

Introduction to Cultural Studies
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Lecture - 49
Dick Hebdige - Subculture the Meaning of Style - III

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style, we must first define the term 'ideology' more precisely.

Ideology: A lived relation

In the *German Ideology*, Marx shows how the basis of the capitalist economic structure (surplus value, neatly defined by Godelier as 'Profit . . . is unpaid work' (Godelier, 1970)) is hidden from the consciousness of the agents of production. The failure to see through appearances to the real relations which underlie them does not occur as the direct result of some kind of masking operation consciously carried out by individuals, social groups or institutions. On the contrary, ideology by definition thrives *beneath* consciousness. It is here, at the level of 'normal common sense', that ideological frames of reference are most firmly sedimented and most effective, because it is here that their ideological nature is most effectively concealed. As Stuart Hall puts it:



So hello and welcome to this NPTEL course entitled introduction to cultural studies. So we are looking at Dick-Hebdige's book Subculture and we stopped at the point where I began to look at ideology and began to articulate the importance of looking ideology in any study of culture and as I mentioned we have already looked ideology as a system of thought, system of structures which are used to dominate, which are used to consolidate certain categories, certain functions.

As long as terms which we keep going back to in cultural studies that were important terms, very loaded term in cultural studies is performing political is almost always discursive. I mean it is discursive and by default it cannot be otherwise you know it cannot operate otherwise and also it is called experiential quality. It is something which takes about phenomenal experiential quality as well.

It is one of the terms which you know do everything but culture, as the system culture is a phenomenon does okay. So this particular section which we will start a little bit today you know it talks about it relies entirely on an examination of ideology and it draws on that

examination in terms of how looking how that connects to culture and to broader structures of culture, so ideology a lived relation.

Again look at the definition offered by Hebdige literally as a lived relation. There is a relational quality of ideology is relational in terms of how to connect some different structures, how to connect different individuals and brings together individuals and structures and functions under one system. There is also a lived relation is something which is lived at a daily level at an immediate level at an experiential level, so (()) (01:54) it is a lived relation.

So in the German ideology, Marx shows how the basis of the capitalist economic structure surplus value, neatly defined by Godelier as profit is unpaid work is hidden from the consciousness of the agents of production right. So that is one of the foundational books of ideology the German ideology by Marx where he talks about how the structures of economy control, the structures of capitalist production is hidden from the consciousness of the agents of production.

So actually the workers never get to know the structures and the workers never get to know the structures of production. So the workers you produce you know the paid workers, sometimes the unpaid workers who are the agents of production, they are completely divorced you know they completely kept away from these structures of production which govern any capitalist system.

The failure to see through the appearances to the real relations which underlie them does not occur as the direct result of some kind of masking operation consciously carried out by individuals, social groups or institutions. On the contrary, ideology by definition thrives beneath consciousness.

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most effectively concealed to those with power

It is precisely its 'spontaneous' quality, its transparency, its 'naturalness', its refusal to be made to examine the premises on which it is founded, its resistance to change or to correction, its effect of instant recognition, and the closed circle in which it moves which makes common sense, at one and the same time, 'spontaneous', ideological and *unconscious*. You cannot learn, through common sense, *how things are*: you can only discover *where they fit* into the existing scheme of things. In this way, its very taken-for-grantedness is what establishes it as a medium in which its own premises and presuppositions are being rendered *invisible* by its apparent transparency. (Hall, 1977)



So ideology can only operate as long as you do not know it exists, as long as you do not know that it operates right. The moment you find out it is operating, you begin to question its presence, then you begin to question its constructed quality and you begin to question its very ontological status but it will function as long as you do not question and normally not aware of its existence.

On the contrary, ideology by definition thrives beneath consciousness. It is something which does not come to consciousness more often and not. It is here at the level of normal common sense that ideological frames of reference and most firmly sedimented and most effective because it is here that the ideological nature is most effectively concealed. So common sense conceals constructed quality as we have already seen it.

So one of the functions of common sense as part of the ideological narrative is not you know not questioning something and not questioning the constructed quality or something. It is accepted as given, it just accepts it as common sense or something which is shared sense right. So ideological qualities are more often and not embedded with common sense. The common sense narrative and ideological narrative go hand-in-hand.

They are also entwined together in a very organic alchemical way, just so people are not aware and the agents of production are not aware of the structure of ideology, the nature of ideology, the constructed quality of ideology etc. So you know these are sedimented and effective precisely because they are concealed precisely because their constructed quality is

concealed and hence it operates beautifully and effectively and seamlessly and sinisterly of course as an ideological narrative.

