

READING AGAINST THE GRAIN:

A METADISCIPLINARY FRAMEWORK FOR POSTSTRUCTURAL
AND COUNTERIDEOLOGICAL TEXTUAL ANALYSIS WITH SPECIFIC
APPLICATION TO THE PROBLEM OF SUBJECT AND STRUCTURE.

written by

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University of Cape Town. Under the supervision of
Professor Andre du Toit

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ACKNOWLEDGEMENTS

I am indebted to my supervisor Professor Andre du Toit, firstly for introducing me to discourse in culture and to Thompson's framework, and secondly for his great patience and kindness.

I also acknowledge the influence of Dr Ann Levett and her colleagues for ideas on discourse in psychology and psychoanalysis which have been used extensively to form the "supplements" into which this thesis subject defers.

I also acknowledge the ideas of poststructurally orientated lecturers at UCT - a counterideological approach dissolves ideological and departmentalist boundaries so acknowledgements cannot be separated into people or departments, but must come from and go to a departmentless and egoless force.

I could not have done this work without the deconstructing understanding given by Professor Degenaar at Stellenbosch University and my philosophy lecturers during studies at Unisa.

I acknowledge an antioedipal copresence and cowriter moving inside and outside my writing. Without my ~~psychotherapist~~ no de - cognition would be possible at all. Sine qua non.

I would also like to thank the Centre for Science Development for their financial assistance in the form of a bursary during the first year of this study, and UCT for a bursary provided during the second year.

I also thank the Psychology Department at UCT for allowing a dis - placed subjectivity the use of facilities in the Department.

FIELD OF STUDY

The dissertation uses the poststructural paradigm to reformulate concepts of i.a. ideology , subjectivity and structure. Although the general approach is interdisciplinary and multiple interpretational strategies are incorporated, there is a specific focus on analysis of discourses of subjectivity and the politics of identity, so that psychological disciplines and psychoanalysis are a major interest. The thesis may in any case be of interest to anyone working with poststructural terminology, as in poststructural terms there are no longer any separate "fields" of study except those the thesis aims to expose and deconstruct.

NOTE ON METHOD

The aim is to develop a metadisciplinary framework for poststructural and counterideological textual analysis. The proposed framework constitutes a self deconstructing vehicle within which multiple methods can be used as a textual response to the problem of ideological formulations reproduced by dichotomous conceptions of subject and structure.

An intertextual, textual and deconstructing method is used to de - form structure and multiply meaning. The framework and its agents can therefore not be forced to remain within the structuring desires of conventional academic form. Form affects meaning and produces content and thus has a function which can be ideological or counterideological. Forms stressed by status quo academics are here marginalized and reversed in value and alternatives are adopted and nurtured.

For example, single line spacing is used as part of a writing style where dense chunks processing signification are separated from each other by paragraph form in order to generate fragments of writing dis-connected logically and structurally. These structure exploding chunks can then be seen as ambiguous polymorphous text, opposed to discourse, and then reconnected intertextually. This disrupts and discourages linear-factual logocentric or discursive reception by confusing the structure so the reader has to stop and actively think outside it. To change this format would thus affect the meaning and hence the content, and the counterideological force of the text.

Further notes on method are given in appendix three.

VOLUME ONE AND TWO

The dissertation is bound in two volumes. The first volume includes what is considered to be necessary to the formal organization of the thesis presented. Examinable sections are clearly marked. The other sections aim at generating a complicated intertextuality which is meant to confuse the reader into thinking - an activity too time consuming for examination purposes.

The second volume covers extra material considered necessary to the counterideological project as a whole. This section may be necessary to deal with complexities which may arise when the framework is used to facilitate interpretations of texts. The framework is a meant to be a working apparatus.

VOLUME I

VOLUME I

PART ONE

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● PREFACE AND INTRODUCTION TO THE FRAMEWORK

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"I make no apologies for what might seem at times a return to Kantian antinomy - for this seems inevitable if we are to do justice to each knowledge as a conventional procedure." (Muller & Richardson 1988: vii) ¹

A. INTRODUCTION ²

The main objective of this dissertation is the formulation of a framework within which counterideological discourse analysis and poststructural multiple interpretations can be systematically and reflexively applied to texts.

The interest in developing a poststructural interpretive framework is based on prior work done on this subject by J.B. Thompson (1984 ;1990). Thompson's work focuses on the development of a comprehensive and integrated analytical framework for the analysis of ideology, critically defined in terms of the mobilization of meaning to sustain relations of domination.

The framework has an intentionally inclusive and amoebic character which makes it adaptable to use within multiple and specific interpretive interests, while at the same time providing a broader interpretive system for reflection on these specific uses and interests. The different uses can be articulated and applied within the more general structure of the framework. This makes comparative evaluation of multiple strategies of interpretational analyses possible.

The dissertation is an attempt at a test formulation and exposition of both the specific and the general aspects of the framework.

The specific sense is given to the framework through a focus on a particular problem - that of ideological conceptions of subject and structure. The framework is tested to see whether it can be adapted to and also render visible a particular emphasis on the textual production of reflexive subjectivity as a force of counterideological interpretation.

In a more general sense there is an exposition of a developed version of Thompson's framework as a broad orientational system within which eclectic models of poststructural thought can be applied to textual analysis and interpretation. The framework focuses on making poststructural thought accessible and available to the detailed and complex textual analyses required for the mobilization of counterideological interpretation. The incorporation of multiple counter-ideological models within a framework makes their convergent and complementary use against ideological symbolic forms possible.

These general and specific aspects are combined in the framework formulation to provide a poststructural response to the problem of the ideological reproduction of human identity (referred to as the "subject") positioned within ideological frameworks (referred to as structures). The methodology used builds on poststructural conceptions which link the problem of subject and structure to ideology. Ideology is diagnosed and analysed on the basis of textual investigations of discursive relations between structural formations and subjectivity.

Ideological formations of subject and structure are not only diagnosed and analysed, but are also deconstructed and rewritten in the terminology of poststructuralism.

The outcome of these textual investigations is a poststructural subjectivity. Human identity is liquidated (Derrida: 1991) and de-formed as the gaze is dissolved. The object and subject of discourse is dematerialized as the discursive production of both is rendered visible.

"Identity" is shown to be constructed by discourses imposed on ambiguous texts. The fragmented identity of the human subject is thus lost in a hermeneutic circle of interacting texts.

As discourse is dematerialized by the deframing poststructural frame so too is its subject. The poststructural subject reading fuzzy text(s) dissolves into textual complexity at the end and reforms in a mirror at the beginning of the circle.

The nature of and reasons for desiring a poststructural subjectivity are discussed in Part One. The philosophy of poststructural methodology is also discussed. The full version of the framework which uses poststructural interpretations to produce this subjectivity is discussed in Part Two.

