

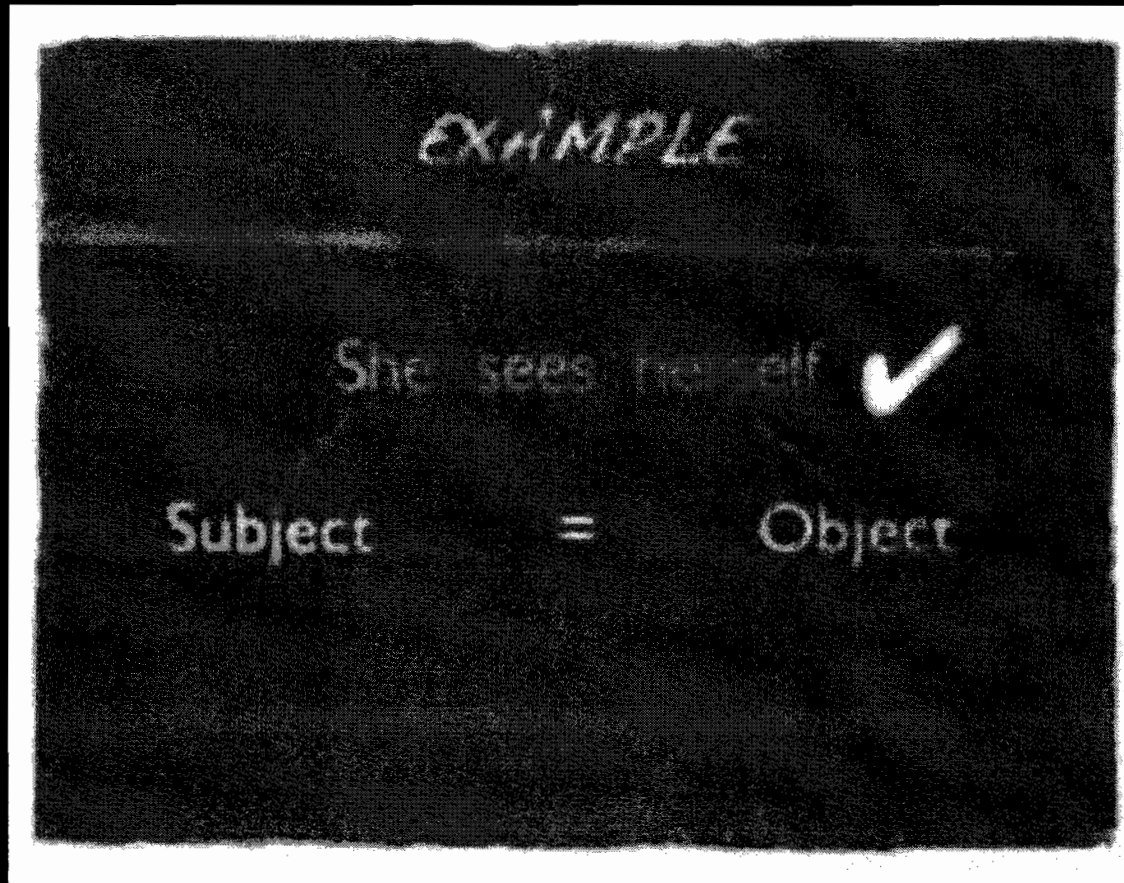
REVITALIZE THE THEORY OF SOCIAL SCIENCES FOR HUMANITY: A CULTURAL STUDIES AND POSTCOLONIAL APPROACH

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ON REFLEXIVITY



THE WORLD, THE TEXT AND THE CRITIC

?

How we see our world

How we see the legacy

How we see our self

GENERAL ASSUMPTION ON CULTURAL STUDIES

- Relationship exists between culture & power
- Culture is complex
- Not everything is culture
- Historical context & everyday practices important (“radically contextual”)
- People are active producers & consumers of messages (not “cultural dopes”)
- Constructivist
 - 1) Meaning doesn't exist outside of people
 - 2) Media not “reflect” reality but in important ways “construct” reality (representation)
- Cultural Studies seeks new models for understanding
 - 1) Interested in practice
 - 2) Has pedagogical goals

ALTERNATIVE DEFINITION

Cultural studies is the study of how a society creates and shares meaning.

