



WEST-END STATIONERS
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#149P

REF. A4RPP

Race / Blah / Cesaire

REFILL PAD

SIZE A4 (11 $\frac{3}{4}$ " x 8 $\frac{1}{4}$ ")

PLAIN



5 011566 017703

Stuart Hall

Naello

Homi. Race, Time & Modernity

Meditation 18th &
Sepia history tower

Can we piece together 16 positive purposes/potential
of this piece & describe it from its inherent whiteness?

1. Fanon's 'blackness' of 'blackness' instantiates a
differentiated history of modernity that is its own &
integrative (?) & more returns to the same. This
destroys the universal function of 'Man' which
is the signifying category of western culture (modernity).
2. This constitutes a signifying function of cultural difference
within modernity that makes possible a space of
enunciation for subaltern & postcolonial agency.
Fanon rejects blackness as opposite of whiteness (because
Homi later binarizes) but also 'black' as the site of
Universalized Hegelian - Marxist sublation of subordination
into a 'higher' universalism (humanism).
3. This is not (it never is for Homi) = postmodern pluralistic
(describes, not postmodernist appropriation of the other)
4. It is a vision of cultural difference & social contradiction
as "the disjunctive space of modernity".

5. It is not clear whether the 'disrupted time' of modernity is there all the time, or whether, as 1988 says, it is 'postcolonial time' (?) which "opens up the interrupted time-log in its previous age of modernity and enables the diasporic and post colonial to be represented" and makes possible a 'contra-modernity' (?)
6. Characteristically, the interruption of the western discourses of modernity through displacing, interrogative, hidden, postcolonial narratives to controlled to (had did) anti-imperialist or black nationalist traditions in itself. He hopes this will not "lose sense of the conflicted, contradictory locations of race, cultural practices & products that follow the 'uneven development' of the tracks of international & multinational capital" — but he doesn't show how it enables such points to be enunciated.
7. He places the postcolonial tradition of modernity rests on its performativity (?), de-formative structure. This seems to mean that it forgoes a new totality in favor of introducing another hybrid, inappropriate, locus of 'usurpation & integration' through a temporal split (?) or 'time-log' .. "Let- I have opened up" (!!!)
8. This makes possible, not just a translation of modernity's contents but a transformation of its site of enunciation (?). He seems to think that this somehow protects his position from the danger that

"The mimetic content of a discourse will conceal the fact that the hegemonic ~~power~~ structures of power are maintained in authority (story) by a shift in vocabulary in the position of authority: whether a shift in enunciation does ~~can~~ can foreclose this danger is not proven or demonstrated - or how!

9. This is done by [Foucault like] giving authority the 'great work' is the petits recits, imperceptible events, and by giving it the form of a spectacle which depends on, not simultaneously with the event but "distanciation + displacement". leading to [favorite Homi word] indeterminacy...

This Fanon is said to create this position of enunciation by a spatial difference or time-lag.

10. Foucault doesn't do this because he constitutes everything as 'contemporaneous with the present': black Jordan, which 'experiences' the Fr. Revolution - Foucault's contemporaneous event for the purpose of the periphery, illustrates this 'time-lag'. The Fr. Revolution - sign of modernity - at center - fuels archaic reactions at the periphery. Hence Foucault's 'eurocentrism'

11. Time-lag, of course, erases such "current fashions" as heterogeneity of cause, multiple subject positions, subversion, localities, pragmatic pluralism, diversity, and other "prerequisites of contemporary reason" - ~~that is~~ including cultural pluralism + relativism. Homi, who

her claims to ^{favor} ~~belong~~ to a more homely, down to earth
catherine opposes to her "fashions" the simple remedies of
"the problem of the not-one, the means in the origin,
and repetition of cultural signs in a doubling that
will not be sublated into simulacrum".

12. Though it remains ambiguous what 'postcolonial agency'
credited it, the "caesura in the narrative of modernity"
is both 'terra incognita' whose future progress has still
to be dreamed and created, despite time past. This
'double figure' of the Enlightenment in relation to the
Other reveals the time-lag of modernity (here)

13. "Let it be said that this degraded present of
modernity is merely my theoretical abstraction..."
which is called as proof is the appearance of the race
question in the mid-point of C's modernity

13. The challenge to modernity = not new positive images
against the old (an unreflective identity politics) but
staying the past as myth, memory, history, the ancestral
but a past which reinscribes the Others of the past
into the present.

Again, it is the disjunctive present of the structure
of difference - splitting in the discourse of modernity, (in the log)
which makes it the site of a different preparatory
process

14. Banerjee evades this (ethnocentrism) by suggesting that it is sexuality which informs this (thus placing race outside modernity and obscures the long history of the overdetermined structure of race and sexuality. (✓)
Benedict Anderson notes the discourse of the nation 'modern & historical'. The discourse of racism = "eternal antagonities outside of history". The archaic functioning of racism = ahistorical.

whereas in fact, as P. Gilroy ~~shows~~ shows, cultural nationalism equates race & nation and constructs both as primordial - outside time. (9 & 14)

15. This construction by Anderson of racism's 'timelessness' reconstitutes the present scene of the nation nation state (the transition between dynastic lineage societies and bourgeois, bourgeois, secular nation states - b. Anderson).
Anderson is resisting a reading of the Nation as one which could be rewritten for the hybridity of the colonial space (here - now). The ambivalence in the social imaginaries of 'nationness' and its forms of collective affiliation.

In short, the time-lag of the ~~postcolonial~~ postcolonial space of enunciation allows us to rewrite modernity from its liminal edge, and to construct a contra-modernity (which is within the interstices of modernity?) and also to produce 'postmodernity'.

