

# Reorientation is Required for the Discipline Known as Cultural Studies

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## ABSTRACT

This paper delves into the subject of cultural studies, tracing its origins in academia and examining its evolution over time. Cultural studies encompasses various disciplines such as history, literature, communication studies, and political theory, making it a multidimensional field of study. The paper highlights the distinctive characteristics of cultural studies and explores the trends observed within the discipline, with an emphasis on cultural differences, multiculturalism, and the effects of displacements like migration and immigration. Additionally, it discusses the impact of globalization on cultural studies and underscores the need to reorient the field. The paper draws on Raymond Williams' definition of culture as a particular way of life, encompassing meanings, values, and social institutions. It explores the interdisciplinary nature of cultural studies, incorporating Marxist, feminist, gender studies, anthropological, and race and ethnicity perspectives. The paper concludes by emphasizing the role of cultural studies in political activism and its aim to challenge prevailing cultural norms and address disparities within society. Finally, it explores the importance of understanding cultural diversity in the context of globalization and the need for continuous engagement with cultural issues as an ongoing emancipatory project.

This paper covers cultural studies as a subject of study, its beginning in academia, and its evolution. It also covers its distinguishing characteristics and the numerous trends that can be observed in cultural studies. In cultural studies, differences in culture, multiculturalism, and act of displacements such as migration and immigration are examined. The study elaborates on the effects of globalisation on cultural studies and emphasises the importance of reorienting cultural studies.

The phrase 'cultural studies' is difficult to define because the meaning of the word 'culture' is elusive. However, Raymond Williams, a Welsh critic, provides an appropriate

## Definition:

A social definition of culture, in which culture is a description of a particular way of life, which expresses certain meanings and values not only in art and learning but also in institutions and ordinary behavior. (Williams, 57) Regarding cultural analysis, Raymond Williams states further: The analysis of culture, from such a definition, is the clarification of the meanings and values implicit and explicit in a particular way of life, a particular culture. Such analysis will include [...] historical criticism[...]in which intellectual and imagination are analyzed in relation to particular traditions and societies, but will also include analysis of elements in the way of life that to followers of the other definitions are not 'culture' at all: the organization production, the structure of family, the structure of institutions which express or

govern social relationships, the characteristic form through which members of the society communicate (William, 57)

Therefore, Cultural Studies as a field of study extends well beyond the boundaries of a specific field, such as literary criticism or history; it incorporates fields as diverse as history, literature, communication studies, political theory, and so on. In other words, it is possible to say that it is made up of components of Marxisms, New Historicism, Feminism, Gender Studies, Anthropology, and studies of race and ethnicity.

*The Uses of Literacy* by Richard Hoggard has been selected to serve as the first reading requirement for the cultural studies course (1957). Studies of culture reject the notion that there is a clear divide between high and low, or between elite and public, culture. It is necessary to investigate every type of cultural output in the context of other cultural activities. The field of cultural studies is dedicated to investigating a society's complete spectrum of beliefs, institutions, and communicative behaviors, which includes the arts.

Raymond Williams' *Culture and Society 1780-1950* was a book published in the 1950s that is considered to be a seminal work in the field of culture (1958).

Since the late 1960s, both locally and internationally, we have witnessed the growth of subject areas that fall outside of the traditional liberal arts curriculum and the disciplinary structure of the university curriculum. Some of the most popular of these are Black studies (or indigenous Studies), Feminist or Women's Studies, Critical Legal Studies, Film and Media Studies, Gay Studies, and Cultural Studies.

In the 1980s, colleges were constrained by the fundamental concepts of global neo-liberalism. Some believed that the development of new communications technologies offered new promise for multidisciplinary collaboration and the establishment of a critical methodology. Popular culture has been researched in universities, but not with the same level of sophistication as it receives now. Some view cultural studies as a way to bring the university back into contact with the public by dismantling intellectual boundaries across disciplines.

