

Introduction to Cultural Studies
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Lecture – 54
Stuart Hall - Questions on Cultural Identity - I

So hello and welcome to NPTEL course entitled introduction to cultural studies where we start with the new text today and the text that we will start today is entitled questions of cultural identity by Stuart Hall, I mean it is edited by Stuart Hall and Paul Du Gay. Since Stuart Hall is one of the really seminal figures along with Dick Hebdige of any course on cultural studies.

So it is imperative that we look at through Hall's idea of culture, his theorization of culture, cultural identity, agency et cetera, in order to have a you know better grip a better understanding of this particular course or a course like this. Now we have really had a series of introductory lectures at the beginning of this course, towards the beginning of this course, but I think it is important for us to revisit that kind of a stand.

So for instance we just covered (01:05) texts on cultural studies. So in this particular lecture and a couple of lectures from this point we look at we will so rehearse some of the things which we have already covered by so drawing on Stuart Hall's writings on cultural identity especially in relation to this particular course, the way we have designed this course. Now what we will do in this lecture and the lectures will come is we look at the introduction to this book written by hall.

So if you look at this book it is a really rich book it has got you know writings by some of the key thinkers and cultural studies. So for instances (01:41) so I am just putting up the content page for you to see it has got writings by (01:47) Hall himself who needs identity this is an essay that we all cover. Then it has got a writing, it has got essay by Homi Bhabha called Cultures in Between.

Then Bowman of course Marilyn Stratton, Kevin Robbins, you know Lawrence in Krauss Berg, Sigmund Freud, Nicholas Rose, Paul Du Gay and James Donnell. So sounds very big names and culture studies, some of the really important philosophers and theorists of culture

you know feeds from this particular book. So we will start with the introduction the first as you know introduction.

The first essay in this book written by Hall himself and that is question of identity. So what is identity and how is identity important in cultural studies and how is identity sort of formulated and how may that be examined, that formulation maybe examined in culture studies. So identity of course as we know is very complex term. It so factors in many, many components of factors in psychological components, political components, linguistic components, ideological components, religious components.

So it is one of those terms like culture which is an isometric entanglement of different attributes. Sometimes very complex, sometimes often seemingly contradictory attributes. So identity becomes a very important issue in culture studies. Now what Hall does in this particular essay and the reason why we have selected it, it brings in a range of perspectives and brings in psychology so uses Freud quite extensively.

He uses Foucault from perspective of historical studies. So history, psychology, phenomenology, you know culture studies. So all these are so in mesh together in a more complex understanding of identity as theorized by home. So I will just begin with his essay and we will do it line by line and then we will look at certain selected sections, especially the sessions on Freud and then he ends with a very important study of you know Gerard Butler. So it will be important.

It will be interesting for us because we have already covered Butler for this particular course, but it will be important for us to go back and so look at Butler from a different perspective. So we have already seen we have already looked at Butler re-examined Butler when we saw study the (()) (04:05) and the social construction of what and this would be a similar kind of study okay. So this is what Hall says about identity and he talks about the entire sort of identity industry that has emerged you know in the last 2 decades.

So different kinds of ways of looking at identity, how identity becomes very complex phenomenon political social linguistic religious you know epistemic phenomenon. So you know how these things this phenomena come together in our understanding of identity in

recent years okay. So this is the, the essay we will dive right into it and look at it from very closely and study it in details hopefully. This is Hall, Stuart Hall looking at identity.

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There has been a veritable discursive explosion in recent years around the concept of 'identity', at the same moment as it has been subjected to a searching critique. How is this paradoxical development to be explained? And where does it leave us with respect to the concept? The deconstruction has been conducted within a variety of disciplinary areas, all of them, in one way or another critical of the notion of an integral, originary and unified identity. The critique of the self-sustaining subject at the centre of post-Cartesian western metaphysics has been comprehensively advanced in philosophy. The question of subjectivity and its unconscious processes of formation has been developed within the discourse of a psychoanalytically influenced feminism and cultural criticism. The endlessly performative self has been advanced in celebratory variants of postmodernism. Within the anti-essentialist critique of ethnic, racial and national conceptions of cultural identity and the 'politics of location' some adventurous theoretical conceptions have been sketched in their most grounded forms. What, then, is the need for a further debate on 'identity'? Who needs it?



There has been a veritable discursive explosion in recent years around the concept of identity. At the same time, at the same moment as it has been subjected to a search in critique. It is a very important phrase, discursive explosion. So an explosion of discourses, different kinds of discourses which are all sort of which all aim to examine the question of identity, the concept of identity.

Now at the same time the question of identity has been subjected to our search in critique, so you know the whole idea of identity is critiqued by different disciplines by different perspectives from different perspectives where at the same time the question of identity has had a discursive explosion, an explosion of different discourses which are also invested in understanding of identity.

