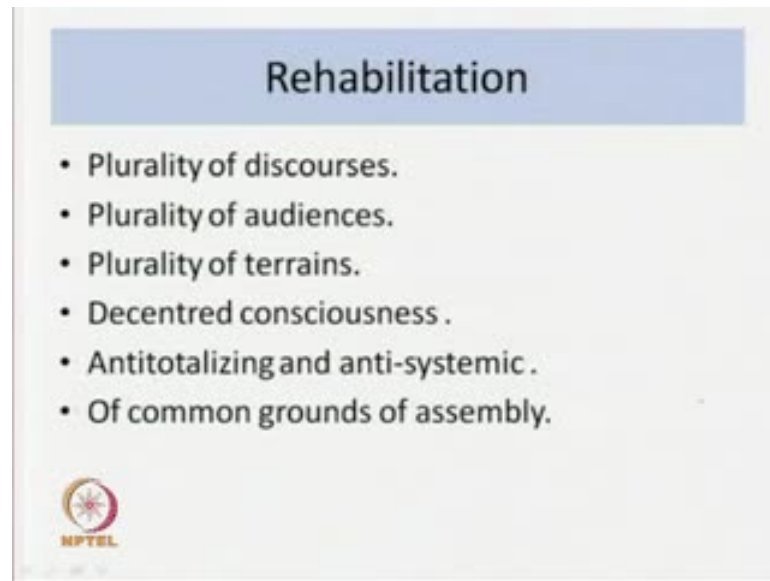
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So it is also situated in the context of an increasing economic and cultural globalization there is it as I said as I mentioned before there is a paradox of both homogeneity and heterogeneity of both sameness and difference.


Next contemporary multiculturalism has as its legacy the history of the culturally homogenizing modern nation state we cannot do away with the fact that it is informed by the fact that there is a homogenizing tendency of the modern nation states. For instance in even in a country like ours where it is fact that there is a lot of cultural heterogeneity of beliefs diversity. Nevertheless that the concept of the modern nation state that is India has whether we like it or not a certain homogenizing tendency of trying to put all cultures all communities within the bigger of the larger rubric of a nation state. So unity is mistaken as homogeneity and equality as uniformity we have to be very careful in differentiating between terms like this.

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Rehabilitation

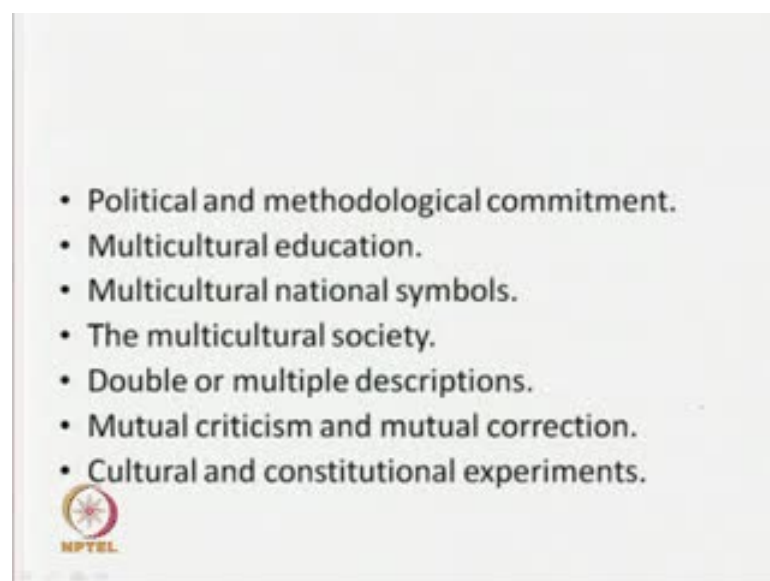
- Plurality of discourses.
- Plurality of audiences.
- Plurality of terrains.
- Decentred consciousness .
- Antitotalizing and anti-systemic .
- Of common grounds of assembly.

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And finally we found that what is the way out if we have to include culture has a central point in development they should be a plurality of discourses, audiences terrains, certain decentred consciousness and anti-totalizing and anti-systemic perspective and common grounds of assembly.

Also they have there has to be an insistence in policy and development policy matters on multicultural education, multicultural national symbols etcetera.

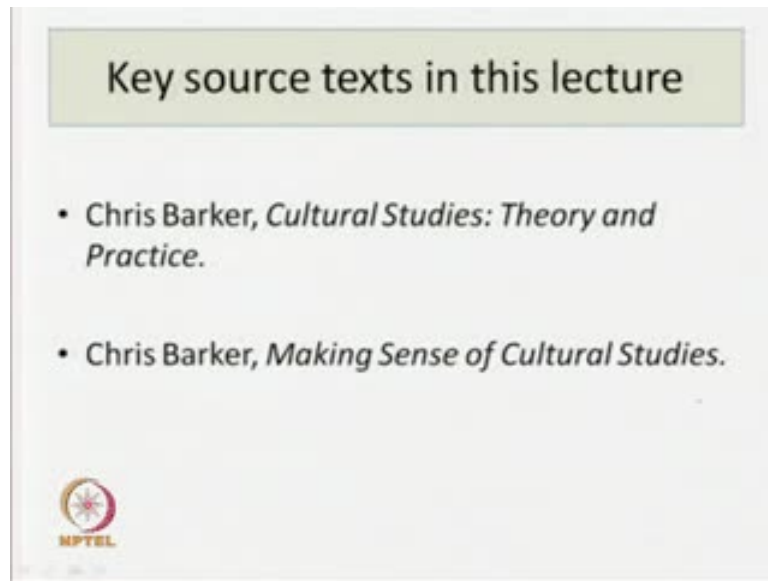
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- Political and methodological commitment.
- Multicultural education.
- Multicultural national symbols.
- The multicultural society.
- Double or multiple descriptions.
- Mutual criticism and mutual correction.
- Cultural and constitutional experiments.


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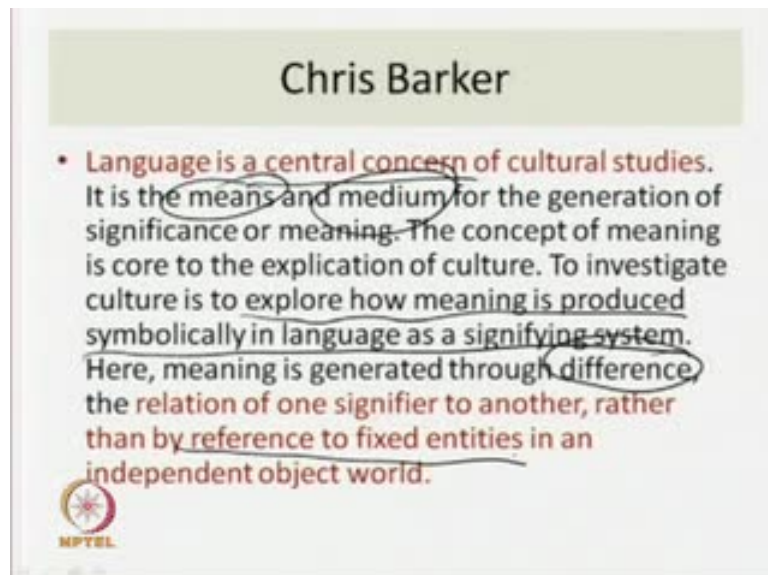
Key source texts in this lecture

- Chris Barker, *Cultural Studies: Theory and Practice*.
- Chris Barker, *Making Sense of Cultural Studies*.