B. PRELIMINARY OUTLINE OF THE ANALYTICAL FRAMEWORK.

A preliminary outline of the analytical framework to be developed is given here for purposes of orientation. A more detailed exposition will be presented in later chapters.

It is important to note that the summary and diagrams of the framework presented in the Preface serve the purpose of introducing the framework in outline only. The outline is complicated by fuller discussions of diagnosis and analyses which will follow in the later Chapters.

The reason for the emphasis on the preliminary nature of the Preface is that the perspectives provided by the poststructuralist theorization of the analytical process charted by the framework will be misread if these concepts are understood from perspectives of pre - poststructural paradigms. The complexity of the poststructural method needs discussion before the specific character of the framework analyses can be understood and applied.

In the Chapters which follow this Preface I have attempted to engage with, present, and use poststructuralist terminology in a way which does not misrepresent the philosophical and semantic complexities which are present in poststructural discourse³. References to the key issues and refractory debates which have produced this terminology are provided in the belief that this will be sufficient orientation for those genuinely interested in understanding the language being used.

B 1 : SUMMARY EXPOSITION OF THE FRAMEWORK

Two important perspectives are distinguishable as entry points into the framework and its structure : a paradigm perspective, and a perspective constituted within analytical areas :

1.1. PARADIGM PERSPECTIVE

In general the framework presupposes a particular paradigmatic perspective, that of poststructuralism (Degenaar 1984; Lawson 1985).

Within this paradigm the primary concern is with textuality and the generation of multiple meanings as opposed to other paradigms (traditional / transcendental / positivist / structuralist) which are/were primarily concerned with the narrowing down of meanings. This poststructuralist paradigm forms (deforms the form) the gaze (at the gaze) in all parts of the framework - the pantheism is deeply (and intentionally) poststructuralist⁴.

●TABLE OF PARADIGMS :

PRE - POSTSTRUCTURAL	POSTSTRUCTURAL
traditional/transcendent/ positivist / structural	textuality
narrow down meanings	generate multiple meanings

1.2. AREAS PERSPECTIVE :

Areas , levels and phases of the analytical process:

Systematically the framework distinguishes between three main areas of analytical focus, each with their own respective levels of analysis. The analytical process integrating the different focal areas and levels accordingly involves a number of distinctive phases of analysis, each characterised by specific methodological features, modes and tools.

Before proceeding to a more comprehensive outline and overview of the process, it may be helpful first to characterize the areas and levels in more general terms.

1.2.1.Areas

Three main areas of analytical focus are distinguished. These are:

***Area one (Ideology):** This is characterised by a diagnostic focus on **knowledge / power** in ideological contexts of reception and reproduction ⁵, where ideology is diagnosed as unreflexive and dissimulating use of symbolic forms to sustain or conceal relations of domination.

***Area two (Structure):** This is characterized by a hermeneutic focus on difference as well as on the similarities of specific constructions of symbolic forms, developed through a **detailed close analytical** focus on textual production and interpretation using formal methods of structural analysis .

***Area three (Depth Interpretation) :** This is characterised by an analytical focus on an **emancipatory project** establishing **alternative interpretations** which oppose, reverse, and rewrite dominant meanings through deconstructive and counterideological readings.

In the case of each of these main areas of analytical focus different levels of analysis are distinguished. These are :

1.2.2. Levels

***Area one (Ideology):** Analysis may proceed on the levels of 1) the general **sociopolitical contexts**, of 2) the particular **institutional embodiments**, and of 3) the subjective **agency** involved.

***Area two (Structure):** Analysis may proceed on the levels of 1) **narrative conventions**, of 2) **logical and conceptual relations**, and 3) that of **syntax and semantics**.

***Area three (Depth Interpretation):** Analysis may proceed on the levels of 1) **philosophical critique**, 2) **aesthetic understanding**, and 3) **therapeutic emancipation**.

Taken together the main areas of analytical focus, each with their different levels of analysis, can thus schematically be represented as follows :

●COMPLETE TABLE OF FRAMEWORK ANALYTICAL PROCESS

<u>AREA ONE:IDEOLOGY</u>	<u>AREA TWO:STRUCTURE</u>	<u>AREA THREE:TEXT</u>
sociopolitical	narrative	philosophical
institutional	logic	aesthetic
agent	syntax-semantic	psychoanalytic

More specifically the different levels of analysis in each of these areas of analytical focus can be summarised as follows :

1.2.2.1.Levels of area One (Ideology):

Specific texts are situated in the contexts distinguished by the analytical levels investigating ideological sites of area one. The three levels distinguish different discursive sites or embodied structures through which symbolic power operates.

Level one : sociopolitical.

Level one is concerned with the diagnosis of repeated discursive structures which occur in **sociopolitical contexts** of ideological reception and reproduction, i.e. the operation of power in **social structures** and through knowledge regimes. (eg Foucault on power / knowledge (1988), Parker on discourse and power (1989; 1991; 1992), Habermas on rationalizing systems (1972)).

Level two: institutional.

Level two concerns the diagnosis of hegemonic discursive structures which are **embodied in institutions** i.e. the operation of power in various **social institutions** including professional organizations, business corporations and state

bureaucracies.

(eg Bourdieu (1988); Rose (1989))

Level three : agency.

Level three concerns the diagnosis of discourses **inscribed in subjects** and manifested through conscious and / or unconscious agency i.e. the power of **agents / subjects** to act and utilize representations given the constraints of social contexts and institutional location (eg Foucault (1988); Diamond 1988)).

1.2.2.2. Levels of area two (Structure):

Level one : narrative

Level one moves from the diagnoses (area one) into the analytical mode. The realist base of historicist propositions **simulated by discourse** diagnosed in area one are taken into narrative analysis of "history". Area two level one reveals narrative structures underlying so-called facts of history exposing how and what is dissimulated by the narrative. Narrative analysis is complex and intertwines with other areas and levels. The complexities of discourse analysis required for analysis at this level is discussed later (see Chapter Three discussion of on Parker's steps (1992: 1-19). Only a broad idea of what is at issue can be given here :

Analysis discloses concealed narratives struggling within the text and situates these among broader narratives (master narratives) within a broader analytic frame.

Narrative analysis links fictions or myths to the production of the facts, as theoretical systems "proving" facticity are themselves shown to be built on preaccepted axioms. Closer analysis shows the axioms make sense only in metaphorical or tautological terms. Theories themselves are thus shown to have a fictive, metaphorical and hence aesthetic or ambiguous underlying structure. Theories themselves are mere semantic games until they are applied in the con - text of knowledge / power. There they are turned into weapons of ideology.

The analyses of area two at this level exposes and reverses the empiricising of narrative structures which conceals ideological reception mobilized by discourses simulating the empirical.

Whereas area one showed how texts are reduced to discourses at the site of reception, area two again opens the potentials of the text by showing the discourse to contain one of many narrative possibilities, each of which in turn has sub- and super- narratives (textual production). Each of these in turn has multiple meanings and interactional possibilities. An infinite deferral of meaning (Derrida 1988) is produced, thus halting the ideological process of closure (textual reception by a con - text).

