

Introduction to Cultural Studies
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Lecture – 55
Stuart Hall - Questions on Cultural Identity - II

So, hello and welcome to NPTEL course entitled introduction to cultural studies we were looking at Stuart Halls essay about identity and identity information and this is obviously from our anthology versus the whole edited which contains the works of some of the key thinkers and culture cities including home empower Nicholas Rosa Birnbaum and just to name a few and of course Hall himself so we just carry on with the point.

From the point that we stopped in the last lecture and that is looking at identity and identity information as a process of you know difference and how this difference becomes a very key component in identity.

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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, not outside, difference. This entails the radically disturbing recognition that it is only through the relation to the Other, the relation to what it is not, to precisely what it lacks, to what has been called its *constitutive outside* that the 'positive' meaning of any term – and thus its 'identity' –



Information specially and you know discursive situations and obviously every situation is discursive there is no non-discursive situation and this entire idea of discursivity and identity are entangled in Halls analysis you know in this particular essay which we are examining in some details. Okay so this is what Hall says I am just carrying on with where we had stopped at where he says well clearly the identities are constructed true not outside difference.

So, in our identities are constructed true difference is only through a process of navigation with difference that we arrive at identifications identities are constructed are produced or reproduced you know they are not situated outside difference or in so any idea of looking at identity has met a discursive and quality is outside. The discursive feel is erroneous according to home but at the same time.


It is also important for us to remember that Hall is who someone who is advocating discursivity for just discursively sake. So, for an discursivity exponentiality connective so experience too is part of discursive feel under skills to his part experiential field so again we are looking at the connection that is something which is very usefully highlighted if remember by I am Hawking and both way.


We read in the social construction of what where he had quite clearly suggested that a very rigid construction view of life and culture would be quite sort of reductionism quality and obviously all over here is it does not require it is not aiming for reductionism, he is actually aiming for a plural production of meaning so is aiming Hantai reductionism in his own way, so identities are constructed true difference

This entails the radically disturbing recognition that is only true the relation to the other relation to what is not to precisely what it likes to what has been called is constitutive outside that the positive meaning of any term and thus its identity.

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constructed (Derrida, 1981; Laclau, 1990; Butler, 1993). Throughout their careers, identities can function as points of identification and attachment only *because* of their capacity to exclude, to leave out, to render 'outside', abjected. Every identity has at its 'margin', an excess, something more. The unity, the internal homogeneity, which the term identity treats as foundational is not a natural, but a constructed form of closure, every identity naming as its necessary, even if silenced and unspoken other, that which it 'lacks'. Laclau (1990) argues powerfully and persuasively that 'the constitution of a social identity is an act of power' since,

 If . . . an objectivity manages to partially affirm itself it is only by representing that which threatens it. Derrida has shown how an identity's constitution



Can be constructed cynicism directly according to Derrida Laclau Butler so you can see how is Hall is bringing in range of thinkers in terms of how you know those can be used those thinking prisms can be used to look a culture and cultural identity information's. So, identities are constructed through approved possibility of meanings so throughout the carriers the identities can function as points of identification and attachment.

There only because of the capacity to exclude to leave out to render outside objective. So, identification also entails rejection also entails selective process which you know includes exclusion so as you can see already that identification and representation, they have very similar politics of information politics of designing because even every representation to entails the process of exclusion as well as inclusions.

There is entire entanglement entire dialectic if it will but an exclusion an inclusion is very key term a very key quality for a narrative strategies when narrative politics. A similar thing happens with identification is where some things are excluded, and some things are included so entails absence entails exclusion and entails marginalization etc every identity has at its margin and access something more.

The unity the internal homogeneity which the term identity treats as foundational is not a natural one. But a constructive form of closure every identity naming as it is necessary even if silenced

and unspoken other that which it lacks. So, the lack becomes the core component of identity, so you can only achieve identification through our engagement with the other true engagement with absence.

And its engagement with absence with articulation of absence becomes a very key quality of an identification. So, it is not just a linear rattling off what is present what is there and how is been there but also a negotiation with absence an articulation of absence and acknowledgement of absence which is invested directly in the process of identification.