So well we now come to on the topic of discussion decide as a toward which is language in today's lecture and the key sources in these lecture are a two books by Chris Barker and these are a you are acquainted with these by now cultural studies theory and practice and making sense of cultural studies.

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Chris Barker

- **Language is a central concern of cultural studies.** It is the means and medium for the generation of significance or meaning. The concept of meaning is core to the explication of culture. To investigate culture is to explore how meaning is produced symbolically in language as a signifying system. Here, meaning is generated through difference, the relation of one signifier to another, rather than by reference to fixed entities in an independent object world.



First let us read from Chris Barker and let us unpack what he has to say. Language is a central concern of cultural studies it is the means and medium for the generation of significance or meaning. In our very first two lectures of these you know virtual classes

in this series with which we began our lectures we saw that contemporary cultural studies is different from you know is not the culture was not studied before contemporary cultural studies.

It is different in the sense that there is larger focus or a greater focus on meaning on how meaning emanates, on how significance emanates, on the way symbols are harnessed and used. We also noted that there was the political angle was immensely important and is an important central feature of today's cultural studies as it were.

And we also understood very importantly that sometimes the textual nature of culture. And we compare it to a language that is we also said that culture is like a language or even that culture is a language. So language therefore Barker rightly says the language is a central concern of cultural studies and why so? Because language is look at this here both the means and the medium for the generation of significance or meaning, it is both the tool that we use and the vehicle or the medium through which any meaning or any significance or even any value system is instantiated

It is largely if not solely through language. Next he goes on to say the concept of meaning is core to the explication of culture and that is why language is I said already a site where culture happens. Culture happens you may say through language, so the concept of meaning is core to the explication of culture.

To investigate culture is to explore let us look underline this to explore how meaning is produced symbolically in language as a signifying system. Look at the importance of language here language constitutes culture and if you want to understand culture if you want to analyze culture if you want to explore culture as Barker says if you want to investigate culture as he says what we need to do is to our exploration should be on how meaning is produced through language.

Next he says here meaning is generated through difference. We already talked about structuralism and the importance of difference how meaning is differential in any text for that matter that there is no ontological meaning scribed to any word. Meanings emanate from a system of difference where every unit gets its meaning or its significance because it is not something else. Which you call you know getting the meaning by negation or as or in relation to other words in the system.

For instance we saw that a word like cat is understood because from the point of view of meaning because it is not a dog or because it not another animal. And secondly also through sound that is it is not the cat is not a bat or a hat or a mat. Also we can say that dwelling places like house hut hovel shed mansion villa all these individual words are possible or take on their meaning or significance only by not being the other.

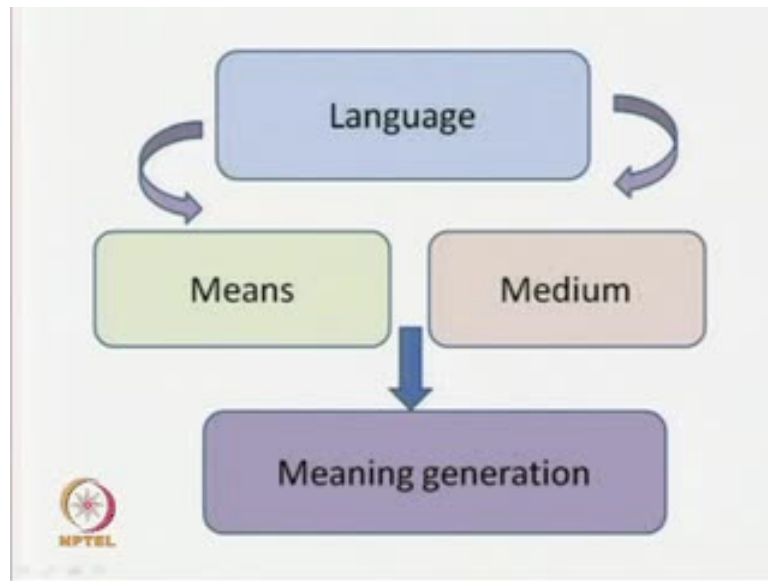
So you recognize the meaning of house is that it is not a hovel or a mansion. So meaning emanates from a system of difference here meaning, let us look at this here meaning is generated through difference the relation of one signifier to another rather than by reference to fixed entities that is language in this sense.

Sense began by Ferdinand's Saussure and finally reaching its most you know radical if I may use the word radical enunciation in the work of Jacque Derrida and where languages said to be non-referential language does not refer to any fix entities in this world in an independent object world this of course has huge philosophical implications which I am not going to it.

So beginning with these words of Barker, language is a central feature of cultural studies it is both the means and medium through which meaning and significance emanate. It is a vehicle of the production of meaning and if you have to understand culture which is like a language because it offer through a system of difference to signifying practices then we have to consider it has a language.

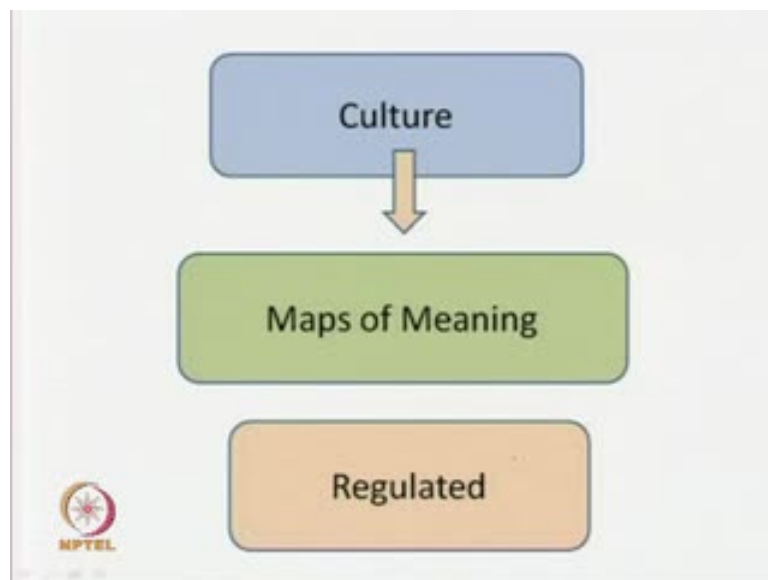
Meaning is to ensure how like language meaning in culture is also generated through difference. Now you see how it is both language is both constitutive of culture and at the same time being the site of culture.

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Therefore language if you look at this slide languages both the means through which meaning happens or meaning is generated and it is both is also the medium for the generation of meaning such is the importance of language.