Level two : logic

At level two logical analysis involves critical scrutiny of the text for **binary structures, syllogisms, arguments and rhetoric**. These structures underlie and produce theories of truth which conceal the narrative structure of both "truth" theory and what is called a "truth". Truth theory is shown to be radically contradictory in all cases.

This leads into a **deconstructive mode** where truth claims are assessed and liquidated (similar analyses can be applied to arguments claiming to "know justice").

The constructions are concealed to mask the desire and interested constitution of the so-called "facts" and "matter". At this point structure is beginning to dissolve and "literally" falls apart leading to the condition of possibility for reflexive analysis in area three.

Level three : syntax .

Level three has a linguistic orientation - tools are used to disentangle syntactical and semantic formations from narrative and logical overlays. Syntactic structure within a narrative **reifies** both subjectivity and the so-called objects of the subjective gaze. Strategies of reification conceal the signifying processes imposed on language to dissimulate the only essence it contains - significance as a product of a process of signs differentially perceived by a subject who

for this reason, is necessarily blinded. What is seen (known) forms a veil over both its own essence and the essence of the unmediated "real". Linguistic analysis breaks down the appearance or simulation of reality showing it is essentially "ideal" and that this ideality is a construction which builds an artificial coherence using linguistic glue. Indicators of this glue superimposed over the sign in language can be detected by using formal analysis which destroys the transparency of language and makes language see itself, for example :

- a. subject formation in sentence structure
- b. nominalization
- c. passivization
- d. use of pronouns
- e. and tense structure.

These linguistic processes are shown to delete agency, simulate an historical illusion through the use of a continuous present, and dehistoricize historical society (du Toit 1993).

Syntactic analysis fragments and inverts the reality - illusion dichotomy constituted by logical and linguistic processes. These reversals rupture delusions of "autonomous consciousness" - atomistic subjectivity disperses as desire shock circuits. What is left over of the subject of the structure needs analysis and can be rewritten from both inside and outside from the perspective of area three.

The subject of the structure of the framework emerges from the ideological structure of subjectivity into a subject seeing the structure of the subject from the poststructural post -epistemological perspective of the (liquid) structure of the framework. At this stage, Zizek 's (1991) expression of the "strange " focus of the discourse analyst worth quoting:

"The discourse of the analyst is the inverse of that of the master. The analyst occupies the place of the surplus object : he identifies himself directly with the leftover of the discursive network..."

"What we must do ...is to isolate the sinthome from the context by virtue of which it exerts its power of fascination, in order to expose the sinthomes utter stupidity. In other words, we must carry out the operation of changing the precious gift into a gift of shit, of experiencing the fascinating, mesmerizing voice as a disgusting, meaningless fragment of the real." (Zizek 1991b: 129).

"In the last Lacan, the analysis is over when we take a certain distance toward the fantasy and identify with the pathological singularity on which the consistency of our enjoyment depends." (Zizek 1991b.: 139) (*The panopticon loses the observer*)

From this point, the subject is led into area three - the therapeutic dimension.

1.2.2.3. Levels of Area three:

Level one : philosophical reflexivity -- from philosophy to deconstruction

Hidden tautologies of logic and circularity of any claim to truth deconstructs discourse and makes the text visible again. The failure of truth claims to justify themselves without infinite regress or admitting a definitional base, lead out of the regimes of epistemology characteristic of modernism and into the aesthetic and psychoanalytic reflexive dimension.

Level two : from deconstruction to aesthetics

The discursive strategies whereby fiction and language are misrecognized as reality and consciousness can be exposed by literary deconstruction and aesthetic imagining, once the illusion of one reality (and centred subjectivity which is the locus of reality or of that locus) is broken by epistemological deconstruction. The subject is not not the locus⁶. Reflexivity acts as a reflecting surface forming a mirror of philosophical, aesthetic awareness. The dissolution of the boundaries of fantasy, conflict, and reality in aesthetic and philosophical reflection can be seen by a subjectivity neither outside not inside this reflection. Moving through the mirror of structure implies a essential role for psychoanalytic therapy. The therapeutic relationship provides a place where the oedipality and phantasies of power produced by knowledge can be seen and moved away from into a symbiotic, reflexive and aesthetic / ambiguous dimension or state of being / becoming / questioning. Philosophy, psychoanalysis, and aesthetics, though autonomous,

can no longer be considered as separate discursive structures⁷.

Level three : Therapeutic

The postmodern condition is exposed and inverted showing the reality as alienation by showing the fantasy as colonized by commodified production, not apriori subjective desire. Desire itself is shown to be coopted (constructed) by ideological discourses of patriarchy and capitalism. Desire is in this sense the pathological end result of exchange alienation. Foucault has shown through the reversal of the repression hypothesis that the "desire" on the "other" side of repression is a desire produced by law and language - and not at all free of it.

"One should not think that desire is repressed, for the simple reason that the law is what constitutes desire and the lack upon which it is predicated. Where there is desire, the power relation is already present. An illusion, then, to denounce this relation for a repression exerted after the event; but vanity as well, to go questing after a desire that is beyond the reach of power" (Foucault cited in Elliott 1992: 100).

Within the framework being proposed, Foucault's negative conception of desire is used to expose the ideological interests concealed by what at first appears to be liberating permissive and hedonistic sexuality.

The framework however takes "desire" into a therapeutic dimension which both uses and goes beyond Foucault's critique. Other conceptions of desire (Fox 1993) are incorporated through therapeutic relating within a poststructural con - text which produces a different desire altogether. A return to relational and transpersonal love through rupturing from narcissistic identity and subjection to ego / superego is made possible once the subject is freed from law and language, and at the same time from the discourses which produce the binarized either / or conception of permissive - repressed poles.

1.2.3. Integration : the analytical process and its phases

1.2.3.1. The analytical process

The analytical process thus moves preinterpreted texts through paradigms in to area three which reflects back on area one, exposing structural forms and underlying interests in the process.

The process can be diagrammatically represented as follows - the reader should note the distortion of linear description is evident - a mirror should be stuck to the page :

Knowledge/power -> discourse -> text -> depth interpretation -> knowledge / power.

The process circles back from reflexive discourses in area three to area one. Area one is seen again, through a reflexive double, as illusion created by knowledge/power/desire. Area three discourses are reflexive, and thus essentially un-like those of pre-poststructural discourses which may use the same terms and even the same interpretive models. But the difference of use is radical in the sense that the aim is not to build, but to look back on what has been built - to articulate and critique (mirror) systems and expose underlying interests or deeper systemic structures which conceal deeper interests.

