

Introduction to Cultural Studies
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Lecture – 52
Catherine Belsey Critical Practice - II

So hi and welcome to this NPTEL course entitled introduction to cultural studies we were looking at Catherine Belsey's phenomenal book of Critical Practice and we just talked about how Belsey examines issues such as ideology, realism and she talks about how these are issues, these are conditions which are sometimes unconsciously internalized by conforming subjects.

And one of the ways in which we conserve it as in language and representation is by a degree of opacity and in the last lecture we saw how opacity becomes a subversive strategy as examined by Belsey because basically what it does is, it draws our attention to the constructive quality of language to the subversive quality of language and we do not, the entire seamless representation on procedural and language which is something realism is very good at doing that seamlessness is done away with by opacity.

And then it actually opacity foregrounds the scenes, foregrounds the constructs, foregrounds the you know messy ends of language and a messiness the constructive quality of language, so these come up very heavily in an opaque representation and so the idea of difficulty, the idea of something new, the idea of a new form of representation sometimes entails a degree of opacity.

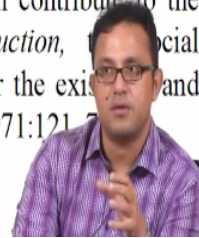
So that is how opacity is studied by Belsey in this particular book. Now in this lecture we will look at how Belsey looks at ideology and we have already seen how Belsey saw ideology, something which is not just phenomenon happening in an intellectual space or an academic space something out there, but equally and more importantly something which we constantly consume has conforming subjects.

And this idea of conforming subject's idea of you know consumption by conforming subjects is something that Belsey talks about extensively in this book.

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IDEOLOGY

Without assuming that a text independently generates a determinate, transhistorical and universally recognizable reading, it can, of course, be argued not only that an intimate relationship exists between ideology and specific reading practices, but also that these reading practices are fostered by some texts rather than others. In his influential essay on 'Ideology and Ideological State Apparatuses', Louis Althusser includes literature among the ideological apparatuses which contribute to the process of *reproducing* the *relations of production*, the social relationships which are the necessary condition for the existence and perpetuation of the capitalist mode of production (1971:121).



And it is something which we are deeply interested in cultural studies as well. The idea of conforming and conforming citizens, conforming subjects et cetera and that becomes a very important sort of category of knowledge in cultural studies. The difference between conforming subjects and nonconforming subject okay. So ideology, what is it ideology? So without assuming that a text independently generates a determinate, transhistorical and universally recognizable reading.

It can, of course, be argued not only that an intimate relationship exists between ideology and specific reading practices, but also that these reading practices are fostered by some texts rather than others. So what the sentence means is that, it is not just only the text that ideological in quality but our reading of text they come with inherent biases they are ((03:02) our reading of certain other texts.

So there is a degree of ideological investment even in reading of text, so the way we interpret text our ((03:11) understanding of text is also determined by ideology, is also determined by location and certain discourses, certain ideological maps. In his influential essay on ideology and ideological state apparatus which is one of the text which we keep drawing on and perhaps the most important is written on ideology.

Louis Althusser includes literature among the ideological apparatus which contribute to the process of reproducing the relations of production, the social relationships which are the necessary condition for the existence and perpetuation of the capitalist mode of production.

So if you remember at the very beginning of this course we talked about Pierre Macherey and Macherey's understanding of literature.

As production literature has something which is produced in an economy of production and what economy is can be used as a metaphor as well as for literally. Now Althusser says the way a literature should be considered to be among the ideological apparatus, which contribute to the process of reproducing the relation of production. So literature is very much a part of the process of production and not just production.

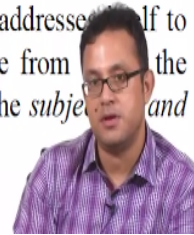
But reproduction in the relations of production. The social relationships which are the necessary condition for the existence and perpetuation of the capitalist mode of production. So literature is very much part of the narrative of production which not as produces material things, but also produces the social things, the social conditions which are required which are necessity for the capitalist mode of production.

