

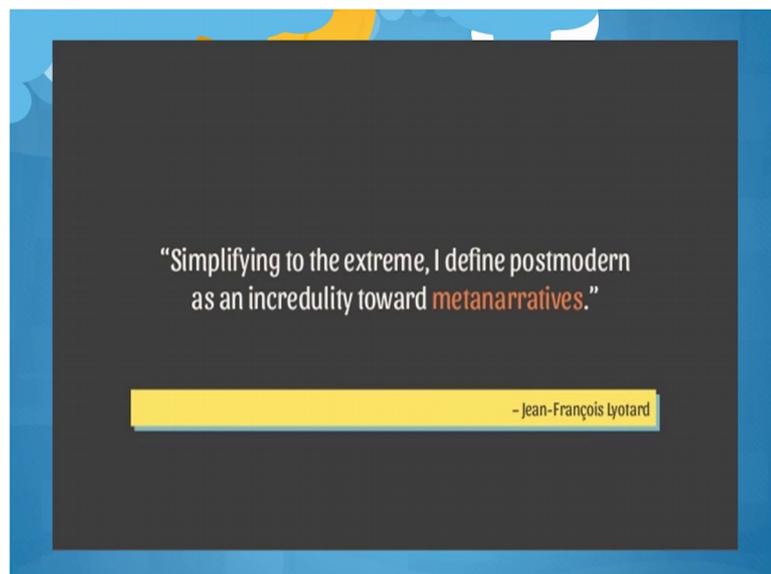
Postmodernism in Literature
Dr. Merin Simi Raj
Department of Humanities and Social Sciences
Indian Institute of Technology, Madras

Week - 03
Lecture - 06
Lyotard's Postmodern Condition: Challenging Metanarratives

Hello and welcome to yet another session of the NPTEL course postmodernism and literature. In the previous session we began looking at the outline which would be predominantly framing the discussion and this course in terms of postmodern theories and frameworks. So, today we start looking at these texts and contexts in a more systematic way.

So, we begin with a discussion of Lyotard's text postmodern condition. This text could be considered in a seminal intervention in postmodern debate, and this also is located as a way at a very critical juncture in the understanding of postmodernism, as we have already noted it also indicates a very significant transformation of the discussions related to postmodernism in the sphere of arts and humanities in general.

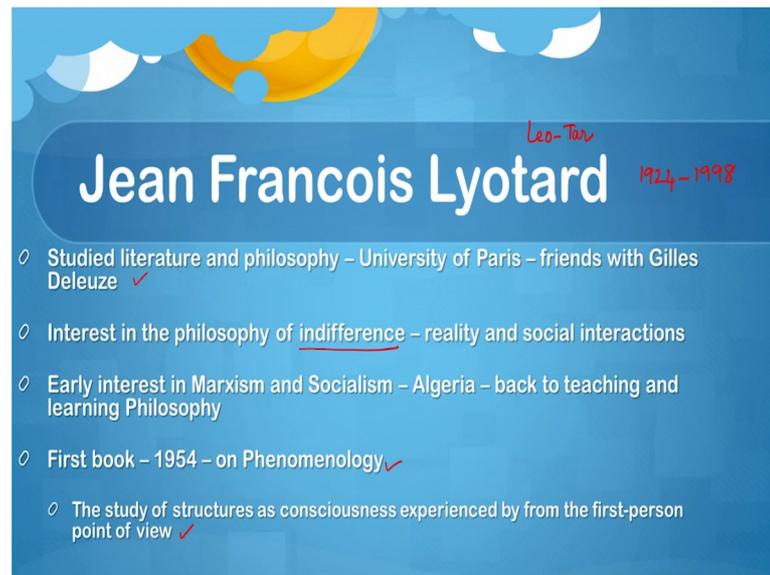
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If I will to go to talk about your text it is summarize Lyotard text in maybe less than a minute, I would go by this definition that Lyotard offers right at the outset of his book, simplifying to the extreme. I define postmodern as an incredulity towards metanarratives.

So, this perhaps sums up the very idea of the book, the incredulity toward metanarratives. And this also by extension summarizes the postmodern age summarizes the various facets of postmodernism as it be found in different a sites in the contemporary.

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Let us first take a very brief look at life in works of Jean Francois Lyotard, the name is pronounced as Leo tar. As you now as we know he was a French a postmodern think and philosopher, he left from 19 24 to 19 98, he died of leukaemia 1998. if we try to trace his intellectual traditions, he was tried in literature and philosophy at the university of Paris and so forth. And during which period he also became friends with Gilles Deleuze, who was also one of the key postmodern theorists and thinkers of the contemporary.

Ah right from his only academic career he showed a tremendous interest in the philosophy of indifference, which has also become a foundational aspect in the ways of his theorising in the ways of critical in the ways of his a critical approach. And in that sense, he also continued to look at reality and social interactions, and the various philosophical underpinnings over there.

He also had shown an early interest in a Marxism and socialism for a very brief period when he also had spent some time teaching in Algeria ah, but; however, very soon we find that he grew extremely decide extreme in the solution with the ideas of Marxism and with the ideas of socialist philosophy. Because he was also exposed to the ultra-socialist

models of our governments as part of during his stay in Algeria. And we also find and getting back to teaching and learning philosophy and moving away from his passionate interest in Marxism and socialism.

Ah his first book was published in 1954, it was on phenomenology and if we try to define phenomenology it is the study of structures as consciousness experience by from the first-person point of view. And do us most of us early works were directly concerned with philosophy, and we are directly concerned with various aspects of philosophy, we to find him moving towards some more socially concerned kind of writings, especially when he makes this a tremendous intervention in the postmodern debate in 1979 with the publication of the postmodern condition.