16. This is a "form of reinscription. Not really back to the future": - a narrative ~~text~~ of others. Not explicit identities not yet formed, antagonisms not yet represented.

17. Allendörfer (William, SH, Garry, Hurler Baker) blots the totalization of the site of utterance by capturing it, not with another time or other times but with the "non-place" or time-log (Sä.?) of its history -

but he calls this the "temporalization of other marginal minority histories" which looks suspiciously like that multiplicity of times so imperiously dismissed earlier.

18. The postcolonial produces a new time (??) - the projective past, which moves forward and is not merely the repetitions circling around a lack, - accomplished by "bringing the flow to of the present flow of modernity" to a standstill, and staging it ... in "the reflex of colonization". This slowing down of time through the staging of spectacle - a lagging - impels or projects the past, allowing something else to be enunciated through its ambivalence.

19. This may suggest (!!) that the postcolonial archeology of modernity lacks time & history: but this we are assured would be foolish ('Don't be fooled' !!).

20 The essential trope or figure of all this is the reappearance of the ancestors from the dead in the past of the involved sample, delayed - which allows the time of slavery to be 'enacted' by Toni Morrison.

A

In Paradise now RW Brown has

'Notion as a term is radically connected with 'Notion'. We are born into relationships which are typically settled in place. The form of property & place the building is of quite fundamental human & social importance. Yet the paper goes on to say that the notion which is actually adopted

Williams building captures the notion & complexities of these 'relationships typically settled in place' in making his work, both historical, political & literary. The paper is concerned with how this idea informs Williams' thought about culture, community & nation - with how far he takes us, & what we have learnt, in the new phase of post-structuralist thought & culture. The document captures the 2 sides, the 2 complexities, the Tans face, dealing with what should state & what reality. → Tim Brown says to work notion referring to the notion state & to something more ancient & relational - the nation - a local community.

Just
what
is
the
idea

Williams was concerned with the notion & complexities of 'relationships typically settled in place' in much of his work. This paper is concerned with how this idea informs Williams' thought about culture, community & nation, the thought & literature of that building now is the era of post-structuralism & the 'idea of relationships' as a political movement. But from the most often the contrast Williams takes - what does have highest responses are of the way Tans-faced complexities of how what state & its dual complexities = between not capturing the notion as a legend that refers to the notion state and to the word notion but due to equally desired, referring to something more ancient & relational - a local community". As Gillian remarks is, modern nationalism would possibly be considered to be the colour of the national equation given - as he says "to make culture & political commitment" & to "endure memory" long-term values, each with their own political roof.

" culture is now the necessary shared medium, the lifeblood
or perhaps rather the shared shared atmosphere which
alone the members of the national society can breathe &
nurture & produce. " Then we see the nation which is partial
to unity, after - not of any 1 page - to report differences as
an identity, & by putting the maps & id- of the nation
the which into class can identify with it. Since it is
immune, become isolated & to suggest, i.e. the true -
ethos of the nation, & has brought to its original country.

" The idea of a man (sic) which a nation seems to require
first there is the nation together. A person must have a
identity as he (she) must have a man & 2 - man. The man
then knows how also to work here but that it must have
see to see so of identity there is called an expert, perhaps
the very case of the problem of education. Having a nation is
not an absolute attribute of humanity but it has come to
appear as such."

What is, what is to be, the fate of the national concept of
said & called identity with the case of globalization, and
of the nation of education as a global phenomenon? As is
the topic that I want to explore, though RW's ^{the culture} refers to
the, of the. Related ideas with, can, nation
begin by posing the theme like concisely & authoritatively.

CONCLUSION

Brief introduction - to place or contextualize the 3 pieces and to identify one or 2 key themes for those people who have not had an opportunity to read them.

① My own project - cultural identity - Black + British - diaspora experience + modernity - 'Englishness' + its contradictions - globalization + its dilemmas of 'global' v 'local' in the play, production + representation of identities.

② The British context - language of translation: Multiculturalism/homogeneity. British-black vs US-black - specificity of colonization, selective early stages - not showing a purely postcolonial path.

③ Common to all 3 - the intrigue of essentialism - or the essentializing of 'black' as the basis of a counter-discourse in cultural politics.

④ Cultural Identity + Diaspora: Postcolonial film genre - dialogue crisis of Caribbean identity - Spain the diaspora experience of fragmentation - transposition by or the experience of racism, reorganized by a 'return' to 'origins'. Particular emphasis on experience of cultural identity. Cultural identity + politics, cultural production + marketing in cultural politics. 'Africa' as signifier. Lynda - in Jamaica's cultural evolution of the 60's-70's + the Black-African 2nd generation 'survival' strategies in black diaspora in UK in 70's: opposed to the postcolonial, romantic, post modern camp of the early - to politically engage with. But 'Africa' necessarily specific, necessarily 'imagined', necessarily a device for plantation/patriarchal which cannot be stopped (Lacan). Part of the 'normalization of race' - reading of the normalness of the self/other to acknowledge the repressed. But the normality of diasporization, diaspora, the diasporic.

Difference in diasporic cultures - transcending

The diasporic, not as a 'loss' of culture, but as a
 production of the self - new subject - they do produce something
 of the past - the acts of 'dissemination' & the syncretism as the
 sign of the vernacular modern (not just modern but the
 decaying of modern modernity by today = claim as it goes within
 difference). Identity - as difference

New Churchman : British Film Black Cinema

They go as constituted to a 'particular' conception of
 black identity. Critique of the multicultural - anti-racist
 education. Beyond 'ethnic' - cultural politics. Ethnicity -
 the site of cultural spectacles - new subjectivities - representation -
 but ethnicity - power = done, ethnicity + difference = new cinema
 not solved.

