



REF. A4RPP

STUART HALL
The Walkeran Project
Mrs. on FANON
Lafayette/TACK.

REFILL PAD

SIZE A4 (11 $\frac{3}{4}$ "x8 $\frac{1}{4}$ ")

PLAIN



lain Thyng, Culture, / day,

conception of sound - extension of the body
notion of environment - space to sound.

interior 'landscape'

imagery with other world

Life is urban study - part of - life - style of
living in urban space, stylized
urban existence as 'survival'
life as 'study'.

Semiotic study - stylized & stylized meanings
study of the 'meaning' - heterotopia
organization of time - an object with many a
semantic words interact.

urban functioning - participation of world which is kept
distinct.

the world symbolically fixed, patterned
identity in our ways, form our
captivation of space & sense & mind

different 'types' are others of the world -

creativity of 'music' - landscape Henry Schaffer

'sense' as a middle collage - related / sampled / placed
and sub-collaged - mixed, read.

re-arranger.

the creator as producer.

Language - destroying the 'area'

new meanings

Work of Art in the Age

contemporary modernism. - identity as 'brand'

the mobility of modern culture - fixed - travelling
car radio, transistor/broadcast, portable cassette, mobile phone, credit card,

the identity (brand) is that of the nomad. (nomad)

nomads and 'nomads' - power politics. (the technology and the politics)

Wap - crowd sound -

individual. mobile positioning
withers

set you apart/establishes a 'community' of users.

nomads are (symbolic) individualism/nomads

|| heavily 'protected' - but imposing your own landscape
at the same time provided

drive
the horizontal
rejection

Less than

secret soundtrack / public display

public - private reappared
class - society

Geography - actual:

Hardy

'personalized' Geography

expanding (by sense) of the category of mental world

the prosthetic extension of mobile bodies.

Cyber - ... Cyborg.

identity of human - Geography.

Language to Group

Ray Chow

'Listening Machine'

listening on the street — 'listening machine'

a history of listening — the entities involved in
listening as change with the apparatus that makes
listening possible

listening to music — 'public' — performance (C19th).
more private — personal.

laced plus

mobile and intimate

"listening enters the era of interiorization" 1930.

Walkman — carpenter form of listening — multiple
entrees, exits, corrections, transposition...

"the earphones have become portable"

— the person to be "deaf to history, to the collective"
a barrier or blockade between me & the world
Schubert's 'collectivization' and 'the mass'

— substitute listening to for the writing of music
(which is itself technologized / 'portable').

— the voice & voice of production become ingredients of
self-referential

— even singers & stars become interiorized — part of the
'technologically colonized inner space' of the listener

— self-service(d)

Woolman - we have it at 5 - it is
rears.

means
producer - ^{signifier}
a

element 'the culture'

means: liberty - ^{potentially} - a
cultural agent.

culture: the social culture.

pedic: a rear, ^{front}, davel
a 'cultural ideology'

is - ^{one} of ideologies
for

means & producer.

duties - ^{imposed} subjects

no one it
who produces it.

how do we

with life styles for it being to.

with life - style don't make/produce.

has what we called, but there is also a distinct
'action' of the whole. To study the letters to be
get across clear about how we ought to begin to
give it form. It is the part of the course: to
show you to the part of verbal studies - the
study of cells - reds & blues - through the prism
of the Song. W.