1.2.3.2. Phases

The analytical process as a whole can be divided into phases reflecting area distinctions. Distinctive phases of analysis operate in different analytical modes and with characteristic methodologies. These are :

* **Phase One (Diagnosis):** Texts are investigated as ideological sites through which symbolic power operates at the different analytical levels of socio-political context, institutional embodiment and subjective agency. The mode of phase one analysis is that of diagnosis, utilising methods of empirical, historical and socio-intellectual investigation appropriate to locating and exploring texts in historical contexts of ideological reception and reproduction. Phase one is referred to as the phase of reception and reproduction for the following reason : close scrutiny of the text of ideological structures shows that they are incoherent and self deconstructing. An attempt to find a coherent and complete text and contextual meaning for history fails* for the very reason that it cannot be accessed without bringing in a further context - which is also a text and hence referred to as a con - text). The insubstantiality of structure must therefore have substance or coherence only in the false consciousness of the receiving agent who stops thinking at a certain point and "believes". Diagnosis of the "empirical" existence of the structure thus falls away and all that remains for analysis is the ideological agent whose illusions become the subject for further analysis. These illusions become the "subject" of analytical areas two and three. At the same time an increasing need for psychoanalytic interpretation of ideological phenomena is being realized by the process of interpretive analysis - where textual production as opposed to ideological reception is under consideration.

***Phase two (Formal analysis) :** Texts are investigated as structures of meaning and knowledge at the different levels of narrative convention, logical and conceptual relations, and syntax and semantics. The mode of phase two analysis is formal analytical and hermeneutic. Formal methods utilize the multiple tools of formal and structural analyses appropriate to articulating complex meanings produced by different and fluctuating relations of signs within and between symbolic and structural systems. The dialectical interweaving of hermeneutic process entails a close

analysis which explores difference and multiplicity of textual production not apparent in immediate readings.

***Phase three (Therapeutic)** : This is concerned with the **depth interpretation** of texts at the different levels of reflexivity: philosophical critique, aesthetic imagining, and psychoanalytic communicative relating. The boundaries between these kinds of reflexivities merge in poststructuralism. This merging occurs as artificial boundaries dissolve during the analytical process being generated. Reflexivity becomes the point at which a mirror of structure emerges, dissolving the traditional formulation of the subject / structure distinction which the thesis uses as a focal point for the ideological problem. For this reason these forms of reflexivity are referred to as emancipatory, and it is through them that the process goes back into a circle which now includes a mirror which has a counterideological function. It is the purpose of the thesis to further explain how and why this happens.

The analytical process should for this reason not be viewed in terms of consecutive stages but rather as a hermeneutical circle (Thompson 1984: p133-137) in which phase three analysis circles back and area one is seen again through a reflexive double, as an illusion created by knowledge/power/desire.

The circling motion of the framework seeks to resolve the apparent contradiction between articulation and reproduction by making a dialectically based "distinction" between counterideological articulation and ideological reproduction. Articulation as opposed to reproduction can be divided in accordance with the two sides of the problem of "subject" and "structure":

On the one hand, articulation of unseen **structures** of "reality" involving i.a. **reflexive** disclosure of discourse as discourse structuring texts and sustaining certain interests, as opposed to reproductive reiteration of the same unseen pattern of domination and oppression again and again and ii. bringing out the hermeneutical potential of texts generating a labyrinth of meanings.

On the other hand, articulation by emancipated **subjectivity** involving an imaginative reflection on rather than unreflective reproduction of structures by structured subjects, i.e. the imaginative remembrance and invention of meanings intertextually produced by fluctuating relations of signs within and between texts/subjectivity, as opposed to actualizing reproduction by believing agents of structural "knowledge" ideologically closing the potential of the text. Textual closure sustains structural power relations at the level of structure, and the desire to dominate at the level of the subject structured thus.

To avoid ideological recontainment the diagnostic focus on discursive reproduction in contexts of knowledge / power in area one must be taken into the analytical / hermeneutic focus on structure of structure and textual detail in area two, and the depth interpretation in area three. An integrative and holistic approach of this kind produces a dialectical and intertextual metadiscursive practice which diagnoses and analyzes knowledge structures while at the same time recognising complexity and difference through deconstruction and depth interpretation which ruptures all claims to "know" ⁹.

1.2.3.3. Linking and merging within the framework: the deconstructive process

In the later discussion of the framework areas, the possibility of knowledge of history in area one is complicated in a radical way which shows that t/hi/story is unavoidably contaminated by closure at the point reception. This host-
 orical reception claims to "know", but actually has little to do with impossibly complex "real" nature of history. "Historical" reception reflects more the beliefs, agenda, and interests which the receiving agent desires to make true of history. Furthermore, reception has to be of something by something. As nothing "exists" ¹⁰ but the text ¹¹ both reception of history and history itself are texts which are, as all texts are in the last instance (pace ideology and knowledge), ambiguous ¹². History is lost irretrievably at the only site there is - the text.

In area one, and other areas too, the framework has itself to use a text or discourse as frame to interpret interpretations of the texts investigated within that area. The problem of the framework as itself a framing or receiving device, and the hermeneutic and deconstructive poststructural dis - solutions used by the framework on its frames, will extensively discussed in Chapter Six ¹³.

1.3. TABLES DESCRIBING AREAS, LEVELS AND PHASES.

Each area of analytical focus may now be represented with its distinctive levels of analysis and corresponding analytical mode including the characteristic methodological tools appropriate to the respective phases of the analytical process in the following tables:

● COMPLETE TABLE OF FRAMEWORK ANALYTICAL PROCESS

AREA ONE: IDEOLOGY	AREA TWO: STRUCTURE	AREA THREE: TEXT
sociopolitical	narrative	philosophical
institutional	logic	aesthetic
agent	syntax-semantic	psychoanalytic

● TABLE FOR AREA ONE (Ideology), AND PHASE ONE ANALYSIS.

Features		Levels
Area one - ideological context or site of reception	L	1. - SOCIOPOLITICAL theories legitimating laws and methods :
Mode: diagnosis	E	knowledge as power
Focus : historical-empirical intellectual social embodied relations of power	V	eg legal and military structures
	E	2. - INSTITUTIONAL embodiment hegemonical discourses: power as knowledge
Tools : diagnostic charts paradigm analysis models	L	eg professionalism, eg business, eg bureaucracy
	S	3. - SUBJECTIVE embodiment : conscious/unconscious agency

Use Parker's steps ¹⁴

● TABLE FOR AREA TWO (Structure), AND PHASE TWO ANALYSIS.

AREA TWO : Analysis of structures. Textual production site	L	<u>1.narrative fictions</u> <u>underlying fact,</u> time, space and the categories dereified
Mode : Understanding through close analysis (formal and hermeneutic) of the text.	E	
Focus : The subject formation of discourse through simulation is dis-simulated.	V	<u>2.logical and</u> <u>conceptual</u> binaries syllogism assumptions implications inconsistencies
Tools : Multiple tools of formal, or structural analysis. - colour and form in art; - theme and symbol in poetry, - premise and conclusion in philosophy; - transference and counter-transference in psychoanalysis.	E	
	L	
	S	<u>3.syntax and</u> <u>semantics</u> grammar word classes metaphor

TABLE FOR AREA THREE (Depth interpretation) AND PHASE THREE ANALYSIS.