So literature is very much at ideological object, ideological subject and ideological phenomenon and in a reading a work of literature is also partaking on the ideological investment, ideological construct that it contains and obviously reading a work of literature is an exponential process so in an ideologist experienced in reading of certain literary tales. So again we are looking at the relationship.

The combination of exponentiality and textuality or reading of a certain text, whether it is literature, whether it is religious text, whether it is any discursive text where every text is discursive is more so exponential in quality and you know that exponentiality is entangled or combined with ideology it is like an excellent combination very complex combination of sensory processes as well as discursive processes. And obviously the borderlines between the 2 blur way oftentimes and there is a whole point that Belsey is making over here.

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He does not here develop the argument concerning literature but, in the context of his own concept of ideology, and also of the work of Roland Barthes on literature and Jacques Lacan on psychoanalysis, it is possible to construct an account of some of the implications for critical theory and practice of Althusser's position. The argument is not only that literature re-presents the myths and imaginary versions of real social relationships which constitute ideology, but also that classic realist fiction, the dominant literary form of the nineteenth century and arguably of the twentieth, 'interpellates' the reader, addresses itself to him or her directly, offering the reader as the place from which the text is most 'obviously' intelligible, the position of the *subject* and of ideology.



He does not and this is you know Belsey talking about Althusser and she goes on to say Althusser talks about you know literature being important product in an entire capitalist mode of production. He does not here develop the argument concerning literature, but in the context of his own concept of ideology and also the work of Roland Barthes on literature and Jacques Lacan on psychoanalysis, it is possible to construct an account or some of the implications for critical theory and practice of Althusser's position.

The argument is not only the literature represents the myths and imaginary versions of real social relationships, which constitute ideology, but also the classic realist fiction, the dominant literary form of the nineteenth century and arguably the twentieth interpellates the reader, addresses itself to him or her directly, offering the reader as a place from which the text is most obviously intelligible, the position of the subject in ideology. So this particular word is very important for us interpellates or interpolation.

Now what is interpolation? Again this is the term which was made famous by Althusser, so interpolation is a process to which a subject internalized ideology, a subject you know consumes ideology, a subject you know appropriates ideology that comes in an ideological creator, ideological subject. So interpolations is the process in which ideology is appropriated. The process which ideology is internalized and that is a very complex process and again it is an exponential process.

And also a discursive process and often times it operates simply by our reading of a certain text. So literature according to Belsey is an excellent example of interpolation. So if you read

literary texts then we are interpolated as conforming subjects. Now what is interesting is that Belsey is saying is not just the fact that the literature represents old myths or represents imaginary versions of social relationships which considered ideology.

But also the entire idea, the entire business of classic realism, the classic realist fiction the dominant literary form in the nineteenth century and arguably the twentieth interpolates the reader right. So this entire idea of you know classic realism being an instrument of interpolation is something which is highlighted by Belsey and when I say instrument of interpolation what I mean is that that is the more, that is the technique through which you consume a certain ideology unquestionably.

And what is the ideology of classic realism, the ideology of classic realism if you look at it carefully and is something (()) (08:16) has also talked about in the other question is the you know in epistemic totality. It is like you know everything you have the entire knowledge, a total knowledge of now before and after and classic realism gives the illusion of that totality and it is very handy from a narrator technique especially when it comes to colonial conditions especially when it comes to patriarchal narratives, soft gender identity.

So when the classic realism will fit in perfectly as a representational technique in any content, any grand narrative which appropriate so which aspires to appropriate to (()) (08:50) quality totalizing quality right. So this classic realism on the classic realism technique or classic realist fiction becomes very important and very effective instrument of interpolation and if you remember what Belsey is doing here quite clearly is that she is story sizing, the rise of classic realism as a narrative technique.

She is a story sizing classic realism as a grand narrative. So when did classic realism come to being. So the rise of classic realism, the growth of classic realism is almost synchronous, is almost simultaneous where the growth and rise of the novel right, so you know the novelist as literature and English literature particularly came into being in eighteenth century and they sort of blossom in eighteenth century and that was also if you remember the time when the mercantile class came into being, the rising of the power.