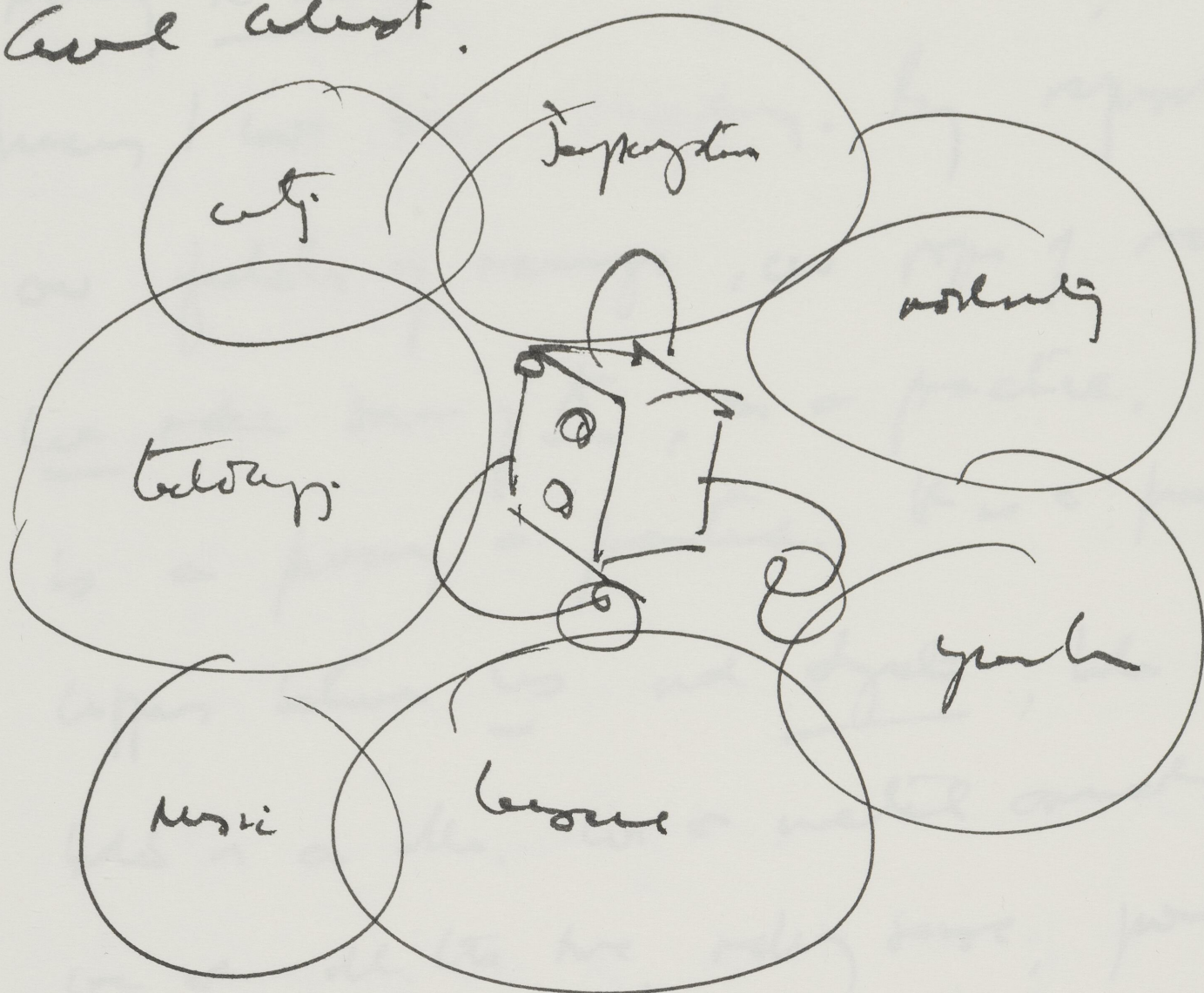
'Cullin' mean?

We are to read here? It has a meaning -
our words - & this also is to write it with
help of special knowledge that is not used at
all to read it. From unintelligible. How?
We doubt it is written of what we know about
it. We write it in language - that is what
means. It is a "form" which shows just what we mean when we say it and we can trace
How do we know what a p.c.p. is? we can see it and we can trace
to back to an earlier class of signs, to show how
we draw signs & signs. W = keep pretty new

signs show the class of what we draw know...
Then it goes in such as can draw, beyond that,
image, picture, draw, picture, report. (The word
how we report it, we show the many one connects to
we add to like many or we give the way - we
represented

fully -
part of
many signs

encounter fossils to sub zone, I in the border
level almost.



We hold up the mirror for two reasons ^{of course.} as they
and we look at poetry or culture. You
can't eat the poems of a ~~person~~ ^{personality} without knowing
the poet, or know that there is a whole lot of
'the sense' of things in the work that is not
there, what the person of poetry does, of
expressing the common state of knowledge and the
world, which could not exist. The SW
could speak. It can't tell us about it. It
is a copy of being. But it has no

3647

may is being. We put it away by the
pieces I was then studying. By repeating it with
our fingers of rings, as was of may.
We now on of the, as a practice. So action
is a power a practice. It is a practice which
lapses between us and goals, like is and will,
like is a the. We are useful animals in 11 per cent
we are, all the time, riding down, many many to
a world which, which is, less so relative many of
it on.