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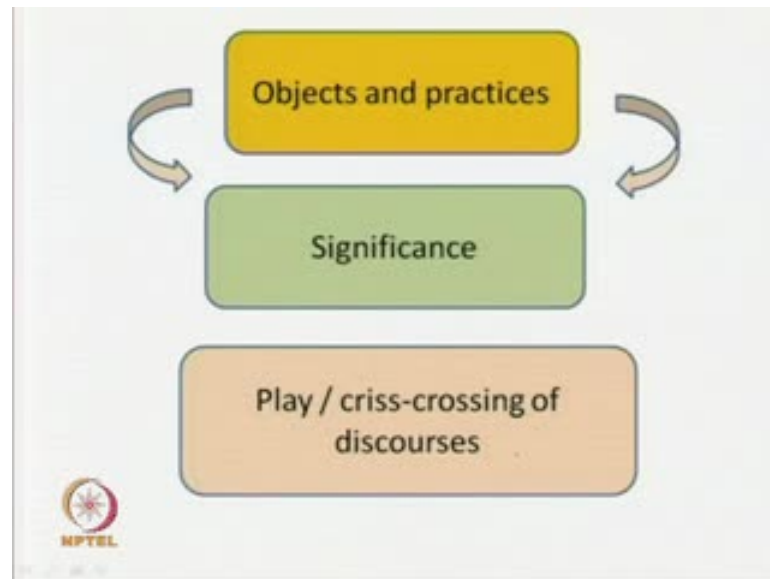


Culture therefore is also like a language or culture happens in language because we have seen already in other lectures that culture is also defined as maps of meaning. Maps of meaning which are these maps of meaning because they emanate because they happen or this kind of cartography happens. Because it works like language because it works

through signifying practices through a system of differences. And the parallel between in this case parallel between language and culture is well establish in cultural studies.

The important thing to note this word here is that it is regulated please look at this slide culture is maps of meaning all right but it is also one that is quite heavily regulated.

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Objects and we can all then further we may go and to say objects and practices objects in our way of life in our living and practices of living, therefore how do they gain significance if you look at this slide here.

Objects and practices gain significance or meaning even value through precisely the play or crisscrossing of discourses if you recall in our module, in our second module which is devoted to key concepts we talked about discourse one whole lecture was devoted to discourse.

And we understood discourse as ways of speaking very simply put as ways of speaking about something. So, objects and practices in culture also gain significance through the crisscrossing of discourses simply put through the crisscross crossing of language.

So the way of life, even if it sees even if we feel it is of course it is material. Of course it is something that is observable something that is tangible so much so that when somebody proposes that culture is textual we may quite strongly react to the such an

articulation. But we are not saying that culture is only textual that culture exists only as marks on a page.

But the point is the articulation of culture the articulation of these objects and practices and therefore there meaning generation and significance happens because of discourse this is the point that has to be noted very very carefully.

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The slide features the title "Barker" at the top center. Below it is a bullet point: "• Culture can be regarded as regulated maps of meaning. These maps are constituted by crisscrossing discourses through which objects and practices acquire significance. Culture is a snapshot of the play of discursive practices within a given time and space." A hand-drawn circle highlights the phrase "snapshot of the play of discursive practices within a given time and space." In the bottom left corner, there is a small circular logo with a star and the text "NPTEL". In the bottom right corner, there is a rounded rectangular button with the word "Temporary" inside.

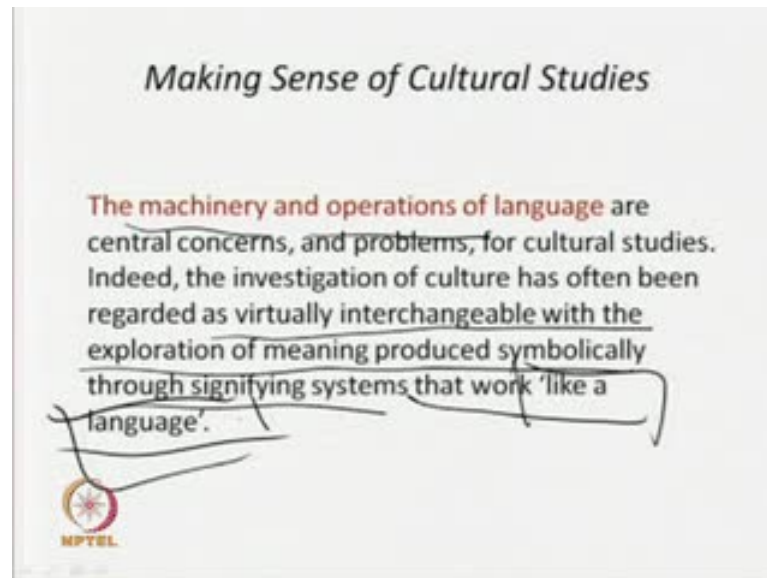
Fine next again let us read from Barker culture can now this is a summing up of the previous slides and you will recognize it here culture can be regarded as regulated maps of meaning these maps are constituted by crisscrossing discourses through which objects and practices acquire significance. Culture is a snapshot of the play of discursive practices within a given time and place this is very important look at the metaphor of the snapshot of the photograph.

Culture is a snapshot in any specific time and space it is like a photograph that has been taken and that time and space frozen in that the photograph and that snapshot depends on the circumstance of the time and place.

So culture is a snapshot of the play of discursive practices within a given time and space and the important word here is if you look at this slide very important to know that these are not fixed. And the metaphor of the snapshot for instance the snapshot is not once end for all every different movement you have different snapshots.

Meaning that all snapshots therefore are temporary in the sense that they are not eternal. In the same way culture is on the articulation of culture the regulated maps of meaning are ever changing fluid and dynamic and also temporary.

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Then in making sense of cultural studies Barker says the machinery and operations of language are central concerns and problems for cultural studies. Now look at these two words the machinery and operations of language that is looking at language as a system trying to find out no like a machine for instance how these are constituted what are the different units that go on to make the system call language.

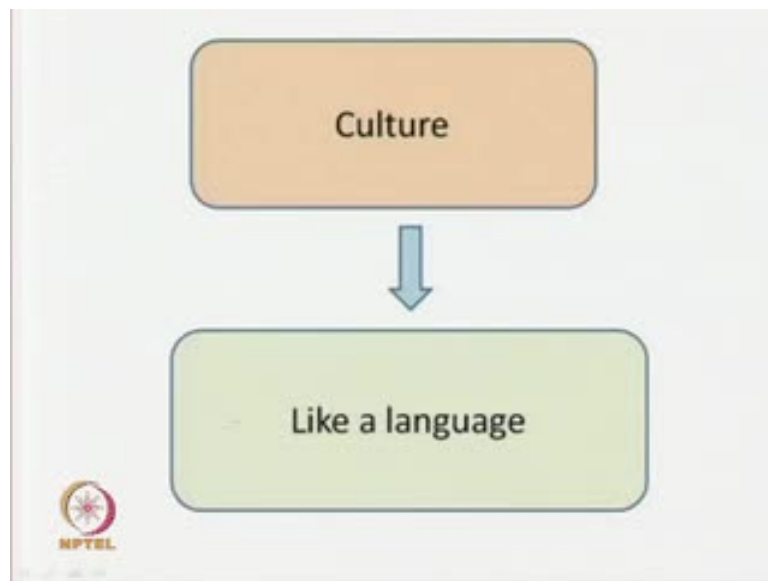
And the operations of language we can see this metaphors from engineering the machinery and operations of language are the central if not chief concerns of cultural studies. Then he says indeed the investigation of culture has often been regarded as look at this as virtually interchangeable with the exploration of meaning produced symbolically through signifying systems that work like a language most important that work like a language.