Capitalism was beginning to (()) (09:44) et cetera. So from the reinspection the novel as an instrument the novel as the body was very much a part in the entire capitalist machinery and

production and consumption and classic realism then became a very handy instrument for interpolation, interpolation due to this entire idea production and consumption. So what Belsey is highlighting very effectively away is something as seemingly innocuous as classic realism.

Something as seemingly innocent as a certain narrative technique can actually be deeply ideological in its content and scope and you know as readers of classic realism we are increasingly interpolative into the entire narrative of classic realism which is about a totalitarian knowledge, a temporally totalitarian knowledge but also specially temporal totalitarian knowledge.

So any classic realist text will have an absolute knowledge there is no unreliable narrator in classic realism. So the entirety of reliable narration which is obviously a myth, it is obviously a construct but then it is so seamlessly constructive that you do not realize its constructive quality and as a result we consume that unquestionably. So it becomes a very handy instrument for interpolation and that is something that Belsey is beautifully and brilliantly arguing over here.

So it interpolates the reader addresses itself to him more directly offering the reader as a place on which the text is most obviously intelligible and again look at the way in which obviously intelligible is used and this is something that we might want to consider in connection to what Belsey had talked about when she argued, when she examined opacity. So when a text becomes obviously intelligible.

So there is some obvious meanings which are you know which are begging to be interpreted which are begging to be read out of a text. Now what those obvious meanings mean what those obvious meanings do as semantic categories is that they do away with the marginal meanings, they do away the alternative meanings right. So a text then becomes only readable in a particular way.

A text then becomes interpretable only in a particular way and that kind of interpretation becomes the dominant interpretation of that text. So again we are looking at a hierarchy of interpretation as well and classic realism promotes certain kinds of interpretation, it promotes

a new kind of semantic possibilities and of course of certain other interpretive possibilities and this is the interpolation that Belsey is highlighting.

So we are looking at a very interesting relationship with an interpretation and interpolation right. So we are interpolated to interpret in certain ways right and classic realism would push us to a certain kinds of interpretation as part of his interpolative function right. So it might sound a bit complicated but actually it is quite simple what Belsey is saying and I hope I am able to convey you know what she is saying to you in a simple enough manner.

Now it interpolates the reader addresses himself to him or her directly and offering the obviously intelligible position so much of text can be read, the position of the subject in ideology right. So the reader when he or she is being interpolated to interpret in a certain way becomes the conforming subject in ideology right. So become consensual conforming subject who reads a text in a particular way depending on the ideological bias that has been conveyed by the classic realist techniques.

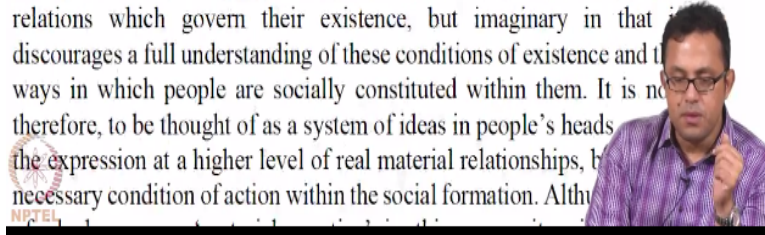
So this particular section is something that I find very compelling because as students of literature we need to be careful the fact that literature too obviously is a very ideological instrument, literature can be I mean I am not just talking about explosively propagandist literature and that is easy to understand you know when let us just use at a propaganda it is obviously conveying a certain kind of political meaning at a very explicit foregrounded level.

But I am not talking about that what I am talking about instead, what Belsey is talking about instead is the implicit ideological character of literature. Literature becomes very implicitly instrumental in terms of interpolating the reader and to making the reader into a conforming subject and making the reader into something and somebody was internalizing ideology true a particular kind of relation.

So that becomes the most repetitious, a more covered way of internalizing, a covered way of interpolating human subjects okay.