Cells - may.

But don't practice; The NW has a cell
light beam it enters the room, 1000
practices we do keep with it. We

We now on of it - and here, it goes beyond,
may, when it is used. This is an art
old practice to rings. But don't repeat here.

To use the SW is not

We can describe this as a story of a person & his

shown
actions. But this kind of thing is a mistake.
(I know it) we try to put it on the table to know,
then we have made done of our behavior, and it
is the action of power & says there is the
blame called — a position, all as a
type of power of population. There is called 15 10
for as we order or organized by means,
so that it is intelligible. It is, indeed, like the
idea of us do to it, and to know of us look on the
can understand what you are up to. The power
not be successful to like the pleasure & the
degree of it is to be called. It is not the same
to both — as before a community of means,
a change of means, even if we don't see the
true form of it. (You are to be to know.
I think you are trying to cut out the world to
know all things are you). Now the power
the act of way to be a different man.
But we're like notable part of it, ^{some part of} we
order it intelligible. Some order is called
it is for a day or successful, it is to be
we can see the meaning

A rare & collect mezzos. The type is
reappears. Cultural. After a product.
It is a demand for the collection & products of
very - i.e. of social culture. In the
man (act of) (mezzo) & then to please
a day line of distinct products.

Benjamin - a founder of
new school of production on culture

can

dispute among

Ad - the

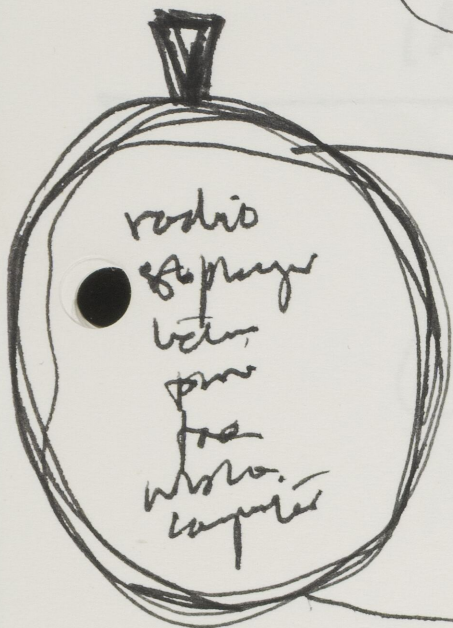
under construction space

regions

dispute among

advocate among

conduct among



Medium - channel of communication

Medium - channel

look to portage, college

letter day

Monads -

ready for action

language, gaps, strategies

modality - flower, tower, howells, metaphors

like is w for ^{sympathy}
- children

imagined

parents

associate with

- after school

contains a large % of asking its
by the 'subjects'

~~different~~
range of
parents

playroom

- further studies

The double process is reproduction

stands for - comes to sympathy
to sympathy

children - reports / evidence

that - tells about meaning

reproduction as practice

meaning - story of reproduction

alliance

what we start - BWH

who -

BWH 3

Repetitions

Language & The Subject

Language is constitutive

Language regulates practices

The subject is constituted 'in the
symbolic'!

1
Subject / Other

Language - by language -
culture

Lacan

Meaning is not fixed

Multiautuality

Barthes

The subject is for meaning

French
structuralist
criticisms

The struggle to re-signify

the production of new subjects

(The politics of the Symbolic)

laying down the body over
under + outside

outside outside

thin to thick -- :

dark + mottled



The 'hybrid' - not real - the tip of the
along the length of
pale

and found all our people
settled in their
houses and
about 20 miles
from the coast

458 7366

why E, why me, why OSWA?

Why E, why me, why SUN?

Fanon

expanded scheme.

The body as site of racialization. entire
The racialized subject - ground

Race - the body fix describing.
Body as flawed subject rupture - rupture
"primordial order/er" Home/Heaven

the sex/race. 'fix'
The discourse down.

'bodies that matter'
Butler
sex/gender race/

(Threat)

'auto-people' - writing the self

4 race
like
gender is
a
body
the
essentially
live
body
is
primarily
exposed"
Butler

Fanon's fracturation.

the colonial discourse.
the form of the colonial subject

the form of
producing the new
subject

'othering'

the gaze - the power - the body - exposed 'subjectivity'

but Sartre - exposed, denial, scarcity, 'power'

Heidegger - being-towards-death.