And now Hebdige draws in Stuart Hall, another great cultural critic. He talks about how Hall defines ideology. Hall defines a spontaneous organic quality of ideology which is obviously a trick to make you believe there is a spontaneous organic commonsensical natural thing. So the naturalness of ideology is part of the trick because the naturalness conceals is constructed quality. It affects the fact that it is a construct; it affects the fact that it is actually a narrative which is used to dominate other people etc.

You just accept it as a natural narrative as a natural given okay. So this is Stuart Hall's definition of the organic spontaneous quality of ideology. It is precisely its spontaneous quality, its transparency, its naturalness, its refusal to be made to examine the premises on which it is founded, its resistance to change or to correction, its effect of instant recognition, and the closed circle in which it moves which makes common sense at one and the same time spontaneous, ideological and unconscious.

So these 3 terms are almost synonymous, spontaneous, ideological and unconscious. It is unconscious because it is spontaneous, you are not aware of it, you are not aware of its ontological existence, you know it is not you are not aware of its constructed quality, you are not aware of its surreptitious structures. It is accepted as a natural given as part of your biological system, as part of you know it is like breathing.

You are not aware of oxygen because you breathe in naturally and ideology operates in similar seamless structures right. So it is spontaneous, ideological and unconscious, so these are 3 criteria of common sense and common sense obviously becomes profoundly ideological, profoundly discursive in quality because if we accept something as common sense, you are not subverted, you are not questioning.

Because it becomes part of the given narrative right and it is part of the spontaneous narrative, the spontaneous thought process and if it is part of the spontaneous thought process then how can you question that you know if you question then you rendered insane, you rendered irrational because it is part of the irrational narrative, it is part of the spontaneous irrational narrative right.

So this irrationality and spontaneous narrative go hand-in-hand when it comes to ideological you know apparatus, which operate more often and not in unconscious subliminal level. You do not question; you do not appear. You do not appear in the consciousness threshold. You cannot learn through common sense how things are; you can only discover where they fit into the existing scheme of things.

So again how things are, so you do not understand how things are, so in other words you cannot question something ontologically, you cannot question something some particular phenomena's ontological quality, you cannot question why it is there in the first place. You just obsessed with, you just engaged with how to fit into the existing scheme of things and that is where ideological apparatus work.

This is a success story of ideological apparatus (()) (07:38) over here. In this way, its very taken-for-grantedness is what establishes it as a medium in which its own premises and presuppositions are being rendered invisible by its apparent transparency. So transparency becomes a strategic quality over here.

And later on will do a session from Catherine Belsey's critical practice where she talks about opacity or lack of transparency and how subversive language should be opaque in quality, how opacity becomes a subversive strategic function which is rated against transparency. So this transparency of common sense is something that part of its taken-for-grantedness of ideology.

The taken for granted quality of ideology, taken for granted quality of commonsensical ideology which then establishes it as a medium in which its own premises and presuppositions are being rendered invisible. So invisibility of ideology is part of the success story. The moment it becomes visible then you realize it is a narrative, you realize it is a constructed quality and then you realize it is naturally transparent.

It is opaque; it is something which can be attacked, something which can be questioned in its own way. So you know transparency, spontaneity, invisibility, naturalness, taken for granted qualities, these become the synonyms the markers for any ideological system which will



operate at unconscious level, you are not conscious of it, you are not conscious of how the structures are formed, you are not conscious of how the structures are replicated.

And more importantly you know you are not being of conscious of how the structures are internalized without questioning and that becomes the entire taken-for-grantedness which informs ideology in the first place okay.

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Since ideology saturates everyday discourse in the form of common sense, it cannot be bracketed off from everyday life as a self-contained set of 'political opinions' or 'biased views'. Neither can it be reduced to the abstract dimensions of a 'world view' or used in the crude Marxist sense to designate 'false consciousness'. Instead, as Louis Althusser has pointed out:

... ideology has very little to do with 'consciousness'. . . . It is profoundly *unconscious*. . . . Ideology is indeed a system of representation, but in the majority of cases these representations have nothing to do with 'consciousness': they are usually images occasionally concepts, but it is above all as structure



So since ideology saturates everyday discourse in the form of common sense, it cannot be bracketed off from everyday life as a self-contained set of political opinions or biased views. So it is so embedded, it is so organically embedded with common sense and that forms a part of everyday discourse. There cannot be you know separated as a different kind of instrument which then can be critiqued and questioned.