THE KEY CONCEPT OF CULTURAL STUDIES

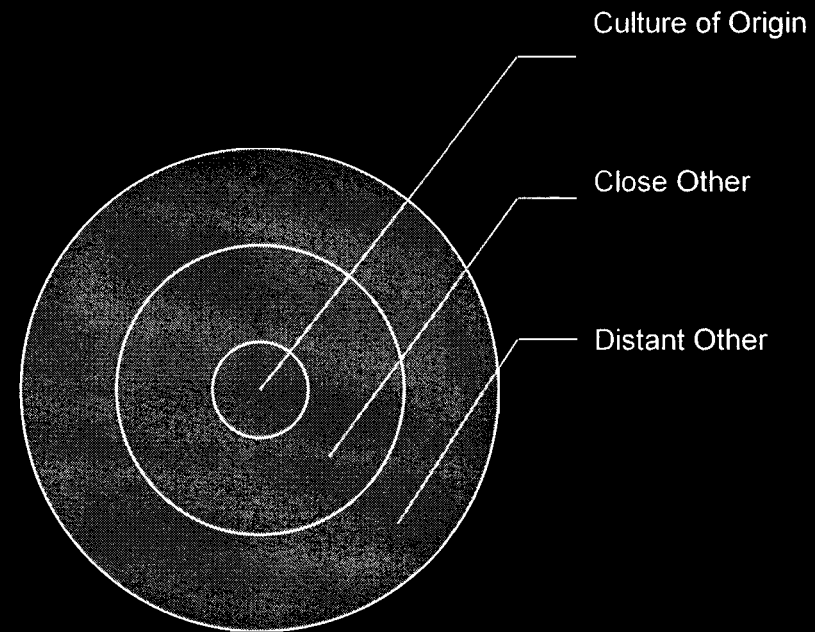
- Reality is a social construction
- Identity is a social construction
- Beliefs are based on perceptions of reality
- Society is marked by a struggle for power
- Cultural codes create identities for the creator and the receiver

REALITY IS A SOCIAL CONSTRUCTION

- Society creates the meaning of things in our environment.
- Because these meanings are constructed, they are a perception of reality, not reality itself.
- To understand a culture, we must understand how they define reality.

CULTURAL CONSTRUCTION OF THE OTHER

- Our view of the world is created by our cultural mores
- Those outside our culture who don't share our mores are seen as "The Other"
- This approach leads to misunderstanding and prejudice



IDENTITY IS A SOCIAL CONSTRUCTION

- Our culture defines social roles for individuals in our society called “subject positions”
- Every person has multiple subject positions within their culture
- Our identity is shaped by our culture’s expectations for our subject positions
- Our identity is shaped by a tension between our own ideas (culturally influenced) and the way our culture defines our roles.

BELIEFS ARE BASED ON PERCEPTIONS OF REALITY

- Beliefs are drawn from our culture's view of reality.
- If our culture creates the meaning of reality, then our beliefs are also created.
- If we perceive other cultures through the lens of our beliefs, then we are seeing them as "the other" → **the postcolonial linkages**
- To understand a culture, you should try to look at them through the lens of their beliefs and examine how those beliefs were created – also known as "cultural context"

SOCIETY IS MARKED BY A STRUGGLE FOR POWER

- Those in power often shape how a society defines meaning and/or mores
- This power relationship often leads to the powerful shaping what is “right” and defining those without power as “the other”
- This leads to social inequality and a struggle for equality
- “Radical Multiculturalism” suggests that the only way to end this inequality is to work towards the deconstruction of “the other” model as a method of social/cultural understanding

