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Henry Postmodernism
Write 'Mythologies'

NOTEBOOK

REFILL PAD

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PLAIN



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Harvey Condition of Postmodernity

Time Space Compression

(Harvey) Ch 16

The 'modern' collapse of time/space/now
Its first globalization - Baudelaire's 'explosive time'
Capital

imperial reconquest -
railways & communications

Eisenstein & Picasso -
Shattering of space

the first global war.

the newspaper - communications - 'homogenized empty time'

collapse of 'realism' - 'montage'

collecting everything in one (imperial centre) -

Crystal Palace - Chicago (exhibition) - The Diamond Jubilee -
the first imperial spectacles -

paying time in 'display' -

global communications.

1910 - shattering of space - the time of 'modernism'

'invention of
tradition' as
repeating the past as
'present'

+

Globalization is the social condition for the destruction of identity

The 'nomadic' experience - The migrant

two figures -

Aspasia

Parallels between white Navy & black experience.

Centrality of the migrants.

The 'new' globalization - & hegemony.

Break up of the space of repetition

- speculation as
time/space compression

Eisenstein/Picasso

H. Ford - used special organization (fragmentation) to increase
turnover time of capital.

homogeneous time - urban, telephone, (Anderson) ~~time~~

fragmentation (Picasso) (cinema)
(montage)

break up of Enlightenment rationalist conception of space/time

homogeneity / fragmentation

fragmentation - an experience across the modern/postmodern
divide.

'Man with A Horned Curve'

montage
Benjamin
philosophy of
image
Bataille -
heterogeneous

position of 'redes' / 'propeller' - clearly
 the modernist view of the subject - in space (art
 realm)
 - in time (Baud)

Baud - spatiotemporal } of time

(*) Putting identity in these wider frames - description of identity/place - P261
 - also as sense of the times of transition
 ex. the modernism/postmodernism divide is
 delayed.

the decay of the subject is a modernist project.

Modernism / post modernism

the new (urban) 'histories' stayed in the same space of
 representation

(*) the 'unity' of representation/inscription
 homogenization / difference
 globalism / localism

'local - global'

homogenizing - the 'universal' (Cassidy)

Shrinkage of space increases localized strategies + sense of the
 'local' - P271

* Postmodernism & the 'spatiotemporal' of time - P273

- Strachan's syndrome

Lyons - local determinism

Albion - interdependence + Rhetoric

Trampas - regional resistance

Barrett's heterotopias, microspatialities.

notion state "crushes time" (Lefebvre) by imposing

stable time of repetition on change

∴ disorientation of urban state.

Heidegger

Nietzsche

identity 'spatialized'

Modernism's universalism was dwarfed in tension &
didger with particularism and nationalism

Regressive nationalism (Nachlerism) as 'nostalgia'
in the midst of globalization

Nostalgia as a reaction to globalization
(nostalgia for folk
Asian particularism
ethnocentrism)

Heidegger's nationalism of 1920 tries to show how the
implosion of space/time can be represented.

Russian nationalism / US 'intentional style'

(*) Re US - internationalizes nationalism / Partisan
subordinates it to (a) capital (b) the corporate
but this, paradoxically, speeds its entry into
the popular

Simmel - modernization, & economic insecurity

(*) emphasis on authority of basic
architectural & 'search for stable'
values

- Harvey
- { Postmodern
- Postmodern + the acceleration of linear time & capital
- the production & marketing of volatility
(ephemerality, novelty) (instability)
 - the 'curation' of the image
(simulacrum; stylistic whorls)
 - reproduction as the space of repetition
culture
 - the collapse of identity
- post-f - post-n - the
synonymic

④

Excerpt - no description
Modernism
Postmodernism

the production/translation of the image
the 'imaging' of identity
attempt by the subject to capitalize on the volatility of identity
(Street cred). P289
the 'simulacrum' or the serial production of
identities

the 'temporary curators' of identity (Lydenberg) - P113

return to/cross of identity

⑤

Paradoxically

identity (roots) is also the site of a resistance to
erodibility / speed up / linear time organized in a global space
of reproduction - location - sense of place -
regional roots / ethnocentrism (defensive identity),
'fundamentalism' / nationalism. While being itself rooted
or displaced by postmodern (displaced)

Diaspora - global displacement. (space)
effects/collapse times of history (time).
- engaged communities
people moving.



new globalism

annihilation of space by time - P 93

collapse of spatial barriers disappears

but economic globalization increases relative
located advantages

redistribution of difference, 'others'

↳ Homi's ambivalence
outside/inside.