It cannot be seen as a political opinion or a biased view, so ideology operates a common sense by its very ontological quality, is unbiased in quality right and this unbiased quality is also part of the trick of course because unbiased quality is part of the transparency, spontaneity and narrative right because the moment you realize there is some bias in quality you begin to question that it began to question the bias, then you begin to find out the dogmatic quality of common sense.

You begin to find out the structured quality of common sense, etc and the opinionated quality of common sense. So political opinions and biased views they are very carefully effaced in

any understanding of common sense okay. So neither can it be reduced to the abstract dimensions of a world view or used in a crude Marxist sense to designate false consciousness.

Instead, as Louis Althusser has pointed out, so Althusser is of course someone who we have used already as a foundational as only you know really important seminal figures in cultural studies, not least in his ideas of ISA and RSA which you should remember, a very important categories in cultural studies, ideological state apparatus and repressive state apparatus. So Hebdige over here is drawing an Althusser, he is (()) (10:54) Althusser over here and this was a quotation of Althusser.

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has pointed out.

. . . ideology has very little to do with 'consciousness'. . .
. It is profoundly *unconscious*. . . Ideology is indeed a system of representation, but in the majority of cases these representations have nothing to do with 'consciousness': they are usually images and occasionally concepts, but it is above all as *structures* that they impose on the vast majority of men, not via their 'consciousness'. They are perceived-accepted-suffered cultural objects and they act functionally on men via a process that escapes them. (Althusser, 1960)



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The quotation about ideology which is one of the most you know important and most complex definitions of ideology ever offered and this is it. Ideology has very little to do with consciousness. It is profoundly unconscious. Ideology is indeed a system of representation, but in the majority of cases these representations have nothing to do with consciousness. They are usually images and occasionally concepts.

But it is above all as structures that they impose on the vast majority of men not via their consciousness. They are perceived-accepted-suffered cultural objects and they act functionally on men via a process that escapes them. (()) (11:37) the unconscious quality of ideology is what Althusser's highlighting over here and he is saying these representations are nothing to do with consciousness.

They are no, no their structures that impose on a vast majority of men not via consciousness. So they accepted, they suffered, they internalize these cultural objects and they act functionally on men via a process that escapes them. So the process, the constructed quality, the grammar of certain construction, the structured quality is what this completely effaced from the ideological apparatus.

And men just internalize it and acted, embody it without questioning it. So it is a purely functional internalization thing and it is going to do with consciousness (()) (12:20). So it is unconscious and escapes consciousness and that is all the conditions of ideology. This profoundly unconscious as Althusser points out quite clearly.

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their consciousness . They are perceived-accepted-suffered cultural objects and they act functionally on men via a process that escapes them. (Althusser, 1969)



Although Althusser is here referring to structures like the family, cultural and political institutions, etc., we can illustrate the point quite simply by taking as our example a physical structure. Most modern institutes of education, despite the apparent neutrality of the materials from which they are constructed (red brick, white tile, etc.) carry within themselves implicit ideological assumptions which are literally structured into the architecture itself. The categorization of knowledge into arts and sciences is reproduced in the faculty system houses different disciplines in different buildings, and



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So now Hebdige is offering a really fascinating example of how ideology operates even in the most you know in places which we do not realize instead. So even an architecture of a building so whether a university is made up of red bricks or white tile that will illustrate a particular ideology, ideology of conservatism or new age architecture. So architecture is profoundly ideological.



How a building is made, how a building is designed, how a building is painted. So these become ideological questions. Only problem is we do not realize these are ideological in the first place and if we just accepted as neutral, as unknown ideological, a political non-discursive, etc but the point is they come in no ideology free zone nor ideology free space according to your Hebdige a over here.

And it draws now Althusser in order to corroborate its point and that is every act of construction whether it is a building construction or a narrative construction, a storey construction or religion construction, nation construction is profoundly ideological in quality and better the construction is the more it will efface its constructed quality, the more it will hide and conceal its constructed quality.

So that becomes part of the ideological narrative right. So these ideological assumptions are literally structured into the architecture itself.