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obliged to take up while always 'knowing' (the language of consciousness here betrays us) that they are representations, that representation is always constructed across a 'lack', across a division, from the place of the Other, and thus can never be adequate – identical – to the subject processes which are invested in them. The notion that an effective suturing of the subject to a subject-position requires, not only that the subject is 'hailed', but that the subject invests in the position, means that suturing has to be thought of as an *articulation*, rather than a one-sided process, and that in turn places *identification*, if not identities, firmly on the theoretical agenda.

The references to the term which describes the hailing of the subject by discourse – interpellation – remind us that this debate has a significant and uncompleted pre-history in the arguments sparked by Althusser's 'Ideological state apparatuses' essay (1971). This introduced the notion of interpellation, and the specular structure



So, lack or other become very crucial categories in identity politics okay so these are the ways in which Hall talks about identity is a complex phenomena where he brings an entirely of discursivity ontology and how negotiate with all these ontology and discursivity in terms of you know articulating the absence articulating alike and articulate in the non present articulating the impossible.

So, all these articulations become important in the process of identification, so it is not just what we have but what you can say but also what you cannot say and that becomes important in terms of identification so and obviously those first who were read the entire say the essay by overshooting the elephant a funnels blacks and white marks you can see how absence is become a very important component of identification.

How what you cannot be and how what you cannot say and how what you cannot you articulate and how you cannot acknowledge and become very important categories for any identification process which is a non innocuous and quality. Right okay and now there is a reference this essay makes Althusser's essay ideological state of apparatuses 1971 and it is very important term that Althusser's mentions and alludes to in that essay.

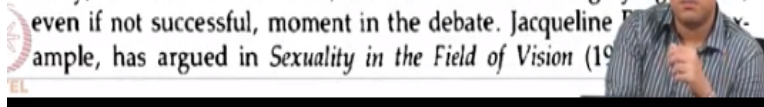
The term of interpolation as you know is a process through which assumption may indoctrinated ontology a process through which a subject is you know if discurvised you will you know convert into illogical you know a vessel for ideology brainwashed to a certain extent converted to some extent discurvised to some extent, so all these different combinations are play in the process of interpolation.

And there is something that hall quite clearly mentions in the essay 1971 which is alluded to buy a home here, so this essay introduced the notion of interpolation and a specular restructure of ideology in an attempt to circumvent the economism and reductionism of the classical Marxist theory of ideology and to bring together within one explanatory framework both the materialist functional of ideology in reproducing the social relations of production.

Marxism and through its borrowing from Lacan the symbolic function of ideology in the constitution of subjects. The symbolic function and the real function of both equally at played a interpolation. So, symbolic function is more keen to the psychological function whereas the material function is more keen or more related to the economy function, so this is again a very nice wedding if you will of Marxism and Psychoanalysis Marxism. And psychology that is offered by Hall.

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duced the notion of interpellation, and the specular structure of ideology in an attempt to circumvent the economism and reductionism of the classical Marxist theory of ideology, and to bring together within one explanatory framework both the materialist function of ideology in reproducing the social relations of production (Marxism) and (through its borrowings from Lacan) the symbolic function of ideology in the constitution of subjects. Michele Barrett, in her recent discussion of this debate, has gone a considerable way to demonstrating 'the profoundly divided and contradictory nature of the argument Althusser was beginning to make' (Barrett, 1991: 96; see also Hall, 1985: 102: 'The two sides of the difficult problem of ideology were fractured in that essay and ever since, have been assigned to different poles'). Nevertheless, the ISA's essay, as it came to be known, has turned out to be a highly significant, even if not successful, moment in the debate. Jacqueline Rose, for example, has argued in *Sexuality in the Field of Vision* (1993) that



So, and then in reference to Michelle Barrett a very important thinker Michelle Barrett and our recent discussion of this debate has gone a considerable way to demonstrating the profoundly divided and contradictory nature of the argument Althusser was beginning to make the two sides of the difficult problem of ideology was fractured in the essay and ever since have been assigned to different poles.

Nevertheless, the ISA's essay it came to be known has turned out to be a highly significant even if not successful moment and the debate. Jacqueline Rose for example has argued in *Sexuality in the Field of Vision* that the question of identity now how it is constituted and maintained is therefore the central issue to which psychoanalysis enters the political field so what we are seeing here is how psychoanalysis becomes a political instrument.

How psychoanalysis becomes an object of study not just neuro internal behaviors but also illogical behaviors so again the question of inside and outside come into being a very interesting way.