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What is it about?

- Analyses the notion of knowledge in postmodern society – the end of grand narratives, a quintessential feature of modernity
- A persistent opposition to universals, metanarratives and generality
- Originally written as a report on the influence of technology in sciences
- Very influential work – Lyotard considered this his worst book

Jean-François Lyotard
The Postmodern Condition:
A Report on Knowledge
Translated from the French by
Gifford Smith and Jean Benvenuto
Foreword by Fredric Jameson

So, what is this book about? The title of the book is the postmodern condition a report on knowledge. Originally this was written as a report on the influence of technology and sciences. So, on there is also a way in which we find Lota, beginning his discussion with the various aspects of sciences and technology, and then gradually moving towards an understanding of the postmodern in the various facets of contemporary culture contemporary societies.

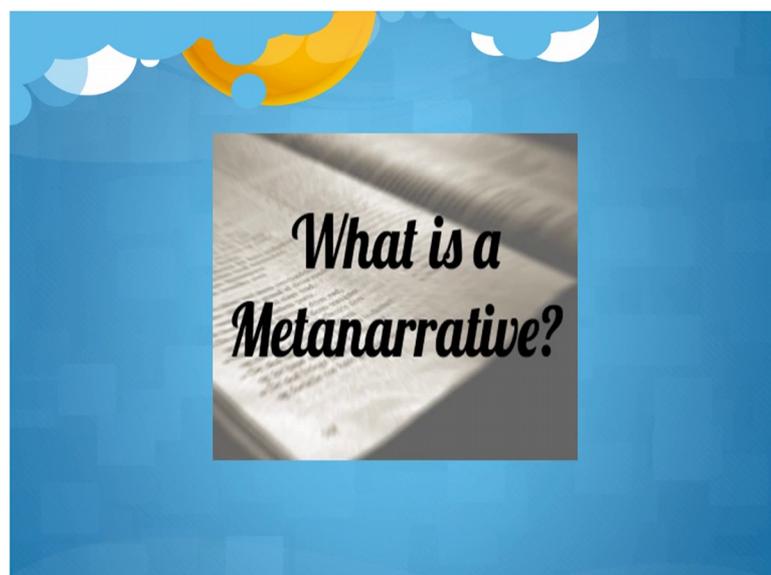
And if being try to give a brief outline of how this work is structured we we may be able to say that, the postmodern condition when you go to analyses the notion of knowledge in a postmodern society. And by the by analysing the notion of knowledge he is also

indicating the end of grand narratives which according to Lyotard is also a quintessential feature of modernity.

So, in some sense he is also leading us to move away from various aspects of modernises, various aspect of modernity which also began to signify this (Refer Time: 04:39) progress our democracy freedom and many good things in essence that that the modernist spirit I embodied. Here we also find Lyotard leading us to be convinced to be to to uphold a persistent opposition 2 universes, metanarratives and generality which are keen he thought way significant aspects of the modernist period a significant aspects of the promise of modernity.

And this work was tremendously influential, and it was received very well soon after it is publication, but; however, Lyotard himself consider this work among one face our worst work because he thought that he knew very little about the subject and time of it is writing. regardless of his own criticism of his works we need to find it lotas postmodern condition has become a seminal work or perhaps a foundational work in our understanding of the conceptual frameworks of far postmodernism. One of the premises on which Lyotard his work is that, the western society has lots lost the credibility of the metanarratives upon which it is it is cultures it is a meaning and it is very valuable situated upon.

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This also leads us to this question what is a metanarrative, if the postmodern is defined as incredibly towards metanarratives, we would be perhaps futile to proceed any further without an understanding of what metanarratives are.

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Metanarrative

- A grand theory like Marxism, Christianity ✓
- Attempts to provide explanation for a range of things - Universal, objective - intended to apply to everyone
- Modernism - a metanarrative based on the idea of progress through reason, science and tech development
- Should be viewed with suspicion - the diversity of human experiences
- To be replaced with micronarratives

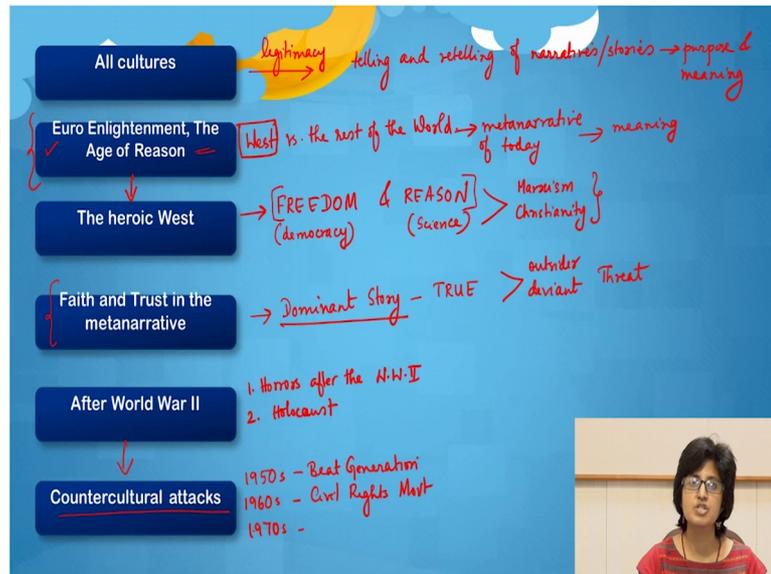
So, metanarrative are in very simple in very simple terms perhaps it is like a grand theory like Marxism or Christianity; which attempts to provide explanation for a range of things. So, let us sense they are also a universal and objective in nature at least they are projected as being universal and objective in nature, and this is also intended to apply to everyone regardless of class regardless of any kinds of differences regardless of any racial or gender differences. For example, modernism emerged as a metanarrative based on the idea of progress reason science and art technology development.