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into the architecture itself. The categorization of knowledge into arts and sciences is reproduced in the faculty system which houses different disciplines in different buildings, and most colleges maintain the traditional divisions by devoting a separate floor to each subject. Moreover, the hierarchical relationship between teacher and taught is inscribed in the very lay-out of the lecture theatre where the seating arrangements – benches rising in tiers before a raised lectern – dictate the flow of information and serve to ‘naturalize’ professorial authority. Thus, a whole range of decisions about what is and what is not



The categorization of knowledge into arts and sciences is reproduced in the faculty system which houses, different disciplines and different buildings, and most colleges maintain the traditional divisions by devoting a separate flow to each subject. So again how academic offices are mapped out, our academic offices are (()) (14:34) and designed by disciplines, how the disciplines are kept separate from each other, how they brought together.

So for instance humanities, sciences, social studies, how these different disciplines are situated and located in a particular building. So these become profoundly ideological systems.

Of course, we do not realize this ideological you know these decisions are so innate and so they appears organic that we are not conscious of the ideological quality that is invested into it okay.

So moreover, the hierarchical relationship between teacher and taught is inscribed in a very lay-out lecture theatre where a seating arrangements, benches rising and tiers before a raised lectern dictate the flow of information and serve to naturalize professorial authority. So the entire idea of authorities naturalized. So for instance even inside a lecture hall the way a lecture hall is laid out that becomes performing ideological in quality.

So the way a lectern, the professor stands the particular lectern, a particular dais and where the students are seated in a particular room, these become profoundly ideological means in a sense that these are used to facilitate the flow of information and to naturalize professorial authorities. Authorities naturalized information is spontaneously delivered and as a whole aim of this ideological construction.

So the word construction a way is used literally, can be used literally for architectural purposes, for discursive purposes, etc and the whole point is how something so seemingly non-political as architecture, building design, the offices in a particular department. So how these also are arranged ideologically without our knowing it, without our understanding the structures are invested into these positions right.

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possible within education have been made, however unconsciously, before the content of individual courses is even decided.

These decisions help to set the limits not only on what is taught but on *how* it is taught. Here the buildings literally *reproduce* in concrete terms prevailing (ideological) notions about what education is and it is through this process that the educational structure, which can, of course, be altered, is placed beyond question and appears to us as a 'given' (i.e. as immutable). In this case, the frames of our thinking have been translated into bricks and mortar.



So there is a whole range of decisions about what is and what is not possible within education have been made, however, unconsciously before the content of individual courses even decided. So even before a course is designed even before the content of a course is designed, the way a lecture hall is constructed, the way a particular office is constructed, a way a particular department is constructed, these become ideological.

So you know even before we agreed a single page in a particular course, we already inserted ideological system and we cannot escape the particular system. So there is no ideology free zones, even in a seemingly innocuous, seemingly non-political space like for instance a lecture hall, we realize if you look at it from this particular perspective this culture to this perspective, a lecture hall becomes profoundly ideological in quality.

Especially in the way it is designed to naturalize power, to normalize power differences, normalize gender differences, naturalize in gender differences, etc right. So these decisions help us to set the limits not only on what is taught but on how it is taught. So not just the what of it but also the how of it, the manner in which something is taught. The ontological quality as well as a functional quality they become ideological together.

Here the buildings literally reproduce in concrete terms prevailing ideological notions about what education is and it is through this process that the educational structure which can of course be altered, is placed beyond question and appears to us as a given. That is as immutable. So this immutable quality is something which is the part of success story of ideology.

So every act of ideology and ideological construction is aimed to its creating and consolidating and maintaining this immutable quality right. So the entire structure of a building, the entire structure of a lecture hall, how buildings literally reproduce in concrete terms, obviously is the word is the pun in concrete over here, is concretization of ideology as well as the real architecture made through concrete through which this ideological functions are consolidated.

So these become part of the given quality of ideology, the immutable quality of ideology. In this case, the frames of our thinking have been translated into actual bricks and mortar.

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frames of our thinking have been translated into actual bricks and mortar.



Social relations and processes are then appropriated by individuals only through the forms in which they are represented to those individuals. These forms are, as we have seen, by no means transparent. They are shrouded in a 'common sense' which simultaneously validates and mystifies them. It is precisely these 'perceived-accepted-suffered cultural objects' which semiotics sets out to 'interrogate' and decipher. All aspects of culture possess semiotic value, and the most taken-for-granted phenomena can function as signs: as elements in communication systems governed by semantic rules and codes which



So the actual bricks and mortar, the actual construction material, these are externalization of the way of thought, the processes of thinking that operate inside ideological systems. Social relations and processes are then appropriated by individuals only through the forms in which they are represented to those individuals. These forms are, as we have seen, by no means transparent.