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According to Althusser's reading (rereading) of Marx, ideology is not simply a set of illusions, as *The German Ideology* might appear to argue, but a range of representations (images, stories, myths) concerning the real relations in which people live.² But what is represented in ideology is 'not the system of the real relations which govern the existence of individuals, but the imaginary relation of those individuals to the real relations in which they live' (Althusser 1971:155). In other words, ideology is both a real and an imaginary relation to the world—real in that it is the way that people really live their relationship to the social relations which govern their existence, but imaginary in that it discourages a full understanding of these conditions of existence and the ways in which people are socially constituted within them. It is not therefore, to be thought of as a system of ideas in people's heads but as the expression at a higher level of real material relationships, but a necessary condition of action within the social formation. Alth



According to Althusser's reading and rereading of Marx, ideology is not simply a set of illusions, as the German Ideology might appear to argue, but a range of representations, images, stories, myths are concerning the real relations in which people live. So again what Althusser is quite keen to convey and what does seem to is sort of drawing on at this particular point in time is how ideology is not something which is operative only at an intellectual level only at a level of illusion.

This is not just little tricks which out there to folie or to internalize, to hoodwink your tricky at a you know ratified intellectual level, but also is something which happens in real life, is something which happens in terms of the real relations which established when people live and the real relations shared with people real economic relations, real financial relations, real biological relations, real social and cultural relations which are shared by people and our ideology is most heavily operative and those real relations.

Ideology is a reality, ideology is a sort of real rituals which are covertly and sometimes overtly operative and which are you know consumed internalized by human subjects at different points of time and in different degrees. An interpolation is a process through which you know one internalizes an ontology interpolation of the process through which one becomes a believer in ideology oftentimes unconsciously right.

And obviously the best and ideologies would operate when they would make you unconscious you know interpolators unconscious subjects, unconscious conformists to certain ideological and biases okay, but what is represented in ideology is not the system of the real

relations which govern the existence of individuals by the imaginary relation on those individuals through a real relations in which to live.

In other words, ideology is both a real and imagined relation in the world. Real in that it is a way the people really live the relationships to social relations you know which govern existence but imaginary in that it discourages a full understanding on these conditions of existence and the ways in which people are socially constituted within them.

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individuals, but the imaginary relation of those individuals to the real relations in which they live' (Althusser 1971:155). In other words, ideology is both a real and an imaginary relation to the world—real in that it is the way that people really live their relationship to the social relations which govern their existence, but imaginary in that it discourages a full understanding of these conditions of existence and the ways in which people are socially constituted within them. It is not, therefore, to be thought of as a system of ideas in people's heads, nor as the expression at a higher level of real material relationships, but as the necessary condition of action within the social formation. Althusser talks of ideology as a 'material practice' in this sense: it exists in the behaviour of people acting according to their beliefs (155–9).



So we are looking at a very complex combination of reality and imagination. So ideology is real and as much as people really living in ideological situations people really inhabit ideological conditions. You know it governs the way, it determines the way economy biological social cultural linguistic relations established and reestablished, so ideology is massively operative and massively present.

It is a driving force really and those conditions of existence but also there is an imaginary quality but ideology which one must not know you start off and that is it discourages the full understanding of the real relation. So ideology is operated best when I do not have a full understanding of how it is actually working. So ideology can only work best when it faces this working mechanism from the believer from the subject from the conforming creator from the interpolated individual subscribing to their ideology.

So again we are looking at a combination of imaginary and real relationships to play away and the imaginary bit is the inability for the human subject to understand the real mechanism

of ideology and that is what makes a bit nebulous and bit vague and the imaginary in quality it does not experience his complete clinical production mechanism since there are not it becomes a bit imaginary in qualities.

The arena does not become something which can be really grappled as a text as an experience. So it is always how to remove from understanding from real understandings so that is our ideology operates and therein lies is imaginary quality as examined by Althusser and then by Belsey, okay. So it is not therefore to be thought of as a system of ideas in people's heads.

Nor as expression at a higher level of real material relationships but as a necessary condition of action within the social information. So ideology becomes a necessary condition of action within the social formation. So by conditional action what Althusser means, what Belsey means by extension is that those discourse information in a particular social condition and those experiential conditions within those you know social conditions.