The promise of progress the promise of advancement the promise a good life that modernism and modernity, put forward it could be seen as a metanarrative as a grand narrator and according in Lyotard, this sorts of conceptions should be viewed with suspicion. Because there is no single truth, there is no single a concept which could be applied to everyone in a very universal and gentle way, because fear in the human experiences are very diverse.

If one is talking about a particular idea of progress a particular idea of advancement, that could not be an overarching experience which could be which which could be applied to everyone in the same way. And this sort of imposition of a metanarrative imposition of a

grand narrative, all into particular societies needs to be seen with suspicion, and subsequently they also should be replaced with micronarratives.

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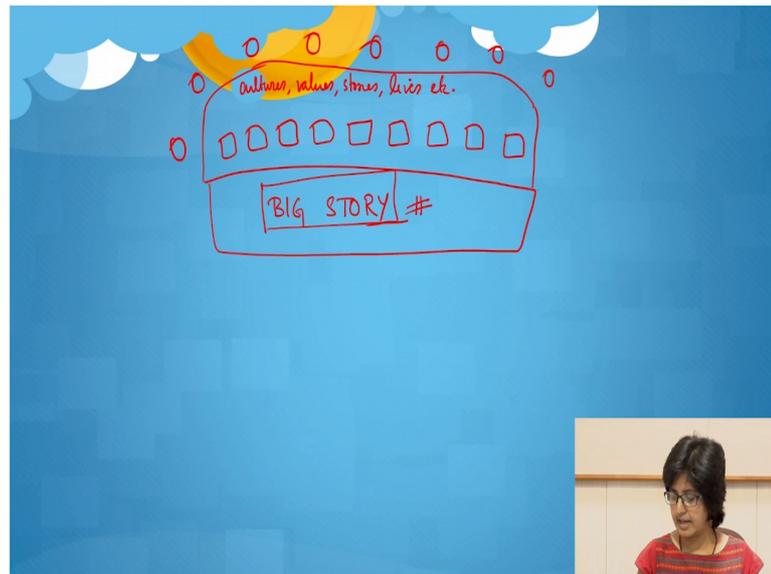
So, let me try to illustrate and simplify this process. If perhaps Lyotard is trying to tell us that there are all kinds of cultures which are dominant which are prevalent in society, and these cultures acquire a kind of legitimacy through a process of telling and retelling of narratives and stories. And this this telling and retelling of narratives and stories which provides legitimacy as well as purpose and meaning to all cultures.

So, for example, if we take the case of the story of European enlightenment all the story of the age of reason as it has been Lyotard Lyotard as it has been told and retold from the western point of view, we would also begin to see that it is also a story which positions the west these are the rest is the world. There is a very clear predominance it is being accorded to the western world to the western ideals in the western point of view in this narration of the story of the European enlightenment as the age of reason.

And this incidentally is not just a story of the past it also continues to remain as a metanarrative of the contemporary. And this is a Lyotard's conception. And here, and this kind of attribution of the status of metanarrative to the story of the European enlightenment or European story of the age of reason, it also becomes quite central to the meaning making process. In that sense, the cultures and particular kinds of value systems particular societies are all defined on the basis of how this story of enlightenment the

story of the age of reason has been told and retold. This also leads to a basic understanding of a structure of the narrative.

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There is a way in which the grand narrative forms a big story. There are also a number of smaller stories which could be framed on the basis of this big story that exists. So, in that sense we also have a structure emerging over here with the big story as a foundation. And a number of smaller stories a number of for smaller narratives which are all based on the truth value, which is attributed to this big story.

The big story in that sense becomes a grand narrative or the metanarrative, on which are number of other stories also acquired they legitimacy they meaning and the values attributed to that. This sort of a process, when it is applied in the context of European enlightenment and the age of reason, it also leads to the emergence of the west as a heroic west.

So, this image the is something that we are all familiar with in our understanding and the learnings of a western history, and this notion of the heroic west this image of the heroic west is primarily built on 2 major elements, due to the promise of freedom and reason at the age of enlightenment and predominantly the west omics. And the promise of freedom is based (Refer Time: 10:57) based through a pursuit of a democracy, and reason through the pursuit of science. And this metanarrative this grand narrative this grand truth which also promises all kinds of good things to everyone is also quite similar to the notions of

Marxism, and Christianity, because they are also according to Lyotard are grand narratives metanarratives, where a possibility of salvation for all is offered. So, when a Lyotard talks about the rejection of the metanarratives, he is also talking about the rejection of all kinds and metanarratives including Marxism Christianity and even and all the foundations that on which the contemporary society the modern value systems have been built upon.

And this particular narration of the story of enlightenment this particular rendering of the image the notion of the heroic west, also requires from us a certain kind of a faith and trust in this metanarrative. And this trust also becomes an implicit feature in the creation of a number of other stories a number of other cultures just like we pointed out earlier there is a big story the grand narrative upon which a number of stories are are are are built, and this also leads to the legitimation of for a number of cultures, values, stories, lives etcetera.

Which are also based which are also an offshoot of this make story or the metanarrative are the grand narrative. This requirement with the faith and trust in the metanarrative also leads to there is dominant story. It also leads to the metanarrative becoming the dominant story the most accepted the verified and perhaps the true story compared to the other.