They appear transparent but they are not transparent. So transparency becomes a part of the ideological narrative over here. They are shrouded in a common sense which simultaneously validates and mystifies them. So this is a function of common sense. It has its validating quality, so something is classified as common sense and you do not question because common sense is part of the given narrator.

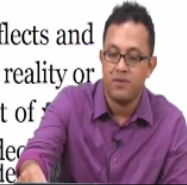
But at the same time it also mystifies certain things, so it makes into something more mystical, something more mysterious and also common sense has this dual function of validation and you know to make something more mystical you know this mystic quality it is mystifying function and validating function to go hand-in-hand when it comes to common sense. It is precisely these perceived accepted suffered cultural objects which semiotic sets out to interrogate and decipher right.

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'interrogate' and decipher. All aspects of culture possess a semiotic value, and the most taken-for-granted phenomena can function as signs: as elements in communication systems governed by semantic rules and codes which are not themselves directly apprehended in experience. These signs are, then, as opaque as the social relations which produce them and which they re-present. In other words, there is an ideological dimension to every signification:



A sign does not simply exist as part of reality – it reflects and refracts another reality. Therefore it may distort that reality or be true to it, or may perceive it from a special point of view, and so forth. Every sign is subject to the criteria of ideological evaluation. . . . The domain of ideology coincides with the domain of signs. They equate with one another. Whenever a sign is present, ideology is present too. Everything ideological possesses a semiotic value. (Volosinov, 1973)



So you know semiotic sets out an interrogate and decipher what is internalized subjects or internalization, interpolation, this becomes very important categories in ideology and semiotics you know the whole purpose of semiotics is to examine the code equality and to unpack these codes okay.

All aspects of culture possess a semiotic value and the most taken-for-granted phenomena can function as signs; as elements in communication system governed by semantic rules and codes which are not themselves directly apprehended in appearance. These signs then are as opaque as a social relation which produce them and which they represent. In other words, there is an ideological dimension to every signification.

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Since final sentence is very important and it sort of sums up what Hebdige is trying to attempting to communicate over here. The every act of signification has an ideological dimension, has an ideological investment right. So there was an ideological dimension to every signification. So mainly making is an ideological process. So signification is of course meaning making and meaning making is often a part of the mythologizing function.

It is part of this mythological economy and with certain meanings become more important than other meanings and the hierarchy the semantic hierarchy is defined by imaginary and ideological imaginary which is invested into this after signification okay and this is a quotation from Volosinov that Hebdige is offering an over here. A sign is not simply exist as part of reality, it reflects and refracts another reality.

So it has an intertextual quality, every sign is connected to every other sign you know reflective and refractive capacity okay. Therefore, it may distort that reality or be true to it, or may perceive it from a special point of view and so forth. Every sign is subject to the criteria of ideological evaluation. The domain of ideology coincides with a domain of signs. They equate with one another.

Whenever a sign is present, ideology is present too. Everything ideological possesses a semiotic value. So the semiotic quality and ideological quality of a sign are wedded together but oftentimes we just when we obsess with semiotic quality because the ideological quality is not concealed. It operates better if it is concealed. So every sign is a refraction of reality, every sign is a distortion of reality.

And you know this distortion or authentication depends on a particular point of view and every sign is subject to the criteria of ideological evaluation. So ideological evaluation should be used to study every signs. So the domain of ideology coincides with the domain of signs. So semiotic and ideological quality they are so wedded together like you said, they equated one another, there is equation between semiotics and ideology.


And that is something which must be considered when we are looking at culture as a semiotic system. So it cannot be a purely semiotic system with this divorce in ideology, so semiotic is part of the ideological process. How a particular structure, you know coded, how a particular event is coded, there is a coded process that coding process itself is ideological in quality. So

for instance if we go back to the example of Hebdige just offered in terms of how the offices in a particular department are laid out according to disciplines.


That is part of a coding process right. So the arrangement of offices in a building is a coding process. It could be an academic office, it could be a company office where the managers are somewhere, the typists are somewhere, secretaries are somewhere else. So the seating arrangement, the office arrangement is part of the code. Now this particular code is obviously ideological by default.

So this is this particular quotation in Volosinov corroborates it. So the coded quality, the entire semiotic quality of a particular system has by default the ideological quality. So the semiotic is dependent on ideology and vice versa and as part of an organic live process and we must never we cannot study one without divorcing the other if we are to do a serious cultural studies, experiment or culture studies analysis of a particular agent or a particular space okay.