So there is this investment, discursive investment as well as a critique. So it will go hand in hand and this is what whole situates in the very beginning of this essay. This is a paradox, but at the same time he looks at it as some kind of a tautology as well. So it is paradox as well as something which is a natural extension. How is this paradoxical development to be explained? and where does it leave us with respect to the concept?

The deconstruction has been conducted within a variety of disciplinary areas, all of them in one way or another critical of the notion of an integral originally and unified identity. So as I

mentioned whole draws on a range of thinkers and writers so for Foucault, Butler, Freud and then he also brings Derrida, quite interestingly, Derrida appears quite a few times in this essay as a deconstructionist and how the Derridian idea of deconstruction may be fruitfully use you know instrumentalize.

And understanding of identity and as examined by home, the culture theorists. So the whole idea of deconstruction as Jose has been invested in doing away with any integral original or unified understanding of identity. So that unified integral understanding of identity has been done away with in deconstructionist studies and necessary how is the plural understanding of identity which become more important.

The critique of the self-sustaining subject at the center of post-Cartesian western metaphysics has been comprehensively advanced in philosophy. So you know the entire idea of the cartesian subject as an autonomous thinking rational subject I think therefore I am so this autonomous rationality, the self-contained self-sustaining subjectivity of the Cartesian understanding of the human self has been critiqued in recent times.

In twentieth century with the rise of post-modernism et cetera. So it is dominantly antiCartesian as we know. So that is a very common critique you know the Cartesian understanding of the subject. So that is been something which has been doing the rounds in Western metaphysics, Western philosophy for the past few decades. So the question of subjectivity and his unconscious processes of formation has been developed within the discourse of psychoanalytically influence feminism and cultural criticism.

So already we began to get a range of sense of the range that Hall would employ in this particular essay. So we have a psychoanalytically influence feminism, cultural criticisms. So all these things come together and of course deconstruction is a bit of a ironically, is bit of a meta-narrative which runs throughout this essay and is aimed to understand culture as a complex phenomenon.

The endlessly performative self has been advanced in celebratory variants of post-modernism within the anti-essentialist critique of ethnic, racial and national conceptions of cultural identity and the politics of location some adventurous theoretical conceptions have been

sketched in the most grounded forms. What then is the need for a further debate about identity, who needs it.

So in a very short paragraph so as you can see whole gives us a very important understanding of identity from a postmodernist perspective. He historicised entire idea of deconstruction, how this anti essentialist critique which deconstruction and post-modernism have brought food, have done things the question of identity. So it so looks that identity is a non-essentialist category etcetera.

So some of the theoretical conceptions are described as adventurous by home and quite performative as well. So he concludes this opening paragraph by saying that, these are things which have been done by post-modernism and psychoanalytically influence feminism. So what then is the need for a further debatable identity. Who needs this debate okay? So whose is the addressee of this particular essay according to Hall.

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There are two ways of responding to the question. The first is to observe something distinctive about the deconstructive critique to which many of these essentialist concepts have been subjected. Unlike those forms of critique which aim to supplant inadequate concepts with 'truer' ones, or which aspire to the production of positive knowledge, the deconstructive approach puts key concepts 'under erasure'. This indicates that they are no longer serviceable – 'good to think with' – in their originary and unreconstructed form. But since they have not been superseded dialectically, and there are no other, entirely different concepts with which to replace them, there is nothing to do but to continue to think with them – albeit now in their detotalized or deconstructed forms, and no longer operating within the paradigm in which they were originally generated (cf. Hall, 1995). The line which cancels them, paradoxically, permits them to go on being read. Derrida has described this approach as thinking at the limit, as thinking in the interval, a sort of double writing. 'By means of this double, and stratified, dislodged and dislodging writing, we must also



There are 2 ways of responding to the question, the first is to observe something distinctive about the deconstructive critique to which many of these essentialist concepts have been subjected and like those forms of critique which aimed to supplant inadequate concepts with true or ones which aspire to the production of positive knowledge. The deconstructive approach puts key concepts under erasure.

So this is a section which is very important because it talks about the idea of deconstruction or the impact the deconstruction has had on cultural studies and it is important for us also

because, what Hall does, it makes a very important distinction between deconstruction and destruction. She talks about how deconstruction puts things under erasure. It takes away the semantics significance of certain things.

And then an open set up for pure possibilities or different semantic possibilities, but it does not do away with that entirely. So deconstruction is not liquidation, deconstruction is actually reproduction to a certain extent, it reproduces possibilities, semantic possibilities, you know ontological possibilities et cetera. So this indicates that they are no longer serviceable. So you know a very superficial understanding of deconstruction would entail that you know it does away with some categories and renders those unserviceable okay.