So, it is this singular notion of the metanarrative, it is this overarching dominant position of the metanarrative that Lyotard is arguing against that Lyotard is Lyotard is engaging with, but; however, this metanarrative or this grand narrative could not continue to hold for this position forever because something drastically changed. And if one dares to question this metanarrative one dares to move away from this dominant story, you also run risk of being labelled as an outsider a deviant or even a threat.

So, this is the way in which be the positioning your metanarrative or the grand narrative works through a process of legitimacy, it acquires a particular kind of supremacy, it also emerges as the dominant story. And moving away from this story, your questioning this story also runs the risk of other also runs the risk of being I termed as a deviant or an outsider, or even considered as a threat. And in that sense if there are other questions, if there are the stories, other lives, other cultures, which are outside this dominant story, they are all same as illegitimate. They are seen as invalid in comparison to in comparison to the cultures value stories in life supported by legitimated by the big story or the big

meta grand narrative. But however, something drastically changed after the second world war. And this was perhaps the first blow to the metanarrative to the idea and notion of the grand narratives, in the western world. And what what happened what happened after second world war maybe 2 major things which are which we could identify, the first one the horrors of the world war and secondly, holocaust. And this included the manufactured genocide which happen in (Refer Time: 14:55) and we also know the various kinds of consequences that are followed these are in the sort of horrifying events.

And this means events it also had completely destroyed the tremendous hope the tremendous idea of progress that the west had put forward, and this also challenged majorly the idea of European enlightenment the story of the age of reason, which which also promised to provide freedom and reason through democracy and science. And this was also for the good of everyone this also promised a certain kind of universality, regardless of any kinds of differences that operated within particular societal structures.

So, after the Second World War, we find this narrative of progress being very seriously damaged, being very seriously challenged, and this also had given rise to a number of countercultural attacks. This could be seen as a synonymous to the various developments happening in the postmodernism. So, there were particular kinds of countercultural attacks happening for example, in the 1950's we could all see the emergence of the beat generation , you could see the emergence of the beat generation. And in the 1960's the civil rights movement.

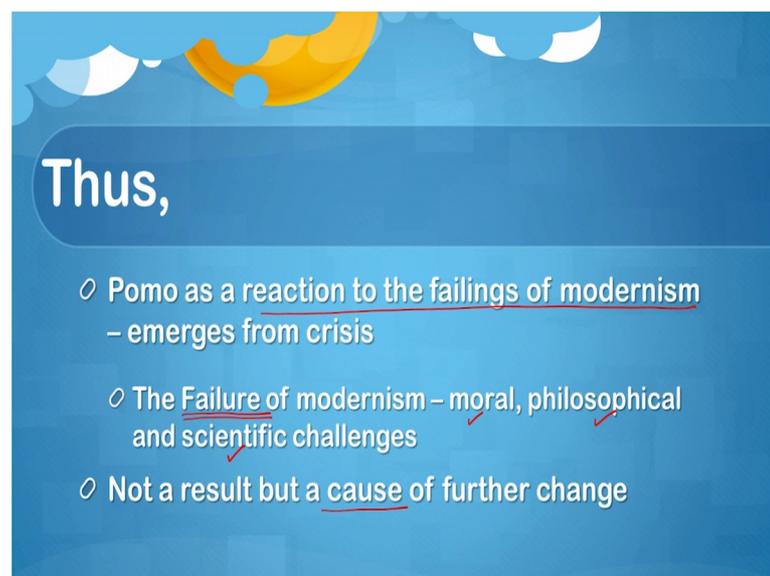
And in the 1970's we also find a number of smaller narratives the number of micro narratives emerging challenging, the supremacy challenging the very idea of the metanarrative. It also perhaps have a very different interesting thing that the idea of the postmodern challenging the metanarrative itself could have the possibility of emerging as another metanarrative. And this is also something that many critics self are neutral in the discussion of Lyotard, having said that, it is important to reiterate the fact that the counter cultural attacks which emerged in the 1950's 1960's and 1970's. They also challenged the notion of the west being the heroic west.

The notion of the west being a progressive west and also wonder, whether the story of the western progress as it has been narrated through these grand narratives, through these

metanarratives is also a mask for the brutality that it also entail whether the west is also as ignorant and as authoritarian just like the rest the world.

So, the kind of things that happen in the wake of second world war including the many horrifying political events including the emergence of totalitarianism, and including the various of perils associated with science and top progress, they all led to the questioning of the idea of maternity, the questioning of the idea of progress and also led to the counter cultural attacks, which could be seen as the many representations that many manifestations of a postmodern age.

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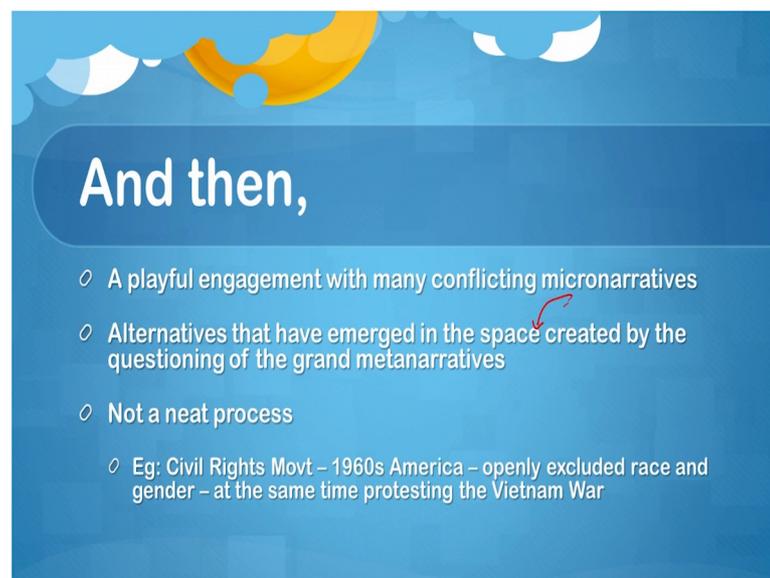
So, in that sense, when we begin to look at postmodernism as an incredulous towards metanarratives, postmodernism could be seen as a reaction to the failures of modernism. So, it is also a phenomenon that emerges from crisis. It cannot have a any other kind of an emergency, any other kind of a starting point then as a kind of response as a reaction to the many things which had failed in the modernist period.