'approach'

? Lacanian -

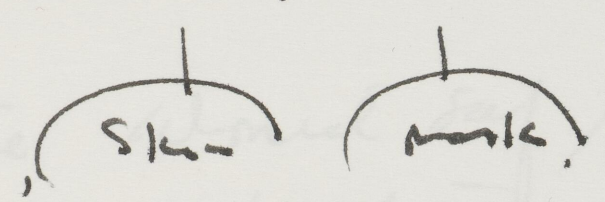
The ambivalence of subjectivity & desire.

as desire -
(ambivalence alone)

manidean? Black/white.

identity is perpetually
contingent to the
very expressions
search to be
reconciled
P25

The 'hybrid'



- not racial - category

— an agoric structure.

the logic of the
decomposition of
parts

Central Issues

> Why Farrow now - porous wide open
to different interpretations

Quote P458

> e 'wobble' Farrow (M59) ?

> Babbs's introduction -
differs from Sentences Others
in which mode there

~~Farrow's~~

> not suff / other (Sentences)
but Others of the text - Farrow does
↳

P461

How Others is it on phenomenally

but - Farrow step

The Localization of Farrow

P466

> Linsen maps a problematic subject function
on to a text Other model. of the
colonial encounter

> Sentences 'frag' - study.

> divides the colonial suff / what the
chatting!

> How? 'rainbow delusion' ??

What has P largely no others?

Spoke - is all of discourse colonial?
(The subaltern can't speak)
There is no 'true & direct sense' of the
of the resource of identity

Home - (Kenya) - the emergence of colonial power

the complexity of the 2 parts and it
but dawdling, musing.

Fanon - complexity? (Black Skin, White Masks)

has Fanon under the power of the new subject?

> gravel with Sartre is not Hegel?

> Miller - Motivation

> Right himself knows & in effect 'colonial state'
reminiscent — Home 'ambivalence'
repression — repression

self-contradiction

> Albert Memmi - Fanon 'Trotskyist' in Algeria

> ambivalence towards Caesar & 'negritude'

> ambivalence towards the 'colonizing' peasant and the
national & 'land' expropriation

> seems require particularism

Black Shirts / Workers

→ the picture — Dying American, united —
~~is~~ at a different level. It goes out of
the propaganda work & the heart of
chronical relation in Black Shirts. But the
Bygones seemed to be not only political
redness would ~~lose~~ difficultly to produce
the same symbol: political & culture = to
new subject. A difficult 'lesson'!

Black Tomville — 1953

Black Shirts: How can the 'charged subject'
become a subject — to our right.

united: by destruction & deep destruction
of the man

renewing of man | redness — collective effort
political revolution

the man

armed struggle (Battles)

Gregory P201

the vision of the
world
Battle of Algeria

→ This can be used in
Sectra (P204). So to
also Sectra to the side Baron

Concluding of the notes - New paradigm

Paradigm P23 →

Hypothetical, Socratic, Merleau-Ponty
Phenomenology

man is to exist as subject,
can be for himself only if he is for others: ^{conscious} other self
identity — recognition: to be in the Other — not by itself
unrepeal responsibility
demand for the Other / reminder of the desire to desire
the Other now is block to passage / self to experiences →
involved freedom

It will be my
asking life — freedom
(Hegel & death)

He differs from Hegel — ^{12.8k} P220.

But without the struggle is the death.

The Merleau-Ponty's dilemma

12.8k.

The movement: battle — recognition / love — P222

achieve — will to pass → what is the end

At the end who, it is coming, we must forget

Hegel
Socratic
Merleau-Ponty

Homí
On pygmy — the left ✓

put the pygmy 98
to deno of the
right & the home
condition of school
run.

claus by a secular cap laboratory - parties &
"the sep-nuclear rhetoric of resistance!"

the irony, force of division, the forms.
paddy is writing to the edge of the page. ✓

refuses the antithesis of an total key.

[the mixed notes of his discourse]

emergency as present emergency.

"only a
pygmy
in the
P12"

Kobane

"many
conditions"

What does the black man want?

"Pygmy in the
P12"

pygmy — often as a notion of political demand
the subject: the production of subject/
subject — objection.