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To uncover the ideological dimension of signs we must first try to disentangle the codes through which meaning is organized. 'Connotative' codes are particularly important. As Stuart Hall has argued, they'. . . cover the face of social life and render it classifiable, intelligible, meaningful' (Hall, 1977). He goes on to describe these codes as 'maps of meaning' which are of necessity the product of selection. They cut across a range of potential meanings, making certain meanings available and ruling others out of court. We tend to live inside these maps as surely as we live in the 'real' world. They 'think' us as much as we 'think' them, and this in itself is quite 'natural'. All human societies *reproduce* themselves through processes of 'naturalization'. It is



So to uncover the ideological dimension of signs, we must first try to disentangle the codes through which meaning is organized. So the whole idea is to disentangle the codes. So the courts have been entangled in a particular way and that particular manner is ideological in quality, so if you are to uncover the ideological dimension of sign, you must disentangle the codes, you must you know uncode, decode the codes through which meaning is organized.

So organization of meaning or main information is deeply ideological system and is through that particular code our main information must be decoded. So connotative codes are particularly important, hidden (()) (24:40) hidden so underlying codes implicit codes. So connotative codes are particularly important. As Stuart Hall has argued, they cover the face of social life and render it classifiable, intelligible, meaningful.

So the meaningful, intelligible, classifiable quality of connotative codes is very, very important because it is part of an implicit process of intelligibility right. So how intelligent meaning is produced to certain implicit structures. This implicit quality of connotative codes is something that is highlighted by Hall and you know this is echoed by Hebdige over here. He goes on to describe these codes as maps of meaning which are of necessity the product of selection.

So again selection becomes the ideological decision. How a certain code is selected, how a certain code selected, brought together, permutated, combined? So a combination of codes become ideological process and ideological decision. So again we can use example of a building of offices to corroborate a point, how is an office is structured, how is the hierarchy in an office structured to the architecture of the office space, which is obviously our code.

But that particular code is quite ideological in quality and so this maps of meanings is specialty of ideology, the specialty of code is something which must be highlighted and studied in an examination of this collusion between ideology and semiotics. They cut across the range of potential meanings, making certain meanings available and ruling others out of court. We tend to live inside these maps as surely as we live in the real world. They think as much as we think of them as we think them and this in itself is quite natural.

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meanings available and ruling others out of court. We tend to live inside these maps as surely as we live in the 'real' world: they 'think' us as much as we 'think' them, and this in itself is quite 'natural'. All human societies *reproduce* themselves in this way through a process of 'naturalization'. It is through this process – a kind of inevitable reflex of all social life - that *particular* sets of social relations, *particular* ways of organizing the world appear to us as if they were universal and timeless. This is what Althusser (1971) means when he says that 'ideology has no history' and that ideology in this general sense will always be an 'essential element of every social formation' (Althusser and Balibar, 1968).

However, in highly complex societies like ours, which function through a finely graded system of divided



So naturalization of ideology, naturalization of this collusion between semiotics and ideology is something which is very important for the purpose of cultural studies. All human societies reproduce themselves in this way through a process of naturalization. It is through this process a kind of inevitable reflex of all social life that particular sets of social relations, particular ways of organizing the world appear to us as if they were universal and timeless.

So this is something which we have been saying and discussing for the resumption of this course and how the particularity of a certain event, how a particular event, a certain topical event, how that becomes grand narrative, how it becomes you know a universal given a timeless universal given and it is precisely because of this complete in clinical collusion between semiotics and ideology.

So the more clinical, the more successful and the more complete this solution is, this combination is, the more timeless and a more natural and the more unquestionable that particular combination would appear to us. This is what Althusser means when he says that ideology has no history and that ideology in this general sense will always be an essential element of every social formation.

So in an interesting sense ideology is a historical because ideology always happens, it is a timeless process, it happens all the time. This combination of semiotics and discursive formation right and ideology in this general sense will always be an essential element of every social formation. So every social formation, every activity, every social activity, every

dominant activity, every social structure relies on this ideological formation, ideological combination.

And that is something which makes ideology is something without history, you know it is not just happening now, it did not just happen back then, it is happening all the time, so that since ideology has no history. So it is a very paradoxical and slightly provocative thing to say but actually this is what authors are saying that because it happens all the time you know in a perverse way it becomes timeless in quality right okay.

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general sense will always be an 'essential element of every social formation' (Althusser and Balibar, 1968).