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discursive formations, and has no existence, and certainly no transcendental continuity or identity from one subject position to another. In his 'archaeological' work (*Madness and Civilization*, *The Birth of the Clinic*, *The Order of Things*, *The Archaeology of Knowledge*), discourses construct subject positions through their rules of formation and 'modalities of enunciation'. Powerfully compelling and original as these works are, the criticism levelled against them in this respect at least seems justified. They offer a formal account of the construction of subject positions within discourse while revealing little about why it is that certain individuals occupy some subject positions rather than others. By neglecting to analyse how the social positions of individuals interact with the construction of certain 'empty' discursive subject positions, Foucault reinscribes an antinomy between subject positions and the individuals who occupy them. Thus his archaeology provides a critical, but one-dimensional, formal account of the subject of discourse. Discursive subject positions become *a priori* categories which individuals seem to occupy in an unproblematic fashion. (McNay, 1994:76-7). McNay cites Brown and Cousins's key observation that Foucault tends here to elide 'subject positions of a statement with individual capacities to fill them' (Brown and Cousins, 1980: 272) – thus coming up against the very difficulty which Althusser failed to resolve, by a different route.

The critical shift in Foucault's work from an archaeological to a genealogical method does many things to render more concrete the

Okay and then he goes on talks about Foucault quite a lot and Foucault cases obviously are very important have a philosophy as we have already seen when it comes to questions of authority knowledge etc and that is something that you know Hall is quite interested in as well. The question of authority the question of sexuality the question of the historical production of power is something that you know hall keeps a reference to draw his essay. Okay.

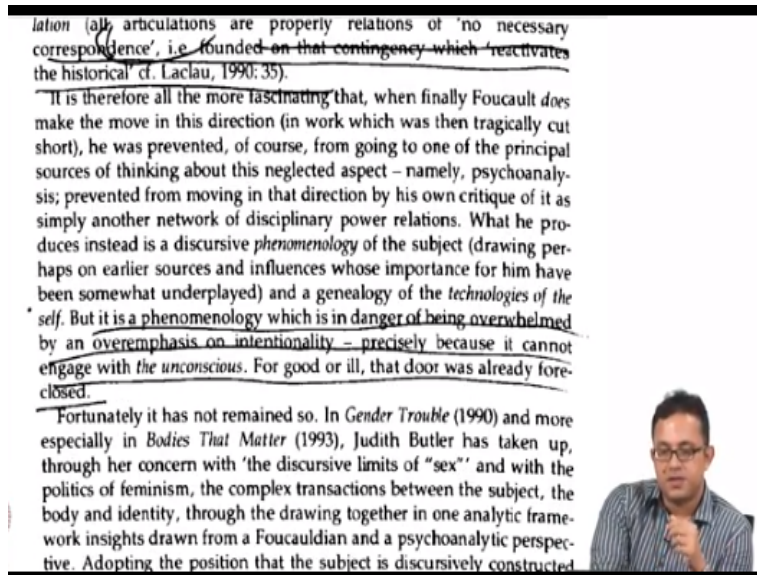
And now it comes to the Foucaultain way of looking at the subject reduction and this should be on the screen. Why he says quite clearly in the subject is produced as an effect true and within discursive within specific discursive information and has no existence and certainly no transcendental continuity or identity. From one subject position to another in his archaeological world madness and civilization the Birth of the clinic.

The order of things an archaeology of knowledge discourses construct subject positions through the rules of formation. And modalities of enunciation powerfully compelling and original as this works out the criticism leveled against them in this respect at least seems justified. So there is a critique of Foucault that is offered by all the way up you know, and that critique is that the one dimensionality of the power positions.

The one dimensionality of discursive movement or something that a hall is highlighting in terms of looking at Foucault recommend to hall. The movement of discursivity the mobility of

discursivity is one dimensional and Foucault works and that is something that he thinks that a fair critique of Foucault

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Okay so right and then we can come to a see a closing of this essay by talks about a Butler. He brings a Butler and it looks to have a Butler looks at discursive quality of identity discursive quality of sexual identity and how it becomes a very important category in cultural studies. And there mentioned Butler comes to gender trouble which is a book that we have already covered in this particular course.

