

Cultural Studies
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Module No. # 02

Key Concepts

Lecture No. # 02

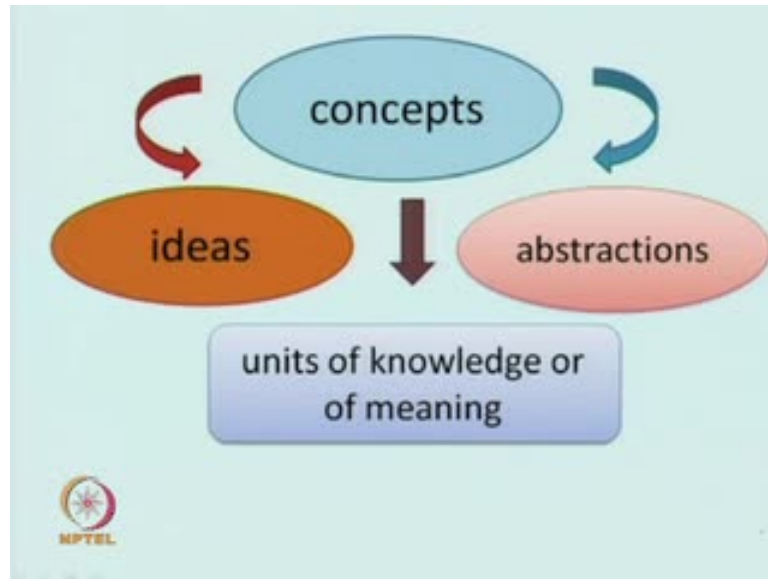
Identity

Welcome back to the series of lectures on cultural studies. As you are aware these lectures are being recorded under the aegis of the National Programme on Technology Enhanced Learning, it is a joint venture by the Indian institutes of technology and the Indian institute of science Bangalore. We have so far discussed several topics and we already completed module 1, which was more or less introductory by nature. And in the last lecture, we moved into the second module.

The second module you will recall is a module that deals with the key concepts; that in here in any enterprise we undertake to study culture or to do cultural studies. Today's lecture is lecture 2 in module 2 and is entitled identity.

Identity is a very important key concept; it is really a key concept in cultural studies. And as we shall see while later, it lends itself to so many other key concepts and permits almost any aspect of cultural studies.

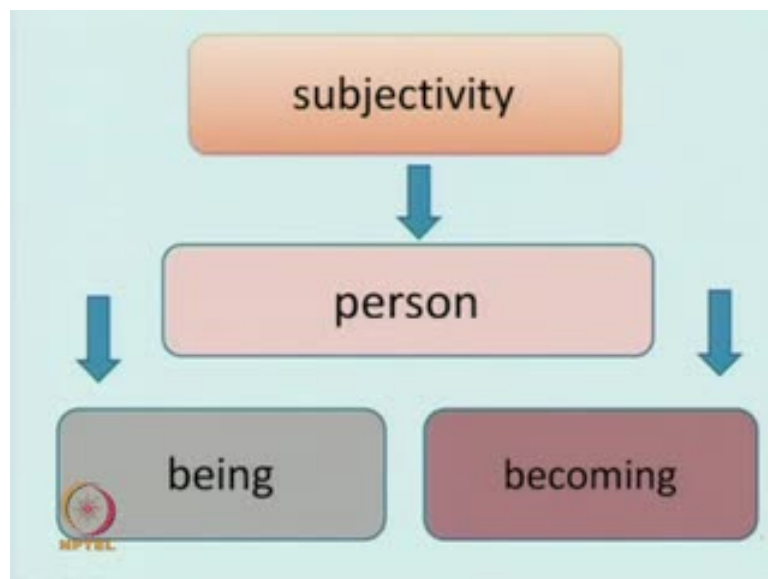
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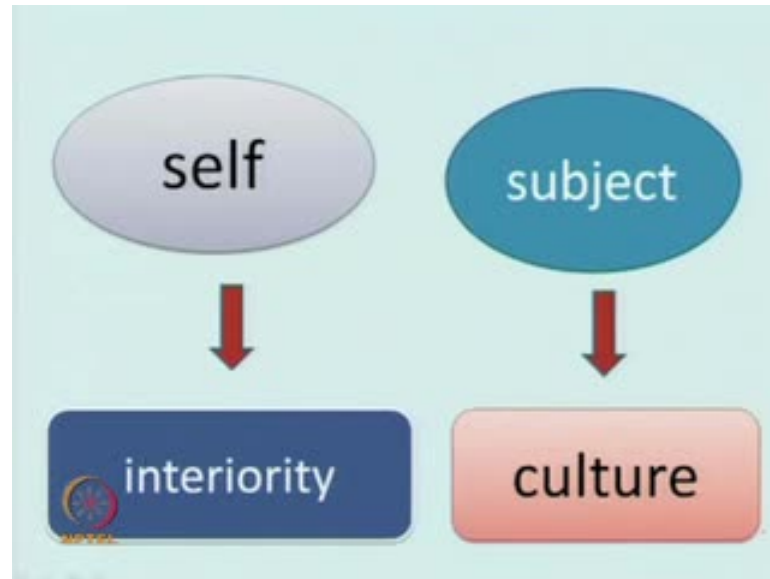
As always we first do a recap of what was done in the last lecture and the last lecture you will recall was on subjectivity. And before diving into subjectivity, we talked about the importance of concepts; we try to define concepts and if you recall that you defined concepts as units of knowledge or of meaning in which ideas...

Ideas are given a certain degree of abstractness and this abstractness we had argued, is required if concepts have to be applied; a certain degree of abstractness we argued was important for applicability.

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We looked at subjectivity as **you know the process of being or the state of being rather sorry** the state of being and the process of becoming of a person. Unlike you know all the theories are looked at subjectivity as simply a state, we saw that in cultural studies, it is understood also in more importantly as a process of becoming. And becoming what? Becoming a person.

We also made some settled distinctions between kindred words like self and subject. Self referred to, if you at all have to make a distinction as, a certain interiority and subject as related to culture and to society.

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Foucault

- There are no universal subjectivities
- Subjectivity is an effect of discourse
- The subject is a discursive formation
- Discourse also 'subjects' people to its rules
- Gives us 'subject-positions' or perspectives through which we make sense of the world
- Subjectivity is historically and culturally conditioned




We also looked at Michel Foucault and some of his precepts on subjectivities which include things like, there are no universal subjectivities, subjectivity is an effect of discourse, the subject is discursive formation so on and so forth.

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Three disciplinary discourses

Power → generative and productive of subjectivity

- a) The 'sciences', which constitute the subject as an object of inquiry
- b) Technologies of the self, whereby individuals turn themselves into subjects
- c) 'dividing practices' which separate the mad from the sane, the criminal from the law-abiding citizen, and friends from enemies



These are some of the formulations in subjectivity, **on subjectivity**, that we looked at in the last lecture. We also looked at power, power as generative and productive of subjectivity; this comes from Michel Foucault. And three ways - three disciplinary

discourses in through which this happens. And you will recall, we looked very quickly at this, these being the sciences which constitute the subject as an object of enquiry.

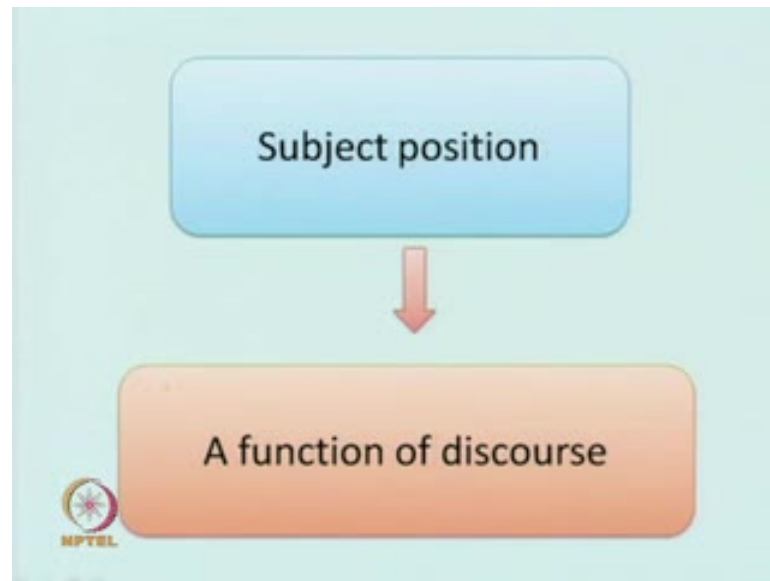
So, power and discourse and knowledge as constitutive of subjectivity, according to Foucault happens through three disciplinary discourses. And among them, one is the sciences, the sciences through their taxonomy, through their categories, through their classifications and their financements constitute the person as a subject, as what as an object of enquiry. So, the subject becomes an object, something to be studied and **category or** put into categories given, labels as it work.

Then, the next one in this whole configuration is, what he calls the technologies of the self. The technologies of the self are strategies, whereby individuals turn themselves into subject. And you will recall that, there is a certain very desirable complexity in the Foucault's understanding of subjectivity, as not a one way process.

So, if the sciences make an object out of a person, we also as persons as subjects have certain technologies of the self, whereby we can fashion ourselves - fashion ourselves as subjects. Finally, Foucault says, dividing practices which separate the mad from the sane, the criminal from the law abiding citizen, and friends from enemies.

So, these are practices which divide... **which you know** so to speak construct binaries of sane and insane, friend and enemy, criminal and the law abiding citizen, etcetera. So, these practices also give us our subjectivity.

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Then, we saw that subject position may be understood as a function of discourse.

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Judith Butler, *Gender Trouble*

If there is something right in Beauvoir's claim that one is not born, but rather *becomes* a woman, it follows that *woman* itself is a term in process, a becoming, a constructing that cannot rightfully be said to originate or to end. As an ongoing discursive practice, it is open to intervention and resignification.

intervention

resignification

And we also looked at two important words from Judith Butler, *Gender Trouble*, where she talks about **so want you go** Beauvoir's very seminal sentence. One is not born, but becomes a woman and Butler goes on to argue, that there is the possibility of intervention and resignification. We can intervene, since subjectivity is a process of becoming and it never ends. We can, we can intervene and resignify; what it means, to be a person, **what it means** and we can construct our own subjectivity.