Cultural studies engage in political activism. Because they are in opposition to the prevailing culture, cultural critics criticize disparities within a classroom and aim to reshape the relationship between cultures that are subordinated. Meaning and subjectivity can be recreated as a result of their cultural origins. Studies of culture that go too far, however, ignore the individuality of individuals, whether they be people or works of literature. Rather than remaining in the idealistic realms of taste and sensibility, this shifts the focus of humanism and cultural thought to encompass society as a whole, as well as the common conceptions that make it up. The study of various cultural forms is also a goal of culture studies. According to its proponents, this type of academic study seeks to integrate culture into the fabric of daily life, something that isn't possible in most other fields.

There would be cultural differences inside and between states, as well as between regions and ethnic groups. Race and identity have become hot-button issues in the wake of recent social upheavals, such as migration and immigration. People may coexist in close quarters and still exchange ideas, information, and wisdom. Consider the migration of Chinese people to South Africa. The Chinese population has increased significantly in South Africa during the past few decades. Between 250000 and 350000 Chinese migrated from Taiwan, Beijing, and Fujian, three different Chinese provinces. They have been residing in South Africa for three to four generations.

Generation, culture, and ethnicity, language, legal position, educational residential space, class, occupation, and identity have all been divvied up into distinct subgroups. These Chinese and South Africans have a lot of social and political conflict. So these folks are attempting to build a national identity that unites them all. Immigrants from different regions, classes, and even languages have the challenge of surviving and establishing a sense of belonging. English language proficiency is a major problem for immigrants who arrived in the United States recently. Communication issues and tensions in the workplace have been worsened as a result of the workers' exclusion due to language hurdles. It's more difficult for them to mix with the locals because of the aforementioned linguistic and cultural barriers.

The world has shrunk as a result of technological advancements and globalization. The conventional social structure is thrown off balance by globalization's influx of transnational and multinational enterprises. It calls for intercultural understanding and appreciation, and emphasizes the importance of recognizing and understanding the multicultural situation or cultural variety. Equal treatment for all cultures is the norm in a multiethnic community. There is no such thing as an absolute or correct cultural idea. 'Cultural studies' must be relocated in light of globalization.

Global warming and environmental degradation, individual and group violence, the complete spectrum of human rights abuses, even poverty, are all important societal problems that people are currently battling. These problems are the direct results of human behavior and cultural traditions. The daily news can be so depressing that many people choose to ignore it. Regional conflicts that seem to never end, school shootings, failing schools, child predators in positions of trust, and a lack of governmental and corporate integrity are difficult to ignore as they seem to become more and more ingrained in society. However, concern for these issues and the hope that they could be resolved led many people into the field of behavior analysis. The initial motivation for applied behavior analysis was a concern for socially significant concerns.

The area of cultural studies examines not just the things that make up a culture, but also the social and economic settings in which those things were produced. Culture is dynamic, evolving, and constantly evolving. The critic Giroux along with the others charge that "the practitioners of disciplines investigating cultural phenomena e.g. anthropology, sociology, history, literary studies- are limited in their ability to communicate to each other about their concerns. [...] the study of cultures conducted in fragments" (Giroux 472). Cultural studies should be viewed as an ongoing process rather than a one-time event, they said "an emancipatory project" (Giroux 480)

Additionally, the liberal ideas of autonomy, freedom, and state authority had given cultural studies a fresh perspective, particularly in light of a heterogeneous society. The antithesis of high and low culture, which flips the conventional order of values while maintaining the polarity and the link between culture and class, has traditionally served as the organizing principle for cultural studies. John Frow questions this fundamental assumption through close readings of the works of Pierre Bourdieu, Michel de Certeau, Stuart Hall, and Ernesto Laclau. For him, culture is a multifaceted realm that cannot be reduced to a single level of worth or centrality. Cultural capital bestows intellectuals with class interests different from those of the groups they profess to speak for, making intellectuals indispensable mediators in the cultural field. Social

class is a topic that Cultural Studies and Cultural Values are working to reinvigorate and refocus using a "poststructuralist" approach.

## Work cited

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