

Literature Lecture 2

"Good" vs "Bad" Culture

Pro: why culture.
and "negative"
cultural hierarchy of culture might be.
Why need into this. (masculine and tech place)
why is counteracting against.

We were talking about a division between
"humanities" and the rest of the subjects.

We start with Aristotle: truth is arrived at through knowledge.

"The ontological truth of the world is established through knowledge".

Kind of knowledge:
- function (acting in the material world) - Nature
- values (improving self) - Justice
→ lowest form → produce external
→ highest.
"has no purpose outside itself"
internal benefit.

Lower forms of knowledge produce things that
get commodified into an external value of money.

∴ Aristotle puts it as
- useful
- beautiful
of fundamental branch.

→ foundation of the class and
state structure.

Labour vs Contemplation.

"Biosrotic" - does labour, not the inordinate physical act.

Polity { In pure labour, your wealth/happiness is solely represented in the market - as
and economy of a pure completely associated with "beauty".
labourless.

In our age of capitalization (last 70 years back) - In a commodity age.

- Commodity replaces beauty.
 - All values given as values: hard work, conscientiousness → entire existence is formulated in the context of having a job.
- Work allows you to have value so that your labour can be exchanged.

→ We see a speech where the commodity of body
emerges from language of labour and exchange value.

↑ Diff arises between Science / Technology vs Humanities / Philosophy.

Pursuit of higher truth / good is a 'luxury'

We created - hierarchy of labour, society.
Now, a hierarchy of truth. mirrored with social hierarchy.
- normal
- labour is "low"

Without intellect labour
society collapses
labour truth / philosophy is not
"luxury"

Idealist structure retreats in face of the idealist structure.

- Culture is the negotiation between future ideal and the reality of conditions we live in.

Industry has hierarchy.

- hierarchy produces imbalance and culture
- this culture allows for class-based exploitativeness.

hierarchy of

labour
knowledge produces
exchange value.

Interesting Aside on Communism and Marxism

In the Capitalist Epoch.

- You are not born into labour or leisure.
- You are in a pure exchange of labour and services
 - personal qualities only matter as commodities | as long as it can be exchanged.
 - value is only as much as function is.
- Our values, ideas — as far as socially acceptable by culture.

Description of the Real (Matrix)

- Sameness is essential.
- Fashions produce a rhetoric of individual choice.

~~Bildungsroman~~ Bildungsroman

what you see of yourself is produced in the capitalist epoch of your time.

this is our cultural epoch. { We are eternally obligated to affirm a better world we should all individually aspire to.

Civilisation and Culture: interrelated

Society reproduces itself through economic returns.

Happier social existence is rebellion
aggression.

Nazis vs Satyajit

Epistemic

- System by which something is produced as knowledge ~~epistemic~~ epistemic.

to literature lecture 3. The written text.

- valuation of "high culture"
- high aesthetic value is free production of culture.
- Notion of "high literature"
 - exp. ~~can~~ with regard to Shakespeare.

~~Division~~ is

Deep division between cultural production of the lower classes and "high literature"

Culture is the site of resistance.

~~of the lower classes~~

IHS Lec 4

background 3 diff

of lit last time.

- big effect on politics
- politics of colonialism
- temporal.

One of the most capitalist forms of literature. → cinema



Most important cultural phenomena of modernity:

Grows much classical arts:

Cinema has very good, not great, because legit. } because cinema is an industry.

Q. what about theatre?

" " the music industry?

* Same problem with any art form as industry.

Cinema as a cultural phenomena always has the issue of legitimacy due to industrial nature.

↑ rises the start of industry: any issue with a material work.

20's: mythological features.

interesting feature: the villain (ascs, etc) are all white people.

Still performing like a Jatra, not like regular cinema.

→ theatre artists. performing like theatre. singing. performing at the audience.

Anti British, Subversive.

Studio system in place: Bombay, Calcutta, Madras

1940: Most Bengali → Bangladesh

Many Bombay people → Pakistan.

Studio breakdown.

|| → entire film industry (comedian) moves to Bombay.
Individual contracts → rise of the movie star.

50's, 60's: Colours.

Music.

} People writing these movies:

Some of the greatest minds of the 40s, 50s, 60s. Communists. Poets.

question: literature or lyric?

70's

Emergency.

Major political upheaval.

among young man.

Early cinema at the time: Spectacle
Plausibility
Not legit

"Not good" → "good girls don't go"
"only couples go"
"college guys brought go" } a conception of what should be, but not represented

60's: TV, Video, VHS, Privacy

Film stuff was treated as luxury items in a socialist welfare state 200-300% for books, cosmetics.

Soundtrack's money comes into the picture.

Parallel cinema movement: (60's, 70's, 80's)

- Ray - formal ser. watch.
- Government funded.

90's: Cinema remodels itself.

- Less people go to the theatre. Use self-referential references.
- = Draw people to movie using TV.

Globalisation

DOLBY: India at the time.

"Desi, but more and more global"

It's more of the rich.

Indian diaspora in the form.

portrayal of "ideal joint family"

↳ adapting to TV.

still of soap opera culture.

The "Leftness"

at the start: the performers: the illegitimate margins of society.

draws its first labourers from the margins of labouring societies.
"white to prostitution"

not legit at.

Gandhi: "Cinema obscure"

Industry status for film: 2000

Many Sources: TV rights, Music rights, Ad. rights,

Status of Cinema?

- we don't live without images at all

High art vs Debasement

Imaging power

Cinema bearing the brand: feature of modernity.

How does one think about cultural production, status, legitimacy of
(regular) that are perceived every day?!

→ text exists beyond its content.

Springs of image cultures.

India: Cinema exists
as a basic text.