Let us look at this again A the machinery and operations of language are central concerns and also, he says uses the word problem these are problems of our cultural studies. For instance there is no easy answer for them they cannot be solve so easily look at they are both the concerns and problems of cultural studies. Indeed the investigation of

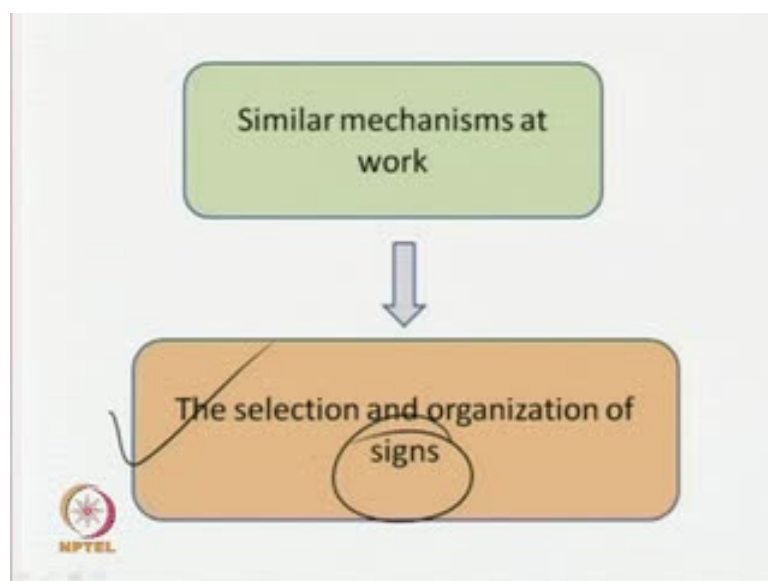
culture has often been regarded as this is the point we had discuss earlier let us see how Barker has articulated it.

As he says virtually interchangeable with the exploration of meaning produced symbolically through signifying systems that work like a language. So culture works to signifying a systems like a language. So I think this is clear by now we have dwelt on this point of language being a central feature of cultural studies in the last few slides.

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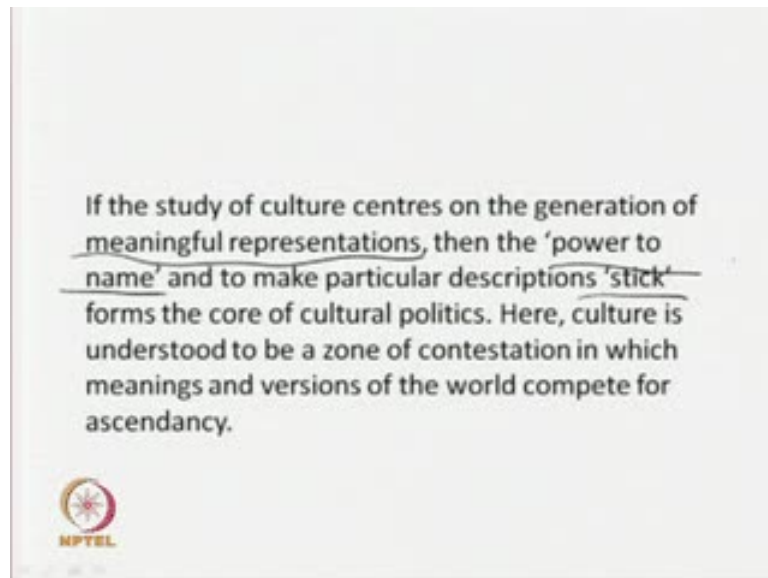


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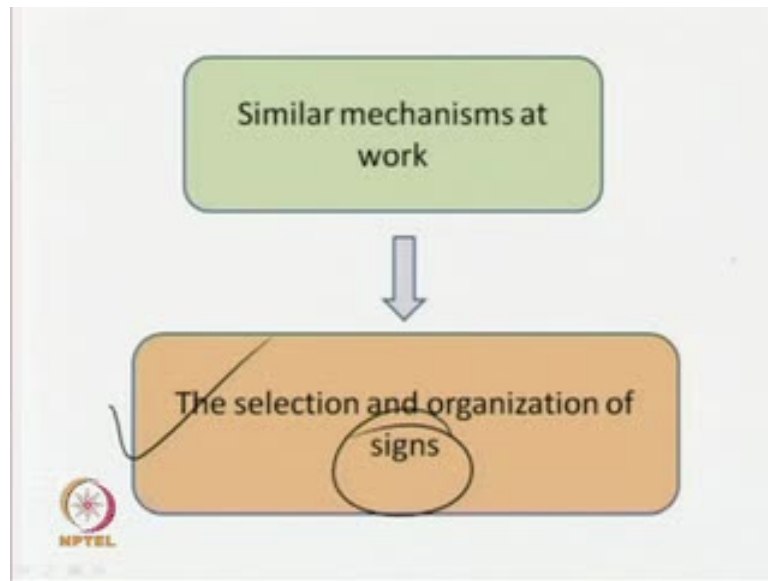
Therefore culture as you look at this slide culture is like a language it works like a language. So they are similar mechanisms at work if you look at these why because like language culture is also about the selection and organization of signs. This takes on the most important meaning culture works like a language precisely because it is the selection and organization of signs and signifying practices.

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Now let us again read from Barker if the study of culture centers on the generation of meaningful representations. Look at this one is you study how meaning happens you study the signifying practices you study as he says the machinery and operations of language to lay bare how culture works like a system of signs. How culture like language involves the selection and organization of signs that is one part of the story.

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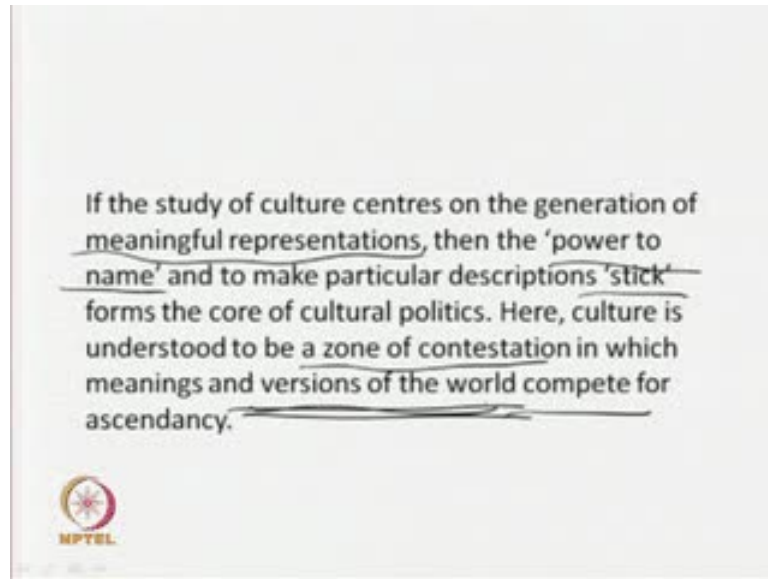


The other part of the story is this: Please look at this slide then the power to name and to make particular descriptions stick forms the core of cultural studies. There is the play of power and politics if you look at this slide just before this in the very selection and organization of signs therein is the whole business of cultural studies.

How do we why do we select certain signs and not others? How and why are there certain ways of organizing these very signs and not other ways of organizing these very signs? when these others are always potential ways of organizing signs this is also tie to the whole idea of categorization we categorize or we carve out reality through categories in certain ways.

Now is this the only way to carve out reality they are these are questions that are based both in philosophy and in cultural studies or this the only ways that reality may be carved out. For instance the categories of male and female which are such huge categories they are almost schemas in our minds so the moment you look at things as male and female and we cancel out other ways of looking at human beings.

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So our construction of reality is full of signs full of selections full of organization and the chief concern of cultural studies is to show as I have said how these things are constituted mainly through language and like a language? And secondly why do certain descriptions stick as also world here how do we say so why do particular descriptions stick?

The why do only some people have the power to name cultural objects and practices this is the core of cultural studies. Here as he says culture is understood to be a zone of contestation it is a zone of conflict note another way of looking at culture as a way of living together as we saw in the last lecture.