Althusser talks of ideology as a material practice in this sense. It exists in the behavior of people acting according to their beliefs. So the materiality of ideology is lies in action, lies in the way people act out ideology, how they enact ideology, how ideology enacted in real spaces therein lies the materiality of ideology as examined by Althusser.

So it is both material it is something which is really happening, which is real, at the same time there is an imaginary quality about ideology which is deliberately designed to keep it and remove from real and complete understanding of its working mechanism okay. So as a necessary condition of action ideology resides in common places and truisms. So if you remember this very witty and banal example I gave you in the last lecture.

(()) (19:35) interview you know example in YouTube which you can find where you talks about in a lecture how ideology is operative even inside public toilets and bathrooms, how even when you go to relieve yourself you are still being interpolated, you are still internalizing certain methodologies as in terms of the functionality of it and this is something Belsey talks about here as well and she says quite clearly ideology resides in common places and truisms.

(0) (20:02) truisms in clichés in common places and common sense and did remember she has spent a good deal of time and you know session we studied before and previous lecture talking about the constructed quality of common sense and how that becomes the tyranny in terms of semantic field and it just becomes one kind of semantic possibility which does away with other alternative meanings in that system.

So common sense becomes a dominant category of interpretation, common sense becomes a dominant discourse et cetera okay.

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As the necessary condition of action, ideology resides in commonplaces and truisms, as well as in philosophical and religious systems. It is apparent in all that is 'obvious' to us, in 'obviousnesses, which we cannot *fail to recognize* and before which we have the inevitable and natural reaction of crying out (aloud or in the "still, small voice of conscience"): "That's obvious! That's right! That's true!" (161). If it is true, however, it is not the whole truth. Ideology obscures the real conditions of existence by presenting partial truths. It is a set of omissions, gaps rather than lies, smoothing over contradictions, appearing to provide answers to questions which in practice it evades and masquerading as coherence in the interests of the social relations generated by and necessary to the reproduction of the existing mode of



So it is apparent in all that is obvious to us in obviousness which we cannot fail to recognize and before which we have the inevitable natural reaction of crying out that is obvious, that is right, that is true. So again ideology it relies on repeatability, you must be able to repeat that over and over again and repeatability gives it a degree of curiosity, it gives the degree of ontological density if you will that if you repeat something over and over again it becomes ontologically dense.

It becomes true you know and that is how ideology works, I mean common sense makes an ideology hypervisible. It is so visible, it is so repeatable that you do not question that you know because they say all the time you are internalizing it all the time and this endless repetition, this endless visibility of ideology can sometimes make it you know grand narrative that it becomes obvious.

The obviousness, the lucidity of ideology then becomes part of the consumption mechanism that is so lucid, that is so easily understandable, it is obviously understandable that you do not question that and again you might want to connect to the idea of capacity over here. So what happens that it makes something opaque when you makes something non transparent, when you interrupts the transparency.

When you interrupt the obviousness of meaning and they are analyzed in the first art of reservation. So the first art of deconstruction lies on an interruption, an ontological, epistemic interruption level of meaning and when you begin to interrupt meanings then you making more opaque, then you are making more complex, you are making more difficult to understand.

So ideology would be fully operative, will be most successfully operative if it becomes an effortless an action of rituals and an effortlessness is something that is you know every ideology aspires for, if it becomes a grand narrative in the first place. So we cannot fail to recognize this. This is so obvious we cannot fail to recognize. You know that is something which is obviously staring at us okay.

If it is true however it is not the whole truth ideology obscures the real conditions of existence by presenting partial truths, this is the covert idea of ideology over here that is highlighted by Belsey and that is ideology obscures the real conditions of existence representing partial truths. So it is partially true right. So it is not something which is completely true that is the ideology and this is the imaginary bit that we just talked about little while ago.

It is real because it is so obviously staring at your face is happening in front of you all the time. It is repeatable, it is endlessly visible et cetera, but at the same time ideology is also partial right. So it not gives you the complete meaning and not expose entire modus operandi before you want to expose entire operating principle productive principle and you know we can just you know is always have to remove from a complete understanding of it.

