



- difference & equality.
element.

- historical process

- its different legal traditions &
European comparisons.

- its not advanced 'cases' - Sweden -
Prudens - & relation to the
rational social sciences.

substantive is formal,
dispositive justice

Comparative

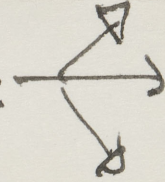
- identity - uniqueness.

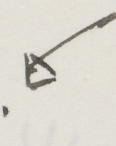
- intended relation of law & order.
of civil society.

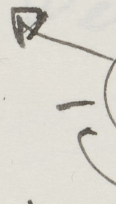
- legal change - &
moral cohesion.

Paradox + cohesion + problem of order.
is always a paradox (in what
are way of seeing soul cohesion.

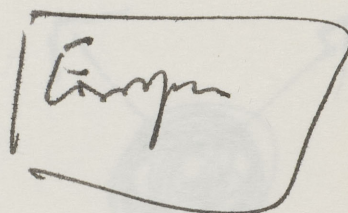
- is c. a coherent soul identity -
+ more/less in act-consciousness?
subjective sense of identity.

category - begins - indian - ends - eternity - 

plethora - philosophy - 

diffusion / hierarchy - universe 

power of order - civilization

Europe 

category

category

customer — dent

have concept of category

— product

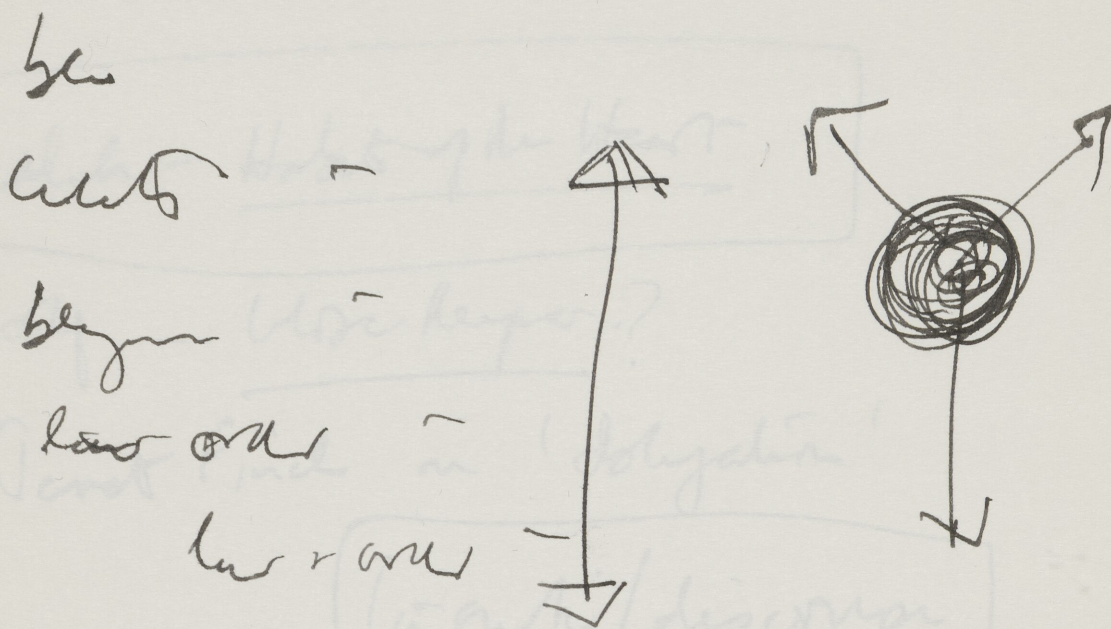
culture

identity - membership of community

importance of legal basis /
embodied a vision

gender / culture

gender / identity in Weber's status



primary categories

non-what some of identity.

active identity / category . —

conflict between category & some of identity.

celebrity - secular side of
art

clerical
identity - on the sacred side -

Belch - Habits of the Heart

wooly - Wise Keeper?

Secret Fines on 'obligation'

linguistic/discourse

the moral dimension

Formation

On 'formation' as a necessary
open, porous, unstable, unstable
type of 'totality', see

Laclau & Douffe p143-4

+ Foucault?

"regularity in disorder"

There exist certain logics -
(social logics, or the logic of
formation) which produce effects of
totality, effects of constituting
limits and the of constituting a
formation.

L. + D. call this the logic of

equivalence

Heymoué } Funktion
Dissonance }

laden, Stoffe P144.

h. funktion . - disposal,
displeased, unstable island
further, predecessors of the
found (of stability),

funktion desider

C + D P142.

why this is connected with
anti-fundamentalism

How Difference is Absorbed

Because the social cannot be
fully absorbed, challenges which
constitute new systems of equivalence,
by partial opposition can become
simply a contradictory but internal
location within that system - and
thus merely another 'difference'.

