

Donald Broady

Om Centre for Contemporary Cultural Studies (CCCS) vid University of Birmingham

Manus till en föreläsning, NSUs sommarsession på Tromøy, Norge, 1 okt. 1982

På Tromøy, en ö tillhörande samhället Arendal i södra Norge, arrangerade NUS (Nordisk sommeruniversitet) sin sommarsession 1982. Det följande är en renskrift av mitt handskrivna manus (25 s.) till en föreläsning under en av sessionerna. Jag hade ägnat en del intresse åt verksamheten vid CCCS, som jag nyligen besökt, i juni–juli 1982 (tillsammans med Mikael Palme). I föreläsningen försökte jag sammanfatta min förståelse av vad som utmärkte detta slags forskning.

Vid renskriften, färdigställd 2015-07-17, har jag ändrat så lite som möjligt, bara gjort smärre justeringar och tillägg, t.ex. skrivit ut förkortningar, för att innehållet ska bli mer begripligt. Parenteser av typ [] används för att avgränsa sådant som tillfogats vid renskriften.

Bland annat i samarbete med kretsarbetet i Stockholm har vi sysslat med arbeten från Centre for Contemporary Cultural Studies (CCCS) i Birmingham och under det senaste året inbjudit först Paul Willis och sedan Maureen McNeil. In June Mikael Palme and I went to Birmingham. We had asked for, and received, a kind of invitation to monitor the early highpoint in the life of the centre, the weeks before the summer vacation when the different subgroups present the works undertaken during the year, and when the decisions are made on further work, publications, and so on.

This is, thus, a traveller's report. There should perhaps have been skioptikon pictures to go with it but Birmingham is the ugliest city we have ever seen. We will however present some reflexions concerning the centre.

We spent some time in the library and archives digging for stencilled papers and publications from the centre. We also made some interviews. When we went around with the tape recorder to ask about the centre, everyone said: –Oh, here we have been doing all kinds of research, there isn't very many similarities between the different projects except that they are undertaken within cultural studies. It is interesting that here abroad, from a distance, we are able to talk about a "Birmingham school" that we regard as some kind of entity, while the people at the centre themselves tend to put weight on the plurality, the manifoldness within the centre. From the outside you observe and construct similarities, from the inside you see the differences. As when Trine Deichman-Sørensen visited Hannover and was met with laughter when she told some of the superstars there that in the Scandinavian debate we talk about a thing called the Hannover school.

One of our main interests is to understand how a critical university milieu like the centre, in the middle of a conservative university where people in white trousers are playing cricket at the lawn, might develop and survive for almost twenty years. It is not that common.

That is why we are going to talk about the social conditions of the centre. Please do not mistake our observations for accusations! The precondition for this presentation is that the work undertaken at the centre is interesting. We simply wish to understand the practices and social fields that had made this work possible.

Den som gav centret den karaktär vi nu känner var Stuart Hall. Han var en karismatisk ledarbegåvning. Ursprungligen från Jamaica, bosatt i GB sedan 1950-talet, tidigt en av redaktörerna för *New Left Review*, läste English i Oxford, hämtades 1964 till Birmingham av Richard Hoggart i samband med att denne där grundat CCCS. Stuart blev snart drivande vid centret. Fastän han tillhörde lärarkåren agerade han även som studentledare i synnerhet i samband med en stor "sit-in" 1968 då studenterna ockuperade universitetet. När Hoggart lämnade CCS 1968 tillträdde Stuart Hall som ny Director. Han tycks ha kämpat med motsättningen att han önskade att studenterna skulle styra sig själva samtidigt som han själv visste bättre än de, varför han fick hålla tungan i styr och tvinga sig att vara tyst. Efter ändlösa diskussioner brukade det bli så att alla vände sig till honom för att erhålla slutgiltigt besked om hur man borde ställa sig.

Från slutet av 1968 års sit-in fram till ca 1973 förekom inga subgrupper vid CCCS utan allt avgjordes i stormöten och gemensamma seminarier, bland annat ett seminarium om strukturalism och Lévi-Strauss som pågick i inte mindre än två år.

Därefter föll CCCS sönder i olika subgrupper. Först i två grupper:[1] en teoretisk grupp som skulle göra en grundläggande "Reader" [handbok] i Cultural Studies, med tonvikt vid om strukturalism och Lévi-Strauss, samt [2] en praktisk grupp som började med att undersöka 1968 års sit-in vid University of Birmingham och sedan övergick till att studera westernfilmer.