The multiple relations in identity - sexual/gender/race/
 class/ class. Not simply plural but mutually constitutive.

Deconstructing the idea of 'identity politics' → politics of difference.

Black - in practice - 'political' definition of black -

identity of ascent/descent, - from race to politics + culture.

The heterogeneity of black experience -

The politics of this new conception - possible.

But requires exclusion - heavy - shadowing / forced : distancing ! symbolic
 power - the irreducibility of the margin - as exploration - ordin. space separating
excess.

What is the Black in Black Hip Hop - Deleuze & Guattari.

Against the 'essentializing' of black as a plane/level
category

The 'reification' of politics
 Against the idea of the 'authenticity' of popular culture
 its 'inauthenticity'

bladder not apt to warping

rough & calcified / correspondence
crownless

In case of 'berry' is ppul cells & styles.
or a 'partial' cell pair

anthers - dens/roce/gach/maty - distally as
anther.

'black' parallel.

bicaries - lateral edge of bicaries/costules



→ plate apically.

(near - diffuse
deficient)

high/low
rule ppul - supports.

cuticle of tissue - becomes 'work'

the quantity by dist - vacuolization for the
upward.

room - volume/dense
exclusion/clearness

In ppul cells - granules 'overlapped'

- as = as typical large cell nodes.

leaf cells - celling - keeping of leaves

not (redm) but yellow.

- myoglobin

- no myoglobin

the song name is 'lel' - ?

the 'lel' phrase - the phrase of 'y'.

- elvish. is certainly of mythos

study - site.

← ⊗ →

- 15 components -

Use Ena

Pat Williams 'jotuz'.

Kim Lowland

- propulsive.

menting - is if (future)

lel'lel' n'p's = menting + also is can

△

style careers. - celebration / parody.

- ① Very much agree with the view that of the paper - the importance of the microphysics of stopping, the roots is an 'assemblage' of the left & an apparatus/relatively stylized shared view, which made it de rigeur to combat the third, important view of the mundane dominated by the capitalist spectacularization of capitalism & the falsification of consensus with the (apparatus) with the essence of the reality of capitalism & politics.

Very sympathetic to the effort to redefine corruption as a serious social activity and to evade the way the Western distribution of left/right has been obscured in terms of an argument by the left of the everlastingly choice as 'honest' & an apparatus of corruption by the right as an expression of corrupt class.

- ② Benjamin 'circular project' - not necessary to have it as entirely because of the 'activities of modern', which drive it & the apparatus/essence - ^{more falsified} ~~phantasy~~ ^{phantasy} project phantasm. Benjamin - 'a true domestic potential in this new capacity'; a former expansion of modern & current forms (P2). Cant on Ltd to this contradictory space of corruption - spectacularized, but - what the spectacularist doesn't normally capture the active areas of 'repression'. Agree - dismantle the apparatus/relatively - false/have definition to put a a key of alienation

③ ~~Governing of 'production' & 'consumption'~~

'invented a variability' / - Oppressed of our shoppers -

3. ~~4~~

Shopping - frame, living as a persona or style,
posing, the imagined audience to whom is
fellow shoppers. (not the simple process of picture
acquisition). Elsewhere - 'frames' - layout of shops;
negative spaces as 'mirrors'. Related to identities &
- style to self/body not appearance.
- (Slightly the body) - only appearance. (P7)

Shoppers
looking
the size
appearance

4. 5.

Different kinds of shopping?

the workers spend and earn

(P13)

5. 6.

Shopping - 'capital
speaking' - 'exchange' - 'debt' 'to be
earned' - ✓ (P9) - pleasures

6. 7.

Shopping // politics
Look of ideology - the feminized space of
'consumer' as opposed to 'resistant' class?
production side, large equally dominated by
capital, was always seen as being planned for men,
where consumer is always spontaneous & irregular &
unplanned 'produced' by the fantasy & embodiment of
consumption.

Gendering

7.

One of the primary historical distinction of functional
needs & the symbolic simulation. All material needs
are all, always, contained 'in the symbolic'

8.

Contrasts of the symbolic needs of global homogenization -
cultural diversity & heterogeneity (P12)

Disorder the left/right dichotomy - comes as a
 whole of left politics - "road to paradise
 of adult experience" ^{space of} "road to paradise" (p17)
 - & redeemer. - New Times

then the "representation of the whole/complex" -
 positive value.

9. In distinctive effects of corruption for
 institutional economy is context of structural adjustment programs
 - one 'fundamental for' way ^{leading} to the corruption/policies.
 equation.

But the philosophy of empty life - per of
 expansion of politics to the new world, deep sense,
 has not to deliver them you suggest.

The philosophy of the new world

accepted under
 with the

micro/macro.

corruption / politics

deliberation you are
 trying to dismantle?

politics - economy

choice - choice is
 wrong choice

in both cases, its
 done is impossible, under by
 regulation & control, under
 under political as a whole global
 security

the
 select
 regular
 to
 special
 happen
 only -
 focus to
 resolution/
 movement
 strategy

background
 integration

- incident - difference -

1 the egg, & is done by
7 eggs - deeply - at the 4th
and at full extent 3

Ant, just to redress 1 to come,
has been a constant, by right,
during the times compared present years

'Journey to subject'

its implications.