Good to think with in the originally and reconstructed and unreconstructed form, but since they have not been superseded dialectically and there are no other entirely different concepts with which to replace them. There was nothing to do, but to company to think with them albeit now in the detour lies the deconstructed forms. They are no longer operating within the paradigm in which they are originally generated the line in the line which cancels them paradoxically permits them to go on being read.

And this is a beautiful expression of deconstruction and I know this is one of the key concepts which we need to keep in mind students of deconstruction and that is deconstruction is not destruction of meaning. It is not liquidation of meaning, but rather it is you know, it is a paradoxical permission of more meanings, productive meanings. So it paradoxically permits them to go on being read. Derrida has described this approach as thinking.

And the limit as thinking in the interval, a sort of double writing by means of this double and precisely stratified dislodged and dislodging writing.

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interval between inversion, which brings low what was high, and the irruptive emergence of a new 'concept', a concept that can no longer be and never could be, included in the previous regime' (Derrida, 1981). Identity is such a concept – operating 'under erasure' in the interval between reversal and emergence; an idea which cannot be thought in the old way, but without which certain key questions cannot be thought at all.

A second kind of answer requires us to note where, in relation to what set of problems, does the *irreducibility* of the concept, identity, emerge? I think the answer here lies in its centrality to the question of agency and politics. By politics, I mean both the significance in modern forms of political movement of the signifier 'identity', its pivotal relationship to politics of location – but also the manifest difficulties and instabilities which have characteristically affected all contemporary forms of 'identity politics'. By 'agency' I express no desire whatsoever to reconstitute an unmediated and transparent notion of the subject or identity.



We must also mark the interval between inversion which brings low what was high and the eruptive emergence of a new concept, a concept that can no longer be and never could be included in the previous regime. So deconstruction is essentially reconceptualization it you know confers more concepts. It is dislodged and dislodging writing by the same time it is the mode of writing, is a mode of examination which examines the intervals.

Intervals between inversions which brings low what was high and the eruptive emergence of a new concept. So it is oftentimes an act of inversion, what is low is not becomes high. So there is a carnivorous quality about deconstruction as well. A concept that could no longer be and never could be included in a previous regime. So the word regime is very important and that underlines the political significance of deconstruction.

So there is a regime of semantic possibilities, there is a regime of semantic politics and you know the previous regime of semantic politics would not allow certain kinds of meanings, but then deconstruction does weigh or dismantle so unsettles that regime, the original the previous regime of signification and so it opens up more possibilities it opens up plural possibilities.

It opens up newer concepts with which those (()) (13:10) categories can be examined, identity is such a concept. So identity emerges as a key concept and this kind of reading, this kind of investigation identity is such a concept operating on the erasure in the integral between reversal and emergence, an idea which cannot be thought in the old way, but without with certain key questions cannot be thought at all.

So identity is one of those concepts which you know cannot be thought in the old way you know it cannot go by can recover an old idea of identity but also at the same time it cannot do away with a question of identity altogether. So it is a liminal kind of ontological category, it exists as well as you know not it does not exist right. So a very important tool with which identity can be examined according to old way is deconstruction.

Because deconstruction puts us under category on the erasure, but at the same time that erasure is not a doing away with it. So it is like a word which appears on the screen and then you cut across it with the line. So that word does not exist in a semantic field, but at the same time it does exist as an ontological category. So if I give you a word and cut a line across it you can still see the word you can still read the word.



So but then at the same time the word is not included in a semantic field right you understand what I am meaning is still readable at the same time it does not appear in a semantic field. So it is that it is not that so when the reader uses the under erasure category it cuts across the concept deconstruction cuts across the concept, but at the same time it does not liquidate it completely. It does not do away that completely.

It still there as an ontological half presence and that half presence can then produce no meanings can produce more semantic possibilities. So it inaugurates, triggers, new regimes of meaning, new regimes of semantic possibilities which then become you know important which then become acceptable and different cultural conditions. A second kind of answer requires us to note where in relation to what sort of problems does the irreducibility of the concept, identity, emerge?

I think the answer here lies in the centrality of the question of agency and politics. By politics, I mean both the significance in modern forms of political movement of a signifier identity is pivotal relationship to a politics of location, but also the manifests difficulties and instabilities which have characteristically affected all contemporary forms of identity politics.

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centred author of social practice, or to restore an approach which 'places its own point of view at the origin of all historicity – which, in short, leads to a transcendental consciousness' (Foucault, 1970, p. xiv). I agree with Foucault that what we require here is 'not a theory of the knowing subject, but rather a theory of discursive practice'. However, I believe that what this decentring requires – as the evolution of Foucault's work clearly shows – is not an abandonment or abolition of 'the subject' but a reconceptualization – thinking it in its new, displaced or decentred position within the paradigm. It seems to be in the attempt to rearticulate the relationship between subjects and discursive practices that the question of identity recurs – or rather, if one prefers to stress the process of subjectification to discursive practices, and the politics of exclusion which all such subjectification appears to entail, the question of identification.