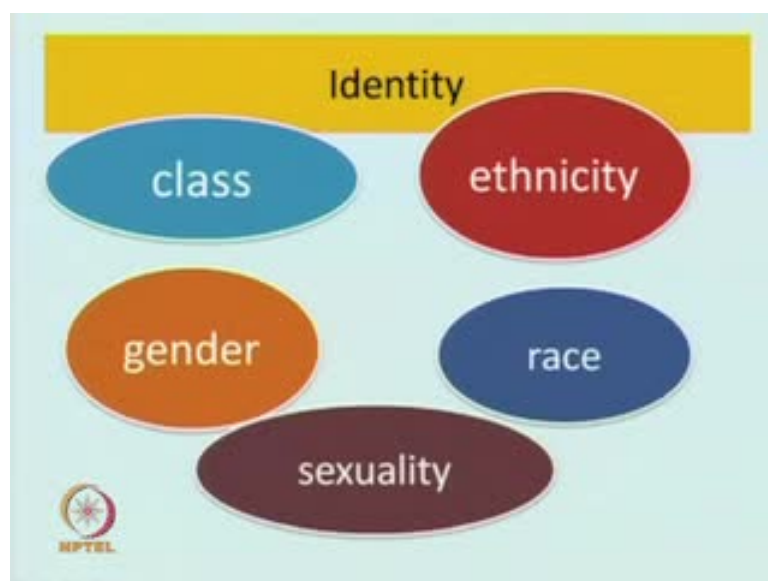
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Well, today, we are going to talk about identity. There are several occasions on which we will find that, identity is conflated with subjectivity. Identity and subjectivity are often interchanged in a very loose sort of a way.

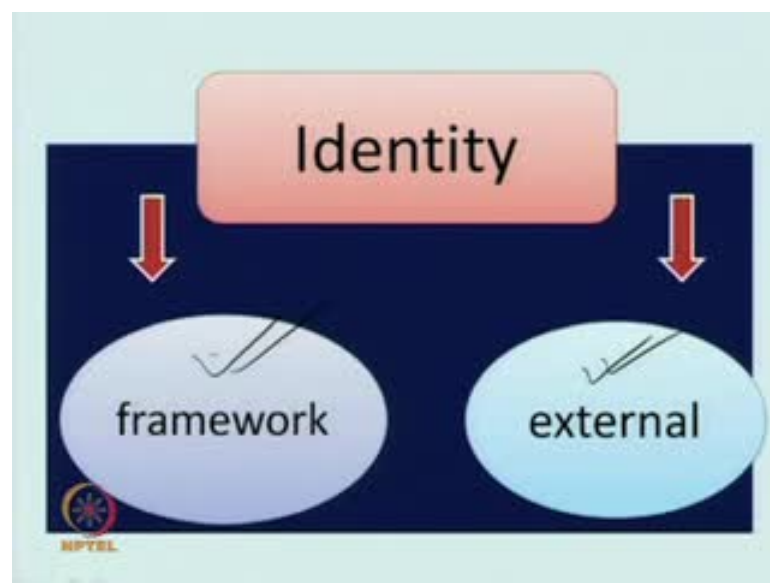
So, since this module is on key concepts, it is important for us to understand the shapes of difference among topics or between two topics. So, we are going to talk about identity in today's lecture.

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Now, as I said in the beginning of this lecture, identity is phenomenally important. So, the topic for today in this lecture is identity. And as I mentioned in the beginning of this lecture, identity is a very important concept. There are so many key concepts that identity as far as cultural studies is concerned, is an important concept. One of the reasons is that, it lends itself to an analysis or it lends itself to any discourse for instance: a discourse of class, the discourse of ethnicity, the discourse of gender, race and sexuality. One can talk about one's class identity or one's **you know** sexual identity or one's racial ethnic or gender identity; so, it is an important concept.

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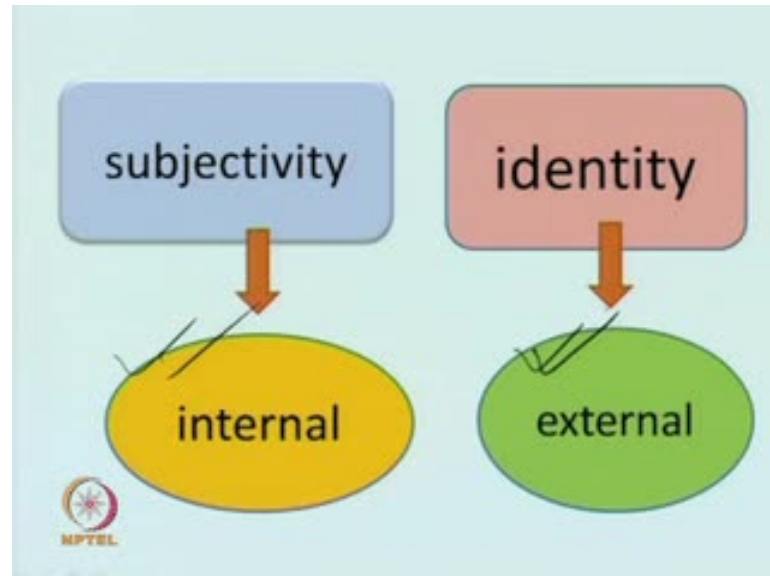
Well, let us look at some of the formulations on identity. So, let us attempt a preliminary discussion or a preliminary understanding of the term identity, as a concept in cultural studies.

Identity, well, at least vis a vis subjectivity - let us put it this way. Identity is seen as a framework: identity is seen as a framework for the instantiation or for the articulation of identity. And identity is external; yes, I agree this is pretty preliminary and this very in a sense, that it is all most essentialist. There are so many shades **of you know meaning** as far as identity is concerned.

But I believe this would be a good way to enter, at least into understanding of identity. And as I said one of the ways to understand identity, is to first differentiate it with another key concept, that is of subjective; and that is something that we had also touched

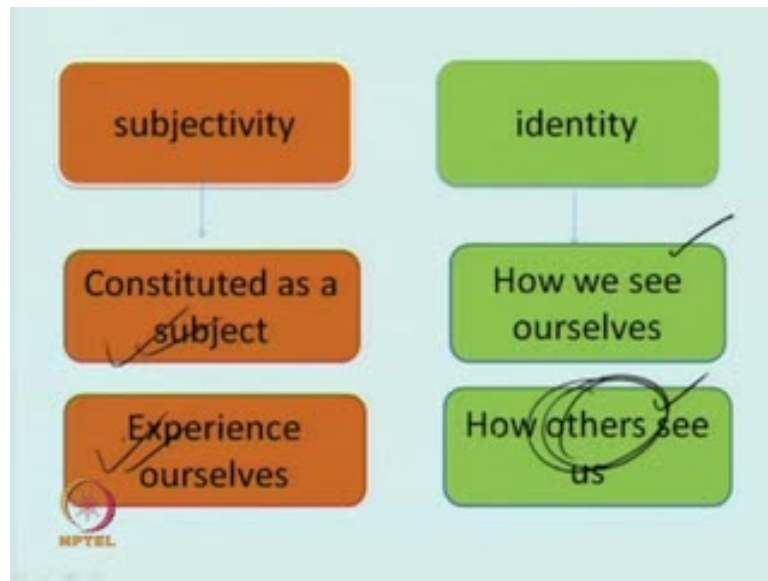
upon in the last lecture. So, well, identity is therefore an external frame work and we shall see how.

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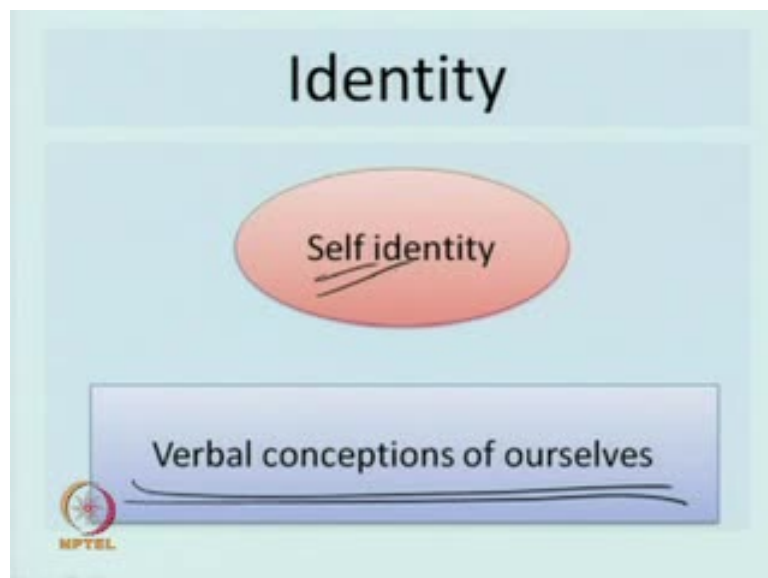
Now, again, as I said coming to subjectivity and identity, how do we differentiate? How do we draw the shapes of difference between subjectivity and identity? Well, if subjectivity is an internal process, identity is external, subjectivity is, **may** you know as we seen in the previous lecture; subjectivity may be defined as, what does it mean to be a person. From that point of view, identity then would mean how do other people see you. So, if subjectivity is what you feel, what does it feel like to be a person, identity is how other people see you.

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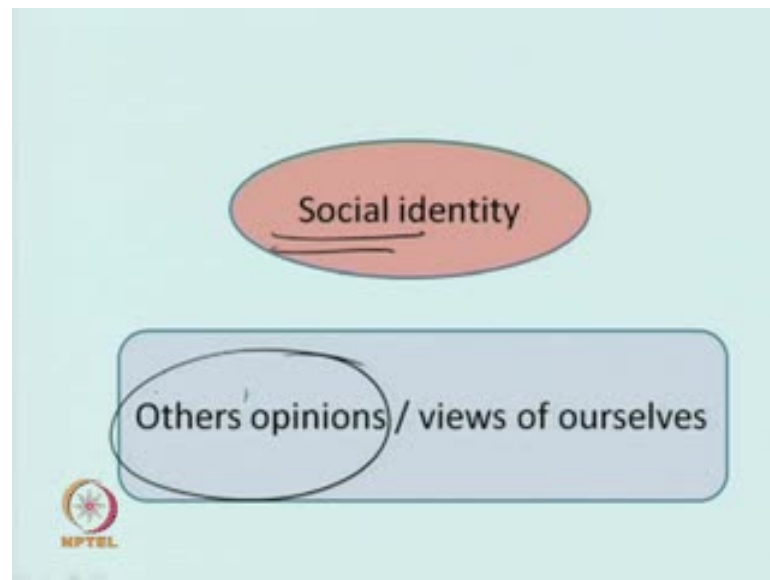
So, continuing in the same way, subjectivity is therefore how you are constituted as a subject and our experience of ourselves. So, subjectivity is the constitution of the subject and our experience of ourselves, so what it means to be a person. On the other hand, identity is not only just how we see us, but how others see us; this is an important point here. Identity entails how others conceive of us, and how others try and so to speak manage us **and manage**, who we are, what we are, etcetera, try to understand us.

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So, identity may have few other connotations; for instances, many people talk about self identity. So, how do we define self identity? Self identity are verbal conceptions of ourselves - they are verbal conceptions of ourselves - or they are attempts to know ourselves and know ourselves through language.