In gender trouble and more specially in bodies that matter Judith Butler has taken up through her concern with the discursive limits of sex and with the politics of feminism. The complex transactions between the subject the body and identity through the drawing together in one analytic framework insights drawn from a Foucauldian and a psychoanalytic perspective so you know Butler according to all the way up.

A combined of Foucauldian and the psychoanalytic perspective in our understanding of the discursive limits of sexuality adopting the position that the subject is discursively constructed and there is no subject before outside the law. Butler develops a rigorously argued case that and I quote an whole a sex is from the start normative it is what Foucault has called a regulatory ideal in this sense then sex not only the functions as a norm but is part of our regulatory practice.

The producers that the board is governance that is was regulatory forces is made clear as a kind of productive power. The power to produce demarcate circulate differentiated the bodies it controls sex is an ideal construct which is forcibly materialized through time. So, again the question of temporality becomes very important and the process of materialization through time that is highlighted in the Butler.

And this particular section and very conveniently quoted by Hall but what Butler is saying where is that every active and every sexual identity is producing certain discursive time you know discursive points in time and of course there is nothing outside the law there is nothing outside you know the discursivity field. In that way it is quite the written a one not argue because the dividend quotations very famous written quotation that there is no outside of the text.

It is as whole text and quality and you know obviously exponentiality and textuality are interrelated over here and there is no experience outside of the text. There is no identity outside of this discursive field or the discursive mapping is something that Butler highlights quite clearly and something which is quoted and drawn on by hall and the section so materialization here is rethought as an effective power.

The view that the subject is produced, and our course was materialization is strongly grounded in a performative theory of language and the subject, but performativity is shorn of its associations with volition choice and intentionality and again some of the misreading of general trouble re-read not as the act by which subject brings into being what she or he names a names.

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Materialization here is rethought as an effect of power. The view that the subject is produced in the course of its materialization is strongly grounded in a performative theory of language and the subject, but performativity is shorn of its associations with volition, choice and intentionality and (against some of the misreadings of *Gender Trouble*) re-read 'not as the act by which a subject brings into being what she/he names

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but rather as that reiterative power of discourse to produce the phenomena that it regulates and constrains' (Butler, 1993: 2).

The decisive shift, from the viewpoint of the argument being developed here, however, is 'a linking of this process of "assuming" a sex with the question of *identification*, and with the discursive means by which the heterosexual imperative enables certain sexed identifications and forecloses and/or disavows other identifications' (Butler, 1993: 5). This centering of the question of identification, together with the problematic of the subject which 'assumes a sex', opens up a critical and reflexive dialogue in Butler's work between Foucault and psychoanalysis which i



But rather as that reiterative power of the skills to produce the phenomenon. That it regulates and constrains so performativity according to the Butler is not a freedom from discursivity but rather performativity is a deeper engagement with discursivity how identity is formed within certain discursive fields performativity and there is one sort of a misreading of Butler. We often do as students of Butler.

And that we look at performativity as always successfully subversive something which subverts to constructed quality of gender etc. But actually performativity is yet another iteration is a reiteration. One might argue more complex reiteration perhaps of the discursive quality of sexual identity and that is something we just highlighted the Butler over and over again. The decisive shift from the view point of the argument being developed here.

Whoever is linking of this process of assuming a sex with a question of identification and without the discursive means with the discursive means. By which the heterosexual imperative enables certain sex identifications and forecloses and deceives all the various other identifications. This centering of the question or identification together with the problematic of the subject what assumptions of sex opens up a critical.

And reflexive dialogue and Butlers worked but Foucault and psychoanalysis which is enormously productive.



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this text accepts as a point of departure Foucault's notion that regulatory power produces the subjects it controls, that power is not only imposed externally but works as the regulatory and normative means by which subjects are formed. The return to psychoanalysis, then, is guided by the question of how certain regulatory norms form a 'sexed' subject in terms that establish the indistinguishability of psychic and bodily formation. (1993: 23)

However, Butler's relevance to the argument is made all the more pertinent because it is developed in the context of the discussion of gender and sexuality, framed by feminism, and so is directly recurrent both to the questions of identity and identity politics, and to the questions which Avtar Brah's work posed earlier about the paradigmatic function of sexual differences in relation to other axes of exclusion. Here Butler's



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So, the psychic the body the intracorporal corporeal intersubjective phenomenon all linked together. And obviously intracorporal means between bodies inhabits certain discursive fields to the intracorporal exchange that takes place at the intersubjective exchange that takes place and its inter subjectivity. The intracorporal reality is part of the economy of identifications that is highlighted by Hall over here.