By agency I express no desire whatsoever to return to an unmediated transparent notion of the subject of identity as a centered author or social practice or to restore an approach which places its own point of view at the origin of all historicity which in short leads to a transcendental consciousness I agree with Foucault that will require is here is not a theory of the knowing subject, but rather a theory of discursive practice.

However, I believe what this decentring requires as evolution of Foucault's work clearly shows is not an abandonment or abolition of the subject but a reconceptualization, so this is something that I just talked about they say you know what deconstruction should do or what critical practice should do is not an abandonment of a subject but a reconceptualization of it and that is something which is very important okay.

Thinking it in its new displays or decentred position within a paradigm it seems to be in the attempt to rearticulate the relationship between subjects and discursive practices that the question of identity recurs or rather if one prefers to stress the process of subjectification to discursive practices and the politics of exclusion which all such subjectification appears to entail the question of identification.

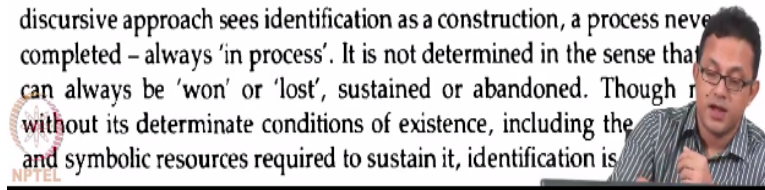
So what has been done in this paragraph as the movement away from our static understanding of identity is either living or dead, under more dynamic understanding of identity as a process of identification. So identification is an act of becoming, unbecoming, rebecoming, so again we are looking at how Hall takes a draws on deconstruction and then gives an organic quality, a dynamic quality to identity.

So you does not look at identity as an you know as a binary 0 or 1 you know either dead or life as a stating ontological being, but it rather looks identity as a process and as an epistemic process as a process of appropriation, as a liminal process. So identification becomes the more important category of examination when it comes to identity. So identity is not a stated category not as a dormant category, not as an either (()) (17:49) category.

Not as living or dead category, but identification as the process of becoming and also unbecoming. So the dynamism of deconstruction is so infused into the study of identity by Hall and that is something which is beautifully done as you can see the language is beautiful and also the conceptual apparatus that hold is building up is just beautiful. It is just a lovely epistemic apparatus that is offering us in terms of moving away from a rigid question of rigid identity into a more dynamic and plastic concept of identification which then becomes you know the key term for investigation.

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Identification turns out to be one of the least well-understood concepts – almost as tricky as, though preferable to, 'identity' itself; and certainly no guarantee against the conceptual difficulties which have beset the latter. It is drawing meanings from both the discursive and the psychoanalytic repertoire, without being limited to either. This semantic field is too complex to unravel here, but it is useful at least to establish its relevance to the task in hand indicatively. In common sense language, identification is constructed on the back of a recognition of some common origin or shared characteristics with another person or group, or with an ideal, and with the natural closure of solidarity and allegiance established on this foundation. In contrast with the 'naturalism' of this definition, the discursive approach sees identification as a construction, a process never completed – always 'in process'. It is not determined in the sense that it can always be 'won' or 'lost', sustained or abandoned. Though it lacks without its determinate conditions of existence, including the material and symbolic resources required to sustain it, identification is



So identification turns out to be one of the least well understood concepts almost as tricky as though preferable to identity itself and certainly no guarantee against the conceptual difficulties which have beset the latter. It is drawing meanings from both the discursive and his psychoanalytic repertoire, without being limited to either. So again he is drawing on psychoanalytic as well as discursive apparatus and repertoire.

And not being limited to either but it is bringing in both fields. So again we are looking at this very interesting entanglement of discursivity and sort of phenomenality the inside and the

outside. The discursive has an apparatus outside with which you navigate and the phenomenal inwardness which is inside you know the way you navigate with the imagination with your thought processes etcetera.

So again the asymmetric entanglement of materiality and abstraction is something which has been highlighted over here. So this semantic field is too complex to unravel here, but it is useful at least to establish as relevance to the task in hand indicatively, in common sense language identification is constructed on the back of a recognition of some common origin or shared characteristics with another person or group.

Or with an ideal and with the natural closure of solidarity and allergens established on his foundation. In contrast with the naturalism of this definition, the discursive approach sees identification as a construction. So again as an activity and it is something that is highlighted by home, identification as a construction as an act, a process never completed. So it is half complete always liminal always excessive or inadequate, always in process.

It is not determined in the sense that it can always be won or lost sustained or abundant. So again moving away from the binary of winning or losing completing or non-completing acquiring or abandoning et cetera. So these dualistic atheisms done away with though not without as determinate conditions of existence including the material and symbolic resources required to sustain it identification is in the end conditional launched and contingency.