Några år in på 1970-talet skedde decentraliseringen. En grupp var kritisk mot Stuart Halls dominans; där fanns även teoretiska stridigheter kring strukturalismen etc. Att den täta kollegialiteten föll sönder, subgrupper upprättades och presentationer vid läsarets slut (innan sommaruppehållet) infördes, var ett *misslyckande* för studentupprorets kollektivistiska ideal – det var alltså först vid läsarets slut som kollektiviteten återupprättades. Samtidigt förlöstes många som tidigare suttit tysta på stormötena och levt i skuggan av Stuart Hall med flera levande figurer men som nu kunde blomma upp i smågrupperna.

Och nu uppstod en ny sorts konkurrens mellan subgrupperna inom CCCS, vilket förmodligen var en orsak till den anmärkningsvärda produktiviteten.

Känslan av ett gemensamt politiskt och teoretiskt projekt levde dock kvar.

Alltså, ur den kollektivistiska idéns nederlag föddes en ny decentraliserad struktur.

Exempel på grupper som var produktiva:

Litteraturgruppen som gjorde WP 6

Subkulturgruppen som gjorde *Resistance Through Rituals*

Under den decentralistiska fasen kom saker i tryck. Tidigare blev det inte riktigt avslutade arbeten utan slutresultaten blev ofta stencilerade papper.

Presentationerna var dåför tiden ofta långa och diskussionerna produktiva. Duktigt folk rekryterades såsom John Grant och Tony Jeffersson. Dessa och många andra, under glansåldern upp till 20 studenter, hade 3-åriga stipendier, fanns på plats på centret och ägnade all sin tid åt detta. Fortfarande fanns t.ex. tre sådana studenter med då ras-gruppen gjorde en synnerligen

inspirerande heldagspresentation av sitt arbete och beslut togs om publicering av årets [1982] bok *The Empire Strikes Back: Race and Racism in 70's Britain*.

Tidigare genomfördes uppåt 80 procent av forskningsarbetet av studenter men numer får inte CCCS studenter som förr. Det finns inte längre några 3-års heltids postgraduate students. Studenterna nuförtiden är halvtids MA-studerande lärare som fått ett års ledigt för studier och vill komplettera sin examen. De tar Cultural Studies som ett ämne bland andra.

I oktober i år [1982] ska en undergraduate-kurs i Cultural Studies starta. Mycket av lärarnas tid kommer att gå åt till denna kurs, som ges till studenter varav många kommer direkt från skolan.

Tidigare var (enl. Kate) studenterna duktiga och erfarna och hade ofta gjort något annat efter sin första degree (som tar 3 eller oftast 4 år, dvs. motsvarigheten till fil. kand.). Enligt bestämmelserna tar CCCS enbart emot studenter som fullgjort sin 1st degree.

Social Science Research Council har sagt nej till fortsatt stöd till CCCS eftersom CCCS förlagts till Faculty of Arts. Medan the Research Council for the Arts vägrar att anslå medel till CCCS eftersom CCCS bedriver samhällsvetenskaplig forskning. Och Keith Joseph, Minister of Education och ledande thatcheristisk ideolog, says that the State has no interest in supporting research that subverts the State.

På senare år mycket nedskärningar. T ex har de flesta sociologiska institutioner i GB drabbats av 20 procent nedskärningar.

This was about the internal practices of the centre. To understand the field in which the centre is situated, you have to look at previous struggles in other fields. "Cultural Studies" is a product of these struggles, which of course have reached far outside of the centre.

To avoid being stuck in the "myth of origin", constructed by the centre as part of the struggle (like any other group do, for example NSU's studiekreds 11) we will not reproduce arguments in articles by Richard Hoggart, Stuart Hall and Michael Green on the history of the centre. Instead we will give four examples of intellectual subfields, and the struggles in those fields, which have contributed to the social determination of the centre.

[1] First: **the field of English**, as a university discipline (i.e. including Literature). We are now in the early period of the history of the centre. The interest in semiotics, inspired by early Roland Barthes, recognisable also in the recent bestseller by Dick Hebdige, *Subculture: The Meaning of Style* [1979] on youth subcultures; and in the interest in the prolongation of the linguistic structuralism into Lévi Strauss; and in the application of similar methods to all kinds of "texts", and so on – such interests, very present at the centre during the 1960's, were in the late 1960's bricks in the game within the field of English and Literature, as part of the confrontation with then dominant modes of literary research and criticism, especially F.R. Leavis. Just like in Scandinavia, especially in Denmark, at this time.

[2] **The field of Marxism**. Here the centre was marked by a specific period when an English version of althusserianism gained dominance. It is important to remember that continental Marxism, foremost French and Italian, was introduced in GB during a very short and rather late period, perhaps five years during the first half of the 1970's, starting with Lukács and ending with Gramsci. And the highpoint of the reception of althusserianism occurred even later in the 1970's. The project of Perry Andersen and New Left Review had been the

following: Since there is no English critical science, no English classical sociology, no English genuine Marxism, we have to go overseas to fetch it.