So in that sense ideology obscures the real conditions resistance by presenting by generating partial truths not complete truths. It is a set off omissions, gaps rather than lies, smoothing over contradictions, appearing to providers provide answers to questions which in practice it

evades in masquerading as coherence in the interest of the social relations generated by and necessary to the production, reproduction of the existing mode of production.

So it is not really set of lies, it is omissions, is absences, it is gaps, epistemic gaps, ideology can oftentimes they often operate with emissions and its operation with emissions becomes very important category in ideology, so it is a series of gaps rather than lies smoothing over contradictions appearing to provide answers to questions which in practice it evades. So the appearance to answer questions.

The apparent appearance to answer question was actually availing the questions becomes very important 2 very important condition in ideology, that it appears to answer questions obvious questions it always answers, but actually evading the real questions and real answers and therein lies the imaginary quality about ideology. Therein lies the omission in ideology, therein lies the gaps in ideology which are very important ontologically.

As well as functionally for the ideology to operate and you know, it massacres it is coherence in the interest of social relations generated by a necessary for the reproduction of the existing mode of production. So coherence, lucidity, transparency this becomes very important necessary conditions in ideology and when if it is not coherent, if it is not lucid, if it is not understandable at an obvious level then it is difficult for the ideology to become a grand narrative because then people keep questioning for meanings.

So the meaning production, the meaning machine in ideology must be must operate seamlessly and effortlessly. But at the same time it should also operate with omissions and half-truths. It should not give away the entire meanings to its consumers. You should just give the meaning such a dominant which are required for the ideology to be operative in the first place okay. So as you can see this is a very loaded and political definition of ideology that you know is offered by Althusser.

And it is drawn on by Belsey over here in terms of how you know grand narratives are formed ideological formations and how human subjects become you know consumers in ideology you know they become partakers of ideology at semantic level okay and then she goes on just talking about how ideology is not really distortion but is more complex and then distortion and this is what she says.

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It is important to stress, of course, that ideology is by no means a set of deliberate distortions foisted upon a helpless populace by a corrupt and cynical bourgeoisie. If there are sinister groups of men in shirt-sleeves purveying illusions to the public, these are not the real makers of ideology. In that sense, it has no creators. But, according to Althusser, ideological practices are supported and reproduced in the institutions of our society which he calls Ideological State Apparatuses (ISAs). Unlike the Repressive State Apparatus, which works by force (the police, the penal system and the army), the ISAs persuade us to consent to the existing mode of production.



It was important to stress, of course, that ideology is by no means a set of deliberate distortions foisted upon a helpless populace by a corrupt and cynical bourgeoisie. This is interesting because what she is very quick to underline is the fact that we are not looking at a binary but in powerless people. And a powerful bourgeoisie because that will be quite simplistic.

That will be a very reductionist way of looking ideology is being you know an evil principal control and wielded and produced by strong and powerful and well the people and you know which is consumed by helpless and hapless people. There is a trap of dualism that we want to do away with and there is something that we have been saying ever since we set in power in this particular course that you know this trap of binaries.

And this crap of dualism where a certain section all powerful and certain sections entirely powerless there is a policy in argument that is something that we need to do away with. There is an era of interpretation, I mean is more complex than that and that is something that Belsey is highlighting over here. So it is not really a binary between helpless population of workers or you know unprivileged people and very powerful and corrupt bourgeoisie who was controlling everything, is not such a simplistic binary in which ideology works.

So what is it then. If there are sinisteric groups of men in shirtsleeves purveying allusions to the public and is not real makers of ideology. In that sense it has no creators but according to Althusser ideological practices are supported and reproduce in the institutions of our society

which he calls ideological state apparatuses ISA. Unlike the repressive state apparatus which works by force, the police, the panel system, the army, the ISAs are ideological state apparatus persuade us to consent to the existing mode of production.

So it operates through institutions operates through different kinds of nodal points again I am boring from (()) (28:20) that you know that you know these nodal points become very important and knowledge dissemination and knowledge control et cetera. So ISA or you know Ideological State Apparatus which include things such as family, school you know different kinds of social formations.