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conditional, lodged in contingency. Once secured, it does not obliterate difference. The total merging it suggests is, in fact, a fantasy of incorporation. (Freud always spoke of it in relation to 'consuming the other' as we shall see in a moment.) Identification is, then, a process of articulation, a suturing, an over-determination not a subsumption. There is always 'too much' or 'too little' – an over-determination or a lack, but never a proper fit, a totality. Like all signifying practices, it is subject to the 'play', of *différance*. It obeys the logic of more-than-one. And since as a process it operates across difference, it entails discursive work, the binding and marking of symbolic boundaries, the production of 'frontier-effects'. It requires what is left outside, its constitutive outside to consolidate the process.

From its psychoanalytic usage, the concept of identification in Lacan has a rich semantic legacy. Freud calls it 'the earliest expression of identification with another person' (Freud, 1921/1991) In the context of



Once secured it does not obliterate difference, the total merging it suggests is in fact a fantasy of incorporation. So in the entire idea of merging of where the particular identity is a fantasy of incorporations there is where Freud comes in and holds analysis. So the entirety of being at one with an identity is a Freud as a fantasy which is examined by Freud and his psychoanalytic study.

So Freud always spoke of it in relation to consuming the other as we shall see in a moment, identification is then a process of articulation, a such ring as beautiful terms such rings like weaving in is like a texture weaving and bringing in different kinds of textures and weaving and different things metonymically in order to produce a certain kind of articulation and overdetermination not a subsumption.

There is always too much or too little. So identification is always an over probation or under appropriation is always an excessive appropriation or an inadequate appropriation, but never a clinically complete appropriation. An over determination or a lack, but never a proper fit our totality. So again we are looking at a very non totalitarian way of looking at identity not as a totalizing category but as a performative category of articulation.

And we will see in the course of this essay how representation becomes a very important category for Hall and that is something keeps drawing on we are looking at identity and identification, so how was representation tied ontologically as well as functionally were the question of identification. Like all signifying practices it is subject to the play of difference. So again a very directly driven term has been used the way a difference which is to differ as well as to defer.

So it is different as well as deferred it is delayed as well as different so there is entire temporal and spatial or spatiotemporal procrastination spatiotemporal you know appropriation is something which is highlighted by Hall over here. So it was different in terms of you know spacial appropriation, it is also delayed in terms of temporal appropriation and hence the spatial temporal in quality difference is spatiotemporal quality, spatiotemporal category.

It obeys the logic of more than one and since as a process that it operates across difference it entails discursive work. The binding and marking of symbolic boundaries, the production of

frontier effects, it requires what is left outside, is constitutive outside to consolidate the process. So again the outside, the apparatus, the external and internal they come together in terms of display or difference with which identification works.

And that is something that whole highlights quite clearly in this particular essay. So as you can see the very opening of this essay is beautifully woven in. So it is bringing different ranges, different ideas from a range of disciplines, psychoanalysis and very soon we will move on to gender studies, deconstruction is already a feature in the essay and this is a very beautiful example of our culture studies work and as I mentioned the very opening Hall is one of the founding figures of cultural studies along with (()) (23:42).

So as you can see how culture studies as a discipline is organically interdisciplinary. So interdisciplinarity is a very organic quality. It is an essential quality, vital quality in cultural studies as highlighted in this particular essay. So as you can see you know difference plays a very important role in terms of identification and identification entails articulation that sometimes overshoots the limits sometimes is you know falls short of the limit.

So it is always a misidentification that is a play over here and this should remind us of the kind of colonial condition that power talks about and the other question where the question of hybridity becomes very important because that too is the politics of identification, is performative identification whereby the colonized attempts to appropriate the ontology with the colonizer and the process of this sort of a misidentification or misappropriation either you overshoot the limit or you fall or inadequate compared to the original limit.

So identification ends mimicry and colonial condition is quite interestingly so correlative, but what Hall says over here is true to cultural conditions in general and that is the reason why we can select someone likes to at home like (()) (24:58) more of this core cultural theorist because they are speculating ideas suspect a lot on issues which have a macro significance, they can be related to general conditions and culture how culture is formed.

So difference obeys the logic of more than one difference as whole uses that obviously is an appropriation of Derrida over here drawing on Derrida to a great extent. Difference sort of subverts entire idea of binary it obeys the logic of more than once it is the logical of full possibilities of production of possibilities and since as a process it operates across difference,

it entails discursive work, in the binding and marking of symbolic boundaries the production of frontier effects.

It requires is what is left outside, is constitutive outside to consolidate the process. So again I mean we have already discussed a section to some detail in some detail we see now the inside and the outside come together in terms of how difference you know creates production of meaning or produces more meaning in terms of identification. So identification itself may be compared may be described as a process of difference.