CULTURAL CODES CREATE IDENTITIES FOR THE CREATOR AND THE RECEIVER

- “Cultural Codes” are the ways in which a culture communicates/shares meaning (i.e. language, advertising, laws, trends)
- The creator of the cultural code is creating a target audience for who receives the code – who they want to receive it and how they want them to use it.
- In creating the code, the creator is demonstrating/shaping her/his own identity
- The receiver also shapes his/her identity by the way they respond to or use this code
- The creator and receiver are also influencing each other’s identity through their interaction

POLITICAL DEFINITION AND ACTION

Cultural studies is politically engaged. Cultural critics see themselves as “oppositional,” not only within their own disciplines but to many of the power structures of society at large.

Meaning and individual subjectivity are culturally constructed , they can be thus reconstructed.

FIVE TYPES OF CULTURAL STUDIES

1. British cultural materialism
2. New historicism
3. American multiculturalism
4. Postmodernism and popular culture
5. Postcolonial studies

1

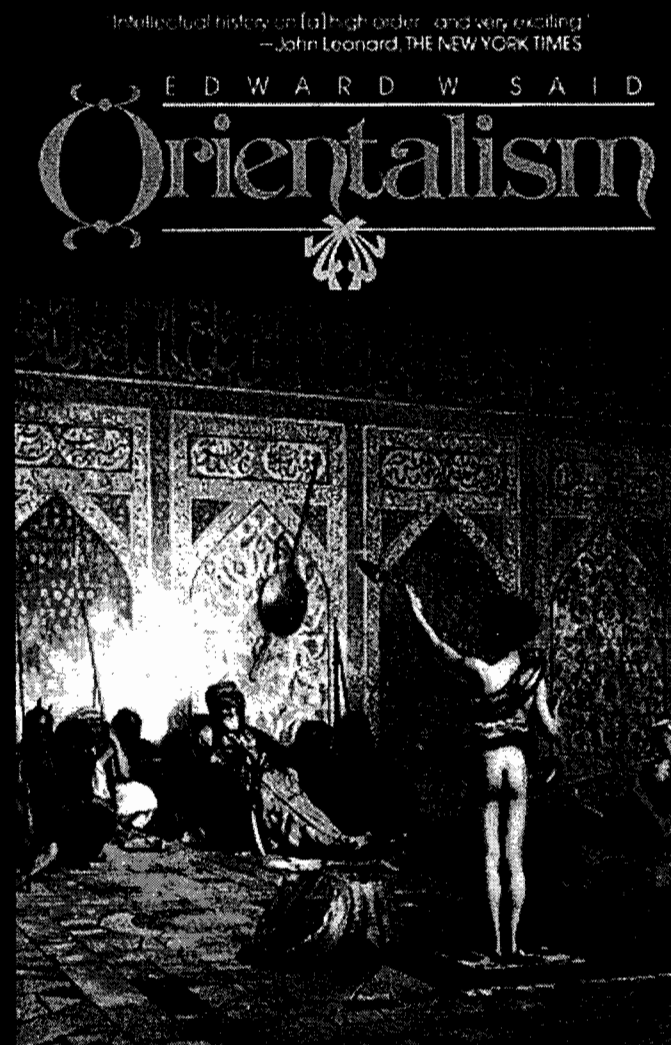
- Cultural materialism began in earnest in the 1950s with the work of F. R. Leavis, heavily influenced by Matthew Arnold's analyses of bourgeois culture.
- *Cultural Materialism: Theory and Practice* by Scott Wilson. Cultural Studies is referred to as "Cultural Materialism" in Britain.