The failure of modernism could be understood every different ways, it could be seen as a moral challenge a philosophical challenge and a scientific challenge, when we talk about the moral challenges, we talk about the world wars the emergence of fascism totalitarianism, which all of them also entail an imposition of a single truth, as imposition of one particular group of the other, this is not about a universal code. And when we talk about philosophical our challenges, there was also this notion emerging that objectivity

was not possible that experience the moment you begin to value experience over everything else there is also a risk of a diversity of experiences coming in and also an inability to privilege one of the other. And in terms of the scientific challenges, the emergence of quantum physics and also the quest whether science can provide answers to everything. All of these together began to emerge collectively as a failure of the modulation project.

So, here according to Lyotard, when we begin to approach postmodernism from the perspective of Lyotard postmodern condition postmodernism needs to be seen not as a result, but as a cause of further change which is why perhaps it is not just enough to say that the metanarrative the idea of the metanarrative is a dead and gone, but help perhaps we can only nearly suggest that the idea of the metanarrative is really restricted here and there with by the emergence of a variety of cultures from different political and social positions.

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And then,

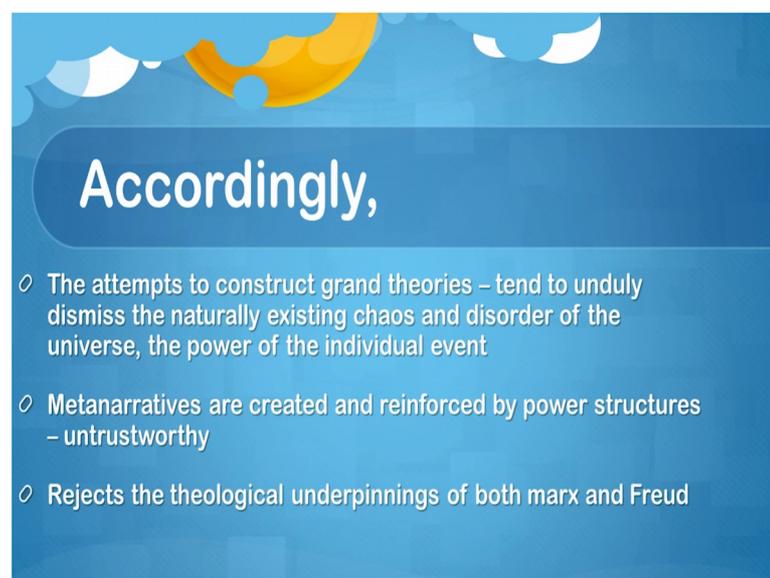
- A playful engagement with many conflicting micronarratives
- Alternatives that have emerged in the space created by the questioning of the grand metanarratives
- Not a neat process
- Eg: Civil Rights Movt – 1960s America – openly excluded race and gender – at the same time protesting the Vietnam War

So, what are we left with after the end of the metanarratives after displaying an incredibly to add metanarratives. We do have with us after that a playful engagement with many conflicting micro narratives, and these micro narratives occupied this space created by the questioning of the grand metanarratives. And this process of the micro narratives occupying the space created by the displacement of the metanarratives, it is not a neat process for example; the civil rights movement which movement in America

in the 1960's is 16th example of how this process cannot be a present there is a neat and structured process.

Because the civil rights movement even while it was arguing for right of civil rights for the citizens it, also openly excluded the openly excluded people on the basis of race and gender. But at the same time, they were also protesting the Vietnam War. There is an engagement with many are conflicting micro narratives and not privileges of a single metanarrative.

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So, accordingly are the atoms to construct these grand theories they also tend to unduly dismiss the naturally existing chaos and disorder of the universe and also the power of the individual event. So, it is very important to displace and dismiss the metanarratives in order to bring back the attention, which are due to these aspects. And Lyotard also reminds is that the metanarratives are created and reinforced by power structures and hence they are also untrustworthy.

So, Lyotard's thesis Lyotard's report is also about why all of these metanarratives are untrustworthy for various reasons. And accordingly not to illustrate his position he also rejects continues to reject the theological underpinnings of both Marx (Refer Time: 21:32) Freud and though Marx and Freud were not a post-modernist in any way their significance is very important in our understanding and our framing of post modernism.