CCCS was part of this English affair, which, of course, among other things, meant certain blind spots, for example the Frankfurt school, the empirical research of which were in fact not so very far from some fields of interest at the CCCS. The reason for this blind spot is said to have been the cultural pessimism ascribed to Adorno. The people at the CCCS wished to understand the modern world.

The reason why althusserianism was attractive to the CCCS people was perhaps most of all the anti-empiricism and the idea of the relative autonomy of the ideological level. Within the Marxist field in England, like in France, this helped in the struggle against old-fashioned economistic Marxism.

[3] **The field of feminism.** Feminism (or as a research discipline: Women Studies) entered CCCS definitely in 1976. In the early contributions in this domain at the centre, such as the volume *Women Take Issue. Aspects of women's subordination* [1978], you recognise the dominance of althusserianism and a certain kind of theoreticistic discourse.

Beneath we probably find a fundamental general problem concerning scientific work that relate to a field, in this case English feminism, that tend not to recognise the university as the most important battlefield, and in spite of that – or because of that, since you lack developed strategies when it comes to scientific work – such scientific work is paradoxically perhaps even more dominated by the dominant discourses within the universities

Also Paul Willis, the world famous author of *Learning to Labour: How Working Class Kids Get Working Class Jobs* [1977] exercised and still exercise a considerable dominance over the feminists at the centre, of which the planned titles of their upcoming books bear witness: *Learning to Leisure* and *How Working Class Girls Get Working Class Husbands*, by Christine Griffin and Angela McRobbie respectively.

Paul Willis must have had a rough time. Those of you who have met him know that he is not exactly to be characterised as den mjuke mannan. He was criticised all the time, and for example forbidden to use a notion that he had utilised to signify the effects of capitalism: partial penetration. The critique of Paul Willis from the feminists, especially Angela McRobbie, was as far as I understand it the kind of critique that requests additions: Women and women's problems were absent in the universe of Paul Willis. A question that we heard many times during the sessions at the centre was: What about gender?

For us – more familiar with intellectual feminist projects rooted in French critique of discourses, of the Truth, of the metaphysics of Western thought, of logocentrism and phallocentrism etc – it was surprising to experience that the feminist discourse at the CCCS gladly used the overall concepts “class, gender and race” to explain empirical phenomena, and gladly used essentialist reasoning, binary oppositions etc that in the feminist circles that we know of are met with suspicion because being logocentric and phallogentric.

At the CCCS the feminist standpoints were quite other. During one of the seminars one of the feminists [Mariette Clare] as a self-given thing claimed rather sharply that aggressiveness is a male property. The timid and somewhat shy Director Richard Johnson agreed that that is the case.

[4] **The field of history writing.** Within the field of history writing the centre has during recent decades been placed at one of the poles of a key polarity: that between the althusserian position and E.P. Thompson. The present Director Richard Johnson, an historian with an old-fashioned education from Cambridge, has attacked E.P. Thompson from an althusserian position. To understand this struggle we have to go back to the 1930's and 1940's when the Communist Party Historians' Group, Maurice Dobb and others, formulated a very important programme: to make an English homewoven Marxism. Nowadays, when we are familiar with the so-called reconstruction movements, we often take for granted that making Marxism should mean remaking the Marxism of Karl Marx or something like that. But this was not at all the program of the Communist Party Historians' Group, They fought within the party an internal fight against the more dominant intellectuals, most of them natural scientists, who were more of dialectical materialists or productive power fetishists. As part of this struggle, and the struggle against bourgeois liberal history writers, the Communist Party Historians' Group developed their implicit programme: to construct a whole tradition of popular democratic struggles, back to the methodists of the of the English Revolution, and they proclaimed themselves the inheritors of this tradition.

In E.P Thompson's work – he belongs to the second generation of this group of communist historians – this programme is very clear. Han förde kampen på olika vis, bland mycket annat attackerade han Henderson & Hirsts uppmärksammade bok där dessa hävdade att historieforskning är inte bara onyttig utan även skadlig. However, the theoretical ambitions in the works of Dobb were forgotten in the empirically oriented writings of E.P Thompson. And that is why Richard Johnson – according to our standards not at all an althusserian! – needed Althusser in a struggle against Thomson, or more accurate, in the struggle against the empiricism of Thompson and almost all other English historians. Another part of this father rebellion has its ground in the fact that the old communist historians, with the exception of Hobsbawn, exclusively dealt with the period from the 17th to the 19th Century. At the CCCS there was a need for legitimised tools for the study of the 20th Century, the mass culture society etc.

This must be some of the explanation of CCCS's to a foreigner somewhat mysterious contradictory relation to E.P. Thompson. In the centre's myth of origin he is one of the founding fathers, and at the same time centre members among all possible targets have chosen to attack him when it comes to struggles on the legitimation of Marxism.