2

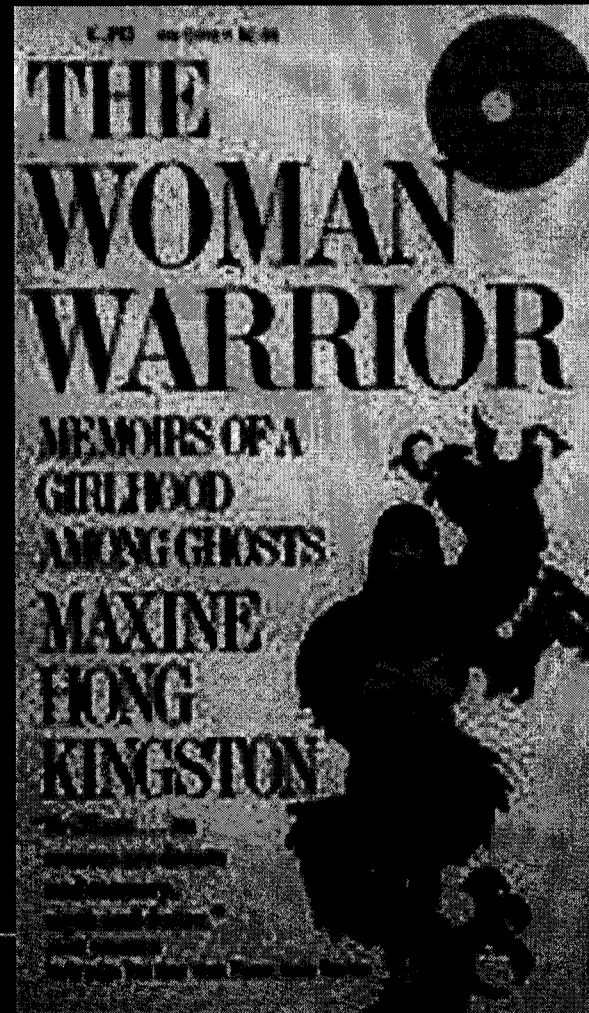
- As a return to historical scholarship, new historicism concerns itself with extra literary matters—letters, diaries, films, paintings, medical treatises—looking to reveal opposing historical tensions in a text.
- New historicists seek “surprising coincidences” that may cross generic, historical, and cultural lines in borrowings of metaphor, ceremony, or popular culture.

3

- Edward Said has written of *orientalism*, or the tendency to objectify and exoticize Asians, and their work has sought to respond to such stereotyping.
- Asian American literature can be said to have begun around the turn of the 20th century, primarily with autobiographical “paper son” stories and “confessions.”



- Paper son stories were carefully fabricated for Chinese immigrant men to make the authorities believe that their New World sponsors were really their fathers.
- Asian American autobiography inherited these descriptive strategies, as Maxine Hong Kingston's *The Woman Warriors: Memoirs of Girlhood Among Ghosts* (1976) illustrates.
- Identity may be individually known within but is not always at home in the outward community.



4

- Postmodernism questions everything rationalist European philosophy held to be true.
- Beginning in the mid-1980s, postmodernism emerged in art, architecture, music, film, literature, sociology, communications, fashion and other field.
- Postmodernism borrows from modernism disillusionment with the givens of society; a penchant for irony; the self-conscious “play” within the work of art; fragmentation and ambiguity; and a destructured, decentered, dehumanized subject.
- Postmodernism argues that it is all contingent and that most cultural constructions have served the function of empowering members of a dominant social group at the expense of “others.”

5

- Postcolonialism refers to a historical phase undergone by the Third World countries after the decline of colonialism.
- “Others” *constructs* them based upon Western anxieties and preoccupations. Said sharply critiques the Western images of the Oriental as “irrational, depraved (fallen), child-like, ‘different,’” which has allowed the West to define itself as “rational, virtuous, mature, “normal.”
- Many Third World writers focus on both colonialism and the changes created in a postcolonial culture.