The 'model'

politics, agency - actor

subject - collective actors - guided by dialectic
relationships.

its people
its class
its nation
its race

placed interests. - interests - identification

gender & politics
beyond borders

territory, tradition, border, etc.

interests - stable subject + presented implications

- analysis
- new
rules

'class' as central term - the 'model'

identity interest - dialectic

interest " - collective

identity which links interests with others
or the identification which links

collective identity together - epistemic

facts? for common interest.

the logic of dialectic - does antagonism - 'given' as dialectic
remains the same

remains the same

After binary as the 'essential form' of politics.

Dialectic & subjective logics mutually repressing.

the 'material antagonism' determining all others

(different) within its identical logic.

the Hegelian dialectic

— essential. — types.

- waves - as
- bimeres - frontiers - Rogge falls? re effort
- solid one

— report from front & back
— (order) - roughly ordered - before - ~~desertology~~
— desertology, the coldness - 'race' - behind
the summer
spout.

right side repetition
 deep added - curved - destroyed.
 red - ingers - ingers - ingers - 10 ingers

— ~~agony~~ —
— side heavily — arms cutting —
— when — the rocks — friends.

The feminist critique.

culture, society, language, reproduction

distinctions: Althusser, Freud Lacan, language discourse, feminism / the west,

ambivalence

Teleology

its subject

its meaning

- Althusser.

politics / politics

crisis of
reason

① 'class' politics

② its new social relations.

the individualism.

critique

③ fragmentation - 'identity'

ambivalence - effects.

'women' - difference - sexual difference - ~~gender~~

sex/gender. Judith Butler

gender - social construction - biological change

biology - culture

crisis of
ambivalence

power produces the binaries - it notes
but binaries have real effects

organism - it causes but effects

individuals / subjects - absolutely subjects - then

identity ^{not} at social reproduction.

identification a matter of power

identifications - multiple constituted?

base disorganize / disorganize each other - Anne Brown

socially
gender
role

biology - critique - to question

'biode' as a political category - specific discourses
ambivalence

difference

'women' : difference (black feminism)

My
Subject

the subject - 'algebra' ^{about} vs the philosophical
real relations - 'imaginary'
algebra
imagined
factors?
1. imagined
person of the seq.
the notation for origins

race/
ethnic

race - ethnicity. 2 historic
aspects

US/UK

race - biology - culture - politics - history.

ethnic - history - culture - religion - language - ^{biology} blood

'study synopsis'

'the introduction effect'

orders of experience - history.

differences. - incommensurability / translation

'blood' in UK. - political / history / culture.
differs not deep

identity - 'equivalences': descriptive categories

identity - representation - identity.
difference

political position

identity.

continuity.

continuity

position.

heterogeneity of pol. identities
hybridity!

homogeneity of
borders

production

'disruptions'

'Places' what an inventory vs the romantic

The title of the conference, which Kim Fung has
in her generosity, also given me as the title of my
intervention, is of course a trap, though I'm sure an
entirely unconscious one. Decentering Identity / Identifying
^{at best} it appears as
Politics is / = shy and sliding signifier - a ~~transmission~~
^{of will, intention}, but it
~~is not~~ ^a statement of fact, ~~which~~ ^{which} disjuncts
what Gramsci once called "a hope, a wish, a nostalgia".
It comes as not the decentering of identities, which some
of whose multiple sources and effects I will address
a little more fully in a moment, does not preclude,
undermine or subvert the pursuit of politics as we
know it. But what this confident assertion works is
the underlying ^{anxiety} ~~for~~, which must have been the negotiators
of even the best understood of post structuralist
decenterings amongst us, not precisely, decentering
identities is to decenter politics. And since I have
a ^{positive} ~~response~~ ^{resolution} to the / proposition which
the conference title proposes, I thought it might be useful
to address two other, the unexpressed anxiety, the 'other
scene' which the 'seen' of the title 'stages', for us.
What is involved in the decentering of identities? What has
precipitated it? What are its effects? What model of
politics, its conception of politics, does this decentering
decentralize? Can we ~~reconstitute~~ ^{reconstitute} ~~or~~ ^{reconstitute} ~~not~~ ^{not} ~~be~~ ^{be} ~~del~~

model of politics on this new decentralised ground, or
does the decentering of ~~political~~ identities open the possibility of
new political conception, new strategies? Have we caught
on the horns of an impossible binary - either to
decenter identities and accept the disorientation of politics,
or is ~~the process~~ ^{to} ~~reasonable~~ to reverse the process?

Now are exceedingly difficult questions and I
can hope only to touch briefly on some of them.

What these questions bring to the fore ~~into the open~~,
is the fact that most of us have worked, and perhaps are
still working with a conception or model of politics
which - ~~perhaps~~ in ways of which we were perhaps
not fully aware - was founded on a certain
model or ~~reification~~ ^{reification} of the ^{of identity} subject. At the risk of
being hopelessly crude, I would outline this 'model'
as follows. ^{European} Politics is about agency, action ^{choice} to bring
about change. Its ground is the contradictions or
antagonisms which arise in society, which have an
objective reality, an objective logic: / they define the
political space a location where interventions and
change may be made. The agents of 'agency' are
political actors or its collective subjects - the people,
the proletariat, the oppressed, the poor, women, blacks,
the marginalised, the excluded,

what defines these collective weights and gives them
their capacity for going - their unity as a public force,
their coherence, their identity - are the material, social
relationships ^{in which they are situated and which include them.} ~~which construct them.~~ These relations' place'
individuals in their objective positions, and it is by
virtue of ^{the same relations which} these "burden" these - common relations
of class, common gender distribution of
age or the category women, common language, habits,
regions of age or an ethnic group, common blood
and birth lines of age or 'a people' - but the
^{incidental} individual differences can be condensed into
a collective identity. Individuals have relatively
stable and coherent 'selves', which remain continuous
across time, evolving as do our forms as a whole,
around a core - the 'real me' - which changes the
circumstances of historical change, of course they can
be pulled further and further, but the relationship
between the 'core' or essence of the self and the
social identities, given by objective social relations,
which bind individuals into the collective subjects
of political action give the ^{idea} of people to
places and positions, and pointers to collective
solidarity and action a kind of permanence
or which makes the broad distribution of political
forces at any time essentially predictable, 'readable'.