Okay Hall is interested in butler? Because he thinks Butler is one of the very few thinkers who brings in the Foucaultian power politics. And merge inside a psychoanalytic way of looking at an productions that power production so identity etc. And that is a very rich range that is sort of woman come to home and that is the reason why he lauds and appreciates and respects butlers as a critic.

Because over the ability to merge these two seemingly different disciplines psychoanalysis and for Foucaultian power politics. However, Butler's relevance to the argument is made all the more pertinent. Because it was developed in the context of the discussion of gender and sexuality framed by feminism and so it is directly recurrent more to the questions of identity and identity politics. So, in a butlers work important and questions of identity and identity politics.

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Because it is something which is inherently a sort of performative and inherently you know aware of the discursive qualities of gender, identities etc. A Butler makes a powerful case that all identities operator exclusion true the discursive construction of concentrated outside and the production of objected and marginalized subjects apparently outside the field of the symbolic.

The representable the production of an outside a domain of intelligible effects which then returns to trouble and unsettled the foreclosures which we prematurely called identities. So you know the whole idea of negotiating with options and negotiating with you know the outside and negotiating with the other becomes the very important category in Butler's study. And that is something that I just picked up a whole as well and this particular section.

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feminist identity politics and its foundationalist premises questions the adequacy of a representational politics whose basis is the presumed universality and unity of its subject – a seamless category of women.'

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Questions of Cultural Identity

Paradoxically, as in all other identities treated politically in a foundational manner, this identity 'is based on excluding "different" women . . . and by normatively prioritizing heterosexual relations as the basis for feminist politics'. This 'unity', Souter argues, is a 'fictive unity', 'produced and restrained by the very structures of power through which emancipation is sought'. Significantly, however, as Souter also argues, this does not lead Butler to argue that all notions of identity should therefore be abandoned because they are theoretically flawed. Indeed, she takes the specular structure of identification as a critical part of her argument. But she acknowledges that such an argument *does* suggest 'the necessary limits of identity politics'.



In this sense, identifications belong to the imaginary; they are phantasmatic efforts of alignment, loyalty, ambiguous and cross-corporeal cohabitations, they unsettle the I: they are the sedimentation of the 'we' in the constitution of



Okay so she goes on to say you know how it goes on to say how paradoxically as in all other identities treated politically in a foundational manner. This identity is based on excluding different woman and by normatively privatizing heterosexual no relations as a basis for feminist politics. This unity is so to argue as effective unity produce, and we restrained but the very structures of power which emancipation sought significantly.

However, Souter also argues this does not lead butler to argue that all notions of identity should therefore be abundant. Because they all theoretically flawed and you should take a specularly structure of identification as a critical part of her argument. But she acknowledges the such an argument does suggest the necessity of limits of identity politics.

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The effort, now, to think the question of the distinctiveness of the logic within which the racialized and ethnicized body is constituted discursively, through the regulatory normative ideal of a 'compulsive Eurocentrism' (for want of a different word), cannot be simply grafted on to the arguments briefly sketched above. But they have received an enormous and original impetus from this tangled and unconcluded argument which demonstrates beyond the shadow of a doubt that the question an



And this is a quotation from Butler and this sense identifications belonged to the imaginary. They all phantasmatic efforts of alignment loyalty ambiguous and cross corporeal cohabitations they unsettle the I. So, again there is uncertainty on the I becomes a very important you know a very important factor in Butler the process of identification as phantasmatic efforts of alignment. And this is a beautiful phrase efforts of alignment.

The effort to align together different components which are sort of woman and seamlessly however identifications unsettled the I they are the sedimentation of the way in an concentration of any I. The structure in presence of alterity and the reformulation of the I identifications are never fully and finally made to do something which you have studied already. Identifications are never full of formerly complete they are always happening.

It is always the gap between identification and the identity aspired for. They are incessantly reconstituted and as such are subject to the to the volatile logic of iterability. So the iterability factor because they are very important factor in Butler. How can I trade something? How can you inscribe something? How can you articulate something? so no identifications are incessantly reconstituted reiterated, and they are dependent; they are subject.