Homi's diaspora politics

collapse of 'ethnic nationalism'

- spatial shift/inflection, reconfiguration of space
dislocate struggle, along the fringes of - Third Italy
representation. New 'localisms' arise below the
national state

④ → Globalization or the condition for difference?

annihilation of space / differentiation of place

globalism/localism. 1296

the decentering of money - global financial market as 277
global capital rule.

Robert Young: White Mythologies

Dependence of classical racism on

Discursive oppositions of 'the other' as a form of knowledge
On a history predicated on single model/scale
dialectic - class struggle - and its reversal

- (*) ∴ the pluralization of structures of oppression/otherness/^{political} logics
+ the lack of equivalence between them,
making impossible a single 'struggle' of political
liberation.
diversity/incomparability of structures of oppression
+ identities (constituted in the single self-other field of class)
(social movements)

the problem is - is there an alternative to the Hegelian dialectic
and its binary reversal? on which the political can be founded?

- (*) 'The decenting of the West' as the preceptuating factor in the
critique of teleological 'reason'

Young argues that this dehyphenates French postmodernism
But it much - except for Said (the critique of imperialism/
the practice of imperialism).

- (*) Articulations of knowledge/power replaces the universalizing schemes

- (*) Critique of totality/exclusionism → the incorporation/dissolution/
sublation of the other

Levinas' preference for justice over freedom (respects alterity)
+ the dialogic (does not subsume the other into the same)

- (*) Critique of History (western!) has one time, to incorporate all 'times' into
its own.
But all history?

History = affirmational times

But 'histories' → 'history'? the historical
(time or space of representation)

(*)

Derrida's critique of logocentrism as 'critique' /
a 'search for the other'

Derrida's critique of logocentrism is a critique of Phronesis

Panecio's critique of the western episteme

Lyotard's critique of the Enlightenment radically

Postmodernism is the 'decentering of the west'

but is it?

but postmodernism does place itself outside the west
but 'deconstructs' it

This arguably locates it on the same ground of its critique?
(is the because the problem is posed rhetorically, at the level of
knowledge, act of politics & postmodernity?)

In what sense is postmodernism really the 'decentering of the west'?

→

History as a shared, blended process partly one meaning (Truth)

or, different histories (revolution)

which are the product of negotiation, representation, ~~production~~,
& regulation.

(*)

Neoliberal critique

argues its delegitimation & equivalence
of theory/practice

evade the necessary contingency of practice

the open horizon of politics

its power (arbitrary) of closure.

Yong Foucault's Phantoms

Foucault's anti-Enlightenment

Seneca's critique of Reason, Logos which centres of
Power that the 'truth of madness' could not be set in the
place of its silencing.

- end of the binary/reversed structure
beginning of the dissemination - difference perhaps
(weakening of the political)

If Reason defines itself by the expulsion of madness/irrationality
then the means are reciprocally bound, & there can be no
Other which is outside, the historical conditions of its own production.

- ∴ all conflict is 'bounded'
Meaning is always relational
Politics is necessarily arbitrarily binary

* Foucault resolves the problem of the fact that resistance is
part of power by giving up the 'repressive hypothesis' & argues
that not Other which is part of reason but which reason
does not comprehend, can disrupt Reason.

- ∴ Politics is disruption from within a regime.
(but then incorporation into the same?)

* The Other is both inside/outside
∴ collapse of frontiers which are 'given'
- the 'frontier effect' - Jackson.
- postmodernity (transcendence)
- diaspora.
- chronic disease

reciprocal implication of Same/Other
Identity - difference

* European Race (its Others)

- Man decentred as the subject of history as a global
narrative

Sand, Spide critique of Parent/colonialism

* Foucault - end of total history (equation, covered in the space), → general history (space of description).

critique of existence / correspondence /
but don't put in re-impose a total (global) history?