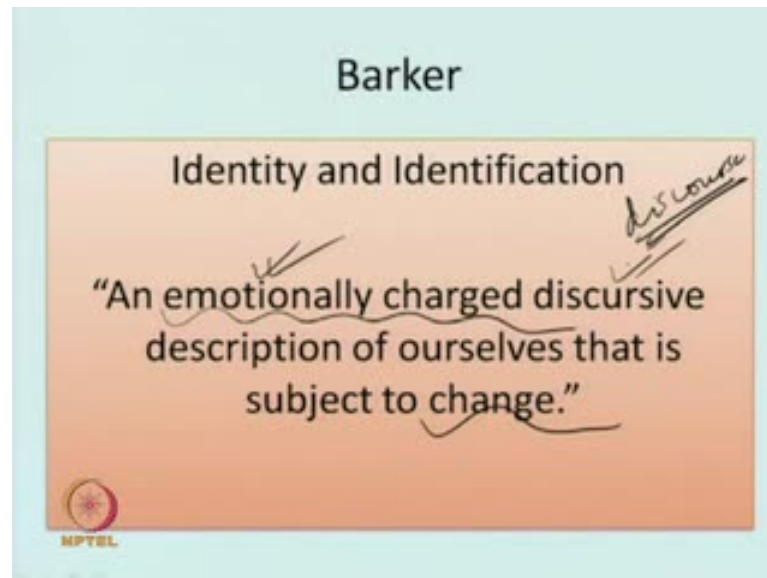
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On the other hand, we also have this other shade of or meaning of identity which is, as we see here in this slide, which is social identity. Let us go back; we were talking about self identity and now we are talking about social identity.

Social identity is not the verbal conceptions of ourselves as in self identity. Social identity is understood as others opinions or views of ourselves, right. So, identity is therefore understood in these two elementary divisions of self identity and a social identity.

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Now, we come back again to the person whose formulations on culture and cultural studies, and various aspects we have been following in this course. And as I said Chris Barker's book - cultural book on cultural studies - is one of the books, that could be easily taken up as a text book in any course in cultural studies.

Now, Barker and let us look at this Barker on identity and identification. Barker defines identity as, this is an important point here, an emotionally charged discursive description of ourselves that is subject to change. There are **two other** more than two aspects here; one is identity and our identification with any phenomenon event x is, he says as an emotionally we are attached to that, we are attached to identity.

When we can go so far, we do so many things with our identity are, in our bid to **you** we protect our identity, in our bid to our articulate our identity, in a bid to safe guard a community identity, etcetera.

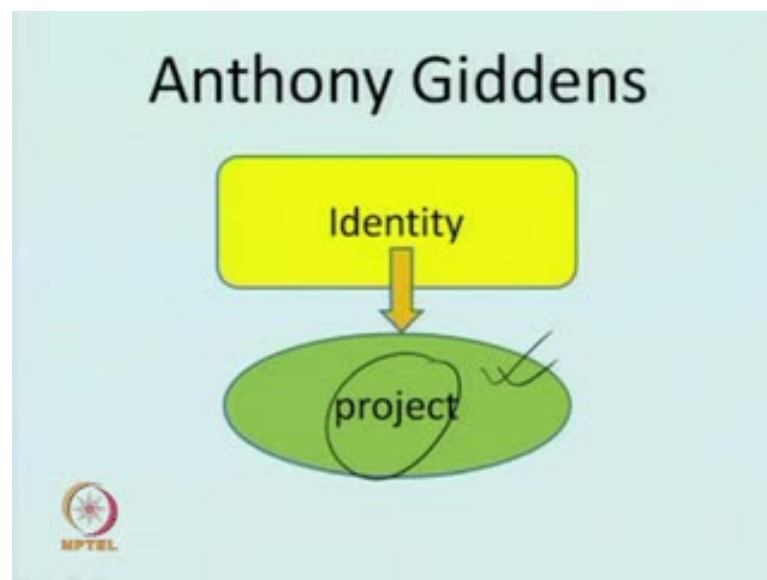
And that is why, he uses the term here emotionally. It is an emotionally charged discursive description; it is not simply an emotional expression; identity is not just an emotional expression that you make or that is manifested. **In just you know** In some parts of time, it is also a part of discourse.

So, a emotionally charged what? Emotionally charged, it is a description of ourselves - discursive descriptions. Now, the word discursive as you are aware, it comes from the

word discourse. Discourse, you will recall is the way of talking about everything, it is a way of speaking about something, which entails its own terminologies, its own frame works, its own assumptions, etcetera.

So, it is a identity and identification. Identity is an emotionally charged discursive descriptions of ourselves, that is not a given once and for all; it is a description, that is subject to change, right. Why? We call it because, identity is as we saw it an external frame work - identity comes from the outside. So, identity is an emotionally charged discursive description of ourselves that is subject to change as society and culture continues to change.

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I would like to refer to... and though it is not really a cultural theorist, in the strict sense of the turn, he is more over sociologist - Anthony Giddens . And Giddens here, look at this slide here, Giddens considers identity as what? He considers identity as a project. So, identity is a project in the sense, it is something that, you and I and society something that we keep you know you keep working on that, is something that keeps changing. So, identity is seen by Anthony Giddens as a project.

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And he says that social identity - remember we talked about self identity and social identity - social identity comprises the following, right. If you talk about a social identity and if you have to understand how it has been constructed, if you have to understand the term at all, then you have to understand that, it comprises among other things or these five aspects.

Now, let us look at them closely. Social identity comprises a normative rights; what are the rights that you have as the rules and regulation or norms allow you to have, a society allows you to have. Along with the normative rights comes second, the issue of obligations; if you have normative rights given to you, that give you your sense of identity, which is given to you externally by society, you are also have certain obligations.

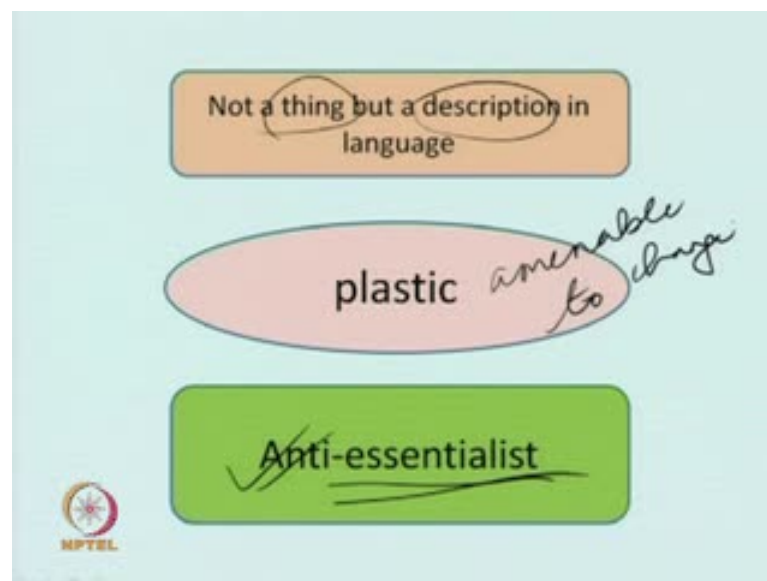
Then, there are certain sanctions, that are given to you, that are allowed to you by society. And finally, there are roles that you play; and **these roles** these roles are constituted by what? These roles are not arbitrary, this roles are **not... you know** therefore, all time to come assign to you, for all time to come this roles are dynamic and these roles are constituted, and I would say these roles are constituted by the these three points above them.

A - the rights that are given to you; B - the obligations that you have to have to perform in return; and C - the sanctions that argument to you by society. So, the roles that you play are defined your social identity so to speak.

And finally, he says number 5 - the markers. Now, what are markers? Markers are certain signs and symbols; that is, they signify your identity. If we have a national anthem, if we have a regional anthem, that is the marker. If you wear a certain kind of attire, **if you**, if you hold on to your language, right, as a sign of your identity, in that sense as a sign of or a symbol of your identity. These are the markers that you carry, these are the markers that you use, so to speak in order to express that social identity which is yours.

The important point here to be noted is again this. And I cannot say you, **you know**, be saying to much about this really. You know, social identity is something that has been constructed; it has **you know** these five points: normative rights, obligations, sanctions, roles and markers are, what we talked about just couple of minutes ago, are they constitute the frame work. You recall do we use the word frame work - external frame work - these constitute the frame work through which identity is expressed, even as it is constituted or constitutive.

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Therefore, in cultural study terminology, in cultural studies understanding, **identity is here** identity is not a thing, but it is a description in language. So, cultures theorists who

belong very strictly to **the, you know, so to speak** see the language school or the linguistic turn school of theory would go by this, would say that, identity is nothing but a linguistic expression.

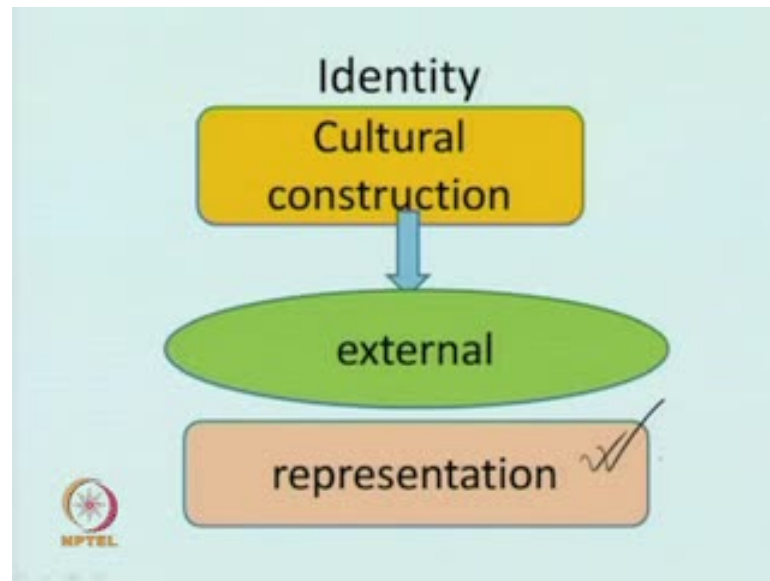
So, identity is not a thing, but it is the description, it is a verbal description, a description in language and it is plastic. What is the meaning of plastic? Meaning of plastic as far as we use in the liberal arts and the humanities, is to be amenable to change; plastic means to be amenable to change. We talked about the plasticity of neurons for instance; then, we talked about the plasticity of neurons; so, we mean the ability or the amenability of neurons to change, which is with learning and experience.

In the same way, identity is also plastic; in that, it is amenable to change and it is anti essentialist. You will recall, we talked about the term essentialism, way back in I think the first or second lectures. And we understand essentialism as **you know** theory or an approach that looks at something as things as having pure essences; that is something essential about man and something essential about human nature.

So, the essentialist would argue that that no matter how things changes, always something that is essential to a certain phenomenon or an event or a subject or a person, but this way of looking at identity as plastic, as identity as a description, as identity as fluid as dynamic, is an anti-essential, is move in sociology and in cultural studies, right.