Last remarks: CCCS has remained a rebellious centre within a conservative university environment. We have tried to grasp some of the features of this struggle. Very important is the organisation of the work, the "democratic" ghetto inside the university, the rhythm and style of the work, the connection within fields outside of the university, the myth of origin and the somewhat different background of some of the staff and students. Both Raymond Williams and Richard Hoggart, two of the founding fathers, were "scholarship boys", that is parvenus in the university world.

The times are changing at the centre. There are great difficulties in being funded. No more money from the Research Councils. Even the superstar Paul Willis is fired. And there are quite other categories of students coming to the centre, with much less privileged material working conditions. No more 3-year grants to postgraduates, instead lots of MA students spending only a year or a part of a year at the centre. During this autumn the centre is going to give an undergraduate course in Cultural Studies, which will keep the teachers busy. And there are only teachers (Richard Johnson, Maureen McNeil and Michael Green) and students left at CCCS, the dedicated researchers are gone.

It seems like the centre will transform into more of an educational institute, less of a research environment. Still, the former students from the centre are doing important work at places like the polytechnics and so on.

Så det kan gå. Intressanta relationer mellan elitutbildning och massutbildning, och mellan ortodoxi och heterodoxi. Notera att fyra (Richard Johnson, Paul Willis, Maureen McNeil and Michael Green) av centrets totalt fem staff (lärare och forskare) är utbildade vid Cambridge!

D. Broady
1982-08-01. Manus till Jörelåsh.
"Om Centre for Contemporary Cultural
Studies (CCCS) vid University of Birmingham"

820801

EP. Thompson, The Man

NSU, TROMSØ, YA

Kenneth Hoggart The Uses of Literacy,

rap presentation

Raymond Williams

CCCS, Birmingham

INL (1)

Bla i samband med besöket i London har vi gjort
med arbeten från The Center for Contemporary Cultural
Studies i Birmingham, o under senaste året
utbrändt för Paul Willis och sen Maureen
McNeil. reser och föreläsningar respektive ^{besök}

In June this year Mitchell and I went to Birmingham
; we had a lot of prep and got a kind of ^{invitation} monitor the
early high point in the life of the center, the
week when the different subgroups present
the works done during the year and now
the decisions are made on further work,
publication etc.

So there is a travelers report; there were ^{sketches} sketches
perhaps have been ^{sketches} sketches pictures to it
but Birmingham is the ugliest city we
have ever seen; Instead we will present
some reflections ^{on} ~~the~~ ^{on} the center,
we spent some time in the library
and archives ^{sketches} after papers and
publications from the center, and
we have some interviews ^{sketches} when we
went out with the tape recorder and
asked people about the center, everyone said:
oh, here we have ^{been} done all kinds of research
there isn't very much similarities between
the different projects etc. except that they are
wide cultural studies.

[1982-08-01
sid. 1]

INL (2)

It's interesting here ^{from a distance} we can talk even of a
 Birmingham school, within we regard
 as some kind of an entity,
 but the centre people themselves tend to
 put weight on the plurality, the manifoldness,
 within the centre.

From outside you see and construct similarities
 From inside you see the differences.
 (As when ~~Tommy~~ Deilman - ~~Sjerner~~ visited
 Hammer and I'm superstitious there and
 told them that it's Scandinavian debate
 there is such a thing as the transverse school
 and they had a good laugh.

Anyway there

Can you talk ~~one~~ of our main interests is
 to understand how another university might be like the
 Centre, in the middle of a conservative
 union where people in white houses are
 playing cricket at the lawn, can survive,
 and develop, for almost twenty years.
 It's not so common.

That's why we are going to talk about the
 social conditions of the centre, and please,
 don't mistake our observations for accusations;

[1982-08-01
 Sid. 2]

the precondition for this short presentation is
 that there really are interesting work done at least at
 the centre, and we want to understand the
 practices and social fields that make this
 work possible.

CCS
STUART HALL
Arkiv (1)

Stuart Hall. Läste English i Oxford.

tidigt en av utgivarna av New Left Review

SH 1968, fastän han då var lärare vid
CCS, ditlockad av Hoggart, av studentledare.
från samband med den stora
sit-in, då universitetet ockuperades av
studenterna, 1968.

SH. karismatisk ledarskap.

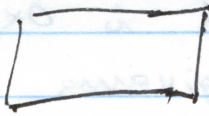
1968 karismatisk Hoggart, SH utnämnde som
ledare för CCS. Hoggart hade startat
CCS 1964, men St. H. gav det den profil.