① Foucault's identity of the subject

- subject produced by techniques of power
(discipline + knowledge)

② Foucault's critique of power

- resistance operates within power
not outside or exterior (even politically).
- rejected for oppositional concepts of resistance
- Foucault's overlooked about politics

③ despot of parts of resistance

- micro-politics.

- 'It's local' effect of social events

'strategic codeflection' (recognition of articulation).

your: "Faron"

Faron: "Change is the creation of the New World"

the way Change is often or implicated with an
order -

OK, but why keep it. Others, this is
not form of 'internal life' - difference regarded -
which precisely ignores the arbitrary binaries of
power

Change = form (woman)

Change = Change (the lot)

dear to operation of

Change of awareness (belonging)

(often predicted as the suppression/admission of the Other
the awareness of difference)

the operation of individual categories
binary
order

why specifically, particularly, difference, 'location' has
been sites of political resistance, historical, cultural, critique

Explain western knowledge
colonization

legislation to establish a

discursive field (colonization) & the representation of the Other
within that

knowledge - form

critique of land - Gunderman points as 'land'

- any account operates to essentialize

- how can an alternative 'line' be drawn
product

- is there a 'real' geographical opposition to colonialism

- critique placed in historical or cultural consciousness

Yang on Said: "Disorienting Orientalism"

Critique of colonialism / implicated with
each other

representing European system of knowledge to have
their history of the operation is the effect
of their colonial other

(*)

Critique of European humanism by Fanon, Césaire
'anti humanism'

humanism's entanglement with colonialism

Human = man (woman)

Human = Europe (the rest)

denies the specificities of

Critique of eurocentrism (Exclusionary).

(often predicted ~

the suppression/exclusion of the other
the denial of difference

the operation of undivided categories
binary
Orientalist.

(*)

why specifically particularism, difference, 'localism' have
become sites of political resistance & theoretical deconstructive critique

Said: western knowledge
ethnocentrism } begins with the construction of a
discursive field (Orientalism) & the representation of the other
within that.

Knowledge - power

(*)

Critique of Said - Orientalism presented as 'stand'
- any account repeats the essentialism
- how can an alternative 'true' knowledge be
produced
- is there a 'real' object while Orientalism is constructed
- Critique grounded in humanism or critical consciousness

(*) How can Orientalism put into the source of
did
was
Colonial conquest, colonization, administration?

- not ask questions about effects

Foucault - but/describe/practice/abolition - effects (power)
rather than 'textually' or an end.

(~~abolition~~)

the abolition questions

- reflective - clear studies of modern

- describe studies or types which do repeat
(binaries, studies, practices...)

- cultural study of Foucault, Gramsci

the strategic location (another position in text)

strategic position (how texts acquire repeated power)

- critique of Foucault/Derrida's 'textualism'

✓
Derrida - 'textualism' never succeed in producing -
perfect study of exclusions/inclusions so
that the unassimilable elements disappear
any totally. Always an absence, a supplement, a
trace - order/correlation

Right.

But textualism do produce a social system.

This leads to the exercise of power
it effectuates the operations of power.

'desire' - the other side

— overdetermined/arbitrary.

1
is this 'arbitrary desire' the political?

the problem of desire

psychoanalysis

of the brain (warded) as outside.

of psyche + fantasy — inside → outside

of desire + order

of power/practice as they + knowledge.

the unconscious.

identical dream — as a structure of 'desire'
'heredical doctrine'

Horn's critique of Said

Said both — theory, knowledge, dream, practice and
dream images, fantasy, myths, discourses

why not?

the relation has its foundation in the logic

the relation between knowledge + fantasy in the symbolic.

a fantasy of the Other

'the ambivalence of these 2 economies.'

which leads to what he objects of Orientalism discourse

the discourse of the West founded (practice) on
power + the

ambivalence

- the supposition that power is possessed entirely by the
colonizer

we know its ambivalent.

Horn — granted by the heretical language (good) of
showing its supposition, ambivalence

But for that to be exposed it must represent
itself as closed, hostile, essentialist,
unstable.

power the very discourse.