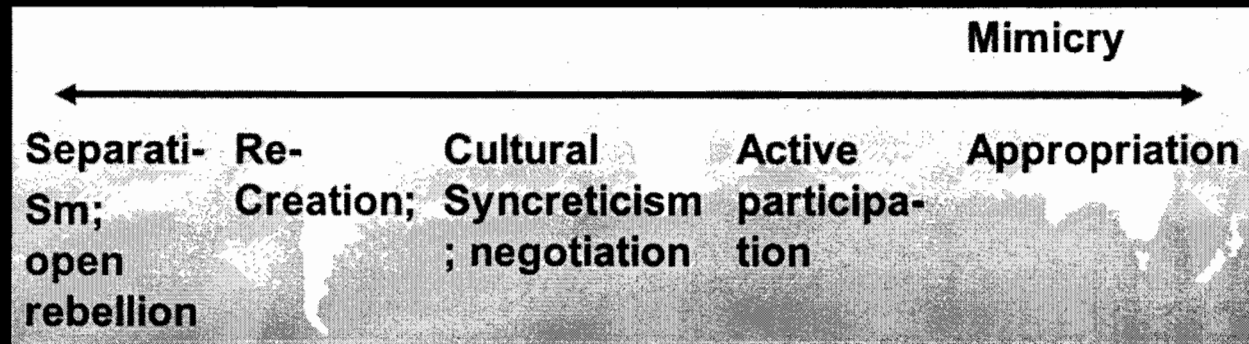
- Homi K. Bhabha's postcolonial theory involves analysis of nationality, ethnicity, and politics with poststructuralist ideas of identity and indeterminacy, defining postcolonial identities as shifting, hybrid construction.
- Among postcolonial feminism is Gayatri Chakravorty Spivak, who examines the effects of political independence upon "subaltern" or subproletarian women in the Third World.
- Reveal how female subjects are silenced by the dialogue between the male-dominated West and East, offering little hope for the subaltern woman's voice to rise up amidst the global social institutions that oppress her.

POST-STRUCTURALIST + POST-COLONIAL: MIMICRY

Positions: the subaltern, postcolonial intellectuals (exiles or at home), rejecting the past etc.

Means: Language, History and (personal, cultural, national)Identity

Strategies: Between Nativism & Assimilation.



ON SEARCHING CONCLUDE RELATION

- Story and overview was the background and Postcolonial cultural studies in it are very influential in the social sciences and humanity this century, especially in the field of research. they propose to re familiar with the findings of the self-made theoretical framework and concepts derived from the self.
- Cultural studies offered in the reading of social reality and humanity in order to meet the elements of science with various models of the post-positivist qualitative research. Also by offering an **alternative validity** construction on viewing and interpreting the data.

Paradigms	Ontology	Epistemology	Metaphor	Goal of Research	Politics
Triangulation	Fixed reality	Reflect reality	Magnifying glass	Truth	No bias
Prisms	Fluid reality	Social construction of reality	Prism refracting vision	Conveying multiple realities	Pluralist science and society
Material semiotic	Interactive reality	Material/semiotic construction of reality	Prism diffracting light	Creating egalitarian realities	Egalitarian science and society
Dialogue	Interactive reality	Material/semiotic construction of reality	Dialogue	Dialogues between multiple realities	Egalitarian and pluralist science and society

DIALOGIC VALIDITY

- To start with discussing, in more detail, the hermeneutic approach and accompanying 'dialogic' validity, it can be said that it evaluates research in terms of how truthfully it captures the lived worlds of the people being studied (Lincoln and Guba, 1985, 1994; Lincoln, 1995). This broad principle can be further broken down to three specific criteria for 'good' or valid research; *Truthfulness, Self-reflexivity, Polyvocality*

DECONSTRUCTIVE VALIDITY

- Deconstructive validity Poststructuralist research and the accompanying deconstructive validity evaluates research in terms of how well it manages to unravel social tropes and discourses that, over time, have come to pass for a 'truth' about the world.

CONTEXTUAL VALIDITY

- Research on social context and concomitant contextualist validity refer to the capability of research to locate the phenomenon it is studying within the wider social, political, and even global, context. In this sense contextualism is committed to a form of realism, that is bound to make statements of how the world 'really is'.