"Personal
in the
P12"

pygmy pygmy — pygmy to be as
to understand such subject
— subject of the child relation

the 'invention' of the subject of
childhood —

both 'down road' by the
subject to — the subject
T power.

"the particular
of the & black...
— some
pygmy
campus" P12

a 'transitive relation' — 2 camps - P10
and narration - P11-12

P183

- Truly/working
presents

abstract F
ready now

repeated - the body

not def / Om but the
shows of the def. provided in
the channel identity

(*)

"black man's soul is white man's step"

but F speaks about - does he

the psychic identity of the external
relation itself?

1 description

the work: called the big "relation to

den: but (P) blocked, appears

recognition.

den is relation to the place of the den.

the 2/10. 10. 10.

"big" - 2
places of
one"

horiz. xvi

splitting? subject part

production of a range of reality not recognition from
duality for pure identity

retroactively
names the
space

but den (F) believe that the Negro will always be
showing is relation to the factory of "fulfillment"
totality - 'fulfillment' - names of present -
an ongoing condition below index...
+ "Good will" Horiz - xvi

side of an ambiguity? (xvii)

haunted by a 'transcendental'

Heidegger - details of den, identity, symbols, others

Sartre.

volume.

"Myth to the death" - P. 2.8 Part

the struggle within to overcome the blocked regulation
involves a lock (x) - but such can be overcome.

xix-xx

Power exists but ambivalent for of control device
Requires some immediate, deliberation

be due to
philosophy,
political, religious
arising all
the surrounding plots

for (P)
The ambivalence is
the problem

question of
binary - (xix/xx)

admitted

didn't pass through

(wonder when he did go out why)

function

"I propose only that of
the character of the man of
character for himself"
Pier Pg

Forget: Power's path.

Thom:
History of political subversion.

may be right: but can't disguise the political
implications, and the political aspects of theory,
difficult to phrase

since this is
unstable

the real - reality.

Power.

agree with that the Congress and
the people leaders to face the
history of the Negro and the
more integrated.

XXIV

voluntarism
disagreement
primary/secondary

Reproduction - the body reproduces
 the form only - the spiritual slow
 autograph - only the body.
 the limited signifier.
 Power - unclouded selection.
 'left'

February —

Baron Munchausen's Book & Book Selection

regulator - downward into - new-

Hyphen, Section - promulgated...

of dignification - (mis)recognition.

What F → $\frac{1}{2}$: (distance / changed,

Knowledge / Power

but not the concept of identification - spells
as the public condition of self feels

Mirage: "Specimen & W. Indians" P37

ep's
given body

~~(1999)~~

LOVE YOUNG

"needs the desire
for whiteness".

Pearl's hatred of the feminine & the fear of

expressing

needs

Page about black women

This book is a mirror - how does it work for women?

white - hypophoria

black - double lack

The dir of the others without an other
of her own.

PEARL HOOKS

Turning through the body of the father

An act of solidarity with father / Pearl /
intellectual father.

I believe in love - which is why I
concentrate on its imperfections.

working through gender (despite sexism).

Pearl - race looks Pearl into a

with the men

(homophobia)

→ Symbolic violence

style in the body (Hambro)

intellectual father in her genealogy - Freud, Coltrane,
Penny, Nelson

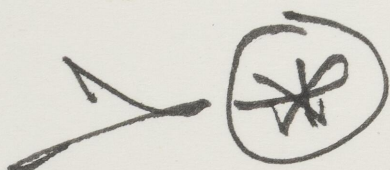
Lack of recognition of the female body.

"Make of me a body that drops questions"

calculated refusal

Sado-masochistic love of homophobia that blocks

The reception to the woman



? homophobia only bond when the mother/
cervical body is secluded.

"black women spent the party"

— Pearl Faxon is a very much older man
with usable, despite his
paternalistic sexism.

homophobia — the white side is the only
usable factor for Faxon.

? The Barret Faxon / the white side + Negro
Faxon cannot compete politically.

==
Faxon cannot admit the desire for
difference.

Maxwell: Pearl looks like the lines — the secret he cannot

^{express}
recognized ^{secretly} of the black woman / white man
recognize the ^{desire} of you by the other, in
the desire for the other.

Maxwell Matthias specifically . ? B.S.

Power of father —