The purpose of political mobilization is to recruit and
activate these individuals ^{to their collective}
identities and places, and bind them to a collective
struggle for change

A case such a 'sketch' is ^{only} a very crude caricature: but
I offer it, despite all the qualifications and refinements
it inevitably leaves out, because I want to emphasize
certain underlying assumptions in the model, which form the
critical but unacknowledged basis which future the
various parts into a model. I have deliberately made
it imprecise because I wanted to show its general
applicability to a variety of ways of 'Ruhig' different
kinds of politics, each of course reflects the model
differently. Liberal politics - in its triumphalist variant,
a politics of delay & transportation - works the model with
a very strong conception of the state, individual 'self', with
its essential core identity ^{marked down from birth} - as J. Locke said:
'the survival of a rational being.. as far as the
consciousness can be extended backwards to any
past action or thought, so far reaches the
identity of the person' - and was correspondingly
suspicious of collective actors. Still, liberal
politics consisted of recruiting these well-formed and
self-sufficient agents to causes based on their
self-interest. Later models version adopt a
revised

I put it that way to bring ^{to} into view another ^{deceiving identity - deconstructing politics} ~~but~~ often unacknowledged aspect of the crisis:

the fact that the unravelling of this model has
a great deal to do with, and is on a whole a fact
concerning with, the critique & unravelling of classical

historicism itself - and I mean both the critique of ^{historical}
classical historicism mounted by figures like Althusser in the 1970's
which ^{paradoxically} appeared in the form of a 'marxist novel'; and
the political unravelling which dates from the 1960's -
and in particular the student movements, new wave feminism,
deconstruction, ~~radical liberation politics~~ - which also
appeared in the form of a political novel, but are
perhaps ambiguously placed in relation to classical
historicism - and, finally, the unravelling of the structure of
school - history state historicism in E. H. Carr's modelled on
a version of Marxism which ^{created} ~~produced~~ in 1955; and the
failure of some of the Marxist inspired radical liberation
movements in form of 'statism' which is the side of the
history of Africa.

The unravelling of this model has both its theoretical
and its political dimensions — both too complex
in themselves for us to be more than 'inductives' here.
It may be more important to note the point that
the 'decentring of the subject' has been in process for
~~some~~ many decades as a theoretical critique, and is
indeed equivalent in its longer and deeper
history to the history of late modernity: Marx,
~~describing~~ histor. economics ~~into~~ of classical liberal
political economy into the structure and relations of
production; Saussure, deconstructing the speaking-subject
as the foundation of language into ^{with language systems} the signifier/signified
and the relations of similarity and difference; Freud,
unlocking the unconscious foundations of subjectivity and
consciousness, to name but three. But of course there is
an unprecedented accumulation of this process of
'theoretical critique' in the 1960's & 70's — the
'linguistic turn' / ^{against the forms of meaning} in philosophy and critical theory,
the Althusserian rereading of classical Marxism,
the Lacanian rereading of Freud, the deconstructive
rereading of power and the subject in Foucault,
the deconstructive move ~~against~~ against foundationalism
and the Western metaphysical tradition in Derrida etc.
Of course there are not the only critical theoretical
currents at work, and you may want to

critique and perhaps reject some, most or even all
that is encompassed by my feature in this direction.
However, my point is that, in so far as one takes the
'dissolving of identity' at all seriously, or in so far as
one is trying to understand and make sense of the
distinctions to which the phrase points, one is inevitably
engaged with the legacies of these profound ruptures in
modern critical thought.

and his refusal to
that society as a
acquire identity or an
so of identity
production
uniqueness

Althusser may serve simply as my emblematic figure
here: with his ^{rigorous} critiques of the economy the essential,
the teleology of the Hegelian traces in classical Marxism,
and his re-reading of the classical notion of ~~capitalism~~

Althusser, with his re-reading of the classical notion of ~~capitalism~~
and delineation in the last instance through the idea of
'overdetermination'. Althusser who challenges the 'humanism' -
the central human subject of the subject of history

though which Marx has so often been read - one way
of resolving the unresolved tension in classical Marxism as
to whether it is the 'objective' laws of development of
capitalism or the subjective force of the
collective class subject which was the agency of
transformation. Marx, Althusser argued, displaced 2
key propositions of modern philosophy: (1) that there
is a universal essence of man; (2) that this essence
is the attribute of each single individual who is the
real subject. "Marx 2 political ideas are complementary
and indissoluble, but their existence & their unity
proposes a whole empirical - ideational world which

by rejecting the essence of Man or his fleshed body,
have rejected the whole empiricist-idealist world
outlook. Among the philosophical categories of the subject,
of empiricism, of the ideal essence for all the domains
in which they had been supreme." Yet it is here
too, the Adlunger who, in rejecting the empiricist
distinction between 'true' and 'false' consciousness,
reintroduced the displaced 'subject', its specular
and mirroring relation to ideology, and the
politics of identification ~~in discourse~~ through the concept
of the interspellation or 'hauling' and recognition of the
subject as discourse - all via his borrowings from
Lacan. In the 2nd half of the Ideal. State Apparatus essay

Finally Adlunger who appears in the 1970s as the
key figure of a Marxist renewal, and close fleshed-
indeed fleshed - 'rigor' becomes emblematic of a
whole ethos and practice, but who, as I suggested
earlier, is 'symptomatically' a much more ambiguous
figure: the one who made it possible to 'be a
Marxist' in the 70s only at the cost of a dissolution
of some of the key postulates of classical Marxism:
and yet who offered the only version it was
possible to hold in the ~~confounding~~ face of the
confounding & fragmenting field of modern politics
& the dissolution of ~~the~~ & recomposition of
many of the classic scenarios of & agencies for change.