But cultural studies in another sense also considers will almost everything as zones or sites so to speak of contestation and conflict. In which sense in the sense that many meanings clamor you know to be the correct description.

We pick out or may be dominant groups speak out only those that serve the dominant groups the dominant groups therefore have the power to name these things and also they divide mechanisms regulated ways to make these things stick, to make these descriptions stick.

So let us look at this here again here culture is understood to be a zone of contestation in which meanings and versions of the world this is a world versions of the world compete for ascendancy. This again ties in to perspectives and philosophy that claim that we can

only have different ways of living and may be myriad potential ways of it is essential in this slide versions of the world meanings and versions of the world. So which version of the world sticks is not necessarily because it is the best version of the world of the best description of reality.

It sticks because of issues of power, issues of a how certain meanings and versions are ignored out or even hidden in a bid to have the power. So to speak to name and to make certain descriptions stick.

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Now before we go on to further explicate this it may seem that we are caught so to speak in this language trap of looking at culture as a language you can also say that we are caught in this culture trap.

So you know sense that only always the part you name will reside with dominant groups or the feeling that no other version that some versions always doomed to remain kind of latent possibilities.

But as Barker says here and elsewhere I mean in these books and elsewhere, how is change possible at all or we always to be in this trap. There are ways out and these are also the concerns of cultural studies 1 is imagining alternative possibilities one would have to first acknowledge the fact the change can be done and change is brought about only by imagining that they are may be other possible alternatives. Once you imagine

once you think or you can kind of visualize you can visualize that the world can be different that descriptions can be different only then can change the possible.

So first is imagining alternative possibilities second is very important redescription, remember in the beginning of this lecture we discuss this point also we said that culture is regulated maps of meaning, culture is ultimately discursive to recall the culture is the matter of what was the term matter of the play or crisscrossing of discourses.

Now if we have to change this site what do we do we have to begin to re-describe and this re-describing are going by the definition of discourse the way of speaking or having new ways of speaking devising new ways of speaking about anything of reality of gender, of sexuality, of race, of caste, class etcetera new ways of looking at it enables us to come out of this language trap or culture as the trap of dominant language or sorry of dominant groups. So let us begin to redescribe we are going to talk about it a new dismantling the usual categories for instance.

Then re-signification the next point is re-signification that is the signs right the signs that remember I think in the lecture in four structuralism perhaps we had talked about bit about Saussure or in structuralism sorry on Saussure. And we said that there is no one on one correspondence between an object and the name we give to an object that much almost the whole of it may be claimed is arbitrary by nature.

So but signs also Saussure also agrees that finally some signs become accepted they are some correspondences which are maintained by convention. And they are very difficult to dismantle for instance the traffic signal system of say red, amber and green is so esconse in our culture in in our minds also that we do not find any reason to dismantle these and for instance replace these with say pink, lavender and indigo for instance.

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But people culture ways of living realities of domination and operation are not like traffic signals and at times it is very important to make to re-signify things. To make things to sort of dismantle the conventionalize something things that have kind of achieved a state of almost naturalness it is important to question and you know reframe the whole process of re-signification of objects and practices.

Then next point here is point number 4 recognizing the politics of the signifier. Remember again that we had spoken about a sign being divided into a signifier and the signify. So a singing signifiers and their meanings concepts that a signified is not a wholly arbitrary from the point of view of politics and cultural studies is never a wholly arbitrary and short of innocence short of naturals short of matter that just. So happen that this signify is some you know this signify is that.

Now recognizing that there is politics there is power involved in the signification process is another way in which change as said are coming out of the cultural trap is possible.

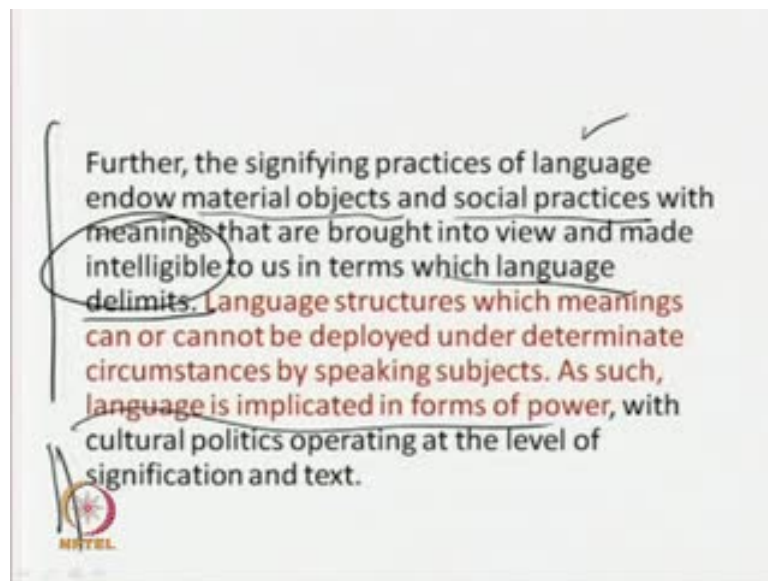
Then finally social contradictions recognizing very well that there are certain contradictory forces in our social lives in our cultural lives that we cannot do without that it is a reality of or a socialize our cultural living. So this is something that we have to first acknowledge and we do not sweep it under the carpet that everything is hunky-dory and that we do not you know there is no contest and all classes, caste classes are kind of happy with their own situation it is never like that.

So a realization a recognition so to speak of the existence of social contradiction and how to work on this further on. These are also other ways of bringing in change and that is dismantling or coming out of the cultural trap quickly look at it again how is change possible.

We able to imagine alternative possibilities we should be able to write or we should be able to articulate new description that may be completely that when completely take us of our mark.

We should have newer discourses. We should be able to resignify you have to question and then have new frameworks of signification in which the politics of the signify is something that we have to admit and work on. And finally to we have also to understand that society, social and cultural living is full of contradictions.

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So it is a very rich you know it is an array of possibilities of how to get you know over or to sort of conquer the language the cultural trap. Then again coming back to language and an how Barker has articulated these we will read again.

Well Barker says further the signifying practices of language endow material objects and social practices with meanings that are brought into view and made intelligible to us in terms which language delimits this is very important.

The sign system the signifying practices of language it is only through that that is why language is a site and something that is constitutive of culture I think this quotation brings out the fact. So beautifully the signifying practices of language and endow material objects and social practices with meanings.

Meanings of these practices and objects are possible or they happen through discourse through language and they are made intelligible to us in terms only of language. Look at this term in terms of which look at this please in terms which language delimits. So language will again make the boundaries within which something is intelligible, this again brings in the primacy of language. At the same time it shows very in way beautifully it shows the way out for us for instance if you redescribe if you resignify if you have different frame newer frame works of describing.