Area three: emancipation	L E V E L S	1. <u>philosophy</u>
Mode: reflexivity		
Focus: releasing the subject from structure		2. <u>aesthetics</u>
Tools: mirror		3. <u>psycho-analysis</u>

TABLE - OVERVIEW OF ANALYTICAL PROCESS AND CONCLUSION

<u>TRIANGLE</u> <u>discourse evaluates -></u> -subject formed and blinded-> -object formed and silenced -> discourse analyzed-> CONSTRUCT EXPOSED (AREA ONE) DECONSTRUCTED (AREA TWO) DEPTH INTERPRET (AREA THREE) ->	<u>CIRCLE</u> REFLEXIVE "SUBJECT" and "object of desire" LOOKS through mirror at the gaze : double -> <u>evaluates the discourse</u> as ideology/resistant or ignores panopticon

The aim of the analytical process is summed up in this quote:

"the inhabitants of the apartments across the yard are actually observed all the time by the watchful eye, but far from being terrorized, they simply ignore it...on the contrary it is the centre of the Panopticon, its all-pervasive eye, who is terrorized, constantly looking out of the window, anxious not to miss some crucial detail" (Zizek 1991b: 93).

Zizek is here referring to Foucault's idea of the "panopticon" (Parker 1989: p61). Modernist ideologies construct a subjective consciousness which believes itself to be under constant surveillance. The self - surveillance resulting from this belief performs an ideological function - individuals control themselves in accordance with the demands of the internalized ideology.

To disrupt this belief by showing the discourse which produced it (see preceding table) would allow the subject to ignore the surveillance, and the discourse (the centre of the panopticon) and those who have interests in reproducing it) would be left to terrorize its "self".

B 2 : ESSENTIAL FEATURES OF THE FRAMEWORK

2.1.TEXTUALLY GENERATED PRAXIS

The exposition of the framework shows the way in which these aspects can be revealed by interpretations of interpretations given during textual analysis.

2.1.1.CIRCLE

Area three leads back to area one. Power assymetries can be diagnosed and comparatively assessed once the constitutory formations of ideologies concealing these assymetries have been "ruptured". In this sense, the ideology is seen as a cloak concealing political interests.

This circular motion lays bare interests constituting and concealed in structures exposed in the deployment of specific discourses in specific contexts at different analytic levels.

2.1.2.SUBJECTIVITY

The ultimate aim is to get into the subjective again, which means getting the subject (acting) between (two) texts again (relational identity).

Subjects as texts themselves ¹⁷ are ambiguous, and have the power to act through structure. The subject provides the force or energy without which structure dies. But force can only act through structures. Neither has power in and of itself.

Self reflexivity and essential ambiguity is potentially present to the extent that discourse has to be actively read into the text by agents in order to be reproduced. The text is not, and at the same time, not not the discourse. This means there is always already a textual potential for a different reading or reinterpretation. Yet at the same time, the discourse is as potentially "present" as that reading which could resist it.

The reflexive counterideological subject has to act against power deployed by ideological agents who are blinded by structure. Inter-subjective (intertextual) relating is a condition of possibility of breaking through the blindness to a point where what is projected from the position of blindness can be seen as a projection. The reflexive subject can see and show the structured subject how discourse is structuring both the subject and the objects see by this subject.

Inter-subjectivity (or intertextual subjectivity) is a counterideological reflexive symbiotic subjectivity who? "lacks" an identity. This subject sees the structural constitution of human reality and identity, as well as the infinitude (infinite regress) and the finitude (incompleteness) of its own constitution by structure - and so remains as a who? (ambiguous text). A counterideological force not within form and acting both inside and outside a form is thus conceivable.

Awareness of both the symbolic and the real makes counterideological play in the imaginary ¹⁸ possible. A dialectic of the imagination de-forms a reflexive unconscious and conscious as a resistance and counter to the same forces trapped in the symbolic without reflexivity or imagination.

The analytical process of the framework generates such a subjectivity where the oppositional middle does not begin (textuality) or end (intertextuality) with oppositions (discursive) but has to deal with them where they occur in the middle at the point where the distortion of the circle is panel beaten into a triangular shape.

This subject is therefore both absolutely blameless but fully responsible. Damage is done by ideological systems (Young 1989), but counterideological agency always has the potential to produce meanings in a different ways. By bringing a different intertextuality and a nonoppositional way, the counterideological subject heals and repairs the damage done to its ideological "other" by attacking not this subject, but the ideological divisions, closures, and oppositions which construct them.

A mirror is created for subjectivity by the time the text has been worked into area three of the framework. Once this area has been reached, the subject looks through the text and sees at the same time a mirror reflecting dominating sociopolitical and institutional structuration, and the inscription of human action and bodies within these structures (Fox 1993). The poststructural discourses used in area three to create this reflecting surface can be called emancipatory and can be used to generate an emancipatory subjectivity.

The analytical distinctions used to operationalize emancipatory meanings through textual analyses within the framework with the aim of producing this subjectivity are explained in terms of the poststructural discourses used to conceptualize them.

2.1.3. ANALYTICAL

An analytical approach, and a technique of montage aims at articulating the logical and mythological construction of meaning systems, and connects them to underlying interests.

2.1.4. REFLEXIVITY

Each area focuses on a different form of reflexivity. Reflexivity is a complex discursive concept intertextually and textually formed within the system of the framework. This reflexivity is defined as a counter to knowledge and epistemology and is discursively understood and operationalized in the thesis in terms of emancipatory and communicative interests ¹⁹ which are a suggested alternative to instrumental or manipulatory interests of ideology / knowledge / power.

2.1.5. DESIRES THREE EMANCIPATORY DISCOURSES:

2.1.5.1. Discourse

Emancipatory deconstructive discourse analysis in area three is possible because of diagnostic work on texts done in area one, and analytical work on texts done in area two.

2.1.5.2. Aesthetics

Aesthetics and reflexive thinking of philosophical analysis are the mode of operation on structural forms - mirror the structure.

2.1.5.3. Psychoanalysis

Psychoanalysis makes structural reflexivity accessible at the level of subjectivity. The psychoanalyst holds the mirror up to the subject who sees (its) reality as an aesthetic and philosophical fantasy forming there .