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Modern to Postmodern

- Modern – to designate any science that legitimates itself through metanarratives – Hegel, Freud, Marx, Kant and other grandnarratives
- Large-scale theories and philosophies of the world – the progress of history, the possibility of absolute freedom, Enlightenment, Marxism
- Postmodern – incredulity toward metanarrative – result of the progress in the sciences
- “A work can become modern only if it is first postmodern. Postmodernism thus understood is not modernism at its end but in the nascent state, and this state is constant”

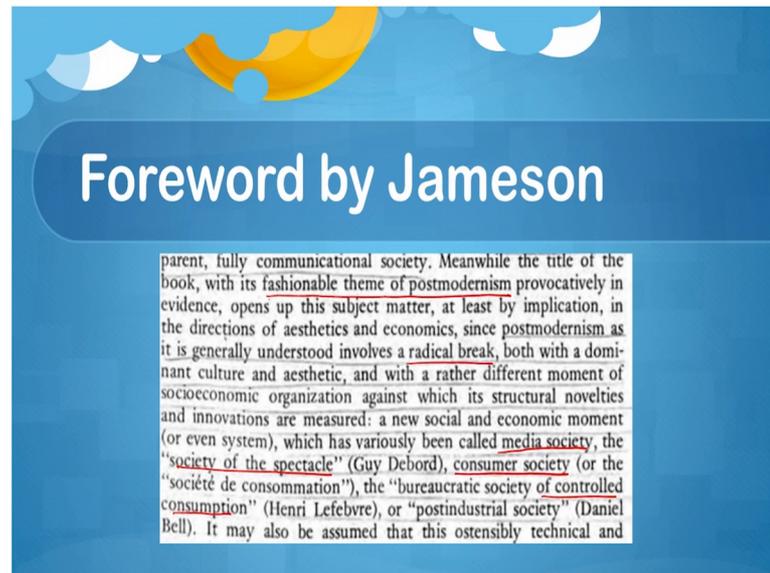
And locating this move from the modern to the post-modern of Luther begins by designating the modern as any signs that legitimates itself through metanarratives. And here we can have in Hegel Freud Marx Kant and other grand narratives which were predominant during the modernist period during the during the period of modernity, and this word legitimation is also extremely important, because this is something that you from Hegel which we also we will be taking a look at in our later sessions.

And here where designating the modern and in there by extension the idea of the metanarrative, Lyotard was also talking about large scale theories and philosophies of the world, which had also defined the progress of this history the possibility of absolute freedom in the ideas of enlightenment and of course, the overarching principle of Marx. And he is talking about how all of these things were also associated with the idea of modernism and with the progress and the promise of modernity.

And post modernism when we say incredulity toward metanarrative, it was also perhaps a result of the progress in the sciences, which is after which one also begins to challenge all of these ideas associated with modernity. And Lyotard own words towards the end of his work, he says the work can become modern only if it is first postmodern. Postmodernism thus understood is not modernism at it is end, but in the nascent state and this state is constant.

This is something that we need to keep in mind throughout our discussion of your topic is this also frames his idea of post modernism and something that is merged at a critical point when modernism and maternity fail to deliver what it had promised at the outset.

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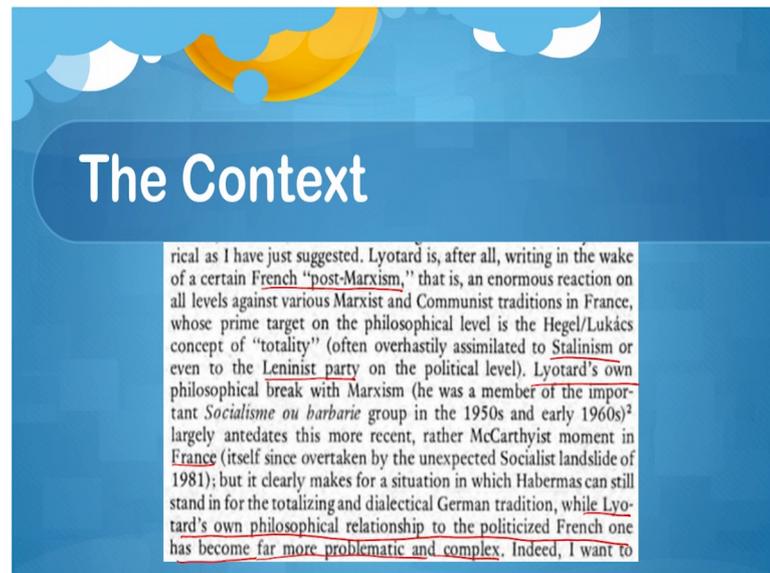


Interestingly Lyotard postmodern condition also bears foreword by Frederick Jameson the Marxist critic, it also helps us to contextualize the value (Refer Time: 23:36) Lyotard's work. And here when we when Jameson and talks about when Jameson introduces this work when Jameson and writes a foreword till your task postmodern condition, we also get this impression, we also get this idea that postmodernism. Was one of the things which are getting intubated in the philosophical and intellectual circles of the 1690's, the 1970's.

So, we also get an understanding that Millio was making an intervention in the many postmodern debates which were happening during the 1970's. And in it is own words he refers to the title of the book, but this fashionable theme of postmodernism, and he also talks about post modernism as it is generally understood involves a radical break , both with the dominant culture and aesthetic, and with a rather different moment of socio economic organization against which it is structural novelties and innovations are measured. A new social and economic moment or even system which is variously been called media society the society of the spectacle by guy Debord.

Consumer society and the bureaucratic society of control consumption by Lefebvre or post-industrial society by Daniel bell. Here we are given to understand Lyotard is not inaugurating a discussion on post modernism rather he is intervening in a series of debates in the series of discussions, which had been dominating and the western advanced societies in the 1960's and 1970's.