Because identification is a spatiotemporal process, spatiotemporal activity it occupies inhabit certain space inhabits also certain time at the same time the question of differing and deferring comes an identification as the process through which some certain identities are articulated and articulation entails representation which in a way is misrepresentation because every representation is also axiomatically an act of misrepresentation.

So in that sense the (()) (26:41) difference becomes very important in cultural studies and this is a very good lesson for us students of cultural studies how to use as I mentioned already how to use a range of perspectives a range of disciplines in order to understand what constitutes culture, what constitutes cultural identity and as you can see already that Hall over here seems more interested in the question of identification rather than identity.

So identification is the process of becoming, unbecomingly, rebecoming, (()) (27:10) now he brings in Freud and psychoanalysis quite conveniently over here.

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From its psychoanalytic usage, the concept of identification inherits a rich semantic legacy. Freud calls it 'the earliest expression of an emotional tie with another person' (Freud, 1921/1991). In the context of the Oedipus complex, however, it takes the parental figures as both love-objects and objects of rivalry, thereby inserting ambivalence into the very centre of the process. 'Identification is, in fact, ambivalent from the very start' (1921/1991: 134). In 'Mourning and Melancholia', it is not that which binds one to an object that exists, but that which binds one to an abandoned object-choice. It is, in the first instance, a 'moulding after the other' which compensates for the loss of the libidinal pleasures of primal narcissism. It is grounded in fantasy, in projection and idealization. Its object is as likely to be the one that is hated as the one that is adored; and as often back into the unconscious self as 'taking one out of oneself'. In relation to identification that Freud elaborated the critical distinction between 'being' and 'having' the other. 'It behaves like a de



And uses them beautifully in terms of looking at the question of identification through melancholia, mourning, narcissism et cetera. So how these things become important tools of identification at a psychological level and it draws in Freud quite heavily over here and this is very important for us because if you remember at the very outset we talked about this goals as drawing on a range of disciplines including psychology, phenomenology, you know literary studies you know studies in race, studies in language etcetera.

So again the question of inside and outside the blurring boarder lines between inside and outside become very important for the purpose of this goes and as all seems to highlight it constantly that inner wheel draw and psychoanalysis we will draw on psychoanalytically influence feminism and later on him brings and butler quite effectively. So these become a very important lesson for us in terms of looking at how culture studies can be used as a discipline, but drawing on other disciplines.

How it is inherently and organically interdisciplinary in quality, this dialogic quality of culture study is something that we must never lose sight off in students of this particular kind the way of looking at life and culture. So now he brings in psychoanalysis. So an acute and read out hallelujah, from its psychoanalytic usage the concept of identification inherits a rich semantic legacy.

So you know there is a map of meanings that comes with the process of identification, the concept of identification has always been associated with a map of meanings, a rich semantic legacy. Freud calls it the earliest expression of emotional tie with another person in the

context of the Oedipus complex however it takes the parental figures as both love objects and objects of rivalry, there by inserting ambivalence into the very center of the process.

Identification is in fact ambivalent from the very start. In Mourning and Melancholia it is not that which binds wanting an object that exists but that which binds one to an abundant object choice. It is in the first instance a moulding after the other which compensates for the loss of libidinal pleasures that primal narcissism. So what you can see immediately is how ambivalence becomes a very important component of identification.

Is a mourning for a lost object as well as a desire for you know something which is probably lost? So it is grounded in fantasy in projection and idealization, its object is as likely to be the one that is hated as the one that is adored and as often taken back and with the unconscious self as taking one out of oneself. So this very Freud in vocabulary of looking at identification, it is used by Hall in terms of looking at how the process of desiring in the process of aborning.

So aborning and adoring go hand-in-hand when it comes to identification so you know that that is what entails the ambivalence of entire process that it is something which is desired and sometimes which perhaps feared. So phobia and fantasy they go hand-in-hand in the process of identification.

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back into the unconscious self as 'taking one out of oneself'. It is in relation to identification that Freud elaborated the critical distinction between 'being' and 'having' the other. 'It behaves like a derivative of the first, oral phase of organization of the libido, in which the object that we long for is assimilated by eating and is in that way annihilated as such' (1921/1991:135). 'Identifications viewed as a whole', Laplanche and Pontalis (1985) note 'are in no way a coherent relational system. Demands coexist within an agency like the super-ego, for instance, which are diverse, conflicting and disorderly. Similarly, the ego-ideal is composed of identifications with cultural ideals that are not necessarily harmonious' (p. 208).

I am not suggesting that all these connotations should be imputed wholesale and without translation into our thinking around 'identification' but they are cited to indicate the novel repertoires of meaning that the term is now being inflected. The concept of identity d



So identifications viewed as a whole Laplanche and Pontalis note are in no way a coherent relational system. Demands coexist within an agency like the super-ego for instance which

are diverse conflicting and disorderly similarly the ego ideal is composed of identifications with cultural ideals that are unnecessarily harmonious. So lack of harmony seems to be a condition for identification of fragmentation.