Karismatisk ledare.

motsättning: ville låta de studerande
stipera sig själva, men SH ville ju
ändå mer, ville hålla tungan i
sten och tränga sig att vara tydlig
- och efter andlös diskussioner vände
sig alla till honom för att få
slutgiltigt beslut om vad man skulle göra

[1982-08-01
sid. 3]

[P. 212 10-20-5891]



Literature, media, substances
women's studies

[1982-08-01 sid. 4]

[1982-08-01
sid. 3]

CCCS

org. Utl. (2)

Från slutet av 1968 års sit-in till ^{ca} 1973
fanns många subgrupper, utom allt avgjordes
i stormöten o gemensamma seminarier
- bla ett om strukturalism o Levi-Strauss
i trä o i

Sen sändes till CCCS i olika grupper:

Först i trä grupper:

1) en teor grupp som skulle göra en
grundläggande reader i Cultural Studies,
med tonvikt på strukturalism o Levi-Strauss.

2) mer politisk grupp som började med
att under hösten 1968 års sit-in vid Birmingham
universitet, och sen övergick till Western-
filmer.

Några av de nya förtäret skedde decentrali-
seringen. En grupp var kritisk mot
Stuart Hall's dominians; den fanns
och en teor. ständigheter levning strukturalismen
etc.

1982-08-01
sid. 5

Att den förtä hollskriterier för sänd-
subgrupper upprättades och att
presentationerna vid årets slut (minns
sommarappellat) infördes,
var ett misslyckande för den

studentopprorets lullelivshelse ideal.

∴ Först vid slutet av universitet
återupprättades kollektivitetens!

Samtidigt förluster många som i
smågrupperna blomrade upp
men som tidigare sattes på
stämningarna o levde i stuggan av
Stuart Hall med ledande figurer.

Samtidigt uppstod ny konkurrens
mellan grupperna - förmodligen en
orsak till produktiviteten.

Men tanken är att gemensamt
politiskt- o tekn projekt levde kvar.

[1982-08-01]
sid. 6

[10-80-580]
2.6.82

CCCS

org. lista (3)

rs: Uta "medvetenhet" för den kulturellt kritiska
idén föddes my decentraliserad struktur

Ex på grupper som var produktiva:

Ex: Litteraturgrupper som gjorde WPSS 6

Ex: Subculture-gruppen som gjorde
Resistance through rituals

Presentationen var ofta långa, diskussionerna produktiva.
Publikt folk =

Refererades: John Grant,
Tony Jefferson

Person och många andra (under gånghuset
före → upp till 20 studenter) hade 3 års stipendier,
det fanns på center o agerade all sin
tid åt det.

Ex: ^{Förfarande i)} Rasgruppen, gjorde rymligen
inparerade heldags presentation
av sitt arbete - och det verk
togs om publicera av den bok som
skulle bli The Empire ströket back.
fanns 3 stycken

Nu, i decentraliserade form, kan saker
i tydlig. Tidigare blev det inte avslutade
arbeten, de stannade som stencilerade
papper.

1982-08-01
sid. 7

CCCS
något (5)

Forskningspengar till CCCS =

Samhället forskningsrådet (SSRC)

Social Science Research Council

säger att CCCS är förlagt till
humanistiska fakulteten (Arts faculty)
och det är ju sant, men historiskt
uppställt in English.

Medan humanistiska forskningsrådet
säger att CCCS bedriver samhälls-
vetenskapen

och så får centret några pengar

Keith Joseph (ledande Thatcher-ideolog,
utbarnminister) säger explicit att
staten har något intresse av att
stöda forskningen som undergräver staten

Nu får tillämpad, republikanska forskningspengar

(~~Willis är teoretisk, och inte så republikanska~~)

[1982-08-01]
sida 8

CCCS
org hist (6)

CCCS får vite längre studenter som förr
nu kommer halvtids MA - studerande
längre som först ett år ledigt för studier
och nått komplettera sin examen.
Får Cultural studies som ett område som
andra

inga 3 års ^{halvtids} postgraduate studenter längre.

Oket 1982 börjar en undergraduate kurs i
Cultural Studies

Tidigare gjordes uppåt 80% av ^{part} arbetet
... av studenterna.

Nu kommer mer av ^{finansiering} från att gå
för den undergraduate kursen, där
många kommer direkt för skolan

Tidigare skulle en erfaren student, som
inkl. Kate oftast gjort något annat ett tag sen
de tagit sin first degree
(har 3 el oftast 4 år [emot fil kand])
Enl. bestämmelserna var CCS emott
fått ta emot studenter som blivit
sin 1st degree.

[1982-08-01
sid. 9]

social science research councils (SSRC)
because CCCS filters in into Faculty.

The research Council in arts, says
that CCCS is doing some research
with also in the, and says no.

Keith Joseph, leading Thatcher ideologist,
minister of education says explicitly
that the state has no interest in
supporting research which subverts the state.