2.1.6. SYNTHETIC PRODUCT OF FRAMEWORK : SUBJECT IN PROCESS

The art of Cindy Sherman expresses who? this emancipated subject would not not (Zizek 1993) be :

EMANCIPATED SUBJECTS OF EMANCIPATORY DISCOURSES



PART ONE

POSTSTRUCTURAL METHODOLOGY

AND

THE PROBLEM OF SUBJECT AND STRUCTURE

CHAPTER ONE:

THE PROBLEM OF SUBJECT AND STRUCTURE IN POSTSTRUCTURAL
PERSPECTIVE

CHAPTER ONE :

THE PROBLEM OF SUBJECT AND STRUCTURE IN POSTSTRUCTURAL PERSPECTIVE

"It is about the expression and endorsement of power and a binary gender hierarchy. Boys will be boys, even if they must initiate or support a large repertoire of harassing actions to maintain their difference and dominance." (Rakow 1990: p101)

A 1 : INTRODUCTION

This chapter contains a discussion of the conceptual aspects of the relationship between subject and structure.

Conceptions of "subject" and "structure" form a central theme around which the counterideological aims and approaches of the framework are built ¹.

Reflecting on the conceptual roots of the problem and the manner in which these roots are connected to an discursive and ideological problem leads to a discussion of deconstructive and poststructuralist terminology (in Section B). Poststructural terminology reformulates the problem from a poststructural perspective. The reformulation in poststructural terms shows that the problem of subject and structure is both cause and effect of itself.

1.1 THE PROBLEM OF SUBJECT AND STRUCTURE

The investigation into the problem of relation between subject and structure involves an attempt to provide an emancipatory solution to the manner in which subjectivity is positioned within ideological structures of knowledge/power.

This approach is based on a commitment to a release from ideological structuration and to the textual production of authentic communication between subjects as a result of reflexive understanding of structuration. This reflexivity is, in turn, a result of poststructural textual interpretation.

In order to set this reflexive process into motion, the analysis first diagnoses an oppositional form underlying the structure - subject opposition. On the one side of this opposition are ideological structures or discourses sustaining and concealing power asymmetries (Parker 1989 ; Thompson 1984). These structures serve to reproduce the other side of the opposition - ideological subjects. The binary or exclusive structure of the opposition conceals the inclusive nature of the terms on either side - the third term is ideology producing both.

In this way ideology produces a blindness in subjects to the structures which simulate and dissimulate reality and subjectivity. The subject does not see him/her "self" to be formed by the ideological symbolizations contained in ideological language constructing both sides of subject and structure .

The collapse of this opposition of subject and structure allows another opposition to appear - ideology and counterideology - where reflexivity ² on the other side of ideology forms the cure. Ideological structures and their subjects are thus opposed to a counterideological subjectivity produced through a process of deconstructive poststructural textual analysis.

Reflexivity is a combined result of poststructural analyses which are divided for the purposes of the thesis exposition into different aspects in Part One:

1. poststructural terminology constituting deconstructive and intertextual analysis;
2. complemented by methodologies of discourse analysis dealing specifically with the structures of power and knowledge;

3. poststructural psychoanalysis dealing with the subject

The first aspect - the role of poststructural terminology in producing reflexivity - is discussed in this chapter. The other aspects are dealt with in the next three chapters.

In Part Two these different aspects are incorporated within the broader process of analysis constituted by the framework.

A 2 : CONCEPTIONS OF SUBJECT AND STRUCTURE

Before the poststructural resolution of the subject / structure dichotomy can be discussed, a more detailed diagnosis of the discursive and conceptual roots of the problem is given. This will be followed by an analysis of the problem using poststructural terminology (cf Section B).

2.1. THE PROBLEM OF BINARIES

The poststructural approach to the problem of subject and structure focuses particularly on its logico-semantic oppositional construction which is both concealed and reproduced by the way in which this problem is presented to "normal" and "traditional" approaches. The dysjunctive logic underlying the conceptions of subject and structure is lost to consciousness because these concepts are taken as given and misrecognized as real. Confusion results in layers of reified discursive constructions are built on top of this.

When considered in this way, the problem of subject and structure can be seen to be a product of the underlying oppositional relations. It is the oppositional logical and semantic construction of the concepts themselves which produces the "problem", rather than any reality or real underlying problem described or conceptualized in these terms.

2.2..APPLICABILITY TO SOCIAL THEORY AND HUMAN AGENCY.

2.2.1.Binaries in social theory

The search for a solution to the subject / structure opposition is introduced into social theory where it takes the form of the individual (subject) / society (structure) opposition. The oppositional logic of subject / structure is thus transferred to the parallel concepts of individual and society in social theory^{3 4}. This results in a misdirected search for political and social solutions.

In this way the problem forms a fertile site for reproduction of ideological symbolisms manifest in theoretical and authoritative claims to "know" the answer to the problem. Theories built on top of this opposition actually are disconnected⁵ from the "real" (logical-symbolic) root of the problem. This disconnection allows the reproduction of ideological narratives which have political implications concerning the discursive construction of human identity (individuality) and social relations (social identity).

Because the conceptual problem of subject and structure is misrecognized as real, these theories thus generate and reproduce deeper discursive structures which claim to be about "social" and "individual" "reality". But this is the product of a logical error. As a result of this fundamental misconception, all theories and knowledge built on these fallacious constructions are ideological -ie formed by a false consciousness⁶ which claims to know the "truth" about subject and structure but actually serve to dissimulate and conceal their origins.

Theory is a label which manufactures lies as "knowledge" and "truth", simulating the illusions⁷ of "reality" thus sustaining hierarchical relations of subject and structure which privilege some, damage others, and alienate everyone. This reproduction is possible because of the dissimulation of deeper political interests inscribing power relations in respect of the roles of individuals in hierarchical social structures. All resistance in respect of both form and content is thus erased labelled irrational, if not pathological.

If the account given above is accepted, then there is no truth about subject and structure except that it is a self - generating opposition. The opposition itself is misrecognised as a result of political interests in the social consequences of the opposition.

This implies an important role for reflexivity in counterideology. Once the roots of the opposition are seen,

both the problem and the ideological phenomena mobilized by it can also be seen to be illusory and pathologically alienating of those subjected to it.

2.2.2. Binaries in human agency

Human energy when positioned within binary structures and discourse reproduces a complex web of ideology, language, and history generated by and linked to these binary structures and discourses. A combination of human energy and these structures simulate as factual and continuous the discourses and binary opposition which are actually fictional, contradictory and discontinuous. The energy of human subjects provides the activating force for binary structures and discourse. Human subjects thus become the host and the life of discursive parasites. Thought, feeling and action are constructed within a web language and history which conceals the binary and discursive underlying structure. Human violence is consequent on oppositional logic of symbolic forms required to keep concealed binary forms apart. Binaries make humans the victims of the oppositional categories reproducing the hatred needed to keep the binaries from collapsing as they logically and ethically should.

As with knowledge and social theory, agents cannot be free if they are blind to the web they are caught in. Reflexivity will enable the subject of this structural web to see that it is caught, and to begin to struggle free.

B : A POSTSTRUCTURAL RESPONSE TO THE PROBLEM OF SUBJECT AND STRUCTURE :

The manner in which the poststructural perspective adumbrated in the analytical framework proposes to produce reflexivity can be described in terms of complementary deconstructive and intertextual strategies.