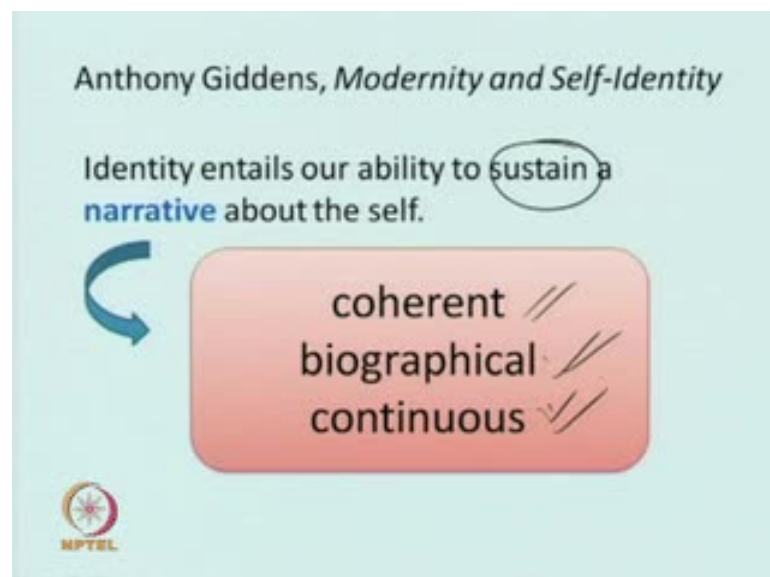
So, I hope, by now we have been able to understand **the you know** the complexity as far as terms are concerned; we saw bit of that, in subjectivity and we are seeing some of it. And now, as you talk about, as we talk about identity as being anti essentialist, has not being given.

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So, identity is therefore, if it is a frame work, it is therefore a cultural construction; that is, that is the important, that is the important point as far as cultural studies is concerned. We looked at identity as a cultural construction, that is external. **And importantly something, that is, to do with topic that we I actually plan to have as, you know,** one of my key concept lectures, the topic of the representation.

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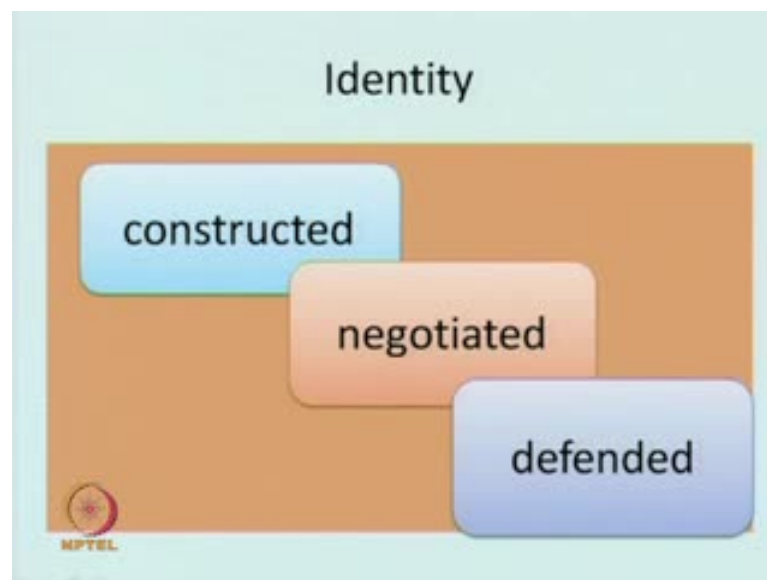


So, Giddens again, identity entails our ability to sustain a narrative about the self. So, it may be an illusion also, but identity involves a person's ability to - look at this word here - ability to sustain, a narrative about the self.

What is a narrative? A narrative is understood as a story; so, a story has a, normally has a beginning, a middle and an end. So, to possess an identity to have a certain sense of continuity of identity or something that, **you know** even if it this has been built or has been constructed, nevertheless has threads of continuity, has threads of a certain, what would I say as, he says here the word coherent - a certain coherence.

So, these are the terms uses a coherent biographical and continuous. So, identity entails to have an identity, entails our ability to sustain, to keep it going a narrative about the self. And it is a narrative that has to have some meaning, if not an ultimate value for us. And that meaning and meaningfulness is arrived that, by our sense of that narrative of the self as being coherent, as biographical, coming from ourselves and as being continuous.

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Therefore, we understand identity as what? Finally, if you have to sum up these points here; the points are, we have been talking about identity is constructed, identity is negotiated and identity is defended. The fact that identity is constructed is something that we have looked at, identity is also negotiated.

Do not think that as, even as we are doing theory, that we are the cultural theory, there were cultural concepts, that we are the people who understand the constructedness of in the fluidity and the dynamism of identity, it is not so. To a certain extent, everyone understands that these are identity is an issue, that you can negotiate. It is, I would say, I would even hazard saying that, subjectivity may not come very readily to all of us, as something that can be self fashioned, something that can be negotiated.

I am hazarding this is somehow, this is what I would like to submit, right. But identity, because you are aware that it is a label, that is being given to you. And it is, in that sense **you know** a very political issue, you or a group can always does have a feeling, that one can negotiate one's identity.

And identity is something to be defended. Let me put it this way, if you look at you know collective identities and collective subjectivities, which is more negotiable, it is in the first place is difficult to have a collective subjectivity. Subjectivity as an involved process; subjectivity as a feeling of what it means to be x, what it means to be a person, right.

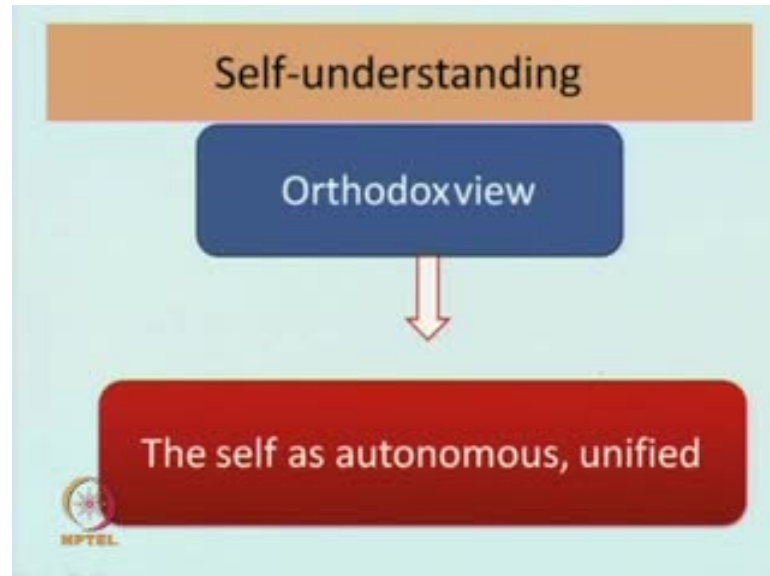
I am not saying it is impossible, but it is difficult to have a collective subjectivity, simply because every person is so unique, right; the inner workings of once mind is contingent; you know, his workings are contingent upon time, space. And one has to have a clear idea and vision of how the brain - the human brain works, that gives us a subjectivity. But identity in this sense, now I am arguing simply from the point of view, you will understand of, from the point of view of difference between subjectivity and identity.

Identity being external and being a framework, right. Being constructed through what? Remember norms, normative rights, obligations, sanctions, roles, markers are things that we realize and we can negotiate them, rather more readily we do for collective subjectivities. And the defend we defend identity, whether individual or collective; we defend this from misrepresentation by people or by may be other groups.

If you are talking about the individual person by another person, so we defend and that is why identity... And if you look at identity politics is a complex an issue and yet at the same time it is something that is quite inevitable, something that one would in every community would, at some point of its historical time would want to engage in identity

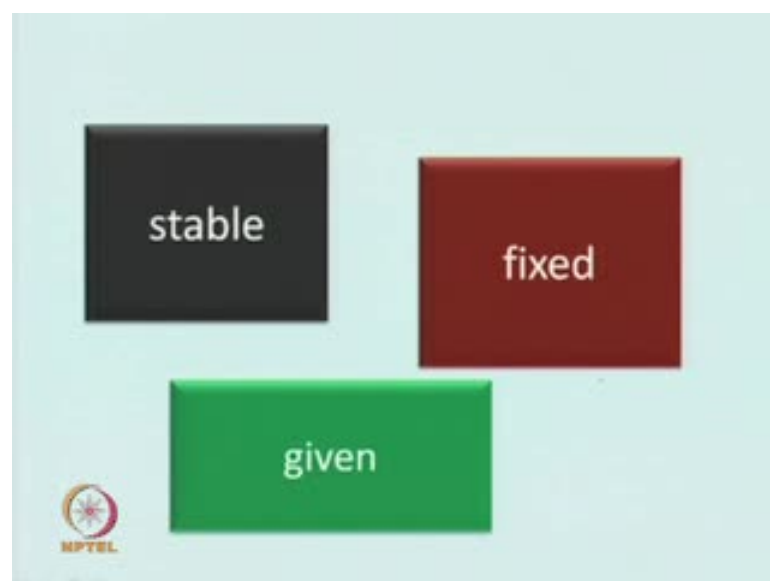
politics. Most of it comes if you look at one of the terms you saw, while ago as I said that, I will talk about it later in my lecture on representation.

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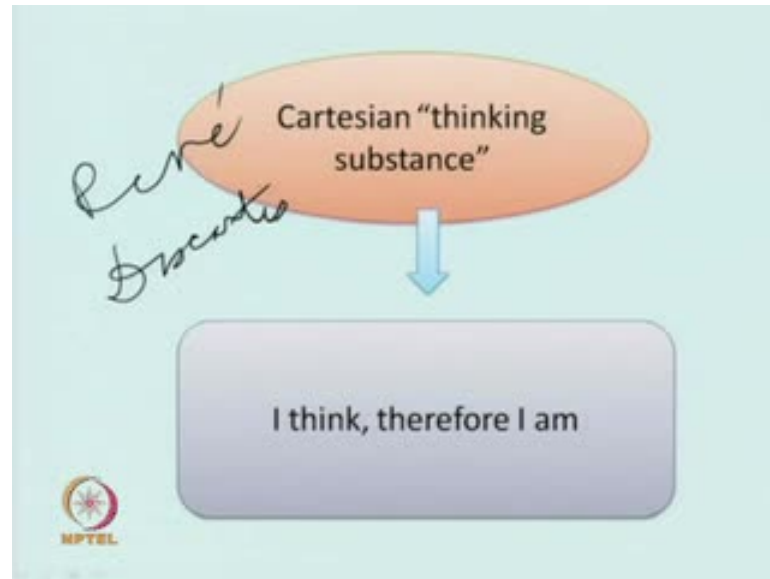


It is a question of representation, correctly misrepresentation of identities, whether individual or community. Now, the orthodox view; let us look at this, here the orthodox view of, again if you understand of self-understanding, we say view of the self as autonomous and unified.

