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In the Marxian analysis transformation in the collective identity has been viewed as transformation of class identities from that of ‘class-in-itself’ to ‘class-for-itself’. An identity is constructed not only through objective economic conditions but through a subjective consciousness about economic conditions that transform the social collectivity into a self conscious entity to bring transform in the pre-existing social order. The social collectivity with common economic position and conflicting economic interest vis-a vis the other form objective basis of a class-in-itself. This is social class without identity and it is incapable of collective action as it lacks subjective consciousness. The class-in-itself acquires collective identity of class-for-itself getting mediated through class-consciousness. In this analysis of transformation of identity all pre-existing identities like caste, gender, race, ethnicity etc are subsumed under the class identity.

Identity is also linked to broad societal arrangement. Each of the societies— primitive, agrarian, industrial and post-industrial is represented by their own variety of identities. In recent years the process of construction of collective identity has taken a complex shape in the wake of the initiation of new economic orders, introduction of new technologies and unprecedented flow of new technology and increasing flow of human and material objects across the globe.

Manuel Castells (1997) in his famous work *The Information Age: Economy, Society and Culture: The Power of Identity* elaborates the process of emergence of identity that challenges the processes of globalisation and cosmopolitanism. To him: “Along with the technological revolution, transformation of capitalism, and the demise of the statism, we have experienced the wide spread surge of powerful expression of collective identity that challenges globalisation and cosmopolitanism on behalf of the singularity and people’s control over their lives and environment. These expressions are multiple, highly diversified following the contours of each culture, and the historical sources of formation of each identity. They include practice of movements, aiming at the transforming human relationship at their most fundamental level”.

Though it is easy to accept that identities are constructed, to him the real questions are how and for what. He is of the

opinion that the identities are constructed in the context of power relationship and he proposes three forms of the origins of identity building, such as -

Legitimising identity: Introduced by the dominant institutions of the society to extend and rationalise their domination vis-a vis social actors. Legitimising identities sustaining the social order—typically these include patriotic, religious or consumerist orientations. Such identities, the most typical in any society, maintain the status quo.

Resistance Identity: Generated by those actors that are in positions/ conditions devaluated and/or stigmatized by the logic of domination, thus building trenches of resistance and survival on the basis of principles different from or opposed to those permeating the institutions of society. Resistance identities attempts to retain or restore waning identities that oppose globalisation and its impacts. For example, the fragmentation of community, often tied to economic decline, leads some people to turn away from the global and embrace reactionary movements from nationalisms to fundamentalisms that would restore a [mythical] lost world or “**Golden Age**” of strong communities of the past and defend a particular cultural framework that would secure heretofore privileged, traditional identities. In some cases, there may be progressive forms of resistance albeit romantic and

anarchic, and so individualistic; they are unlikely to foster mobilisations.

Project Identity / Power Identity : When social actors on the basis of whatever cultural materials available to them build a new identity that redefines their positioning in society, by so doing, seek the transformation of the whole structure. For our purposes, the most important, if often least frequent pattern are the project identities that challenge the hegemony of the dominant class at several levels, not the least of which are proposing alternative identities that typically resist rationalisation and/or commodification and consumerism. These project identities pose fundamental challenges to late capitalist modernity in which rational technologies, as forms of domination, colonise the life world as well as collective identity, child rearing, family life, work, organisational spheres and even the pursuit of pleasure. The attempts to re-negotiate and / or fashion new forms of tolerant democratic identities that embrace alternative futures, in turn act to impel progressive social transformations. Such people seek to transform people and society in terms greater equality, freedom and democracy. But these project identities are emergent in the interaction of struggle, they are neither a priori nor clearly envisioned as goals. He again maintains that “identities that start as resistance, may reduce project and may also along with the course of history, become dominant in the

institution of the society, thus becoming a legitimising identities to rationalise their domination. Thus to him there is per se no progressive or regressive identities except its historical context. However in his each type of identity process leads to a different outcome in constituting society. Legitimising identity generates a civil society, i.e. a set of organisation and institutions as well as a series of structured and organised social actors, which produce albeit sometimes in a conflict manner the identity that rationalises the source of structural domination”.

This is indeed the original concept of civil society as formulated by Gramsci. The Gramscian sense of civil society is formed by a series of apparatuses such as the church, unions, parties etc on which on the one hand prolonged the dynamics of the state, on the other hand deeply rooted among the people. The identity for resistance leads to the formation of communes or communities. It constructs forms of collective resistance against other unbearable oppression, usually on the basis of the identities that were apparently defined by history, geography or biology making it easier to essentialise the boundaries of resistance”. **The expressions being exclusion of the excluded by the excluders.** Here the examples of are religious fundamentalism, nationalist self affirmation, etc.