I am aware of how sketchily inadequate this
further words to rapidly discussing & summarizing
tension of contemporary critical thought & theory is -
I simply put it on the table as one dimension which
which the decaying of identity is impossible to comprehend.
But I want to turn quickly to another dimension of
the 'decaying' which is particularly germane to our
problem - the political. Here again I am obliged
to be highly schematic - the only point which provides
any coherence at all to my narrative being the fact
that the ~~these~~ ^{line} key developments here which I am going
to identify all belong to that not properly ambiguous
political moment, which we are in danger of re-narrating
retrospectively - the so-called '1960's'.

- (1) The first aspect of this unruly has to do with
class. Not at all the any idea - too peculiar to
entertain - that class relations and the effects have
disappeared from the modern capitalist world. But
other aspects: the complexity of the conditions producing
class problems; the failure of that 'simplification of
class reality' which Le Ranferts held out as the
'logic' of capitalist development; the ~~responsibility~~
failure of class to become in advanced capitalist
societies the unwavering 'subject' of revolution
transformation; ~~underlying~~ the instability of the class categorical

to explain as 'residue' the contradictions, especially those
stemming from the contradictions around the fundamental
social divisions, gender and race, underlying them all,
the rampant refusal of classes, forced on a universe of
economic relations, to become translated as such to the
political stage or the breakdown of the hierarchy, or
identifying a correspondence, so fundamental to class
relation between 'the economic' and 'the political'; and
between the between the 'subjects' of a variety of social
practices and their political class identifications. I
don't pretend for a moment that there aren't sophisticated
ways of explaining or explaining away the discrepancies,
but this is the dimension which produced the 'crisis in
revision' as the paradigmatic form of social politics, and
Althusser & Gramsci in different ways were trying to address;
this was the dimension which paved the way for
'capturing' - theoretically or strategically - the field of
forms of political action of the 60s - since rather than
view social movement in its social or the peasant -
industrial relation terms in the developing world,
concerned to its total or beyond its 'logics'.

- (2) Second, then, one concomitant with the first point,
namely the forms of the new politics - the rise of
the new social movements - first, civil rights and
a distinctive black politics; then the student movement
- classically a 'class' but was not a 'class'; and

of course, the revolution within the revolution — new wave feminism and the rise of sexual politics. Each, potentially, around key, central antagonistic relations in society; each, in some complex way, articulated with, but irreducible to, the class dynamic; each, indeed, containing a profound critique — probed & probed — of the ^{old} subordination of its politics within the 'mainstream' of western socialist theory; each, critically, organized around a new articulation of the subjective — the culture — transformations, which other kinds of political transformation required — not as a dependent variable but as a constitutive condition of the very existence of politics; each, in its different way, addressing the question of how new kinds of 'subjects' could be produced, new ^{collective} solidarities — like of 'black consciousness' and ~~black~~ 'consciousness raising'; each, then, articulated around a distinct, relatively autonomous, social identity, reflecting the autonomous, the formation & perpetuation of the political field. This is the point of the 'first' identity-politics.

I know perfectly well how complex in fact the 60s were, how many errors there are of what the 60s 'meant', I've no wish here to reopen this exploratory question. Here, I cite the point ~~to make~~ only to make 3 simple points about it. The first is that This is the

Forest which suited the kind of politics, and
created the political environment which everyone in the
room, in her or his different way, was involved in.

The second is to note how central this 'identity' of
radical, if confusing, political movement + nationalization
was in our political imagination - how it remains the
'absent signifier' of a past which the political ice-age
of the 70's and 80's is constantly 'reading'. But, Rude,
to remind you that this ambiguous 'rebirth' of politics was
itself the product of, and part of a larger
unravelling: that it owed its character as much to
the 'model' it was dislodging and superseding.
And that, in its turn, the unravelling of the Forest of the
60's, partly to be explained by the 'backlash' against
it, also depended on going further, deeper, along the
same desecrated pathways.

New + old identities

'bad' are 'good' ethnic

Bornia -

funcionarios - 'closed'

strange pipes - various styles
dealing with.

'Hymn'

Reza for

Ramon

(veg)



Things - race (race/nations)

body language / underlyings.

'cultural, identity.'

place of conversation

class of identity.

evaluation - not
all of same type.

~~ethnic - 'difference'~~ - specific.

Transferred.
relis/

bridge

ethnic - volun -
" race

marked.

harmes.

ethnic
volun - but ethnic language.

Race - class.

'cultural, tradition' etc

ethnic - 'difference' - binary with
immovable ✓

difference

change outside.

disorder

the construction, identity

disorderly disorder

cell
receptor

integrated conditions.

leads to

home - heart : disturbed

features of stem / viruses / particles
"organs"

under

~~diffusion~~

or correlation.

unbroken.

to control the

central system.

