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# Cultural Studies

*R. Sucharitha*

## ABSTRACT

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“What are cultural studies?”

"Stuart Hall noted that the centre of cultural studies had given rise to two independent methodological branches. The "culturalist" school, which drew its inspiration from sociology, anthropology, social history, and the writings of Raymond Williams and E.P. Thompson, saw culture as a complete way of life and struggle that could be understood through meticulous concrete (empirical) descriptions that captured the homologies of everyday cultural forms and material life. By drawing on linguistics, literary criticism, and semiotic theory, and by paying close attention to the writings of Louis Althusser, Roland Barthes, and Michel Foucault, the "(post) structuralist" line "conceived constitutions and ideological consequences".

*Keywords:* cultural studies, art, intellectual, communication, literature.

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## ABSTRACT

*"What are cultural studies?"*

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*"In the English-speaking world, cultural studies became a distinct academic field between the 1960s and 1990s as a result of a general trend in universities toward two types of interdisciplinary analysis." "Women's studies and ethnic studies, which frequently began as divisions of English or communications departments", developed concurrently but were formalised as centres and institutes rather than departments.*

**Keywords:** cultural studies, art, intellectual, communication, literature.

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## I. INTRODUCTION

According to cultural critic Raymond Williams, "Cultural studies is not truly a discrete approach at all", unlike the majority of the other techniques described in this volume, but rather a collection of actions. Patrick Brantlinger observes that cultural studies are not a "firmly comprehensible unified

movement with a set objective" but rather "a loose systematic group of tendencies, concerns, and questions" (IX). Amidst the hardships of 1960's, "Cultural Studies are the Elements of Marxism, New Historicism, Film Theory, Public Policies Studies, Gender Studies, Anthropology, Sociology, Studies of Race and Ethnicity, Urban studies, Feminism, Popular Cultural Studies and Post-Colonial Studies: those fields that focus on Social and Cultural Forces that either create community or cause division and alienation".

Cultural studies, are used in journals as diverse as critical inquiry, involve examining a cultural phenomenon—such as Italian opera, Latino telenovelas, British women's fiction from the 19th century, the design of prisons, or body piercing—and making predictions about how that phenomenon will change over time. These illustrations show that cultural studies are not always about literature and "art," as one can see. But there are four common goals in cultural studies approaches.

- "Cultural studies transcends and confines of a particular discipline such as literary criticism or history". In their introduction to cultural studies, Lawrence Gross Berg, Cary Nelson, Paula Treichler, emphasize that the intellectual promise of cultural studies lies in its attempts to "cut across diverse social and political interests and address many of the struggles with in the current scene "Methodology might involve textual analysis semiotics, deconstruction, ethnography, interviews, linguistic analysis and psycho analysis (1-3). According to cultural studies practitioners, intellectual works cannot and should not stop at the borders of single text historical problems, or disciplines: the critic's own connections to what is analyzed are actually part of the analysis.

- Cultural studies are politically engaged: cultural critics see themselves as “Oppositional to the power structures, including the classroom and seek to the restructure relationships among dominant and subordinated cultures. Since meaning and personal subjectivity are cultural constructs, they may be rebuilt. The autonomy of the individual, whether a real person or a piece of literature, is denied by cultural studies taken to an extreme. This constitutes a rebuttal of the humanist “Great Man” or “Great Book” approach and moves aesthetics and culture from the ideal realms of taste and sensibility into the arena of a whole society’s everyday life, or its common “Constructions”.
- The distinction between "high" and "low" or elite and public culture is refuted by cultural studies. It is important to examine how each type of cultural output relates to other types of cultural expression. Cultural studies is committed to examining the entire range of a society’s beliefs, institution, and communicative practices, including arts. This could entail rapping in Central Park while also studying Ezra Pound's poetry. Although popular culture has always been researched at universities, it has not always been with the same rigour and depth as it is now. Some people believe that cultural studies can help the university re-establish touch with the general public through the "counter" of disciplinary breaking down of intellectual barriers.
- Cultural studies examine both the methods of production and the cultural work that is created. Who supports a certain artist, for example, is a para literary topic that Marxist critics have for years recognised as important. Who publishes the author's books and how they are promoted? " Reading the Courtship: Popular Literature, Patriarchy, and Women", a well- known production analysis, "demonstrates the textual effects of the mass market publishing industry's decisions about which books will minimise its financial risks," is Janice Radway's seminal investigation of the American romantic book and its readers.

Essays about literacy and Gender in the Colonial New England urban magazine are included in the anthology. Reading in American Social History and Literature, edited by Cathy N. Davidson in 18th Century. New York City: The Book of the Month Club, how writers and texts experience changes in popularity and canonicity, and how technological advancements like improved eyeglasses, electric lights, and trains affect reading. These investigations enlighten us to the fact that literature does not take place in isolation from the majority of our problems.

## II. CONCLUSION

Leaders can better understand their own cultural preferences and biases by using the findings regarding culture. These findings can aid global leaders in more successful cross-cultural and geographic communication because different cultures have different beliefs about what they desire from their leaders.

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