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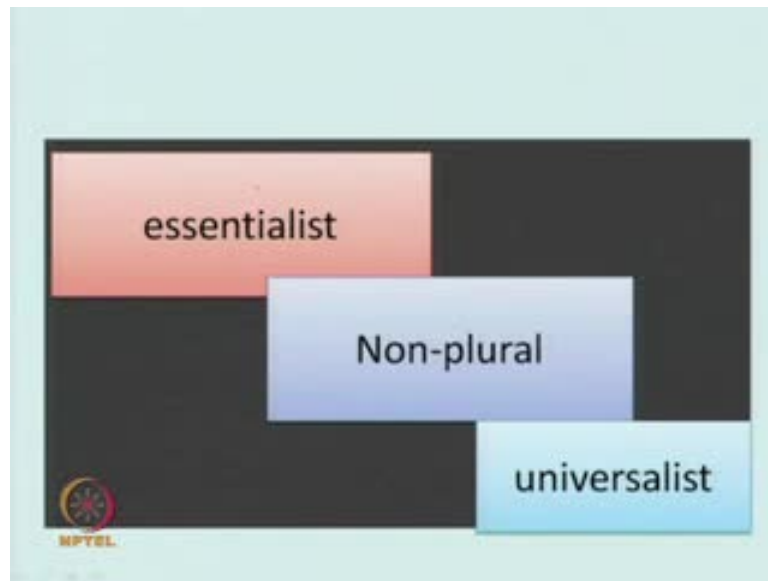
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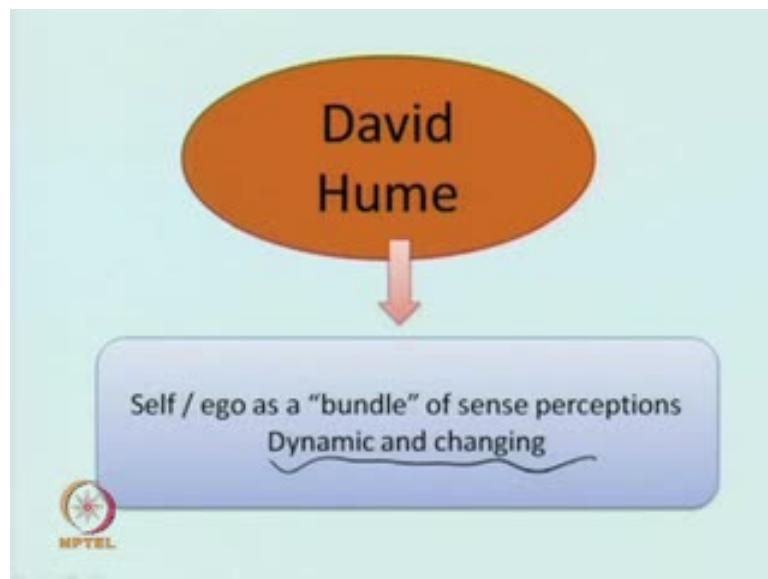
We previously thought of the self being, something that is completely autonomous, it has an agency of its own and that is always unified. Something that is stable, fixed, something that is given. The Cartesian thinking substance, I think therefore I am; this is, this is what we call, we could call an exemplary way of this, all the way of looking at the self as autonomous.

We recall Rene' Descartes whom I have mentioned you know, I think in one in the first or second lecture; Rene' Descartes thinking substance or I think therefore I am, is one is something that, Descartes of course meant it in several senses of **you know** you could also translate it as, I doubt therefore you know I am.

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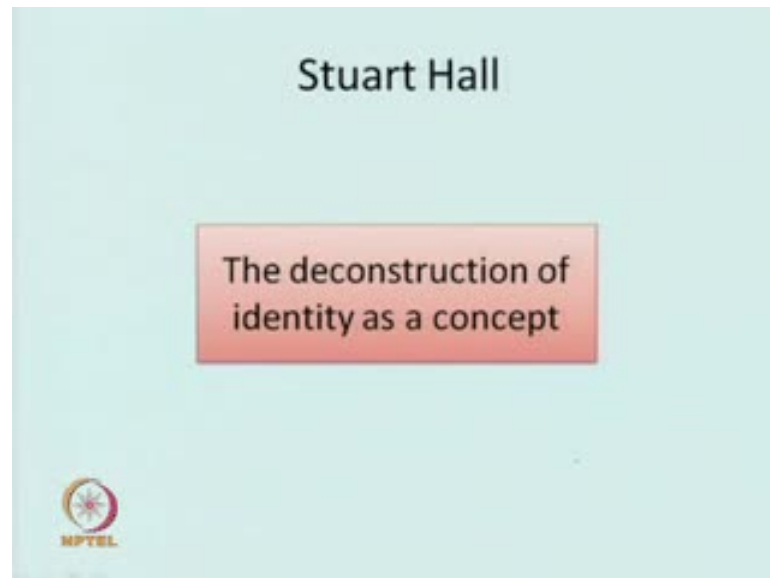
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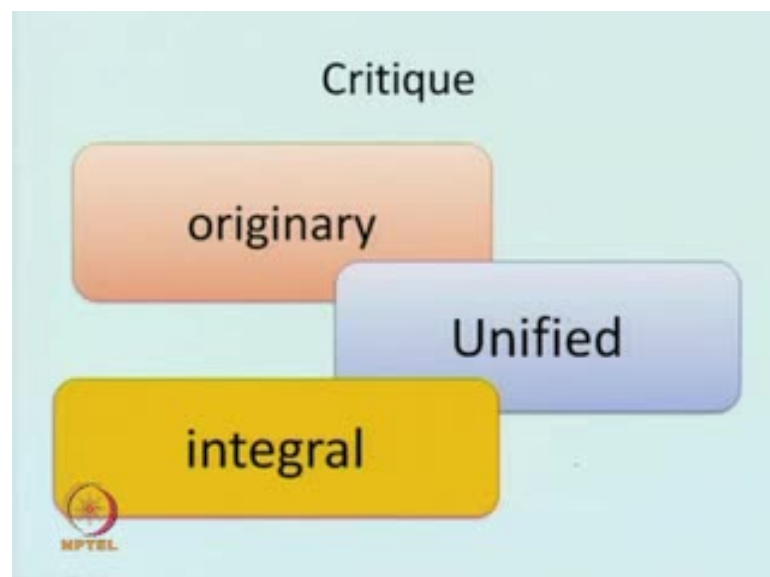
But the this phrase, I think therefore I am, is bounded about almost so much by people, that it gives you an illusion of, I think therefore I am an illusion of autonomy of the self; and illusion that you are incomplete control of yourself. Therefore, identity is essentialist, non plural and universalists is the whole school of looking at identity. It was the philosopher - David Hume who early on talked about the self or the ego as a bundle of sense perceptions.

That is here, this is when it first came about, that is dynamic and changing; so, the self and the ego is was seen by Hume as a bundle of sense perceptions, alright, but these perceptions are dynamic and changing – leading, early on, you know showing the way early on, to an understanding of identity and subjectivity of self understanding of self identity; and finally, as a social identity as dynamic and changing.

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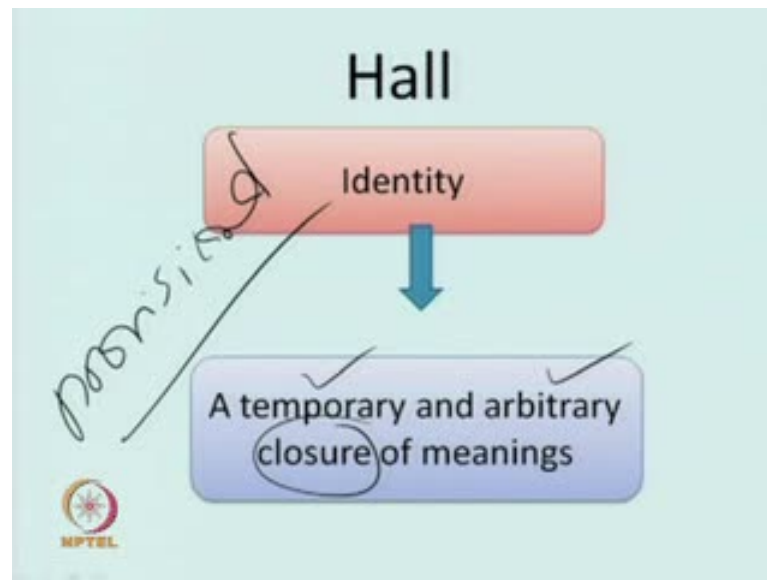
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And in our time, it was **you know** the well-known cultural critique Stuart Hall, who went on to give **you know** full critique of the topic of identity. Recall this, the deconstruction

of identity as a concept, the breaking down of all the ways of understanding identity as a concept. The critique that was started by Stuart Hall, again like as we saw a while ago, was against an understanding of identity, as something that is originary unified and integral.

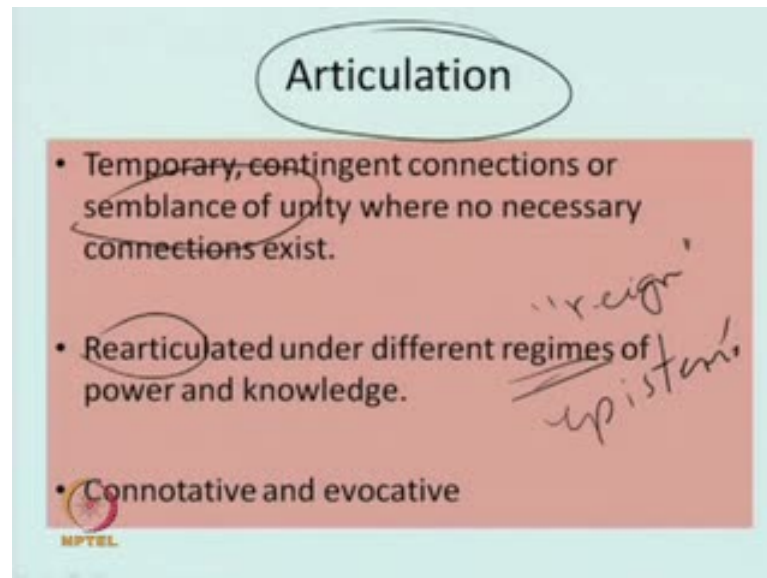
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Hall says and I am very fond of this way, in which hall put this. Identity is a temporary and arbitrary closure of meanings. Can I need you to look at this, to even enjoy this, you know he says, identity is a closure, is the closure of meaning, is a closure of we could say understanding ourselves, understanding the construct **you know** over who we are, but it is a temporary and arbitrary. A temporary and arbitrary closure of meanings in the sense, in almost, a deconstructive sense, **you know** you can never have arrived at a full understanding of this identity.

So identity, whenever you think if arrived at a meaning, you have arrived at an understanding of identity of your identity, of others identity, it is always temporary, just it is provisional so to speak; it is provisional and it is arbitrary, it is arbitrary in the sense that it is not, we do not mean arbitrary here is something random, but arbitrary as we understand, so the word remember in structuralism. The word arbitrary has not having a definite one to one correspondence, between an object and the name given to it; in that sense, it is arbitrary.

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So, identity according to Stuart Hall, one of the finest cultural critiques, is a temporary and arbitrary closure of meanings. Also linked to this way of understanding, identity a true critiques like Stuart Hall is another concept, a concept of articulation. Remember, articulation is a definite term in cultural studies; it does not mean just to articulate things. As in the sciences, you also have, in the humanities and social sciences, in the liberal arts, turns that, come about after one engages oneself in a discursive field, right. Then, articulation is one of the point, many students talk about articulation simply as, expressing oneself. As far as articulation in cultural studies is concerned and its relation to identity is concerned, it is this, now I am reading it out.