Wegman cell

exclusion

power

the part.

post-central electric & post-membrane.

category of
post-central

excess

organs

diffusion

biomass

deciding the west.
- cost / No. young.

→

to every top - biomass work

from.

category of the in-between

~~power~~

under 'curve'

- part.

electric

current

category of the
post-central

late brain

post-central.

uniqueness -

Wardle

cell

post-central

hypertrophy.

transcription

diagnosis

operation

Borned / Is the son for ethnicity? — ^{Today's place.}
New / old ethnicity. — ^{Orthodox}
— ^{local}
— ^{British}
— ^{non-Brit}
— ^{national.}

ethnic = actual group

class ethnicity - distinction.

condition -

city ethnicity.

ethnicity & power

difference & difference

power.

line

ethnic class

do ethnicity?

Postcolonial

critique of post class

the gods

- essence

the line.

post class / post modern - identity

'children' - group

critique of ethnic typ.

decolonisation

philosophy - postcolonialism - struggle

the condition

uniqueness — fact of ethnic.

descriptions.

- Bosnia - the claim of ethnicity is its 'dark' form to the 'light' of late European modernity. Ethnic cleansing - is ~~the~~ ^{an} ~~idea~~ ^{idea} of ~~order~~ ^{order} to new Europe - a repetition - continues the line to be separated into two 'pure' enclaves - the mixed dream of a liberal resumption of the past in its present - the Tatars forced out of Europe - past resolutely facing the past, like Byzantium's Angel of History, advancing backwards into the future down one-way street. Not a good one to 'reconcile' modernity as a critical concept for cultural theory.

- Look back, from this ambivalent vantage point, at the core I argued in my New Theoretical paper for making a distinction, not - as used to be done, between the good, p.e. 'antiracism', and the bad, old, melancholic ethnicity, but between within the concept of ethnicity, trying to dislocate & deconstruct it, into its ~~good & bad sides~~ new & old sides.

Learning (rac)

The end of the 'inserted black' subject -

Q. P254.

specific 'black'
 not as a ~~condition~~
 not done as ~~many~~ ~~plus~~ ~~signs~~
 +

Not to deny the significance of 'black', but to reassert it as a discrete category, a label, political symbol, which cannot be justified by a biological category.

The central aspects of the process of reassertion for which new myths, new parts of celebration, new fields of antagonism are generated. Spec. for ~~others~~... (b) Traces what on 'reasserting' - Not is popular ~~but do not act~~ of desire which do not add up to an identity, but cannot be integrated, which, because by a ~~reassertion~~, have duty to a ~~labelled~~ ~~difference~~ ~~which~~

Real difference effects

Identity - 'blackness'
 - 'reasserting' - in
 the word + phrase.

Bona

Stela de capete 'chmely'!

Two
capae.

Indentation, -

weren 'indentation'

pentat denties.

Atte-6 dent. 7 atties > 'pen' & 'dent'.



auhel denties.

place 7 curation.

'penpation'

rs.

know -

Ita pent solve 7 uerthm/ossueltia.

denties - ruti proa
= m medic emulien

diffine - bacy/
→ diffinanc

pau - postind - la post - crone

fulj 7 capis: postadmed. - cati loti
postind - "
- blue - 1Xoni



PMedical

cy -

person
knowledge
education

affairs - people

medicine
work that is -

medicine / medicine / medicine

medicine

medicine / medicine

medicine / medicine



medicine / medicine / medicine

medicine / medicine

medicine / medicine

medicine / medicine

medicine / medicine

medicine

medicine

Bosnia

Can/should the concept of ethnicity be redefined?

'fundamentalism' - class of fundamentalists

'European' ethnicity - new classes

'proposed ethnicity' -

orig.

Grouped ethnicity.

ethnic identity in place of ethnicity.

ethnicity = race
religion
family.

identity.

prototype

ethnic
groups.

excludes:

difference - assimilation, central identity!

difference - attitudes -

power. - potential.

regional conditions

the parts -

orig -

the process.

the family groups - political structure

describing the world

- the way.

the ... believe - the way

the 'person'.

why - glorification.
deification - end of 2 works.

the 'part' - under 'craze' Danda.

is transcendence or 'sublimation'.

perhaps a field like the or loving.

~~the 'craze' or 'glorification'~~

critique of 'personality' / ~~person~~

where spirit is

" .. part: personality. Yang -

~~personality~~ the hardest critique

Shit on just ; attendant

love & good ; no chances.

the breath point ; not affairs (notions)

'clairs' - rain.

nonchalant clairs?

~~XXXX~~ in between what? How

My critique : person

reality 'clairs' → clairs - see - what : clairs.

clairs.

1 pp / 1000.

at a physical time.

new & old clairs.

clairs - judgment.

'new clairs' -

conclusions / person.

~~glorification as a gift: love & glorification~~

- clairs & substance.

is many ways. differs the spirit please

in the document form.

identity / affairs
beginning / glorification
spirit / nonchalant

add 'as' dictory - at byte - end of article then after
 place execution - domestic. relies identity.

as 'word' original countries. 'love' / word.
 definition. — photos. distorts as adds.

↓ ~~part~~ factory — ~~studies~~
 diffence — diffence

↓ power + the place — positive. = also appears?

subtype : another
 known.
 it is known

'particular thing'.

↑ other + the place
 away reduction / phoson
 (power)

selfish
 hybrid.
 domination
dispropos.
 'meliponina'!

not add up — by the effect

increasing. 'upper transitions'

'late modernity' 'face lap'?

Europe evolution map

Why is this the 'time of the postcolonial' ?
What is producing this new capitalism?

