

## I. ALTHUSSER:

A. Q: How are relations of production reproduced? How, especially is labor, diversely skilled and submissive/directive, reproduced? A: by the superstructure.

1. SAs: police, army, prisons, legal system, etc.
  - a. secures conditions for the ISAs, by force
2. ISAs: schools, churches, trade unions, cultural assemblages, families, the art world, etc.
  - a. stake and site of class struggle; here former ruling classes hold positions for a long time; here resistance finds expression
  - b. “unified under the dominant ideology”
  - c. most central used to be church-family; 1968: education-family; now? Media?

## B. IDEOLOGY

1. ideologies vs Ideology
  - a. ideologies have a history, and always express a class position
  - b. Ideology is a basic condition of human existence
2. Definitions of Ideology:
  - a. Ideology = “an imaginary representation of (individuals’) relation to the conditions of production.”
  - b. Ideology is always material: it consists in – material actions inserted in – material practices – governed by rituals – within an ideological apparatus
  - c. Ideology’s primary function is the production of “subjects.” Subjectivities correspond to positions within the division of labor... Ideology “interpellates” or “hails” “individuals” as “subjects.” It has “always-already” done so.
  - d. the “idealist” (or “in the ideology of the idea”) picture is that – we have ideas and they – drive our actions; but this is false. “Subjects are operated by the system.” “Subjects work by themselves.” It’s the underpinning habituation that sustains the subjectivity, even though the subjectivity is (by definition) experienced as “free”
3. Existentialist and psychoanalytic underpinnings for this viewpoint
  - a. For Sartre (existentialist), having an identity = “bad faith.” Individuals are really free, which means that we are negativity, not encapsulable within a certain name or role. Yet we like to believe that we are some certain thing / identity, as a means by which to flee that freedom... Fanon studied with Sartre—the pinning of (object) identity he discusses is presented in a Sartrean format... Althusser is less existentialist but the notion that everyone lives themselves as an imaginary falsehood... is related to Sartre...
  - b. There are at least two relations to Lacan here. 1. The “mirror relation” of the subject to “themselves” / to the “Subject” (the norm? the cultural model) is like the “mirror phase” in which the infant starts to identify with an image which both is and is not them (thus “mis/recognition” as the root of subjectivity in Althusser) and 2. The “imaginary”--=the domain of the immediate, perceptual world, where the symbolic rules determining significations (and the physical rules determining causal sequences etc) are hidden. Living in imagination is living in direct relation with an apparent reality the causes and meaning of which are hidden. This is apparently also our relation with ourselves. (Althusser takes this also from Spinoza).

## C. SUBJECTS

1. All ideology is “centered” –see board—specific subjects are centered on the norms they recognize themselves in, and which realize themselves in specific subjects
2. Ideology facilitates 4 basic functions with respect to subjects
  - a. It interpellates individuals as subjects
  - b. It subjects subjects to a Subject (this is its “being centered”)

c. It facilitates the (mis/) *recognition* of subjects a. by themselves, and b. by other subjects (we feel affinity insofar as we identify according to the same norm—there's some Freud built in here too—*Group Psychology*).

d. It provides *GUARANTEES* about the world, that “yes, it really is so.” Ideology and the subjectivity implied within it produce a sense of “naturalness” and “obviousness” which takes away the problematic meaningfulness of the world (back to Existentialism.)

II. FANON: now... identities that are “abject”—that do *not* satisfy the ones they're appended to; that are fundamentally imposed on an “other”

A. Being “Black” is being-Black-*for others* (Blackness is imposed by a gaze—see Sartre's *Being and Nothingness* for this)

B. Fanon discusses the *BODY SCHEMA*, which is a term typically naming the basic pattern around which tactile, vestibular, kinesthetic and visual sensations are organized, producing a formed, felt sense of self. He claims that for Black people (in racist societies), an “historical-racial” schema is imposed in place of this normal felt sense of self. Probably as is also the condition for women, Black people are forced to “give themselves up as an object.”

C. Fanon wrestles with this schema: The society impose “Black magic, primitive mentality, animism, animal eroticism, 3<sup>rd</sup> rate humanity,” Fanon finds in Cesaire and Senghor “poetic power, emotion and sensitivity,” the society retorts “smell,” Fanon finds “civilized society,” his friend Sartre hits him with “race is just a passing phase of self-understanding eventually giving way to class”... Fanon feels he will explode...

III. SAID: “Orientalism”—also discusses external constructions of “other” (culturally/hegemonically subjugated) identities

What is “Orientalism”?

A. An academic discipline with supporting institutions, vocabulary, scholarship, imagery

B. A style of thought rest on the oppositions “Orient/Occident”; “East/West”

C. A corporate institution for dealing with the “Orient”: whereby the “Orient” is *produced* politically, militarily, ideologically, scientifically

D. A British/French cultural enterprise including

1. imagination itself
2. the whole of India and the Levant
3. Biblical texts and lands
4. The spice trade
5. Colonial armies and administration
6. sects
7. philosophies
8. wisdoms

E. The Occident/Orient divide *really* expresses a power relation, a relation of domination... It's a *grid for filtering*...