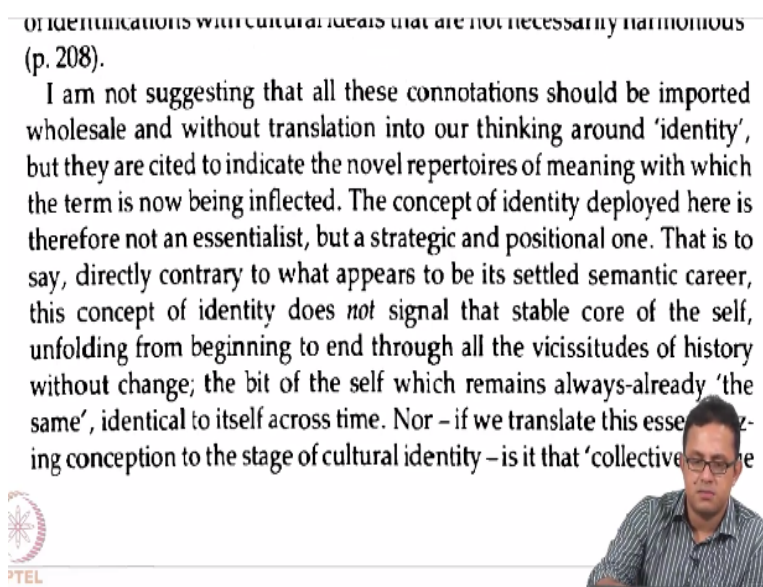
It seems to be a condition, a precondition for identification. So identification as a plural process, the different kinds of identification so it is always identifications. So you know Hall draws on Laplanche and Pontalis over here having also used Freud extensively. He looks at how the entire idea mourning and desiring go hand in hand aborning and adoring go hand-in-hand in the process of identification which is inherently ambivalent in quality.

And this ambivalence becomes part of the you know legacy of identification, part of the articulation politics of identification the way whole studies.

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of identifications with cultural ideals that are not necessarily harmonious (p. 208).

I am not suggesting that all these connotations should be imported wholesale and without translation into our thinking around 'identity', but they are cited to indicate the novel repertoires of meaning with which the term is now being inflected. The concept of identity deployed here is therefore not an essentialist, but a strategic and positional one. That is to say, directly contrary to what appears to be its settled semantic career, this concept of identity does *not* signal that stable core of the self, unfolding from beginning to end through all the vicissitudes of history without change; the bit of the self which remains always-already 'the same', identical to itself across time. Nor – if we translate this essentializing conception to the stage of cultural identity – is it that 'collective'



So these are some of the key questions that Hall keeps asking throughout this particular book in terms of looking at identity as a cultural quality as a cultural component and it very quickly goes on to say how identification is you know it needs to be a non-essentialized kind of way of looking at self, looking at the entire process of becoming ourselves. So and this move away from a centralization.

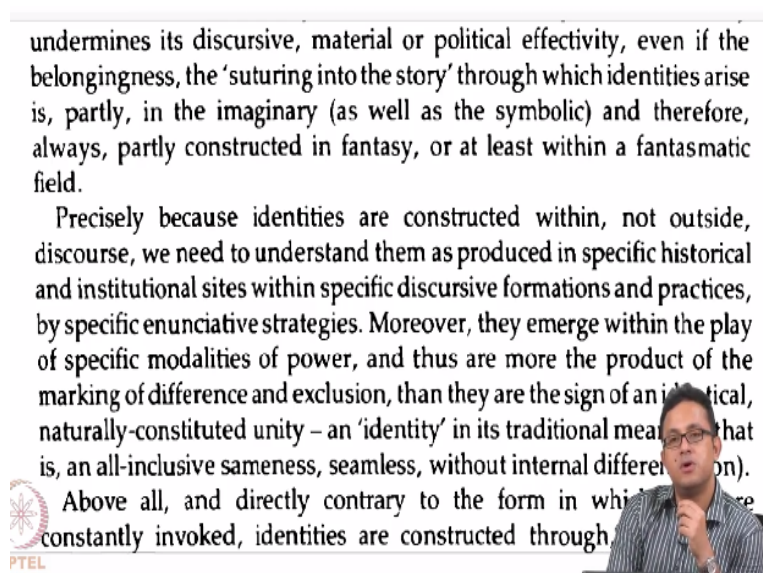
They move away from autonomy, thinking subject is something that post-modernism post structuralism feminism have all being so designed to facilitate you know just move away from this rational thinking autonomous man which is very Cartesian way of looking at the

human self that has been done away with that has been deconstructed and demystified to a great extent by the legacies of post-modernism.