Articulation is the temporary contingent connections of semblance of unity where no necessary connections exist. Let us look at it again, articulation or the expression is at much like what we have talk about just a while ago, about here, about temporary and arbitrary closure of meanings.

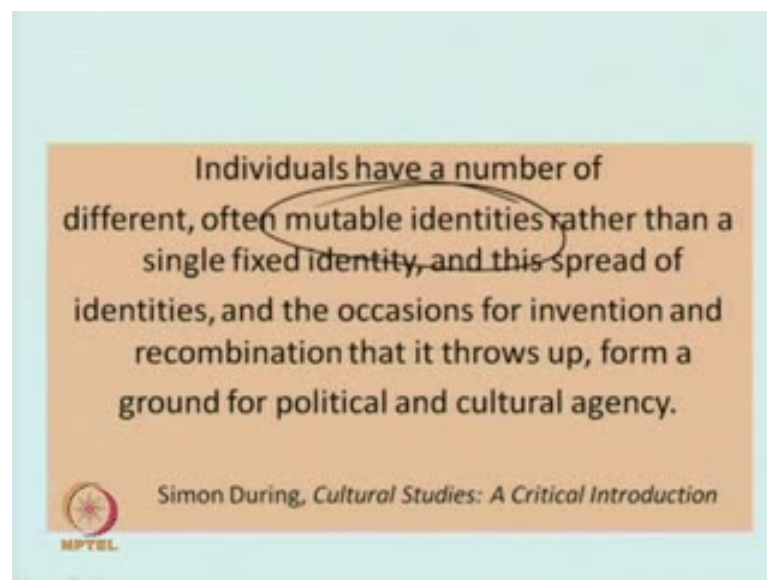
Articulations, any articulation is an event, is an event in time, it is an event in place, and it is temporary, contingent - meaning it is contingent upon certain factors - external factors. And they are articulation is a temporary contingent connection or just a semblance, so it is not really a unity and actual unity, it is the semblance of unity. In the semblance or in the sense almost of very similar tune, as you understand it in philosophy.

Semblance of unity, when no necessary connections actually exists, right. So, any articulation member has to be seen, as what as a contingent event and because of this very nature of articulation, this is the word here.

It can be rearticulated, right; it can, any articulation can be rearticulated, this are we have articulated once and for all, you have made the connections; these are always provisional, right. And they can be rearticulated under different regimes - different regimes of power and knowledge.

So, every regime of power, every so to speak regime of discourse, look at the word regime here, why is the word regime here? It is used almost in the sense of **you know** reign, if not a military regime. So, articulation is done, rearticulated under different regimes of power and knowledge. Why and how is it rearticulated? Every regime or reign or era or you know epistemological phase if you will, has certain precepts, has certain what we call epistemes, has certain epistemes or units of knowledge at are seemed as true, right; these two are contingent and these keep changing.

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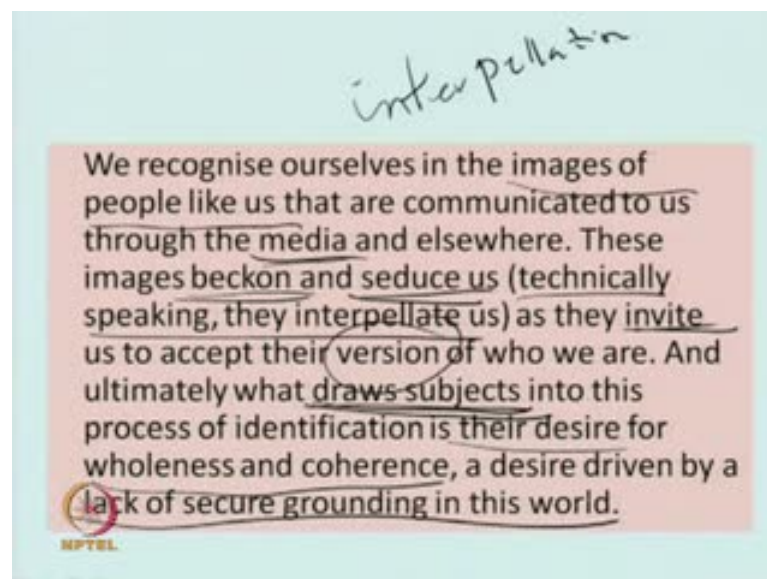
So, articulation is again rearticulated or rearticulable under different regimes of power and knowledge and they are connotative and very evocative. So, I will quickly quote from another person, which come from Simon during from his book cultural studies - the critical introduction. During this to say, individuals have a number different, often

mutable identities rather than a single fixed identity; this is the same thing that is putting it, but I thought this would be you know it says it so aptly.

Have you ever saw that you as an individual, as it if I come in to your mind, that you as an individual or even a community as, I know, community with identity, that you may have different mutable changing – changeable - different of a mutable identities, rather than a single fixed identity. And this spread of identities and the occasions for invention and recombination, that it throws up from a ground for political and cultural agency.

The very fact of the mutability of identity, the changeability of identity and the spread of identities, they throw up certain, they threw up certain occasions, certain historical phases of recombination, right. And they form a ground for cultural and political agency. So, every individual or every community may reinvent himself or ourselves or themselves, because of this very condition of identity. What is this? The mutability of identity **vis a vis a** single fixed identity.

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So, let us carry on reading, we recognize ourselves in the images of people like us that are communicated to us through the media and elsewhere. Again I urge you to recall the external framework, that we talked about in the beginning of this lecture. So, how do we identify and how do we go through this identification? Recall Chris Barker again saying that, identity identification entails what, an emotionally charged discursive description of ourselves.

So, this is how it happens; we recognize ourselves in the images of people like us, that are communicated to us, particularly through the media and elsewhere. Now, these images beckon, these images beckon and seduce us; look at the terms, these images call upon us, these images call us.

So, these images look at the terms here, beckon and seduce us. Now, the technical word for here is a word called interpellation; this is the **if you have to use a typical word like say articulation in sorry** the word here is inter interpellation; any cultural object, any object that represents something or any media artifact, they interpellate, they talk to us, they call us, they call upon us to pay attention; in the sense, that look this is what you are, this is what you have to be.

These images beckon and seduce us, now here, it is given here; technically speaking, they interpellate us, they call us. Now, look at this, invite us to accept their versions of who we are, and this is a trap that we often fall into, because identity is external. These images, so into the media image or an image in a book or a novel for instance or an image or an idea that is given to you by a propaganda's pamphlet also.

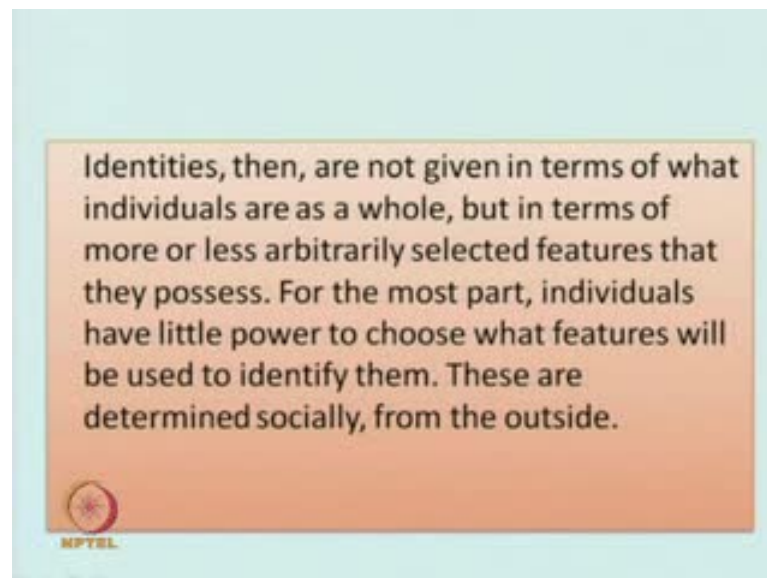
These images they call us they beckon to us; and they invite us to accept their version, this is the point here, their version of who we are. So, very often, then if you are not careful, identities are carved by somebody else and they are carved by the images that we consume, they carved by the stories that we consume. So, it is not just a media imager, it could be also a myth or a legend for instance, right. These are also the, so to speak the images, that are there to beckon us and to accept their version of who we are; if you take an example the importance, the not just the importance, the share power that the idea of say a mythical figure has Seeta for instance.

So, this image of Seeta is for women something, that is, it is the version of who we are; and that version interpellates us and tell us, **this is** this is what you have to become. Recall the enormous hold, that mythical ideas and images have on us, right. Then, ultimately, what draws subjects into this process of identification is, their desire for wholeness and coherence. Remember Giddens, what did Giddens say? That identity are attempt to sustain what a narrative about ourself; and what sort of a narrative? A narrative that is biographical, and narratives that is coherent, and narrative that is continues.

Now, this is echoed here. Ultimately, now look at, let us look at this and ultimately what draws subjects into this process of identification is their desire; we all of us given the fact that the world is chaotic, right. The disorder is a part of our world, that order is perhaps an imposition we make on the world; we have a desire for wholeness, we have a desire for coherence, for meaning that we want to hold on to. We do not like fragmented things, we do not like to live, most of us do not like to live in fragmentation. However, individually we would like to have a sense of coherence of wholeness of a personal biography of a narrative, that is continuous, and that gives meaning – meaningfulness - and value to us.

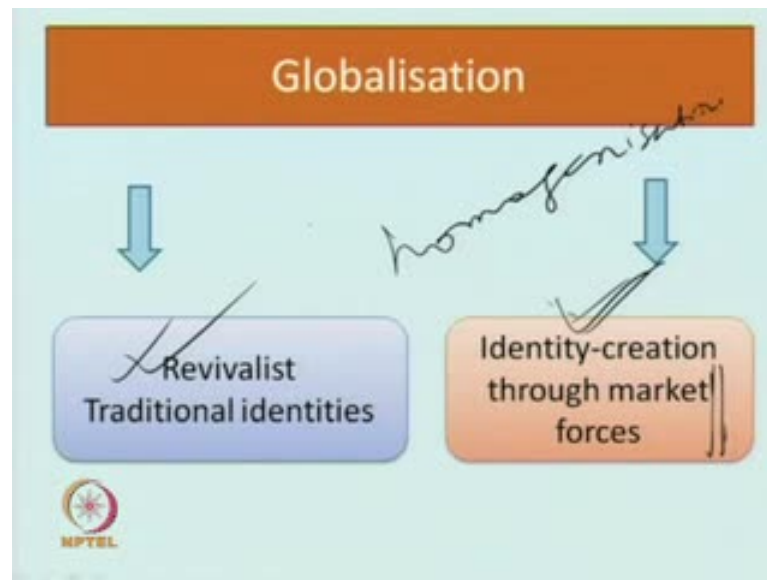
So, this is what draws subject; what draws subjects? You know, in this case, draws almost in a magnetic sense, right. You could also say why do we fall for these sort of images and interpellations; ultimately, one this happens, because deep down each of us has a desire for wholeness, has a desire for coherence, for meaning making. And why does this desire happen? The point here is, we are in the last part of the sentence, the desire is driven by a lack of secure grounding in this world; the lack of grounding is the reason, is the cause for us nurturing a desire to a certain identity, to a certain even identification, which is an as I said an emotionally charged one; and we go in for this images that interpellate, that is, as I said as beckon and seduces us.