A hegemonic function entrains
what it opposes...

The Constitution of 'The Other'

"A function signifies itself
(constitutes itself as such).

Only by transfiguring the
limits into frontiers, by
constituting a chain of
equivalences which constitutes what
is beyond the limits as that
which is not. It is only by

negating, excluding, or antagonizing
that a function can constitute
itself as a totalizing
horizon."

Interests but not Objective

Cooley & Woffe -

NHR 166 - P 96-7

Interests

— Cooley & Woffe

There are interests

There are historical products,
which are constituted over time
by complex ideological, discursive
& institutional practices, by
agents. Because they are historical,
they are subject to "the processes
of dissolution and redefinition."

However, they are not objective
interests, in the sense that
they are given, outside ideology & their
relation to the agent - practices which
constitute them, merely recognized, or
(as is false consciousness) misrecognized.

Objects exist but Cant be an
Outside discourse

The outside discourse existence of
the object, is not hindered by
saying that its meaning depends
on the functioning of a discursive
field - they exist external to
thought, but they can only be
appropriated socially in thought, i.e.
within specific discursive
conditions of experience

What about events?

Lacan & Derrida P108

Lo 11 - NLR 166

Discusory
Field of discusory

= field of identities that
never ranges to be fully

fixed or - (Coda & off P111)

+
attempts to fixity
adapt to divide a field of
knowing

partial fixations.

to assert its flow & differences
(P112)

= overdetermination.

||

articulation

(nodal points that partially fix meaning:
no point character of no fixation proceeds
from the spaces of the sound) (L & P 113)

Trace (Denise)

Law diff. poems desire for a
center in the construction of
Denise in the poem of
Synthesizer and notes the
displacement & substitutions

and of paradoxical Synthesizer
decentering of universal possibilities
by language
everything becomes discourse
extends the domain - play of
Synthesizer

Denise, Writing & Difference

P280

Describe a discourse + decentering

He need to think both the
law disciplines desire for a
center in the constitution of
himself & the power of
signification which allows the
displacement & substitutions

|
end of transcendental signified
decentering of universal propositions
by language
everything becomes discourse
extends the domain & play of
signification

Describe artistic Difference

P280

Modernization

q. Harvey Kase row of
Hobsbawm (TUS 25.12.87).

Modernization was inaugurated
by the dual revolutions (French/
Industrial). The difference with
modernization reports is that they see
this process as unpredictable + un-
controllable, its problems only temporary
hiccups to be smoothed out, in the
path of further modernization. whereas,
contrary to modernizers' conceptions the
contradictions, the uneven character,
the structural problems (dedicated -
but rigid + positive) of the process
lead heads modernization through
capitalist forms of social life.

Dispora & Segmentation

The process is increasingly
part of an ~~ex~~ irreversible process
of conformity & integration.

Also multiplying the points of
autonomy.

deepening the democratic
revolution

from politicians to 'citizens'

dispersion of subject positions

expansion of field of democracy
& accumulation practices

On Race & Class Imagery

the relation between the explicit
black & white & class in the
narratives.

5 Views

part of function of w. class in UK
part of the realities of existence
in lower part.

part of signature image of class
for the class (theoretical and
places of relative exploitation,
oppression/dominance, and the 'abstract
signifier' - blacks)

the particular representation of class
it seems to be 'working class-ed'

'Emergent Fluency'

Of: Rules & Phrases.

(1971) Phonetic Rules

or ~~xxx~~ xx 4

(perceived as a process). For
not to 2. for (different) for
identification to occur or be
significant. This identity is
a substitution of 'unity' (sameness) though
difference, not unproblematically 'the same'.

The minor phase (which subject/
identity is constituted) or, for instance,
based on a misrecognition. It is the
divided, incomplete subject misrecognizing itself
or the proper, unified, powerful. The
foundation of all imaginary relation
(the act of other's presence of being).

Identity

Lacan — the alienation
or 'doubling' (of difference)
which is at the heart of
identification + identity
(perceived as a process). Not
not to 2 ~~for~~ (different) for
identification to occur & be
significant. This identity is
a relation of 'unity' (sameness) that
difference, not unproblematically 'the same'!

The mirror phase (in which subject /
identity is constituted) is, for Lacan,
based on a misrecognition. In which the
divided, incomplete subject misrecognizes itself
as the perfect, unified, powerful; the
foundation of all imaginary relations
(the basis of the ego's construction of the self)

Intro to Reprod. Ideas

- Acknowledge the 'break'
represented by (a) Shrinkage
(with known) (b) inflation
(with the subject-m. place).
(c) identity politics (negotiated)
(d) post-modernism - the
drawing of meaning.