They are contingent on the volatiles logic of iterability the volatiles logic the mercurial mutable logic of iterability. The mutable logical articulation that becomes a very important factor and

identification. The logic of articulation so again we are back to looking at representation identification as a process of representation. And they could need the representations change to discursive fields with those changes the process of identification changed as well.

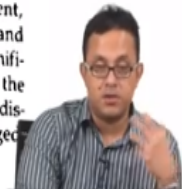
They are what they are that which is constantly marshaled consolidated retrench contestant and on occasion compelled to give way. So, you know this is a really Butlerian way of looking identification as a process of fractures that process of deconstruction which constantly marshaled to consolidate them and then fractured and then giveaway at any given point of time. There is a simultaneity; this is center less simultaneity in the process of identification as highlighted by Butler.

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Okay so the effort now to take the questions that the distinctiveness of the logic within which the racialized and ethnicized body is constituted discursively to the regulatory normative ideal of a compulsive eurocentrism for want of a better word cannot be simply grafted onto the arguments briefly sketched above. But they had received an enormous and original impetus from this tangled and unclear unconcluded argument which demonstrates beyond a shadow of doubt.

That a question and the theorization of identity is a matter of considerable political significance. And it is only likely to be advanced when both the necessity and the impossibility of identities and the suturing the psychic and the discursive and the constitution are fully unambiguously

acknowledged. So the last bit is a very potent and very loaded sentence as you can see the words suturing is very important suturing is weaving.

And suturing of what suturing of a psychic and the discursive in the constitution. So again we are looking at the suturing the weaving and almost like a text like you know text style like weaving in if you will on the inside and the outside of the psyche and the discursive. So identity is a very important category as Butler articulate but he also very quickly says is that there is a series of arguments reason of perspectives.

We can take on identity and identity formations. However, you know identity is a matter of considerable political significance and it is only likely to be advanced when both the necessity and the impossibilities of identities are knowledge. So the necessity of identities and the impossibility identities. So, again what we are looking at aim is an articulation of an articulation of the ontology of identity as well as articulation of the absence of identities.

Absence becomes part of the ontology of identifications. Absence becomes part of the and the politics of identification. So what you cannot identify with that too becomes very important component of identification and that you must be acknowledge that you must be unambiguously acknowledged partly and what is also important as how very quickly point out is a suturing. As I mentioned the suturing of the psyche and the discursive in the constitution.

So, it is weaving and was like psyche and a discursive which is a very important factor for Hall.

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Now this this concludes this particular essay and they have references. We all use as you can see and Barrett and a host of other writers Dorinda Foucault etc. on the screen. But the point is why? Why do we read this essay? Why? Why is it important for the purpose of us in our studying cultural studies? On A Stuart Hall is one of the founding figures and cultures is like the Cambridge.

He was one of the first philosophers if you will of culture study someone who theorized culture studies the disciplines. Someone pointed out the necessity to weave in all different kinds of disciplines in terms of looking at culture a stock culture dominant culture at geminic culture marginalized culture etc. Looking at culture the text you are looking at culture as series of coordinates as a series of a textbook possibilities and also impossibilities.

So, that is one of the very importance of Stuart hall as a figure and cultural studies and being. The reason why we why we chose this particular text is because it takes up a very important topic of identification. So, identity and identification becomes a very important category in cultural studies as we have seen already as I hope to have established already series of text. So one has to think about an essay like should not elephant Blackstone white marks.

That you know that factor blackness essay by Faneuil where identification becomes painful process. It is a process a true eradication as a process through absence is processed through a non

articulation or the inability to articulate a process through a liquidation of agency etc. So all these become very important factors in identification as studied by Hall. And then of course he brings in Freud and Lacan he brings in Foucault.

And he brings in Butler towards the end. And these writers these are thinkers we have dealt with in this particular course and different degrees. We obviously dealt with Barrett and Butler quite directly, but we also referred to in certain sections to Freud to Lacan and a whole host of other psychologists a psychoanalytic thinkers. But the point is the point I am trying to convey whereas the entire idea that Hall has of bringing in these writers in terms of looking at culture.

And cultural identifications are a very important lesson is very important study for us in cultural studies. And the question of identity how identity you know in a very important way of looking at identity and a post cardenism world and a postmodern world is move away from this. The illusion the fantasy of autonomous identity the fantasy of autonomy the fantasy of self containment.