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The Context

rical as I have just suggested. Lyotard is, after all, writing in the wake of a certain French "post-Marxism," that is, an enormous reaction on all levels against various Marxist and Communist traditions in France, whose prime target on the philosophical level is the Hegel/Lukács concept of "totality" (often overhastily assimilated to Stalinism or even to the Leninist party on the political level). Lyotard's own philosophical break with Marxism (he was a member of the important *Socialisme ou barbarie* group in the 1950s and early 1960s)² largely antedates this more recent, rather McCarthyist moment in France (itself since overtaken by the unexpected Socialist landslide of 1981); but it clearly makes for a situation in which Habermas can still stand in for the totalizing and dialectical German tradition, while Lyotard's own philosophical relationship to the politicized French one has become far more problematic and complex. Indeed, I want to

In addition of Jameson's foreward also provides a context to Lyotard work, may be also alludes to certain personal convictions that Lyotard's in Jameson's own words Lyotard is after all writing in the wake of a certain French post Marxism. That is an enormous reaction on all letters against various Marxist and communist traditions in France, whose primary target on the philosophical legend is the Hegel Lukacs concept of totality often over hastily assimilated to Stalinism, or even to the Leninist party on the political level Lyotard's own philosophical break with Marxism.

He was a member of the important socialism or barbaric group in the 1950's and the early 1960's largely antedates this more recent rather my catalyst moment in France itself. Since, overtaken by the unexpected socialist landslide of 1981, but it clearly makes for a situation in which Habermas can still stand in for the totalizing and dialectical German tradition, by Lyotard's own political while Lyotard's own philosophical relationship to the politicized French one, has become more problematic and complex.

Here Jameson is trying to contextualize the essay not just in philosophical and political terms, but also in the context of Lyotard's own personal convictions his own political standpoint. This also becomes very important in our understanding of the figuration of the postmodern in Lyotard's report, right.

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The object, objective and methodology of the study

- The condition of knowledge in the most highly developed societies
- The condition = Postmodern
↓
- Designates a state of our culture following the transformations which, since the end of the nineteenth century, have altered the game rules for science, literature, and the arts
- To place these transformations in the context of the crisis of narratives

At the outset of his work Lyotard offers as a very brief description of the object of the study the objective and the methodology. and in the beginning itself he notes had the object of his study is a condition of knowledge in most highly developed societies. And this condition he identifies with the term postmodern and which he also admits is not a new word that he uses this is also our term which is being currently used in America in the 1960's and 1970's.

He also further attempts to identify the idea of postmodern which is also a condition as he himself points up; it designates the state of a culture following the transformations which since the end of the 19th century have altered the game rules for science literature and the arts. And the intention of Lyotard's work is to place these transformations, to place these transformations in the context of the crisis of narratives.

So, this is our key term in Lyotard's figuration of the postmodern.

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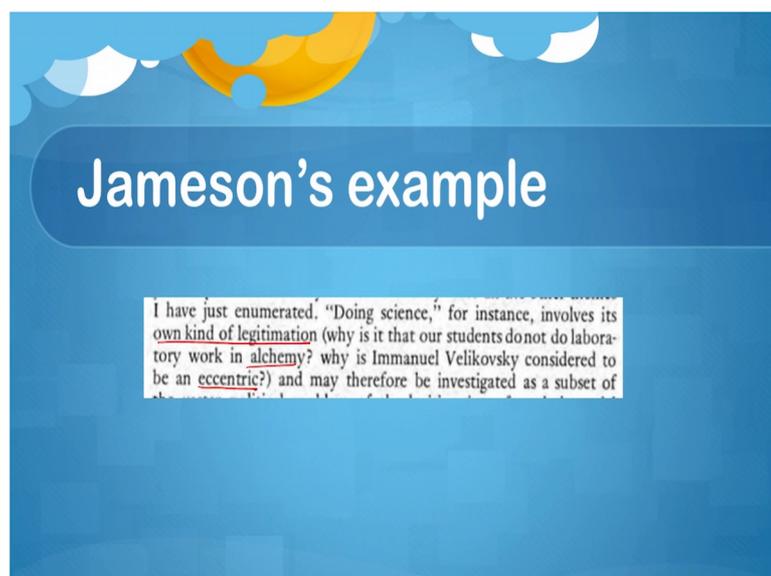


Introduction

- Science is in conflict with narratives – legitimates the rules of its own language games through philosophy
- Scientific denotative knowledge has used various narrative utterances to legitimize itself
- Eg: sky is blue – through stories and explanations

And in his introduction he also talks about how science is in conflict with narratives, and how science also has its own rules of legitimation through language games which is also operated through philosophy. Here we always finally are talking about how scientific to note of knowledge uses a various narrative utterances to legitimize itself. For example, in order to our show in order to illustrate that, sky is blue. This is done in science through stories and explanations and through narratives, as well and to give an example from Jameson.

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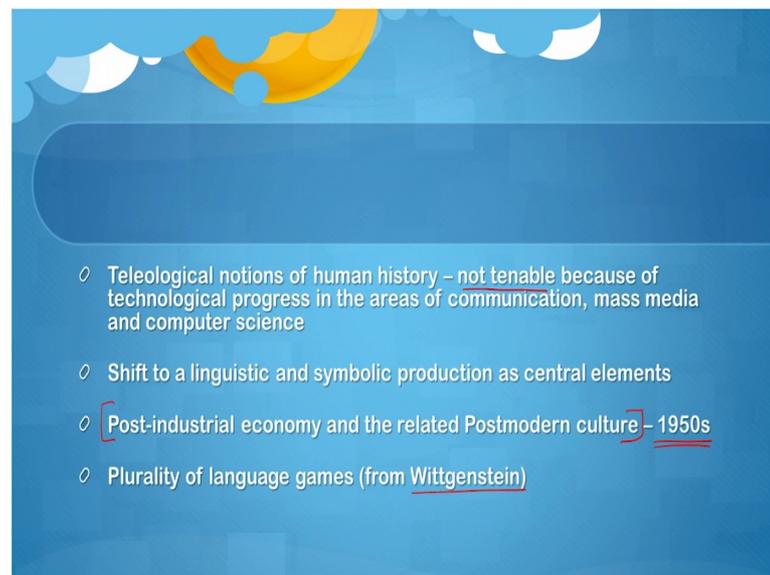
Jameson's example