However, in highly complex societies like ours, which function through a finely graded system of divided (i.e. specialized) labour, the crucial question has to do with which specific ideologies, representing the interests of which specific groups and classes will prevail at any given moment, in any given situation. To deal with this question, we must first consider how power is distributed in our society. That is, we must ask which groups and classes have how much say in defining, ordering and classifying out the social world. For instance, if we pause to reflect for a moment, it should be obvious that access to the means by which ideas are disseminated in our society (i.e. principally the mass media)



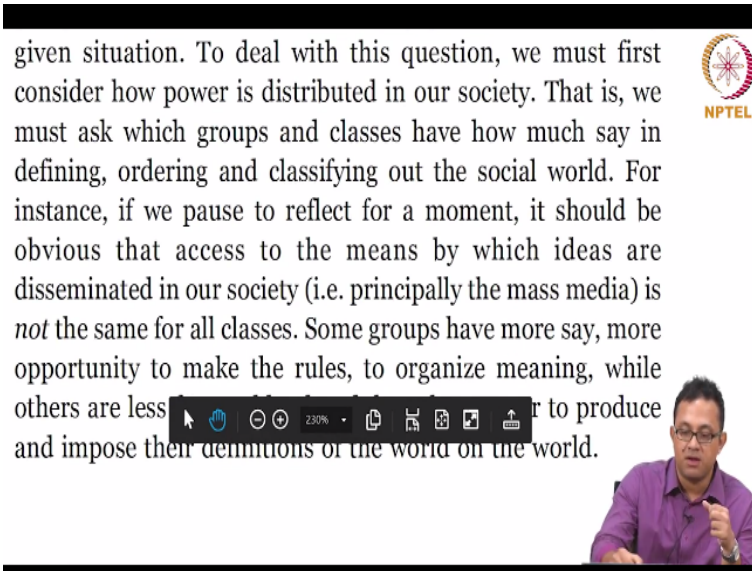
However, in highly complex societies like ours, which function through a finely graded system of divided and specialized labour, the crucial question has to do with which specific ideologies representing the interests of which specific groups and classes will prevail at any given moment in any given situation. So Hebdige draws attention to our society today. Obviously, this is written in 1870s but it is not true to all our times as well.

When he says that in our society specialized labour becomes very important right, everything is graded and specialized and hyper specialized with some extent. So certain kinds of labour become more important and certain other kinds of labour, so in that sense ideology (()) (28:57). So we know certain specific groups and classes would prevail at any given moment in any given situation.

To deal with this question, we must first consider how power is distributed in our societies and power of the question of problem, a study of examination of power becomes very

important in terms of looking at how this distributed in society. That is, we must ask which groups and classes have how much say in defining, ordering, and classifying out the social world.

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given situation. To deal with this question, we must first consider how power is distributed in our society. That is, we must ask which groups and classes have how much say in defining, ordering and classifying out the social world. For instance, if we pause to reflect for a moment, it should be obvious that access to the means by which ideas are disseminated in our society (i.e. principally the mass media) is *not* the same for all classes. Some groups have more say, more opportunity to make the rules, to organize meaning, while others are less favorably placed, have less power to produce and impose their definitions of the world on the world.

For instance, if he pause to reflect for a moment, it should be obvious that access to the means by which ideas are disseminated in our society that is principally the mass media is not the same for all classes. Some groups have more say, more opportunity to make the rules, to organize meaning while others are less favorably placed, have less power to produce and impose their definitions of the world on the world.

So the question of agency becomes key over here because and this is something which we have already a touch point with some extent, the relationship and ideology and agency. So whereas every moment is ideological, every activity is ideological, certain activities are more important and certain other activities because they include people who are more important, more privileged, economically privileged, racially privileged, culturally privileged.

And so the question privilege extends naturally from the question of agency, you know how which people have more say, which systems are more say, which groups are more say to organize meanings, to multiply the meanings, to permit to combine the meanings, to make the rules. So the question of favor, the question of agency becomes organically connected to the question of agent ideology right.

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Thus, when we come to look beneath the level of 'ideology-in-general at the way in which specific ideologies work, how some gain dominance and others remain marginal, we can see that in advanced Western democracies the ideological field is by no means neutral. To return to the 'connotative' codes to which Stuart Hall refers we can see that these 'maps of meaning' are charged with a potentially explosive significance because they are traced and re-traced along the lines laid down by the *dominant* discourses about reality, the *dominant* ideologies. They thus tend to represent, in however obscure and contradictory a fashion, the interests of the *dominant* groups in society.