But - above the project of
articulation of the articulating,
of 'culture', of structure, of
legitimacy high difference.

Q: Envoys - Charles M.R.
D. capital in N.S a bel
Dura

Preferred Reading

The foundation may be wrong. But
why get into it? Maybe the
products of R-dys, & the mechanism
of the test & the types of the
sympas; necessary in comparison
etc. i.e. occupying the full
American critique.

But then - the dissolution of
phases, with the problem of identity
(underlying / over) is an infinite
problem ~~with~~ problem of discourse,
etc. or some attempt to solve power
to the domain. (Plurichism / deplurichism)

Preferred Reading = the text has an
internal logic, which is not
unrelated but is not equally open.
Some topics are preferred. This

(like Keynes) implies a very
changeable world. I can't be
taken for granted & can't be certain.
But I have to be engaged.

Attempts to get back to the
position -

Each's doubt that

Heads' nature

Causes part to equal

Power's power.

The 'motivation' of 'desire' a large?

The desire of power is a suspension

The idea of power (power/poverty)

Power / the implicit politics of
left deconstruction) includes the

problem of desire, raised as a power
relationship between us

Intro to Leprosy

of the > resolution

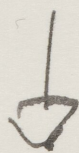
Cultural studies - ~~photo~~
culture & the power of photos
& power - photo

Wesley - Ryan / CRT - CC /
Cultural Studies - Power, Global, Gender
Myths / Ideology & the power of
the project of the text

The culture of power

Althusser / structuralism

the new discourse of power,
structuralism.



critical theory

(power & power
&
'recognizing')

Brud vs Lacca a

Ambivalence

q: Brud P58. Lopes

Brud - transfer of love to
his Lds

Lacca - constance
(as mother ascribed
to be antipodal
peculiarities of the ego)

Meaning & reference

study of meaning is
intersubjective agreement

(conventional? code?)

rather than in reference &
meaning.

(Lacan)

cf. Peirce's Logic

P61

Lelellan
Parkway in Tajice &
Prepara Reading

Learn: Lelellan 100

If I call someone, I intend to have
the subject's function [or position] be
just the same as in Tajice, but
of this to reproduce this function
[or position].

So Tajice position, unless.

It can be refused, but only 'as far
as logic of positioning'. It is
absolute response, but is in so
many open-ended.

Deliberations a New Policy

Layoffs & Code/Identified

related to the Standard/
part Standard (+ other
Surrender/Normal) split
between codes & practices
(cf: de Alencar).

deliberations & new policy

Les 6th

production of many & code
r or practice

Language as sign in a code 6

(Kohlenstein) Language 7

intended

- (desire in language)

- speech dependent on capitalization of the
other

- positioning to the

Laure Chute P 83-85 ff

Rediscovery of Ideology

And rediscovery of

meaning (generatives)
symplication

& power

+ ideology

→ decoding

the abstract, abstracted by ideologization
to understand

from signs/symbols to the 'abstract'
system of relations between signs
within a system

(difference/difference)

cf. (Petersen, page 173)

no work in relation to a binary between 2
signs & difference (Petersen - page 175)

On 'the arbitrary'

Arbitrary relation (non reducible)
of signifier/signified, systems of
signification to systems of relations,
sign - meaning - reference
(structuralism)

agent ~~acting~~ intention or 'intended'
or transparent reading
↳ decoding

the arbitrary established by idiosyncrasy
to unconscious.

from signifier/signified to the 'arbitrary'
system of relations between signifiers
within a system

(differentiated / difference)

cf (Petrus Deus, page P 13)

no, are to be in relation but a bonding between 2
systems of difference (Petrus - Deus 125)

do the the Heterogeneous TP

heterogeneity of the symbolic
order

(invaluable to human experience
because constitutive of it
∴ anti-humanist
philosophically)

The Absolute elements constitutively
of the order or of systems of symbols
leading to discover an 'absolute
meaning' = for Lacan the
unconscious

The play of displacement -
consideration that stands the
relation of subject to signifier, preventing
from the grasp of the "whole person".

(cf. Lacan, Essays 287)

Language as "discourse of the other" (i.e.
which escapes the subject in its operation
and effect. (Deus, Logic P 83)

On Limit of Structurism P 1
'Code'

Splitting signifier/symptot +
centrality as 'relation between
signifiers'; L-S moved towards the
full structural causality (Husserl)
— direction is method, anti-humanist
philosophy, dissolving the subject,
postmodern (Baudrillard), + away
from hermeneutics/interpretative
communities.