The fantasy of rationality so these are fantasies which are done away with a and postmodernism and what we have instead is an acknowledgment not of fragmentation not just self-habilitation. But also of impossibility an acknowledgement of impossibilities and acknowledgement of absence. So these become very important acknowledgements in any question of identification. There is something is constantly highlighted by Hall throughout this essay.

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and, as such, are subject to the volatile logic of iterability. They are that which is constantly marshalled, consolidated, retrenched, contested and, on occasion, compelled to give way. (1993: 105)

The effort, now, to think the question of the distinctiveness of the logic within which the racialized and ethnicized body is constituted discursively, through the regulatory normative ideal of a 'compulsive Eurocentrism' (for want of a different word), cannot be simply grafted on to the arguments briefly sketched above. But they have received an enormous and original impetus from this tangled and unconcluded argument, which demonstrates beyond the shadow of a doubt that the question, and the theorization, of identity is a matter of considerable political significance, and is only likely to be advanced when both the necessity and the 'impossibility' of identities, and the suturing of the psychic and the discursive in their constitution, are fully and unambiguously acknowledged.

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And the entire idea of a compulsive eurocentrism which is on the screen the normative ideal of compulsive eurocentrism you know that is something that is deconstructed by our animosity crime under radar to a great extent for that deconstruction. But the question is before you wind up what is compulsive eurocentrism? Compulsive eurocentrism is as a notion as an epistemic framework and epistemic narrative which has a certain way of looking at the self.

Every Cartesian understanding of yourself as a rational person with a rational free thinking person and rationality and Eurocentric logic. So these are these attributes which are considered to be almost quasi divine and a composite Eurocentric skill. These are qualities which can make a person in a superior so there is a degree of superiority which is quite rationality a degree of superiority which is ascribed to the thinking man a man being an equalitarian man male etc.

And this is part of the compulsive Eurocentric imaginary of the supremacy of the white man the supremacy and white thinking man the rational man etc. It is not hard to see how this kind of narrative this Eurocentric narrative can very quickly ally itself with unregistered imperialism which in a way was also a grand narrative of the white mans supremacy which was backed and given a lot of impetus by other sudden registers a white mans burden etc.

But that is also part of the compulsive Eurocentric package that has been highlighted over here. Now what Hall does as a cultural theorist is, I attacks that package the he attacks. He

deconstructs the myth of this compulsive eurocentrism which looks at rationality and autonomy as relational categories. As categories which inform each other which feed off each other and which constitute this free thinking free will and agency which is nondiscursive quality.

And it brings us back the fact that and this is again quietly retardien, it brings us back to the fact that his entire idea of a the rational free thinking agentic self as a compulsive Eurocentric myth a compulsive Eurocentric Lopar narratives. And the moment you say the word Eurocentric you localizing unread. You are taking away any aspirations through his grandness you are taking away you are attacking, and it claims to its grandness.

It claims to its method a discursive and a category and it becomes very important a condition for Hall. So just sum up and this is where we ended with this essay Stuart hall remains very important figure for us in cultural studies for a series of a number of reasons and I know not least because of the way in which he looks at the question of identity. And that is again this one things which we keep saying for this course and each of the stakes.

That become quite prophetic in quality in terms of how they can connect to the world today. Perhaps better perhaps more complex we are, or we can relate to those this stakes in the world we live in today. Perhaps, most of the time in which the original written as a question of identity the question of identification becomes very important for us today not least as we inhabiting, we could not habit real and virtual worlds.

Sometimes simultaneously sometimes blurring away the border lines between the virtual world of social media including Facebook Twitter Instagram etc. And the real world our real engagement and how these two worlds collide with each other and how the ontologically merge with each other and its ontological merging becomes very important condition for identity production and reproduction in a postmodern world that we inhabit today.

So in that sense and that kind of a multiverse if you will this essay of Stuart Hall the process of identification to a region logic using an region sort of epistemic frames look at identification becomes a very key essay and you know for our understanding not just of culture but also how

we are concentrated ourselves in that cultural system that we inhabit today inhabit an internalized today. So that this remains one of the really foundational text for culture studies.

And with that we conclude this essay. I hope you enjoyed it and I do implore that you go back and read this in great details and we will just move on with the new texts and lecturers to come. Thank you for your attention.