- the effect of globalization, destroying the
single binarities that 'map out' the world.
- knowledge
- working of 'central' institutions.
- 'centre & periphery'
- the effect of decolonization
ending of empire at the 'centre'
the direct colonization of the periphery.
- 'multicultural' & hybridization of the centre.

Critique of 'postcoloniality'

- uneven development, partly, not at an end
- globalization has its 'power geometry'
- across the historical specificity.
the old empire.
the US.
neoliberal.

- a sort of reluctant critique.

Robert Young, White Mythologies
reworking the discourse the history of western
subjectivity.

- the old globalization story - grand narrative

ambivalent.
glad & loved
our childhood

- the hinders present.

'rational'

Normalize the older / power.

Use power across 'difference' -

He did know day side the family

deserve effects are 'real'

the idea of the 'believer' - a believer

actions & 'statements' ^{what}

- nonverbal children.

attachment, identification,

interaction with parent, others.

children - already specific

but not always like clothes.

- form of photos?

appeal

the photo image - benevolence.

Resistance & ally

Agree

transmission (not liberation)

"Study of emotions" - Groling.

facial expression.

- post identity - belongs with the 'parts'

- under control - Denial

no transference

disordered field and loss of color.

No thing -

relating ethnically.

not = popular view

but is also different new/did ethnic.

ethnic = class.

ethnic/race - distinction
unknown.

race - class.

the body - power.

— intelligible

category of race/ethnicity

ethnic = $\rightarrow$ cultural identity } but not class

$\therefore$ identity / difference : distinction — reproduction
place of environment. & (the object)

space of tradition.

reproduction of cultural values.

the reproduction of symbolic form - space.

deformed knowledge.

imagined community.

~~from~~ 'memory, fantasy,

home / world.

'lies about an "imagined"

divided subjects.

différance.

— the binary form

'women' — difference.

ambiguity of individuals to subjects.

'signs' signified, signifier, signified!

— clay article by expert artisans

dislocated with respect to an article. — don't correspond.

— power + to please
handbook.

don't repeat.

W. Leisegang / Law of history.

différance

— ~~power~~ + ~~to~~ category.

all differences have absolute

power
extension.

Category 7

— 'disparates' —
translation / incompleteness.

'imperfect translation'

— by analogy —

Question — effect 'words'

multiplicity — (old form / present)

power

intervals / ^{correlative} / ~~pygmalion~~

for ~~pygmalion~~



mutual civil relations - between
monumental pyres ——— pygmalion / what
dendron / dendrology.

Intel / information /

- 'improper translation' - incoherently -

Syri - Wof - Roman.

- (unreliable / perceptive)

- code / delibate. -

alone - multiplicity.

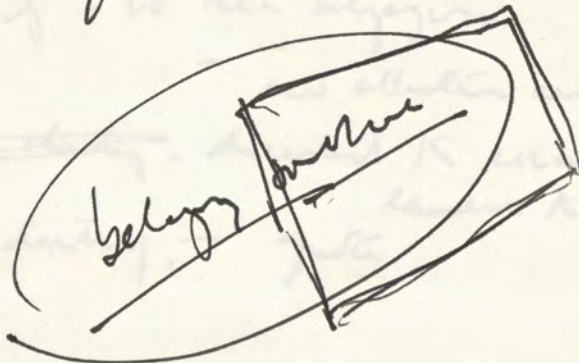
few of whom, and I leave.

'blame' - (rust) ?

- only within

corrupt cold

affirm



1. ~~ethnology~~ / ~~global~~

ethnology, ethnology, the space expression

ethnology - (backward) New time.
why try to move the concept?

Borneo region - Borneo, India, Pakistan
Can we do what's?

Smith

Stage the process → addition is modernity.

ethnology. One rational - Sans faced.

at re: ethnology.

ethnology: rational, ethics, people.

Modernism, reason/rational,

modern, modern, people

no action - try to construct 'the people' → -
cognitive action.

↓
historians.

Political analysis.

not ethnology - is new ethnology

↓

- new ethnology concept.

~~ethnology~~. deconstruct the concept
towards the

of the concept
difference/pure

cultural identity. - quote

why.

essence
difference.

, historical - class/poor
poor

business ————— quote
place
org
business

It's like a chess-early paper by the
reasons, inf. interests?

could really - is fairly

very limited to some work into North.

olden and

much wider debate - it's intended

- more or less = very limited North's terms

dominant ideology → ??
beginning?

decision delayed by ideology

substantive pumps

London reduced
to Zulu?

P14 assume that rules are free

Butter to give for the 8th rule, or opposite state or

substantive
internal account

substantive P14 = a = specific form or type
of rule

Conclusion of system is stated - of sample
being historical account

definition of historical form & imposition of an opposite
system (opposite development)

P49 off... off

P158

has to be opposite - set to Page for the way c. 15th century ago

belongs to 'it is a Zulu' it's clear

substantive of the state → 'and ultimately' - P65

State competence & efficiency
Coordination & 'Total' efficiency

from effective ability to complete business
— P.W.

— ability to do

Executive Council

Executive Council

Coordination in the Council's position

regarding business / policy & etc. in it

Efficiency & Total Efficiency like - Total
change from & efficiency / drop

Women

Women brought out or well known to
day people of women in school and

—
Vigilance

Sparks: Expansion & Culture: Progression - 11. 12. 1984

Alan Murray, Secondary Reasoning, Cornell 1985

1985 'Lying on the edge', Feb. Rev: Reason to Centre
made out / about in

Chinese Inquiry Muslims & the Disfranchisement 12. 12. 1986

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