[1982-08-01
SID, 10]

The field of
First : English, as a university discipline,
 We now talk about the earliest period of the center
 The interests in semiotics, ^{with} inspiration ^{losses}
 from early Roland Barthes, recognizable
 also in a recent bestseller for the center,
 Dick Heptage The Meaning of Style
 the textbook on young youth subcultures,

and the interests in the
 prolongation of linguistic structuralism
 into Levi Strauss and so on,
 in the late 60s,
 these interests were bricks in the
 game inside the field of English,
~~the~~ literature - comparative with dominant
words of research and criticism, especially Leavis -
 and application of similar methods
 also to all kind of "texts".

Just like in Scandinavian, especially in
 Denmark, at this time

And as you perhaps know, the center
 initiated by William Hoggart in 1964,
 was during the sixties part of this
 new wave inside English literature and

1982-08-01
 sid. 12

CCCS
nr list (4)

På senare är:
Nedsätningen,

De flesta sociala institutioner i GB kan drabbas
av nedsättning med 20%

[1982-08-01]
sid. 13]

second

5

the field of marxism, during the period ^{the early and mid} when a specific english version of althusserianism was in vogue

It must be important to remember that continental marxism, ^{mostly} French and Italian, was introduced during a very short period, perhaps 5 years, the first half of the seventies, starting with Lubac and ending with Gramsci. And the high point of the Althusserian reception was even later.

The project of Perry Anderson and New Left Review ^{was} had been ^{no} since there is no english critical science, no english classical sociology, no english genuine marxism, we have to go overseas to fetch it.

CCCS was part of this english affair, with, of course, among other things meant certain blind spots, for example the Frankfurt school, the empirical research ^{of} which shouldn't be so very far from some fields of interest of the center.

1982-08-01
sid, 14

The reason for this blind spot is said to have been the cultural pessimism ascribed to Adorno. The center people did want to understand the modern world

②

The importance of Alhara in the
CCS was perhaps more of an
the anti-environment and his own
relative autonomy to the ideological level.

Inside the market field in England,
like in France, this helped in the
struggle against more old-fashioned economic
maxims.

[1982-08-01
51-Dis-15]

[10-80-0811
71/23]

Third The field of feminism.

Feminism, or, as a research discipline, women studies, entered CCCS definitely in 1976.

Beneath we guess you find a fundamental problem concerning scientific works relate to a field, like English feminism, which do not recognize the university as the most important battle field, and in spite of that - or because of that, since you have no developed strategies when it comes to scientific work - works like the feminist ones are perhaps even more dominated by the disciplines within the universities.

You can see the domains of Althusserian, and of a certain kind of theoretic discourse, in the early works in women studies, like the volume Women take issue.

And you can see how for example Paul Willis' work, dominated the women studies, even in the very titles of the planned books by the feminists at the centre: Learning to Labour and How Working Class Girls get Working Class Husbands by Chris Griffiths and Angela McRobbie respectively.

Learn to Labour How Working Class Girls get Working Class Husbands

Paul Willis must have had a rough time: perhaps some of you he is not really to be characterized as demagogue manner.

And now he wasn't even allowed to use a concept any longer which he had been using to signify the effects of capitalism, its partly penetration.

[1982-08-01
sid. 16]

The critique of Willis from the feminists, especially Angela McRobbie, was as far as we understand it the kind of critique that

Jermans addition: Women and women
problems were absent in the univers
of Paul Willis. And the question we heard
many times during the seminar is ^{since} after the
presentation was: What about gender? intellectual

For us, more used to connect the feminist positions with
French critique of discourses, the Frankfurt, the
metaphysics of western thought, fallocentrism
etc, it was surprising to see that
this feminist discourse at the centre
gladly used ^{the} overall concepts: "Class", "Gender
and race", to explain empirical phenomena,
and gladly used things in variables etc
that is a discursive that we are
used to, at least in a circle like this,
"can fallocentrism"

ad

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4 THEORY FIELD OF HISTORY WRITING

We met

The director of the center since 1979, Richard Johnson, first in a seminar room, where some of the feminists on my energy self given him; claimed that aggressiveness is a male property.

And this somewhat shy, very timid, man agreed that that is the case.

R.J. is a historian, has an old-fashioned education from Cambridge.

(in the field of history writing)

Here the center has during recent years been placed in at one of the poles of a key polarity: that between an Althusserian position versus E.P. Thompson.

Richard Johnson has from the Althusserian position attacked E.P. Thompson.

to understand this field struggle we have to go back to the 30s and 40s when the Communist Party Historians Group,

[1982-08-01
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Duna Tall and Maurice Dobb and others, formulated a very important program: to make a English, a housewoven, marxism. Nowadays, familiar with the so called reconstruction movements, we often take for granted that making marxism should mean remaking the marxism of Karl Marx or

something like that.