Homi Bhabha: Ambivalence according to the conflictual economy of the psyche

Hand - ambivalence towards the other - ambivalence: key feature
desire / division

repetition of conflictual positions in colonial discourse
slippage and misreading + publishes the colonizers' claim/aim
(... resistance)

oscillation in E/Wt creation

(*)

but as soon as represented the other is not wholly other, but
inside the system of representation (simulations/differences)
+ appropriate / unstable / discreditable

- how to describe this contradictory status

(fetishism) - recognition + disavowal

identity depends on nation, pleasure, defence,
anxiety.

recognition / disavowal of being

metaphor / metonymy

romantic + aggressive identification

site of both fixity + fantasy.

ambivalence + indeterminacy

- mimicry, hybridization, paranoia
static concepts

Belation - heterogenesis / diaspora

"Iterated elaboration becomes a narrative of the colonial
conditions"

mimicry - recognizably the same but different
'not quite'

a grotesque image of the self
the force of the ~~other~~ change between

the relation of power becomes more equivocal
in ambivalence of power

(*)

agency ?? power?

moved from fixed point / into process of circulation
subject

(*)

process which strategized/destratizes the colonizer
but is this resistance in the same political sense?

hybrid - the part which that acknowledges colonial +
native knowledge - the in-between

The 'returning gaze' (Bakhtin) - strategic reversal
colonial
destratizing authority

(*)

Diff. Descriptive Discourse of Colonies -

colonial discourse targeted for native resistance + myth

Sips Idea for Wonders

advance - form of intervention

"moving rules to correct of and disobedience within the discipline of
authority"

but then a reading - reading between the lines

Sly Curley

narcessism

ambivalence is both point of orientation and address

Suppose, then translated to colonial context

colonial authority + surveillance can't survive once the 'colonial
representativity of its address is revealed"

(*)

Critique

but no actual problem a function of form
being equated with/mistaken for pictures
- given little historical substantiation

Roll, Elude Cayay, public domination, economic exploitation

the attention of narcissistic desire/perverse/fatuous of
excessive possession (narcissism)

- what political status can be accorded the
subversive strategies of reading + identification?

- who reads?

The critiquing critic (equipped with theory) resisting
or the colonized subject (explains + resists)

* is slippage, ambivalence, supplementary the
same as, is the site for resistance (which is also
always disavowed)

do the psychoanalytic categories/metaphors
apply only to the colonial situation. (why?)

Not self + other but
(the otherness of the self?)

puts the psychoanalytic question of desiring to be listened
to by the colonial other.

critique

- the working categories of Lacanian psychoanalysis
(which is not located in the colonial position)

- the colonial subject is sexually

-

*

a politics is implicated -

from insurgency (Farouk) to subversion (Feroz Khan Noon).

psychoanalysis as the privileged site of resistance
allows them to read the ambivalence operating in colonial
authority

but what is the political status of such an intervention?

Gong? Spivak Decolonizing, Bhabha

(+)

The subaltern — site of power / subject position

representation as — subject producing project

The subaltern — a power / positional category (Gramsci)

under the place of the subaltern (and the relations of the
constituted of power which constitute subalternity)
invisible — intertextual practice

The subaltern potential of the marginalized

but disavowed (~~antihumanism~~) — so far
(antihumanism)

connections to subject positions

The displacing relation between the 3 systems of domination
race, class, ethnicity, gender, sexuality.

usually

The intrigue / subtext of the unspoken subject — agent —
'woman' — 'the colonial subject' — block?
'The Wild woman'

Revision (undecoded) as a signifier of the political in Spivak

The deconstructive project — the way normally reduced or
oppositional histories unconsciously reproduce / reflect the
presuppositions of the system they oppose

— but — no knowledge at stake.

The Chandra Mohanty critique of The Wild woman

The subaltern cannot speak — is it allowed to speak &
can only be 'recovered' by party to the inscriptive
process of discourse

is 'Third Worldism' a 'reverse ethnocentrism'?

(critique of nationalism)

problem of using European high theory is critique of dominant
necessity ~~to state~~ for intellectuals to make their own
positionality

postcolonialism - 'noble' (highly critiqued for its
ethnocentrism)

(After Derrida)

project of decolonization involves (but at only) constant
vigilance & tension of how to produce knowledge

decolonization: to question the authority of the
writing subject without parodying him/her.
In the world

Like Homi & Spivak use his abstract
positioning is related to their own authority