I have just enumerated. "Doing science," for instance, involves its own kind of legitimation (why is it that our students do not do laboratory work in alchemy? why is Immanuel Velikovsky considered to be an eccentric?) and may therefore be investigated as a subset of

Ah in in in the forward to Lyotard's work he also talks about how science is it is own rules and it is own ways of legitimation are. Doing science for instance involves it is own kind of legitimation. Why is it that a, students do not do laboratory work in alchemy? Why is Immanuel Velikovsky considered to be eccentric?

So, here you know he talks about the various ways in which science employs, it is own kind of legitimation just like it operates and different other kinds of disciplines.

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Moving ahead right in the introduction itself Lyotard also draws our attention to the teleological illusions of human history which are not tenable in the contemporary, because of the technological progress in the areas of communication mass media and computer science, and he is also you may note talking about this particular crisis in highly advanced societies.

And here he is also talking about a shift to a linguistic and symbolic production essential elements and this is as a particular element that he associated with he associates with post-industrial economy and the related postmodern culture, and he also talks about a timeframe from which this changes these transformations are being witnessed that is from the 1950's own works and this idea of the plurality of language games which he associates with the various ways in which scientific legitimation. The process of scientific legitimation is a being done is also something that he borrows from the philosopher Wittgenstein.

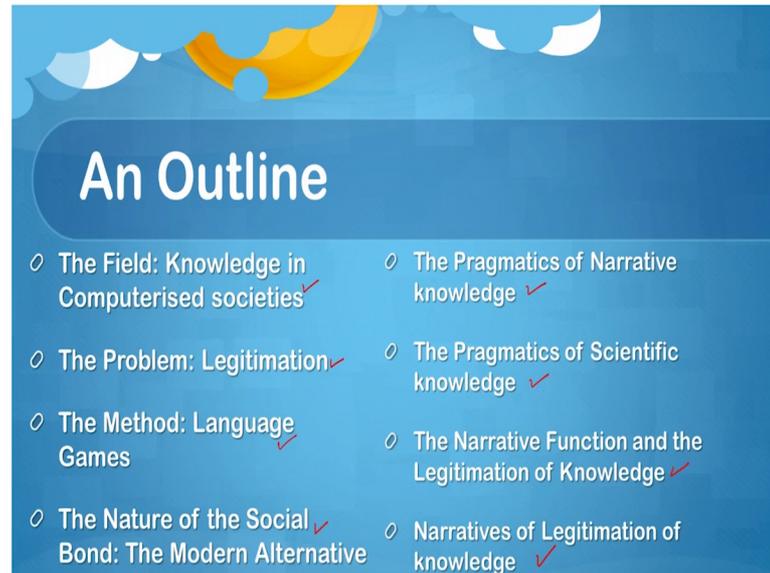
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And in the introductory remarks he also talks about the idea of truth and science which is replaced by performativity and efficiency in the service of the capital or the state, and how science produces paradoxical results undermine the science grand narrative and he by extending these arguments from the field of science to the other kinds of arts and humanities and also society and culture.

In general, he also talks about how this how he prefers this plurality of small narratives in the place of the totalitarianism of grand narratives and how he makes this association from sciences to the other kinds of disciplines that he talks about there is something that we shall take a look at in detail in the next session.

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And before that it would be useful to take a look at the brief outline of a Lyotard's work, it is divided into 14 different sections.

The first one being titled the field knowledge in computerised societies secondly, the problem the legitimation it is also an idea that he actively engages with throughout the discussion of this throughout discussion of this report. Thirdly, method language games and his also something he borrows from Wittgenstein and also forms the basis of many of the concepts and many of the philosophy is that he puts forward in connection to the definition to the to the framing of the postmodern condition fourthly the nature of the social bond the modern alternative.

The pragmatics of narrative knowledge, the pragmatics of scientific knowledge, the narrative function and the legitimation of knowledge, narratives the legitimation of knowledge here we find that he extensively deals with the ideas of legitimation, which also becomes important in understanding Lyotard's work.

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Research and its legitimation through performativity, education and its legitimation through performativity, postmodern scientist as the search for instabilities and legitimation by pathology.

So, we will not be able to take up any detail look at all of these 14 sections. We will be focusing on particular aspects which have become Semiotic which have sparked of many other different debates. And we would also be talking about important concepts that emerge across our, these 14 sections. We would also be talking about particular excerpts, which are more important for our understanding of post modernism and how those aspects would also eventually help us to analyse and to unpack different texts and contexts which are also products of the postmodern theorem very quickly somewhat towards the end of this lecture. Lyotard's postmodern condition it could be seen as a very major intervention as an important contribution to the postmodern debate.

And this is also and it is also what which talks about the crisis in the state of knowledge and also the function of narrative within scientific discourse and knowledge. And here and one of his fundamental premises that the western societies and philosophies that operated on a modernist metanarrative on the grant of narrative has now lost its credibility, leading to the emergence of a number of micro narratives are plural as the emergence of plural stories and the absolute challenge and incredulity towards the one

particular metanarrative. That is all we have today's session. Thank you for listening.
And I look forward to seeing you in the next session.