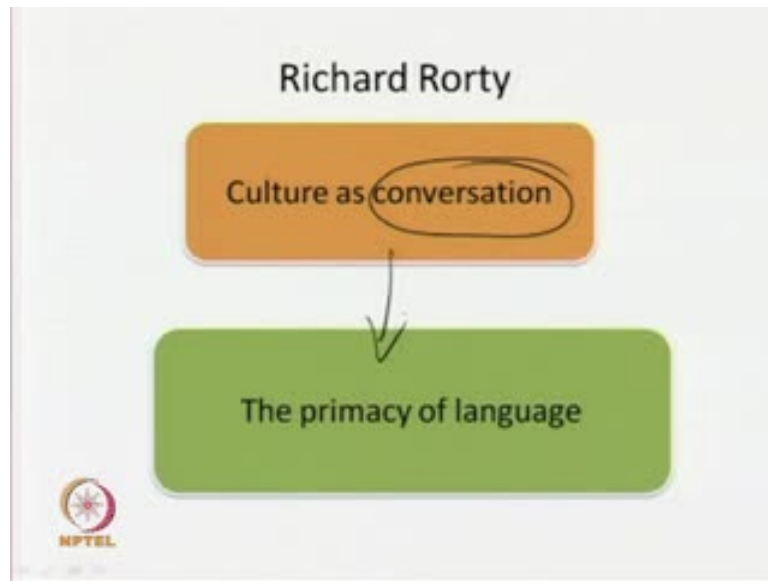
What are these? Material objects social cultural practices then you also brake what is given here the word here the delimitations would you follow the delimitations that language imposes on our intelligibility the understanding of cultural practices. Let me read this again slowly.

Further the signifying practices of language endow or give material objects and social practices with meanings that are brought into view and made intelligible, let we understand this to us in terms which language delimits or which language sets up, sets for us

Further language structures which meanings can or cannot be deployed under determinate circumstances by speaking subjects as such language is implicated in forms of power with cultural politics operating at the level of signification and text.

Of course this pronouncement has these have not that they have not undergone a lot of criticism particularly by Marxist critics for instance by critics from this school of materialism for instance. Some of who are deeply against this whole idea of culture has text. But since we are talking about the primacy of language as the site and the constitutive factor of culture we may consider these to be of importance so as such language is implicated in forms of power with cultural politics operating at the level of signification and text.

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Next well in his book cultural studies theory and practice, Barker talks about the philosopher Richard Rorty and we will spend a few slides or you know few minutes on Rorty.

Richard Rorty is an important philosopher, when it comes to what we call the anti representationalist school of sort a perspective in philosophy. So Rorty let us look at two important statements by him this is not simply a metaphor the word conversation. Rorty considers culture as conversation this obviously immediately brings into the picture the primacy of the speaking subject, the primacy of language, the primacy of discourse all of which we have seen so far.

So Richard Rorty and his work may be considered may be brought in here to throw more light or in support of language is a site and as a constitutive feature of culture so Rorty calls culture a conversation and therefore points again to the primacy of language in culture.

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Barker on Rorty's contribution

- The formation of meaning and culture as formed in the 'joint action' of social relationships.
- The constitutive and action-orientation of language in the context of social dialogue.
- The importance of the social practice of reason-giving in the justification of action.
- To think through cross-cultural communication in terms of the learning of language skills.
- The variability of accounts to which any state of affairs can be put.
- Culture as involving both agreement, contestation and conflict over meanings and actions.

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Now what we will do is we will look at the way Barker has summarize, Rorty's contribution to this what we call anti representationalist school of philosophy first now let us take these one by one

First Rorty's contribution is this, the formation of meaning and culture as formed in the joint action of social relationships. It is not again that it is not then it is said that the formation of meaning and culture or even the primacy of language it is not that it happens in a rarefied realm of simply language. His contribution here is that he sees this formation of meaning and culture as through language all right but as formed by that as he says the joint action of social relationships. It happens in culture it happens in society it happens in living it happens in most importantly through human relationships.

Second he points toward Barker calls the constitutive and action orientation of language in the context of social dialogue again look at this carefully. You see how Rorty's avoiding perspective that is completely that see culture has completely textual completely as an abstract system like language.

He says here the constitutive and action orientation of language is important in the context and it happens in the context of social dialogue. This is similar to the articulation in that is number 1 which he had called the joint action of social relationships here also we have the importance of society as you know culture as not just the backdrop but more in a dialectical process of social dialogue.

Number 3 he talks about the importance of the of the social practice of reason giving in the justification of action let us look at this again. He says again you see the word social coming in all the time he lays great importance on the social practice of reason giving in the justification of action of justification of practices say for instance in if you have to bring it to our domain of cultural practices and activities.

Again the social practice of reason giving point number 4, to think through cross cultural communication in terms of the learning of language skills. Now here he gives primary importance to again to language that is even in cross cultural communication language skills become very important

So when you communicate it is important that you learn know the language of the other if not you have certain language skills through which you may communicate signs you may communicate though what the signifying practices are in your own culture and try to understand another culture through their signifying systems and practices.

Next he also one of his important contributions lies in the fact that he has pointed to the variability of accounts to which any state of affairs can be put you will see that this is something that was discuss earlier and we also acknowledge the fact that Rorty has also may this contribution among others colors the variability of accounts. So any one account is not the natural account or even official accounts of things may not be the natural or the objective accounts.

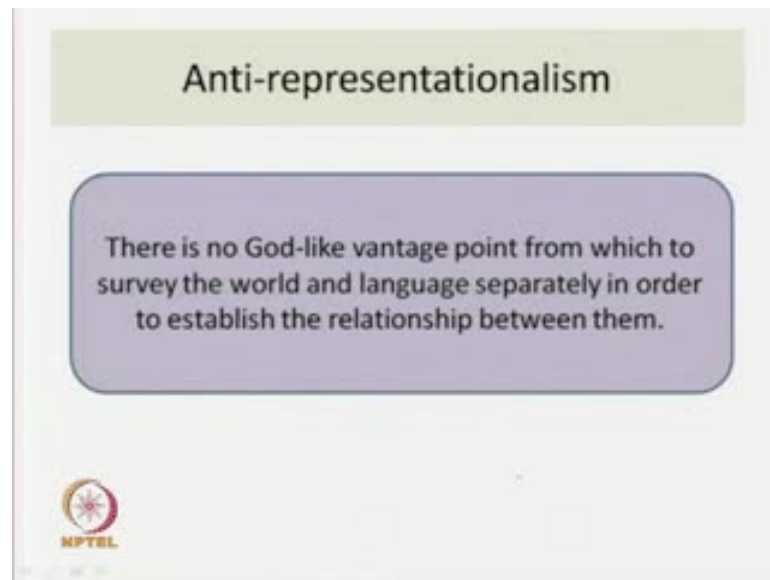
And account or a description now this again ties into the need as remember what Barker has said the need to redescribe things. So there are varying accounts of any cultural practice even of cultural objects of reality in general so the variability of accounts to which any state of a phase may be put.

Finally he talks about culture has involving both agreement contestation and conflict over meanings and actions. So it has not that once you break the language trap or the culture trap it is not that everything again the everything will be beautifully homogenize that anything will everything is now without conflict and full of you know peace and harmony.

The point here is you have to live with the fact that culture involves at any stage in any given time and space will involve conflict and contestation apart from agreement.

So there is if you use the word dialectical process between agreement and contestation there will be further agreement and further contestation. So this is those of you are interested on how Rorty may be kind so out of harness or cultural studies may go on to look at this philosopher.