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Therefore, let us keep reading here, identities then are not given in terms of what individuals are as a whole, but in terms of more or less arbitrarily selected features, that they possess. For the most part, individuals have little power to choose what features will be used to identify them; they are determined socially from the outside.

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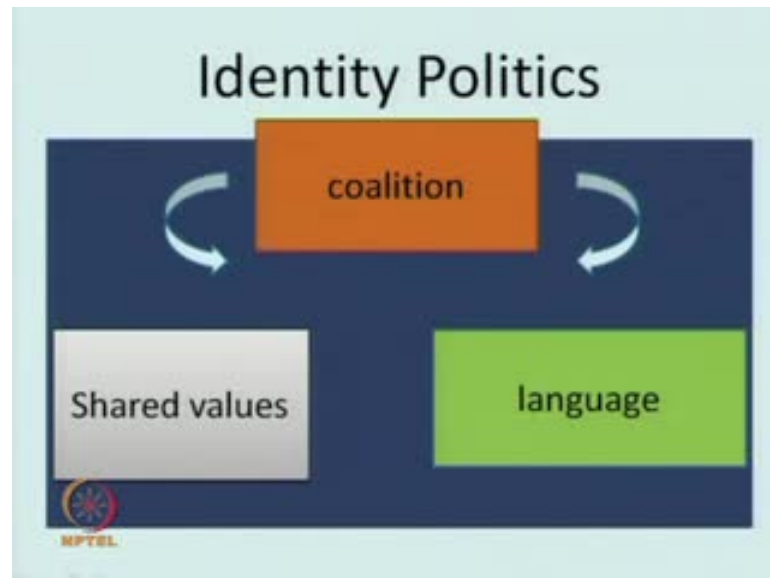
Because now, this is one point which I would like to end with really here, is the importance of identity vis a vis globalization. It is heard that today, in a globalized scenario, the creation of identity that we are talking about a while ago as identity been created externally, and identity as created by media images, by myths, by novels, by you know what I have view. In a globalized setup, the argument that has been given by cultural theories is that, identity is here a creation through the market forces.

This is one thing I would like you to keep in mind. And if we talk about globalization, and when we talk about globalization of some point of time, I would come back to this, but suffice if I now to understand and identity is seen as a creation through market forces. This is one we need to be absolutely you know careful about, right; to see that, it is a market that creates and sustains our identity and interpellates it, the market forces and artifacts that, that interpellate and seduce us.

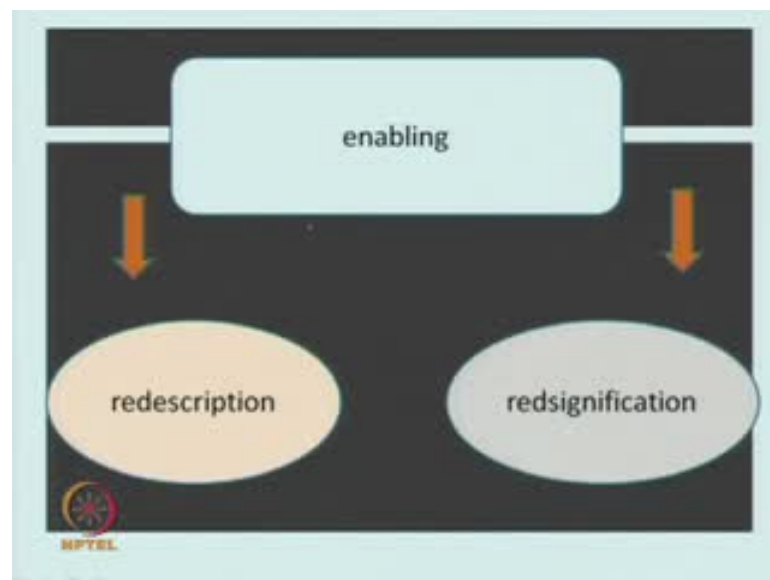
Because of this, there is a counter; there is a counter force to this, because you know people have realized what we call, you can call here the homogenization - the homogenization of this sort of interpellation. There is a revival of traditional identities;

communities now want to have, want to again reassert their own identities and they use the markers for this identities; they set out to negotiate and defend their identities, because of the identity creation to market forces.

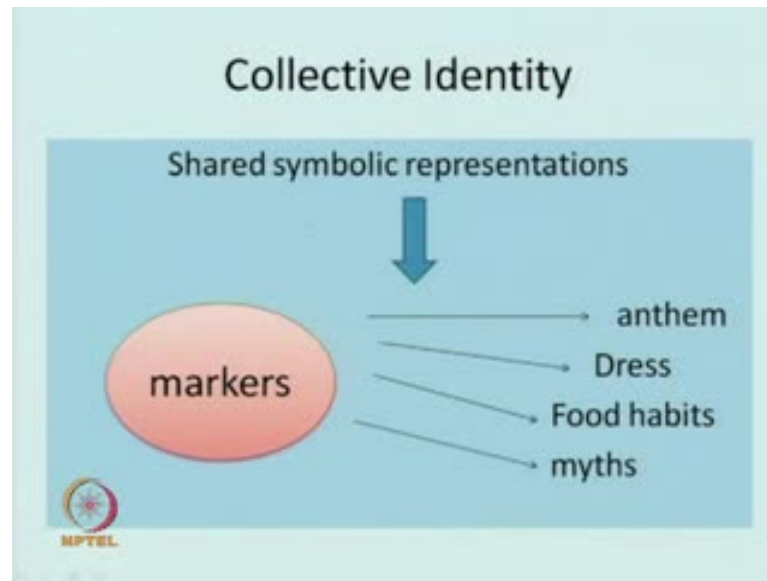
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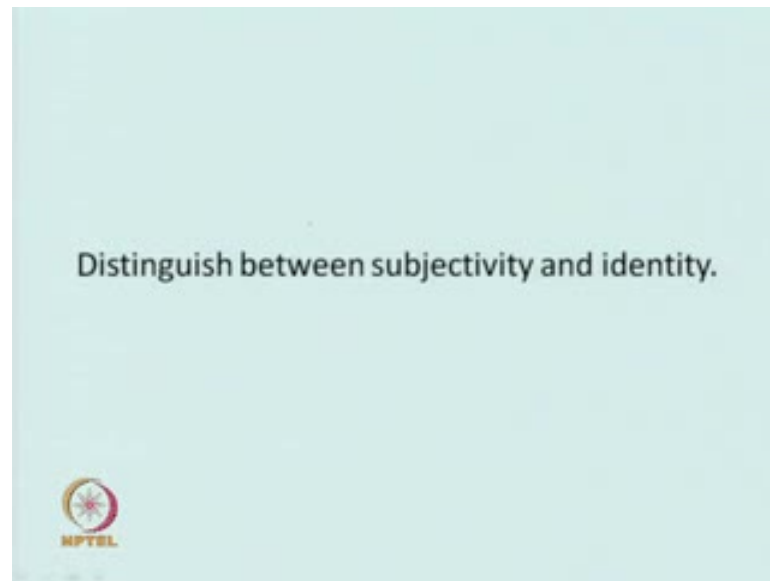


So, identity politics thus give rise to coalition and shared values and markers and language. And this is seen as enabling and a re-description and a re-signification; there are some, there are markers like anthem's, as I said before share symbolic representations like anthem dress, food habits and myths.

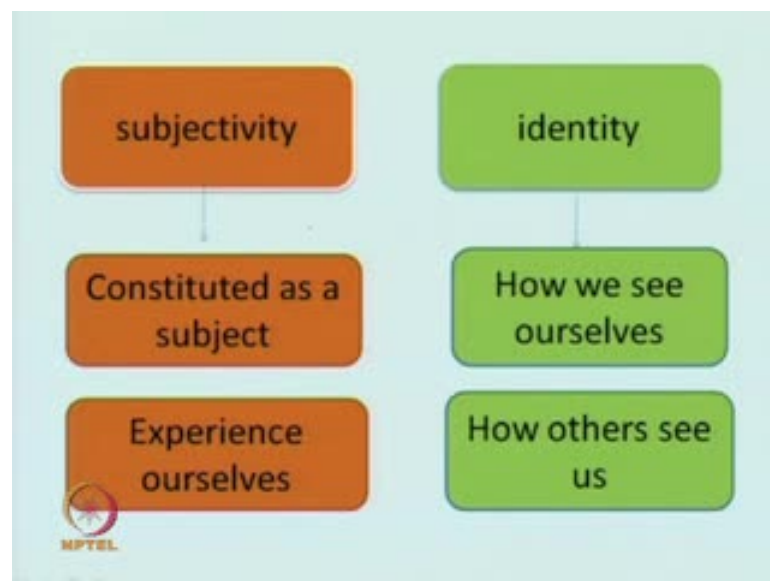
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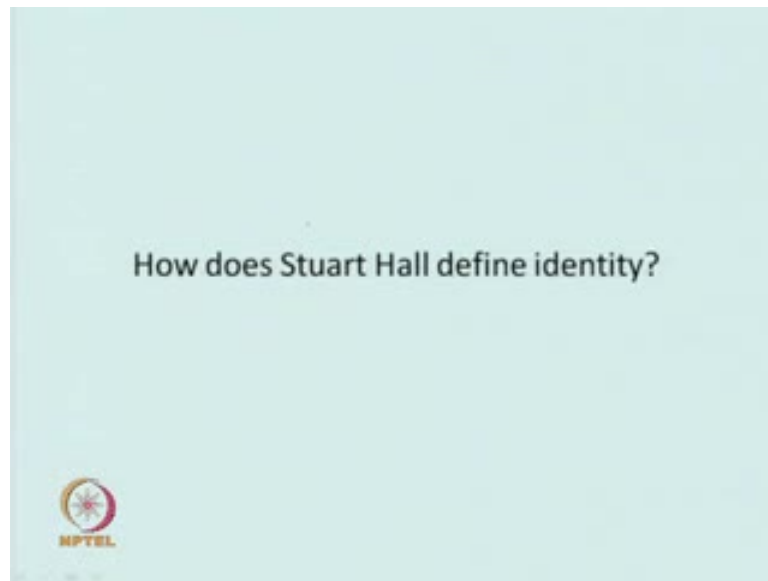


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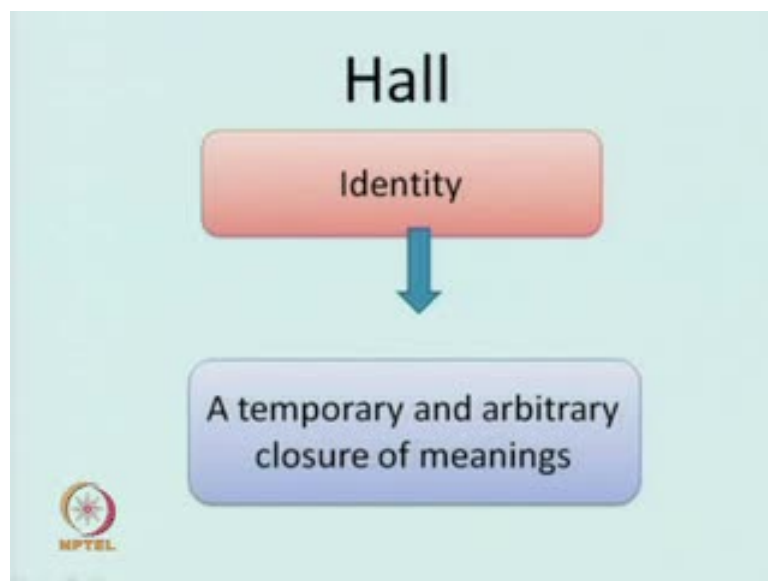


Fine, let us move on to quickly to the discussion; and if it ask this question distinguish between subjectivity and identity, we would say that subjectivity is constitute, is a way of constituting, being constituted as a subject and are more importantly are experience of ourselves. And identity is not just how we see ourselves, it is also how others, and more importantly, how others see us.