But this was not at all the program of the Communist Party historians group.

They took an internal fight inside the party against the more dominant intellectuals, most of them natural scientists who were more of dialectical materialists, productive power fetishists etc.

As part of this struggle, and the struggle against bourgeois liberal history writing, they made their ~~explicit~~ program

To construct a whole tradition of popular democratic struggle, back to the methodists and the English revolution, and they proclaimed themselves the inheritors of this tradition

In Thompson's work - he belongs to the second generation of this group of Communist historians, this program is very clear,

But the theoretical ambitions in the work of Pobb, were forgotten in the very empirically orientated history writing of E.P. Thompson.

[1982-08-01 sid. 19] And that's why Richard Johnson to our standards not at all an allowarian, needed Althusser in a struggle against Thompson, or more accurately, against the empiricism of Thompson and almost every English history writer.

Another part of this father rebellion was its ground in the fact that the old Communist historians, by the election of Hobsbawm, ~~exclusively~~ dealt with the period seven years to 19th century.

And the CCS needed legitimated tools to study the 20th century, the mass culture society etc.

This must be some of the explanation to the pro a Rosequist somewhat mysterious contradictory relation to EP Thompson: In the myth of origin he's one of the center founder father, and at the same time the center members choice line among all people as a target of their attacks concerning the question of the legitimacy of marxism.

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AVSL

Friday :

CCS have remained a rebellious centre
 with a conservative unit unit of
 We have tried to grasp some of
 the features of this struggle :
 Very important is the organization of
 the work, the "democratic" ghetto
 inside the university, the ^{rhythm and} style of work,
~~the myth of origin~~, the connections
 with fields outside the unit, the myth of origin
 and the somewhat different background of
 some of the staff members and students :
 Both Raymond Williams and Richard
 Hoggart ^{two of the found fathers} were scholarship boys, that is
 poor boys, pariahs in the university world
 - And at the same time the by



the time is changing as the centre.

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there are great difficulties in
being funded.

AVSL

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Social Science Research Council gives me
money, because CCC belongs to Faculty
of Arts, with its time, and Arts Research
Council gives me money because the CCC
is doing social science, with its time.

Even the superstar Paul Wilks is fired.

There's quite another category of student
coming to the center, with less privileged
material working conditions. No 3 year
grants to post graduate students any longer,
instead lots or masses of arts student,
10 days at the center for only one
year. And now this ambitious thing has
come, it's going to, arrange under graduate
courses in Cultural studies of the staff
only the three teachers are left:
Richard Johnson, Maureen McNeil and Michael Green.

It seems like the centre is going to be more
of an educational institute and less of a
research institute. ~~As an educational institute~~
the centre is important, since the only
place to do cultural studies inside the university,
but

— which mustn't be a bad thing,
today the former students from the
centre are doing important work in
places like the media centres etc.

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häft de här glömt... var i Fr. end... "Bismarck" 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