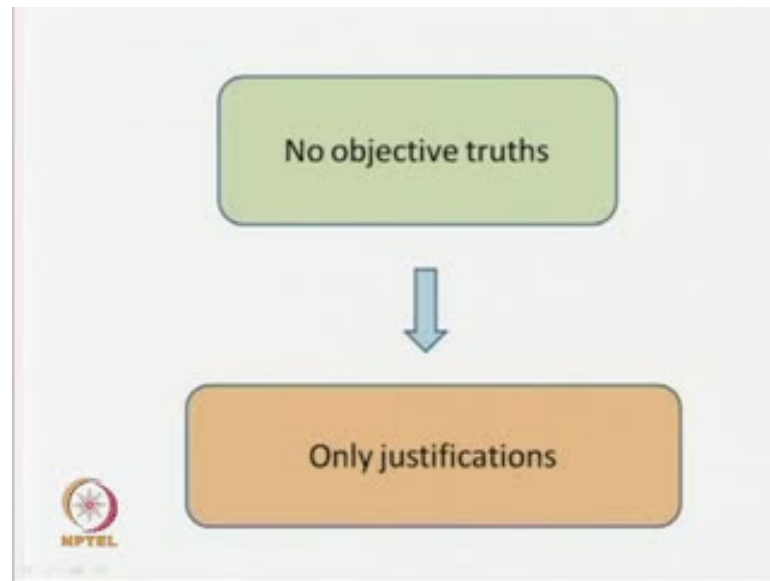
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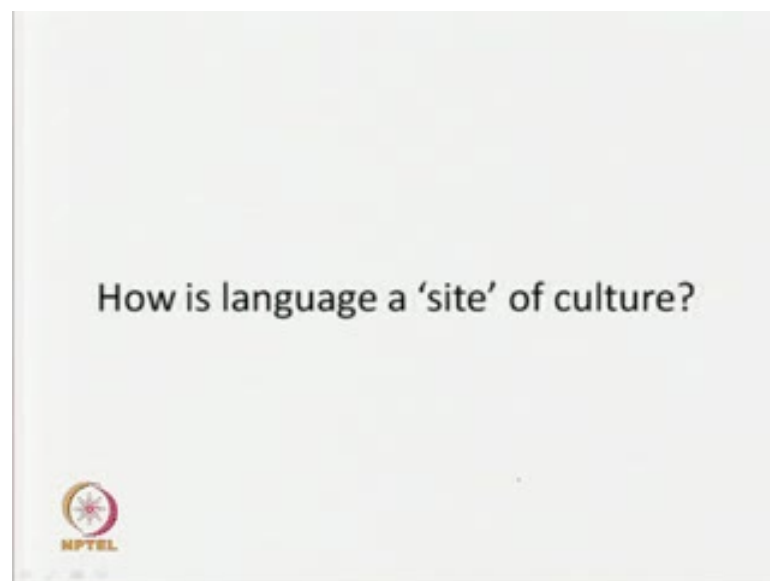
Therefore Rorty's contribution belongs to the field of anti-representationalism that things cannot be represented there is no god like vantage point or important point certainty from, which to survey the world and language separately in order to establish the relationship between them. So that is so god like view there is no god view of the world the which is the one view of the world.

We have to have says a variability of accounts we have to have redescrptions and resignifications at the same time living with the fact that there would be agreement and contestation always working in dialectical processes it is not that we are doomed to be. So but within this we may again work through systems of redescription resignification we a can work towards the situation where we understand these and try to make the world a better place.

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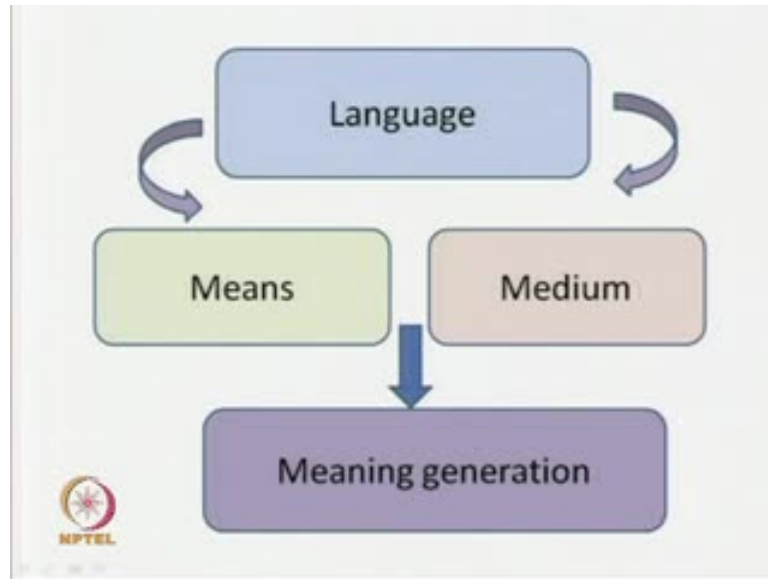


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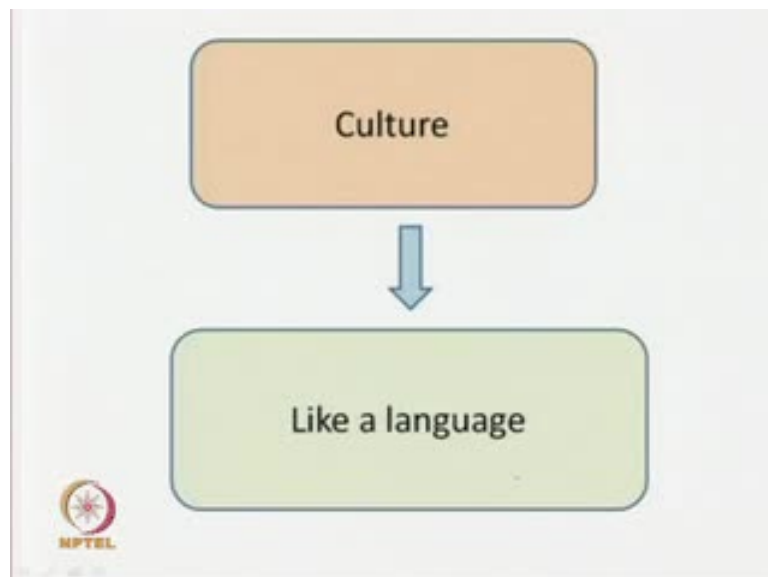
Therefore they are no objective truths and they can in the Rotry scheme give only justifications so we now move to the discussion and for instance that important question here which has which I have apt upon a couple of times just how is language a site of culture we this is the module on sites of culture. So how is language site of culture.

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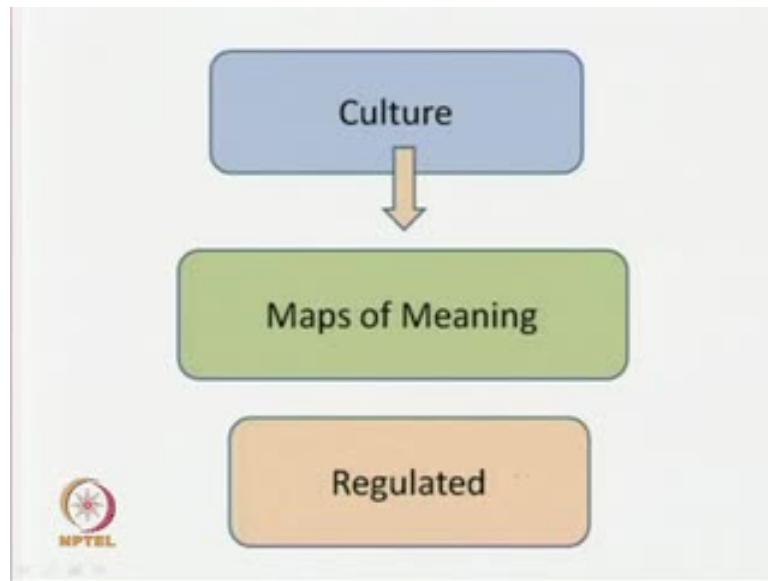


Language is the site of culture in the sense that meaning in culture is generated through language and language is both the means and the medium of meaning generation and culture is understood as regulated maps of meaning. In that way language is a site because it happens there this is in the first place even if it is a material matter, so to speak.