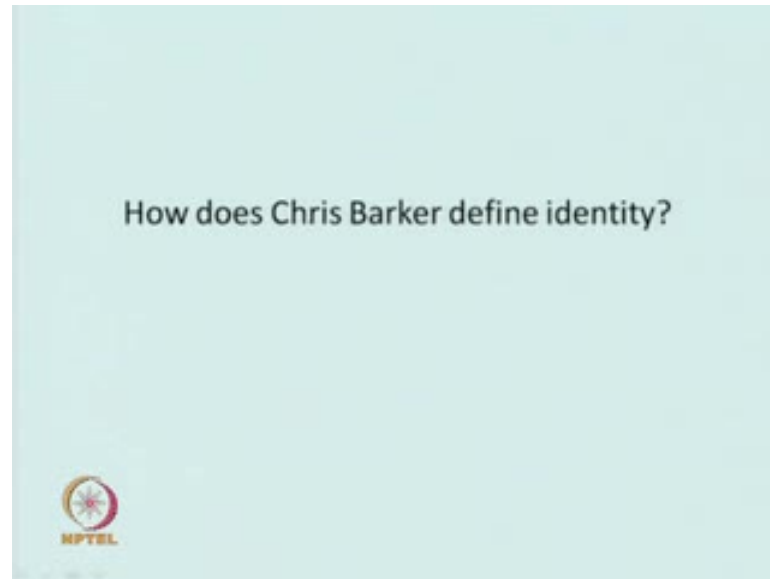
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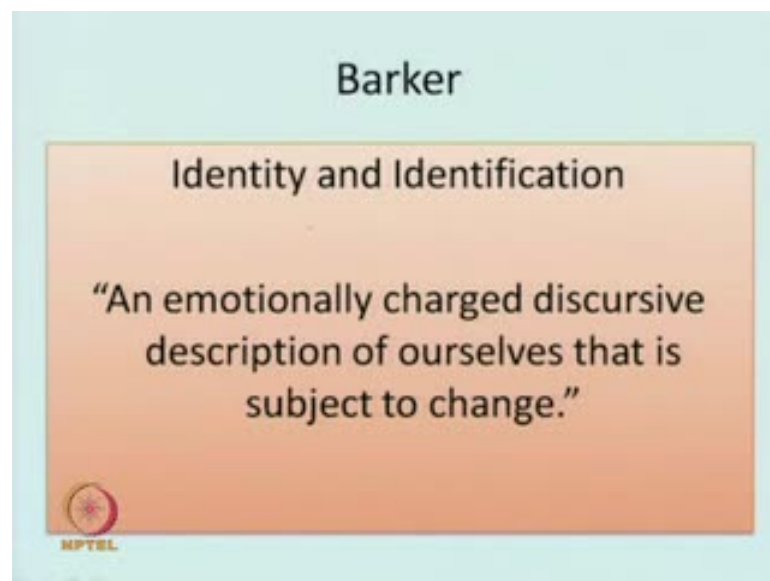
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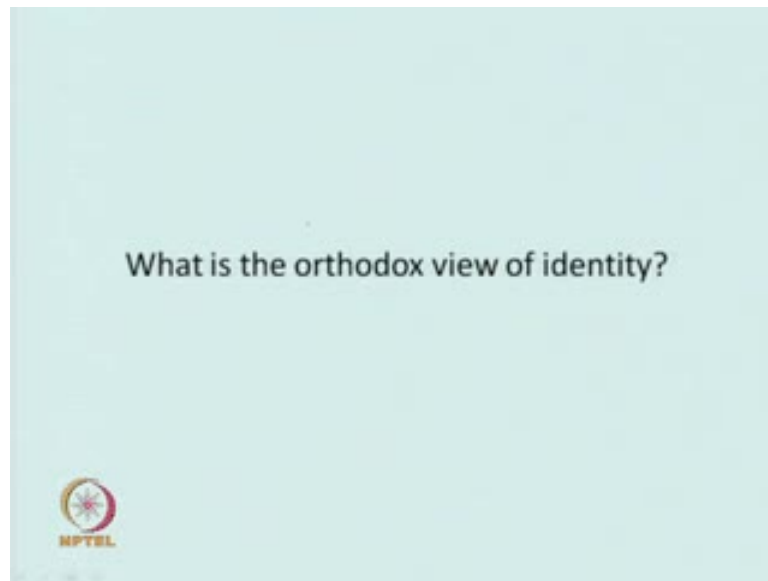


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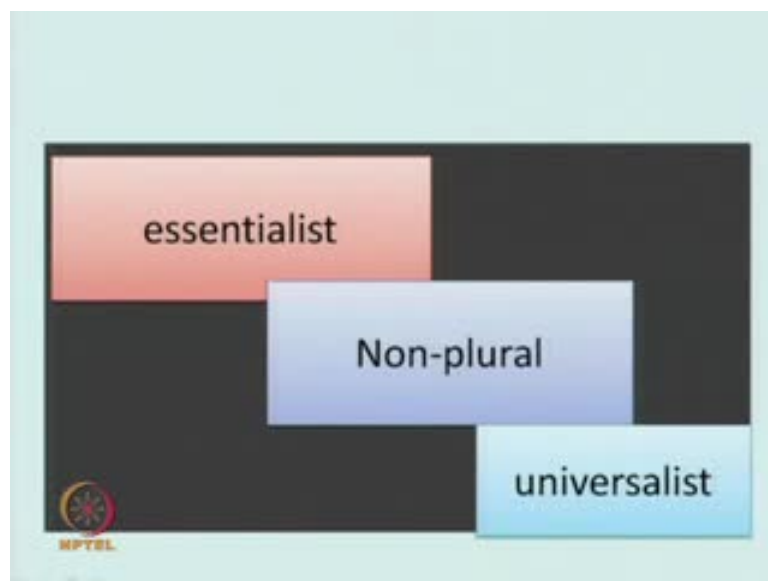


How does Stuart Hall define identities? Stuart Hall defines identity as a temporary and arbitrary closure of meanings. How does Chris Barker define identity? Barker defines identity and identification together as an emotionally charged discursive description of ourselves, that is subject to change.

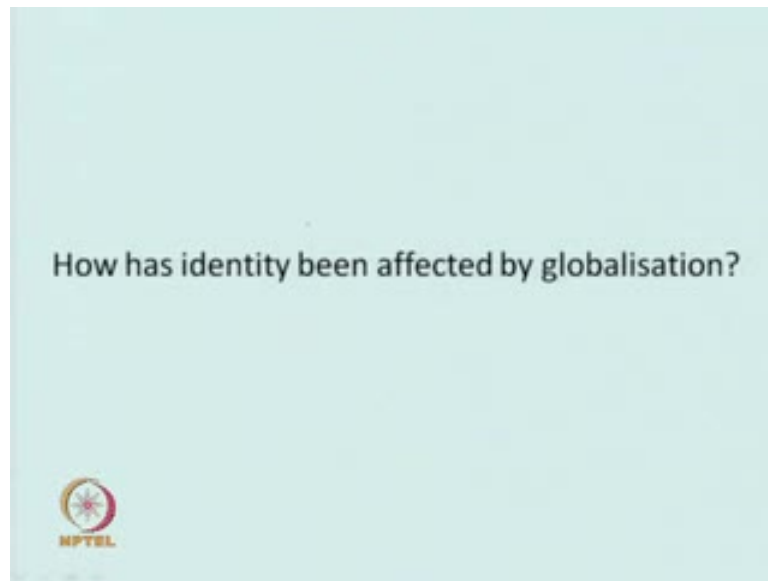
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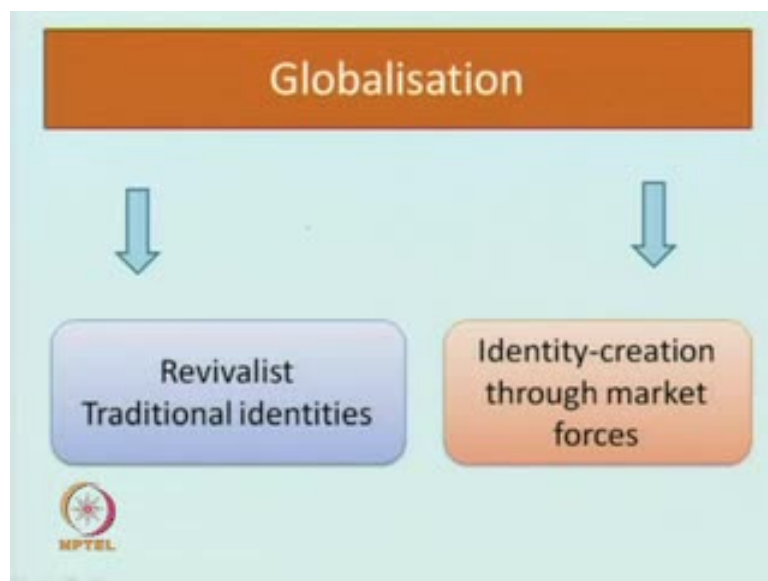
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What is the orthodox view of identity? The orthodox view of identity is one, that is essentialist non plural and universalist and sees identity as a given. How has identity been affected by globalization? Identity has been affected by globalization in the creation in of identity through market forces and a certain homogenization as I mentioned a while ago; and as a counter force to it, we see the revival of traditional identities as a counter to the homogenizing forces.

So, well, we have come to the end of this lecture on identity. And I would like to say that, this is just a beginning; we are sort of just you know scratching the surface of this key term, identity. And it is important however to understand these elementary, **you know this**, this first takes on identity. If we have to articulate ourselves, if we have to write you know papers, if we have to try to talk about if at all in any an intelligent matter on identity, and this is what I wanted to bring to you; and I hope in some of lectures later on, this the term will come up and in an attempt to show the applicability of identity as a key term.

At least, I hope I can bring in this in for the time being, I think this should suffice and just the few key points and differences that I made and the understandings to Anthony Giddens through Chris Barker, Stuart Hall, Simon; stay with these, and for a **sort**, we ponder on this and to internalize these concepts.

Thank you so much.