And whole obviously is picking up on his legacies and is drawing on his legacies in terms of how looking at how these things can become cultural in quality how identification can become a process of social cognition. So cognition is a micro activity a noodle activity a private activity where the same time is also a collective activity and again is constant movement between the macro order.

And the micro order is something that is quite interesting because it brings on psychology as well as you know cultural studies in an excellent dialogue with each other okay.

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undermines its discursive, material or political effectivity, even if the belongingness, the 'suturing into the story' through which identities arise is, partly, in the imaginary (as well as the symbolic) and therefore, always, partly constructed in fantasy, or at least within a fantasmatic field.

Precisely because identities are constructed within, not outside, discourse, we need to understand them as produced in specific historical and institutional sites within specific discursive formations and practices, by specific enunciative strategies. Moreover, they emerge within the play of specific modalities of power, and thus are more the product of the marking of difference and exclusion, than they are the sign of an identical, naturally-constituted unity – an 'identity' in its traditional meaning (that is, an all-inclusive sameness, seamless, without internal differentiation).

Above all, and directly contrary to the form in which they are constantly invoked, identities are constructed through

So then Hall goes on to say that how we are constantly looking at identity as a process of appropriation and you know how this discursivity and identity go hand-in-hand and this again it connects us to one of the core concepts of this particular course that I have been trying to convey from the very inception actually and that is discursivity, identity and corporal reality they entangled together in all kinds of cultural conditions.

And that is something Hall takes up quite interestingly as well and on the screen is a paragraph beginning with a section which is very important and I will read out that in some details precisely because identities are constructed within not outside discourse. We need to understand them as produced in specific historical and institutional sites within specific discursive formations and practices.

By specific enunciative strategies. So notice how the word specific recurs, is quite similar the way what particular recurs when I talk in this particular course there you go, but the specificity and particularity of very important components and cultural studies because we always should resist in society of reification the idea of temporal reification but something becomes timeless and quality.

I mean timelessness is you know is something we just looked at with suspicion and culture study especially it will take a sort of feminist post-modernist perspective in culture and Hall over here is quite clear about the constructive quality of culture, the conservative quality of discourse and how this discourses are produced in certain historical situations which are quite particular in quality which are quite specific in quality.

And a specificity is something which is highlighted by home throughout this essay (()) (34:37) over work actually and is what he says these are specific enunciative strategies. So enunciated strategies means articulation strategies in specific and the enunciative strategy sometimes become dogmatic and dominant meta-narratives like nation for instance, race, supremacy, language et cetera.

So these become specific enunciated strategies which become, successfully become grand narratives and their own rights. Moreover, they emerge within the play of specific modalities of power and thus are more the product of the marking of difference and exclusion than they are the sign of an identical naturally constituted unity and identity that in his traditional meaning that is an all-inclusive seamless without internal differentiation.

So this myth of a seamless identity, this myth of an identity without an internal differentiation is something which is busted by you know the (()) (35:32) and deconstruction way of looking at culture which you know which looks at culture and cultural identifications as play. Play over here obviously it carries a ludic quality it brings an sort of playfulness through which meanings are produced, reproduce and deproduce in different historical situations.

But what he also does at a more general level at a more immediate level is that it does away with this myth of unity, the myth of totality, in any myth of totality is obviously a light to the myth of grand narratives to the formation of grand relatives. So in a very interesting sense, in

a real sense this particular perspective in cultural studies it debunks the myth of grand narratives.

It was designed to deconstruct the myth of any kind of grand narrative which you know once they pass up as given, pass up as a meta discursive things. So there is nothing called meta discursive in Hall's analysis and Hall is quite clear in terms of situating the process of identification within discursive frameworks right. So it is within discursive frameworks that he can form identifications and reform identifications.

And that should remind us to a great extent of what you know what (()) (36:44) had talked about language games and how we navigate to different language games and how this navigation through language games becomes you know an important way to which articulation and performativity take place and therein lies. So the key commonalities wherein you know Hall as a cultural theorist.

And (()) (37:01) as the post-modernist and likewise you can also draw on the ideas of Butler and follows he mentions Butler towards the end of this essay which we will cover very quickly. So but just to sum up you know this is the process of deconstruction, this is the you know the grammar of deconstruction that Hall is bringing in in terms of looking at culture and cultural identities.

And he is less interested in identities and more interested in the process of identification how does identities are formed, how this identities arrived at or you know non arrived at you know how they are over showed, how they have fallen shot off and this sort of epistemic gap between the original identity or the desired identity and the achieved identity.

This gap between these 2 categories this is a gap which is quite political (()) (37:48) and also epistemic because this is a gap which sort of highlights the epistemic divisions which are operated within the process of identifications and that is something that a whole constant reminds us as a cultural theorist. So we stop this lecture at this point and we will carry on with this text in the lectures to come. Thank you for your attention.