2

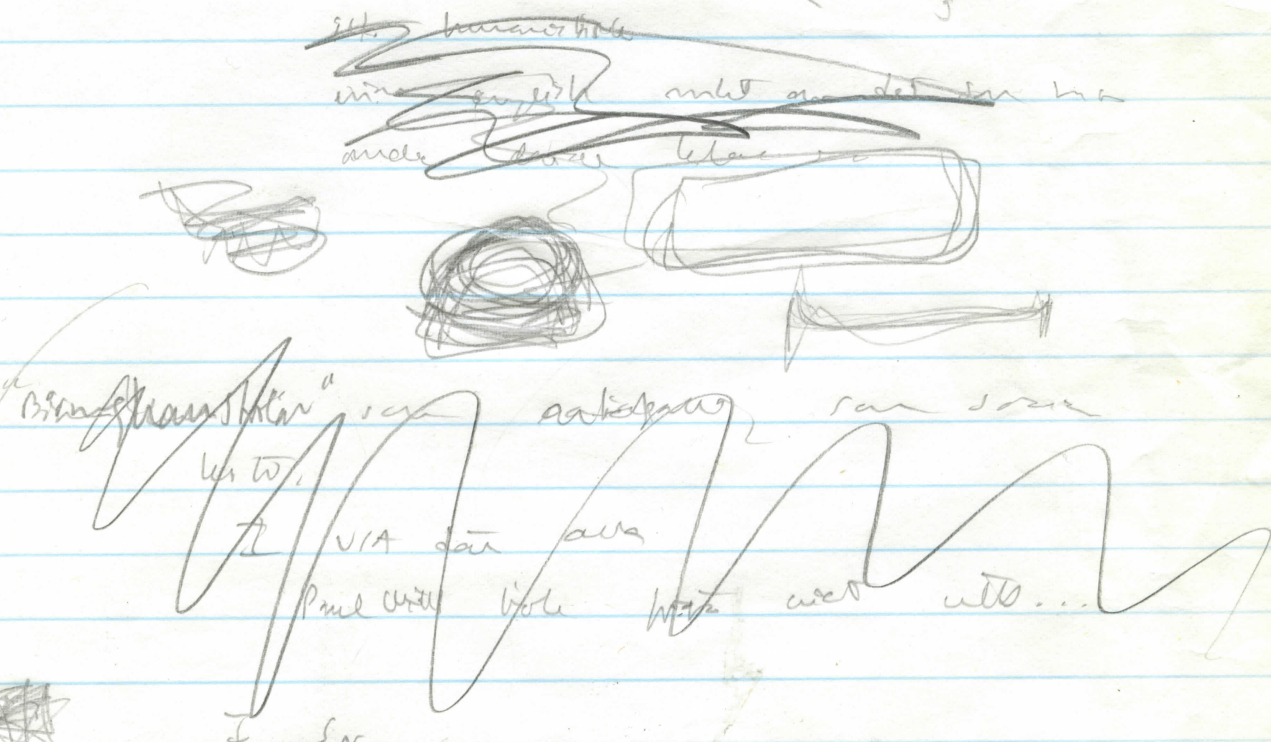
Culture Studies... in est est lilt

V. 1982-08-01

- 1. English man 68 for his son... (Inn detta fält...)
- 2. massen... (Inn detta fält...)

3. Feminin... Paul W. Ustas... beteck... (Inn detta fält...)

4. U. 1982-08-01... (Inn detta fält...)



CCCS

Birmingham - 7

(7)

haft den här analys med de
förhållanden som är samfundet
i vilket vi lever med oss.

"Binomialt uttryck" social teori

antropologi - utifrån sin föregående
historiska utveckling som vi har med oss
amerikanska samfund - alla varit inblandade i maskin-
teknik med

1. Myth of origin - Richard
E. Thayer, Haggard, Raymond Williams

Bar. bildningsområde:

fadern: Thompson, Howard,
outvecklade,

modern: post, Murray,

senare: filmer, serier, tv, musik, film, etc

i utvecklingen livet,

in en av de "kulturella studier"

Har 5 av föreläsningarna i läroplanen "Kulturella studier Cambridge"

~~utvecklingen i de olika områdena.~~

~~utgår från att utvecklingen är en~~

~~en utveckling, inte utan utveckling~~

Richard J.
Harren McNeil,
Paul Willis
Michael Green

[1982-08-01
sid. 24]

[STOLPAR 1982-08-01]

NSU, 8208

Sammarssessionen,
Tromsø

~~Vad ska man ha B till,~~

Vi pratade om "Birmingham skolan"

1. För det första
det interna historien:

F.ex det de berömda gruppen, de
som rysslut
vårdades, de storgruppsstrategier från samma

Men om man ser, vad det gäller att
ser

→ Paul Willis, Richard Johnson, Michael Green &
Maureen McNeil utbildats vid Cambridge

När man jämför i etnografi, men får en metodologisk strategi
den sedan där är vi vid den andra punkten:

För det andra

B's relation till andra fält,

hur "Cultural studies" är relaterat av
tidigare studier.

1. Samtidigt 60-tal ^{spec} teori ström skolat. 1970-tal

2. marxism 70-tal

3. Formalism från 1970

4. Historiska fältet sedan fyra år, i vissa
poleritet mellan Aktuella och
E.P. Thompson:

Henderson & Hirst skrev bla en uppsats.
Då de sa att historiska fältet är inte
bara antropologiska utan skolad. Relaterat Thompson
för att beläsa empiriska metoder
tilldelades CCES Beit-poler.

Fältet är där. Dokumentation för deltagare
att

För det tredje:

B's som konstruerat fenomen i de olika fälten.

när det gäller
strategier
Dokumentation
för deltagare
att

fråga
Cohen

[1982-08-01
sid. 25]

Denna grupp med historiska fältet abstraherade,
bestående av idag 2 fält är sen 2 historier
om 3 lära,
idag konstruerat 3 lära

II Sv uppsats handlet av historiska fältet, P. Cohen
I USA historiska fältet handlet av historiska fältet.

[1982-08-01, sid. 26]

Den i rusklaan mest onklade öra allt-
Den skulle vara problemat en ren
sals jalkton, med det goda enypti

och präc i uppgrötchen vran an
fältet med dels Actiporia dels mer
Mikantig, karakteristiska utlösten typ

Sammed Oades or Heubel Quilis
markis Cam or Hauk Lersu-

[1982-08-01
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