Poststructural interpretations using poststructural terminology take the problem beyond discourse diagnosis and deconstruction of binaries into an aesthetic and intertextual alternative. This counterideological and emancipatory terminology can be used complementarily with other models of analysis to form a counterideological response to the "problem" of subject and structure.

This reformulation dissolves the "problem" and in the process acts as a counterideological force.

The counterideological formulation of the problem is then linked to a methodological framework for inter - and metadisciplinary interpretation and analysis of ideology and false consciousness.

B 2 : POSTSTRUCTURAL TERMINOLOGY

A complex system of poststructural methodology/terminology is required for the diagnosis and analysis of the historical, ideological and terminological web in which humans are caught .

Showing that this web is a result of the misrecognition of the logico-semantic-discursive roots of the problem of binarized subject - structure relations will allow humans to begin to disentangle subjectivities resistant to structure. These subjectivities will be free from "selves" or "identities" subject to structure.

Poststructural terminology works in a different direction to previous approaches. Traditional approaches worked on the problem and therefore presumed (and reproduced) its existence. Poststructuralism shows that the problem is produced by language made ~~apparently transparent by~~ ideology. The problem of subject and structure is thus dissolved into concepts and meanings which dissolve by ~~un~~ themselves once seen. There is no real problem to be solved. The only real problem is ideology which produces the problem as real .

The poststructuralist method is complex and refractory and involves semantic reversals which are very difficult to grasp. Terminological reformulations with regard to interpretation, meaning, and reality are essential to understanding both the approach and the framework which uses it. Some attempt will be made to explain important features of the poststructuralist approach in the rest of this section. Different dimensions of poststructural analysis are dealt with in different sections of Chapter One.

Once this terminology is understood the problem of subject and structure can then be reformulated in terms of 1.) a poststructural anti - theory, 2.) discourse analysis, and 3.) psychoanalysis.

1.) is the subject of the rest of this chapter.

2) and 3) form the subject of Chapters Three and Four, which show how poststructural terminology can be incorporated within specific methodologies and applied to the problem of subject and structure ⁸.

Poststructural awareness using these methods is then brought to the surface in texts/subjects of the everyday life as these and other methods are incorporated into the analytical process of the framework being developed.

The aim of the framework in Part Two will be to integrate the analytical separations and methodologies, making a convergent counterideological process practicable ⁹.

2. 1.EFFECTS OF POSTSTRUCTURAL TERMINOLOGY

2.1.1. Passive and active subjects of discourse.

Poststructural interpretation makes discursive structures visible. Discourse as fixed structures used to interpret reality are shown to be historically linked to ideological structures which sustain and conceal power relations (Thompson 1984 ; 1990).

Once poststructural interpretation of interpretation is seen to be a key to exposing discourse and ideology, counterideological poststructural subjectivities as active interpreters emerge from the straightjacket of the subject / structure opposition. Human agents realize they are neither subject nor structure, as both "subject" and "structure" are not things but discursive constructions coming from something else - discourse.¹⁰

Seeing the discursive constructions forming reality is one step towards seeing their oppositional base ¹¹.

Poststructuralist analysis aims to induce a capacity to see the gaze before it reifies, thus producing a reflexivity at the level of discourse or structure - a reflexivity which dissolves the power of the gaze to reproduce both subject and object within a discourse ¹².

Poststructural terminology ¹³ facilitates emancipatory awareness of discursive projections as existing prior to "objective" and "subjective reality". Through use of this terminology in textual analysis, this can be brought to awareness the subject whose human and social identity is formed in terms of it.

2.1.2. : The role of poststructural paradigm diagnosis and analysis revealing language and discourse

The poststructuralist perspective has developed as a result of a sustained philosophical scrutiny which has exposed the failure of theory to live up to claims of objectivity and truth. This scrutiny has also exposed underlying political interests connected to the rhetorical use of truth claims.

These shifts in intellectual history have thus led to the development of poststructuralist paradigm diagnosis and analysis which emphasizes the inevitable role of epistemological paradigms in discursive interpretations of reality and truth.

Paradigms of truth ¹⁴ discernable in texts are :

1. Traditional truth grounded in unseen metaphysical assumptions.
2. Transcendental truth grounded in unrecognized epistemological assumptions.
3. Structural truth grounded in unseen rules and unseen interpretations underlying and producing epistemology.

The poststructural meaning system is not a paradigm in that it does not make claims to know truth at all. Rather, the perspective dis - simulates the theories of truth deployed by prior paradigms. Prior paradigms using epistemological rhetoric dissimulate fictional or mythological interpretations thus privileging their use and abuse to sustain relations of domination ¹⁵.

The poststructural perspective show that paradigms ¹⁶ are always involved before there can be such a thing as coherent thought or a unified reality. It follows that paradigms structure reality rather than vice versa ¹⁷.

Diagnosis and analysis of paradigms as paradigms manifest in texts leads to the poststructural "paradigm" which works at a different, anti-epistemological level.

Paradigm diagnosis and analysis presupposes the poststructural perspective ¹⁸. For this reason the meaning system and terminologies producing this perspective must be understood prior to the use of this terminology to form a methodology for post or meta-paradigm analysis on texts within the framework.

Interpretation is linked to poststructural conceptions of "discourse", "subject", "structure" "ideology", "textuality", "identity", "subjectivity" etc. Some attempt to explain the meaning of these terms within poststructuralist systems must therefore be given.

The problem of subject/structure is thus reformulated form within the poststructural perspective. By reformulating the problem in this way the role of discourse and language is amplified, thus showing how unreflexive use of discourse and language in interpretation is linked to ideology and counterideology.

Set in an ideological perspective, the concern is with the "subject of structure" - an ideological subject. The poststructural system produces a reflexive and alternative "deconstructing subject" not passively subject to any structure.

2.1.3. The role of the reflexive subject in counterideological interpretation of text

The poststructural approach to ideology and interpretation theory focuses on interpretation as structuration of texts which produce subjects rather than the other way round. The notion of the ontology or identity of the subject produces an unreflexive interpretation in the name of theory which makes the subject a potential ideological agent.

Poststructural paradigm analysis and counterideological interpretation has a focus on interpretation of (discursive) interpretation which reverses the ideology and holds up a mirror to the agent so producing reflexive awareness ¹⁹ - the agent sees its self as a subject formed by and reproducing structure. This constitutes a third reflection - double subject - being and not being in a mirror ²⁰.

The critique of ideology must therefore rely on the possibility of producing doubles, multiplicity, reflexivity, and intertextuality in textual production and reading. This takes effect through the facilitation of various kinds of interactions of subjects possible within texts.

The proposed framework is developed with this purpose in mind. The discussion of the ways in which multiplicity, reflexivity, and intertextuality are produced by this terminology when used within the framework is continued in the next sections.