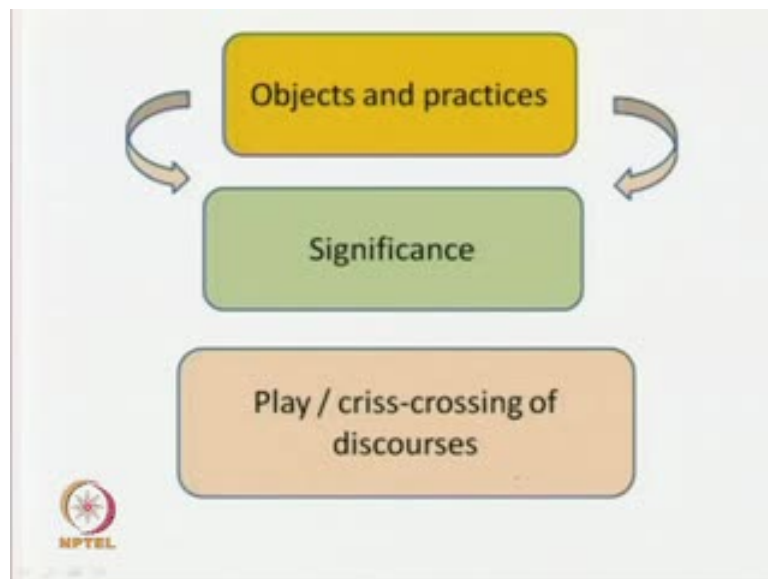
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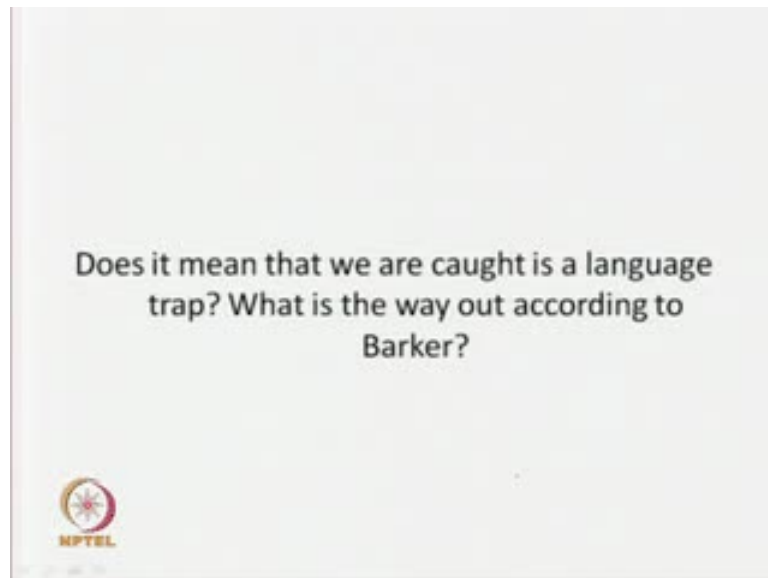


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Nevertheless descriptions happen in language. So, culture also is like a language culture is maps of meaning that are regulated by systems of power object they are culture refers to objects and practices, which gain significance through the crisscrossing of discourses in this way language is a site of culture.

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Next what is it mean that we are caught in a language trap what is the way out according to Barker.

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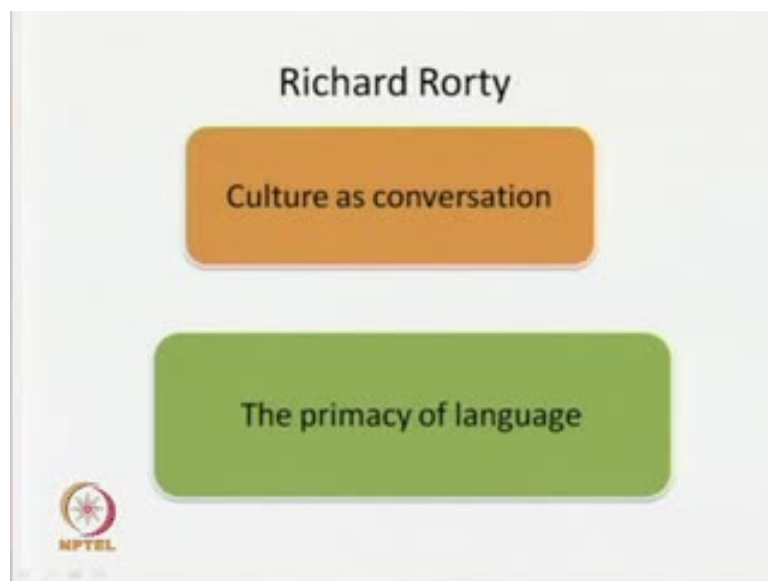


Now you have seen that language delimits, language sort of sets limits through which we may articulate things and yet it is not a fact that we always in language trap. It is through imagining alternative possibilities to redescription, resignification, understanding that the signify is not a neutral innocent thing it is full of power issues of power and politics and understanding acknowledging the fact there will always be social contradictions.

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The slide is titled "Barker on Rorty's contribution" and lists six points:

- The formation of meaning and culture as formed in the 'joint action' of social relationships.
- The constitutive and action-orientation of language in the context of social dialogue.
- The importance of the social practice of reason-giving in the justification of action.
- To think through cross-cultural communication in terms of the learning of language skills.
- The variability of accounts to which any state of affairs can be put.
- Culture as involving both agreement, contestation and conflict over meanings and actions.

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So, we try to minimize this; you know, at least our outlook should be such these are ways in which it is possible for us to escape the language trap. Then discuss briefly final question, discuss briefly the formulations of Rorty regarding language and anti-representationalism; he would say that Rorty considered this culture as conversation **as not** and not something that can be faithfully represented. Where there is always a primacy of language and we can refer to what we are discussing, you know, **with unpack all the these points** is 6 points which are given by Barker and is a summation of Rorty's contribution.

Even though language is important, **that** culture happens in a social context of social relationships, of social dialogue and social practice of reason **giving and yet, importance of language skills** and also understanding that there is a variability; every state of affair can have variability of accounts and it is important to look at different perspectives; and finally, very importantly that culture involves both agreement and contestation.

It would certainly not be wise for us to think that one day we will have a system that is full of harmony and where there is no conflict. The moment we acknowledge the fact that there is conflict in our social lives and there will always be perhaps conflict.

Then, there we will also begin to think of ways to minimize the conflict and perhaps to be always in agreement is not a good thing, at least at all times. So I **hope you again** one can spend so much time one could spend 10 lectures on talking about language and its

importance in cultural studies in many of my lecture. Still now I think adequate reference has been made to language centrality of language certainly in the first few lectures and one or two lectures in second module. It is important to understand and accept the fact that language as I said being both constitutive of culture and also as a site of culture because that is where the description of culture happens.

And even though culture is material objects and practices are material things are tangible. When we articulated, we articulated it through a system of signification which as we know is not an innocuous matter which is not something that is bereft of politics and power.

So thank you so much and we shall be moving on in the next lecture to an another important site increasingly important for us full of contestations which is globalization. So we will be looking at globalization from cultural studies perspective. Thank you so much.