So these are institutions which control ideology which wheeled ideology which disseminate ideology and of course they are more keen, they are more desirous of consent rather than force, they want to create consensual consumers of ideology. People who you know very happily consent to ideology and that is something that is the process through which ideology works through institutions and the people might change but the institutions are formed and the formation of institutions to a part of ideological operations.

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The central ISA in contemporary capitalism is the educational system, which prepares children to act in accordance with the values of society, by inculcating in them the dominant versions of appropriate behaviour, as well as history, social studies and, of course, literature. Among the allies of the educational ISA are the family, the law, the media and the arts, each helping to represent and reproduce the myths and beliefs necessary to induce people to work within the existing social formation.



The central ISA and contemporary capitalism is the education system you know does he is very quick to highlight or point out the centralized, it is central ideological state apparatus in contemporary capitalism what is in his educational system and as very loaded sentence by the same time is very provocative and same time is quite complex as well.

So she is very quick to define the central ISA as educational system in a capitalist mode of production in a capitalist condition why is it so, which prepares children to act in accordance with the values of society. So the education system the school the college university it prepares the children to act according to the values of society. So it creates conformist it becomes a conformist factory, the school, the college and the university.

It internalizes, it interpolates the individuals, interpolates the students to become consensual conformist of certain ideological conditions by inculcating in them the dominant versions of appropriate behavior as well as history social studies and of course literature right. So as we can see every literature, every history, every art of history writing has a dominant presentation technique as a dominant representation.

So these institutions they play up the dominant modes, dominant modalities and of course the dominant coordinates, dominant modes keep changing. So certain historical figures become very important in certain points of time depending on the ideological climate of that particular point of time. So the institutions become like conveyor belts they disseminate like vending machines.

They disseminate the vend out different ideological informations, different ideological attributes which are then consumed as appropriate knowledge, appropriate behavior, obvious knowledge, obvious behavior to the individuals who go to those institutions. So those would be student's boys and girls you know researchers etcetera. Now interestingly Belsey talks about history, social science studies and of course literature.

So history obviously is ideologically bias so there is a certain way of writing history then the entire politics of writing history is a very complex process. It is a heavily biased process, same could be said about social studies, but also literature. So literature also becomes very heavy ideological instrument especially in the way it is used, it cannot be used in the ideological state apparatus you know which are the educational system that has been highlighted by Belsey way among the allies of the educational IAS.

So the first and most important ISA in a capitalist society is the educational institution, school, college, university, no worthy allies what are the other nodal points of that particular central ISA. The family, the law, the media and the arts, each helping to present to represent

and reproduce the myths and beliefs necessary to induce people to work within existing social information. So you know along with the central education body what else we have.

We have the family, we have you know the arts, we have literature, you know we have different kinds of other systems. For instance, he talks about you know I mean school being a central system but the media the law they all become equally important so media of course is what perhaps the most visible ISA around. We constantly consume media, so I mean the media could be print media and digital media, virtual media.

So the way we consume the way we negotiate with media, the way we navigate with media determines all interpolation, determines the extent, the degree of interpolation. So media becomes a very important complicit component of the entire ISA package, the ideological state apparatus package and Belsey is highlighting the central and peripheral ISA institutions, the ideological state apparatus institutions.

So the education system being a key thing being a key nodal point, but also there are other peripheral nodal points that his family, arts, media law which play equally important roles. Equally instrumental roles in terms of looking at, in terms of representing and reproducing the myths and beliefs which are necessary to induce people to work within the existing social formation, in other words the myths and belief systems which are required which are necessary to create conforming subjects to create conforming human subjects.

And it becomes an entire nexus, an entire entanglement. The entire machinery which includes education system, but also media, love, family, arts together to produce his entire ISA factory. So the concerned factory which creates and generates and produces you know conforming subjects again we are looking at production as an ideological function right. So certain human subjects are produce out of these apparatus, out of those institutions and that is something that is highlighted dramatically and very compellingly I think by Belsey.

So we will stop at this point in this lecture. I am just going to just conclude with Catherine Belsey's book with another lecture in the next session. Thank you for your attention.