Language (+ social life) as a
"universe of rules"

[cf: P. Derrida, Logic 175]

The subject & Methodology

Attempt to do this (or nearly
displace) the subject led to the

consolidation of the synthetic (or
other system), (concerned on the
lines of a mechanistic causality)
as a self-acting Spinozian
machine or meta-subject.

(cf: Deleuze P. Cpt 12
C.P.T.'s critique)

Identification

Lacan's 'Other' and 'Other'

beyond intersubjectivity

Language implies an Other + a
confirming relation between speaker +
Other. But - there is no definitive
proof of who the Other subject truly
is. Always a 'lack' or

possibility of misreading. Hence
subject + Other separated by the
"wall of language."

- the intersubjectivity is

necessarily imaginary

The speaker aims at an Absolutely
Known Other - but cannot be sure
of hitting its target.

Ignored Reading

See previous entry -

- The speaker aims at the

Other.

- 'speaking' implies an attempt
to place the partner of the
subject-addressed, elicit a
response etc.
(f2ca)

- but aim may not hit.
The 'Other' can never be certainly
there, never 'in place', never an
absolute Other.

Hence the vacillating distinction
between I & s, 'Others' + Other.

(Derrida, *Logos*, 179)

... a radical semantic uncertainty
in language

Contrast of Structuralist

Objective Reading of

Meaning (Reading)

Lacan's Structuralism

(Verbalized teller)

Gf: Deus, Logos Pso

The fundamental obscurity
+ unpredictability of

meaning

of: Lacan

(Jaw, voice P80)

Énoncé / enunciation

A distinction between

Énoncé (énoncé) [what is said]

& utterance (énonciation) (the fact
that a speaker
says it)

words the position
and the speaker
wishes to take up
in relation to the
hearer

1. Race a Black

Definition

- How to tell it
- not as an 'exhibition'
(continue of exhibition)
- exposure
- visibility
- angle
- 'ethnicity'
- end of unworldliness
- difference
- 'figure'
- Evocation
- Respectability
- Widespread modernity
different relation to.
- position
(with a
resource)
- identity
- 'entertainment'
- the
disposition

Difference / Power

The site of difference is also
the site of the play of power
but must be

difference is not mere plurality,
mere heterogeneity, mere diversity,
it is a lived field. It is
always caught in the
tension between 'power' & 'play'

This is what is caught in the tension of the
work of 'knowledge' or the process
(never complete) of hegemony.

Also the difference belongs
to plurality, decentering, of
relativizing and 'mere pluralism'.

Proulx + 'The Real Person'

P 188 of the use of pleasure ideas
clear the distinction, still patient
is faint, between the practice &
the discourse. Greeks were 'bisexual'
in the practice & preference of object-
choice. But "if we wish to turn
our attention to the way they
conceived of this dual practice..."

In this level of conceptualization
the way the discourse was organized &
arranged, its categories & distinctions,
its conceptual schema, its (epistemology)
The distinction is drawn between the
Greek (restraint/desire (for either sex)
and as "two kinds of desire, his
competing drives, had claiming a
share of men's hearts for appetites"

He goes on to show that her was
behaviour to which attitudes were not
so favourable. i.e. her was an ethics
of pleasure — he endures, implying
norm/regulation/desire. But the
line of distinction was not drawn, in the
system of the Greek 'Ethics' where it
was drawn in contemporary western
systems of desire.

This says Foucault and me in line
with attention to the discursive context
& the other places in his work
where, either casually or not he
recognizes less incommensurable duality
between 'the sensible' & 'the intelligible'.

eg. ^{the} event - discourse
the extradiscursive
the body...

Re cultural / Postmodern

Relatively 'classless' cultural
forms

existing not only in high & popular
culture but in the discourses,
styles & symbols of everyday life.
(bread and butter bandages)

the trans-class character of
(postmodern) culture increases.

Domination is the sphere of
culture

- critique major culture
- resistance to ~~culture~~^{rad}
domination takes a cultural
resources (cultural politics)
- the cultural work of political
domination & power
- cultural fragmentation & pluralism

Pro & Con the Blues & Difference

T. Eagleton on the Blues &
Subjectivity — gains & loss.

- advance & waning, refuge & reward
- advance: Gramscian spirit of
understanding the world of
ideology — the subjective
experience
- even — forgetting the magnitude of
their role 'live by culture'.
- The lurches of post-structuralism
- the subject "plunged to alarming
Cacaran heaven & swelled to
bulging Bolivian populations."
- 'global history' of Tarsus, = 'outline
of a world capital'.

[Go back to Tarsus +
Eagleton on Tarsus]

On the Ambivalence of
Postmodernism

(Exploring, Pondering,
Interpreting)

Orchids.

Bananas.