To understand this point we should refer to Marx:



Thus, when we come to look beneath the level of ideology in general at a way in which specific ideologies work, how some gain dominance and some remain marginal. So this again some ideology has become dominant ideologies assuming informations where some ideological remain marginal, then unimportant. We can see that in advanced western democracies the ideological field is by no means neutral.

So even an advanced western democracies which boasts of an impartial democratic world, we found the ideological fields are by no means neutral. They are highly biased; they are highly partisan in a sense that the question of agency becomes very important way as an ideological fields become dominant and more mainstream, more hegemony, more visible whereas certain other ideological fields become a marginal precisely.

Because they do not have the agency, the required agentive stratus in order to propel them, in order to make them dominant. To return to the connotative codes to which Stuart Hall refers when we see that these maps of meaning are charged with the potentially explosive significance because they are traced and re-traced along the lines laid down but the dominant discourses about reality, the dominant ideologies.

They does tend to represent, in however obscure and contradictory a fashion, the interests of the dominant groups in society right. So the question on dominance becomes very important over here because dominant ideologies represent the dominant groups of society and maps of meaning to become quite hierarchical in quality. A certain maps of meaning become more important because they have more ideological investment.

They have more agentic investments. They have more discursive investments which make them dominant in quality.

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interests of the *dominant* groups in society.

To understand this point we should refer to Marx:



The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling *material* force of society is at the same time its ruling *intellectual* force. The class which has the means of material production at its disposal, has control at the same time over the means of mental production, so that generally speaking, the ideas of those who lack the means of mental production are subject to it. The ruling ideas are nothing more than the ideal expression of the dominant material relationships grasped as ideas; hence of the relationships which make th



So you know that is how this hierarchy happens. So this is a quotation of Marx that Hebdige offers at this point to understand this point we should refer to Marx and this is a quotation on your screen. The ideas of the ruling class are in every epoch the ruling ideas that is a class which is a ruling material force of society is at the same time its ruling intellectual force. So again the question of materiality and abstraction become important.

So intellectual force is also the more powerful force and that is how they collude together. The class which has a means of the material production at its disposal has control at the same time over the means of mental production. So mental production and material production go hand-in-hand, so the class which has more means, more control of the material production automatically and axiomatically have more control over the mental productions.

Again, we are looking at entanglement of materiality and abstraction with which we set it off in this particular course and this is corroborated by the great Karl Marx okay. So that generally speaking the ideas of those who lack the means of mental production are subject to it. The ruling ideas are nothing more than the ideal expression of the dominant material relationships grasped as ideas.

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ruling ideas are nothing more than the ideal expression of the dominant material relationships grasped as ideas; hence of the relationships which make the one class the ruling class, therefore the ideas of its dominance. (Marx and Engels, 1970)



This is the basis of Antonio Gramsci's theory of *hegemony* which provides the most adequate account of how dominance is sustained in advanced capitalist societies.

Hegemony: The moving equilibrium

'Society cannot share a common communication system as long as it is split into warring classes' (Brecht, *A Short Organum for the Theatre*).



Hence relationships which make the one class, the ruling class therefore the ideas of its dominance. So the ideational dominance or the material dominance go hand-in-hand according to Marx and Engels over here. So the ruling class also control the mental production, the ideas in production the level of ideas, ideological production on other words. So material production and ideological production go hand-in-hand.

So, people who produce things more materially, people who have more control, my economy control of a material production they automatically exert more control over the ideational you know claim in the ideational category, the ideational field which constitutes that particular epoch and that is true for every epoch, every human historical point and in that sense it goes back to Althusser's idea where he says ideology has no history.

Because this happens all the time, this has happened throughout human history, in that sense it is not really historically sensitive. It is happening, it will happen through all societies in different degrees of combination. This is the basis of Antonio Gramsci's theory of hegemony which provides the most adequate account of how dominance is sustained in advanced capitalist society.

So you know this brings Hebdige to the idea of hegemony which is formulated and theorized by Antonio Gramsci with Hall and Marx you know it goes on to say a very complex study. The most adequate account of Hebdige analysis or how dominance is sustained at advanced capitalist society, how dominance comes into being, how dominance is enacted, embodied in capitalist societies.

That happens to answer hegemony and this is a point which we will continue with our next lecture hegemony, the moving equilibrium which should be our next topic of study in the next lecture and we stop at this point today and continue with this segment that is just to come. Thank you for your attention.