2.2. MOVING INTO REFLEXIVITY

2.2.1. Relation of framework analysis to reflexivity production through poststructural conceptions of subject and structure.

Key concepts of poststructuralism can be used as tools to relate analysis of structures to ideological and counterideological subjectivity ²¹. The use of these terms operationalizes poststructural analysis as a systematized method for the deconstruction of the ideologically constructed subject within modernist relations of knowledge - power.

For this purpose, a desystematizing "system" of poststructural distinctions is set up from within a poststructural perspective. Some of the key terms used by this system are "power", "knowledge", "discourse", "narrative", "identity", "subjectivity", "interpretation", "text", "context".

For the purposes of analysis the specifically poststructural use of the terms are linked to conceptions of "ideology" ²² and "counterideology", which are in turn linked to other key concepts of poststructuralism i.a. "intertext", and then again to poststructural transcoding ²³ of discourses underlying "subject", "structure", etc.

The effect of this terminology is to make a focus on language as formative of reality central to ideological diagnosis and analysis. Language is necessarily used in any interpretation of "reality" and is conceived as a discursive ideological force or a counterideological force ^{24 25}.

Poststructural terminology focuses on language to produce radical reversals of "normal" understandings of language. Poststructural interpretations show that language does not describe "phenomena in themselves", but rather does the opposite - it constructs reality before the event. The aim of the analyses or interpretations of interpretations is to show that claims to know unmediated reality is a lie. This releases a counterideological subjectivity freed from discursive conceptions of the "real" 26

When used within the proposed framework reflexivity is produced as poststructural terminology merges with discursive and psychoanalytic interpretations of interpretations. This merging is possible as a multidimensional approach to textuality allows multiple interpretations to work intertextually. Analytically separate interpretations are integrated at a descriptive level into the phases of the circular and intertextual process which occurs at different areas and levels in the framework.

The production of reflexive subjectivity within the framework is condition of possibility for counterideological construction of the intertextual subject - in - process (dealt with in section 2.3.). The production of reflexivity will be discussed in the subsections 2.2.1.1. - 2.2.1.4.

2.2.1.1.The subject of counterideological analysis

The way the poststructural key words are related to the emancipation of the subject from ideology can be seen in the following diagram drawn from Parker (1989). The diagram is further explained in Chapter Five, and throughout the thesis :

<u>New paradigm conceptions</u>	<u>Old paradigm conceptions</u>
a. subjectivity / identity	self = subject -> the object = the split self
b. discourse / theory	reality
c. text / con text	representation

Text 27 is a poststructural concept which relates to subject and structure (as product) yet is neither nor both.

Text can be seen as a site of struggle of discourses. Discourses constitute "objects" of interest. The object is constructed in discourses and then re-experienced as occurring in texts of everyday life. A text is both narrower and broader than a discourse, in the sense that it contains more than one discourse, and yet each of these discourses can contain it by foreclosing the ambiguities of the signs and relations in the text through logical and semantic constructions. (Parker 1989: 56)

The next diagram shows how the relationship between subject and structure can be conceived within the discourse and the "text".

<u>reception site</u>	<u>c.text</u>	<u>production site</u>
b. structure	< ----- >	a. subject
i. discourse		identity subsumed by discourse
ii reproduction		denial of conflicts as structural
iii resistance		displacement of conflicts into the "other"
iv. structural		anger opposing the discourse from within the discursive vocabulary
v. transformation		reflexive - seeing the discourse as a construct from the perspective of poststructural terminology.
-> textuality and intertextuality		
-> emancipated subjectivity		

Poststructural discourse used in this diagram is based on distinctions to be further explained in Chapter Five. For the moment, the focus is on the role of these terms with respect to emancipation from the subject -structure problem. This can be further discussed in terms of the concepts of reflexivity and intertextuality :

2.2.1.2. Reflexivity : the merging analysis of subject and structure as discursive constructs.

These terms facilitate the process of analysis within the framework which generates a reflexive subject. This process follows (not sequentially) steps which correspond to the above diagram :

- i. The subject is first identified within a discourse, and reproduces the structure, denying the existence of construction, and claiming a real, natural, or essentialist identity.
- ii. When the subject experiences conflict with the structure, but resists awareness of the conflict, displacement results. For example, ego defensive strategies like theorization, rationalization, or intellectualization of the real conflicts produced by the structural incoherence and dissimulation, cover up the subjective experience of lack by displacing and projecting the conflict into an "other".
- iii. The next level of awareness perceives the normative ²⁸ base of knowledge and structure, but by reversing the values, ie rejecting the positive and turning it into a refusal or anger, the subject remains within those values.
- iv. The reflexive level allows the subject to "transcend" the evaluations of the structure, by, for example, taking a perspective from another discourse all together, or through the deconstructive method, aestheticization, and the psychoanalytic disruption of othering discourse through mirroring .

Degrees of reflexivity of the subject / structure relation builds as the subject oscillates up and down, and in between the above levels of awareness. Awareness of the structure increases and forms dialectically then textually as the subject spirals backwards and forwards and in and out from top to bottom of the list.

Moments of reflexivity or lucidity are pervaded by times of blindness ²⁹ as the subject is repositioned within a discourse, then finds the mirror again.

2.2.1.3. The role of discourse analysis in producing this reflexivity:

The framework uses discourse analysis together with other modes of ideological analysis with the aim of exposing the ideological function of the dichotomous construction of concepts of subject and structure.

Discourse analysis involves dis simulation of simulation. The structure of discourse simulates the text as real by strategies of foreclosing ³⁰ ambiguous and multiple possibilities for interpretation. Texts reified by discourse are seen as facts, and justified by truth theory.

Parker (1992) shows how dis simulation can be done in steps based on criteria for discerning discourses in texts. These steps are described Chapter Three.

2.2.1.4. The role of depth analysis in producing reflexivity:³¹

Thompson (1984) emphasizes the importance of the role of depth interpretive hermeneutics in counterideological analysis:

"the analysis of discourse can never be merely an analysis: it must also be a synthetic construction, a creative projection, of a possible meaning. This construction, creative aspect of interpretation is often neglected or suppressed by those who practise some form of discourse analysis." (1984: 133)

Three depth methods of analysis are stressed in the framework in the interests of reflexive subjectivity. Reflexive discourses are thus divided into three kinds : deconstructive analysis, psychodynamics, and aesthetics. We will briefly consider each in turn.

2.2.1.4.1. Deconstructive philosophical analysis:

Philosophical analysis complements paradigm diagnosis, and analysis, but goes further, showing that truth claims are a logical impossibility. (Lawson 1985)

The deconstructive approach is a complex method which involves both the diagnosis of historical reiterations of dominant discursive structures, as well as the application of analytical strategies which cause these structures to implode by revealing their binary deep structures: History collapses into multiple meanings.

The relevance of the deconstructive approach to the subject / structure problem is thus as follows :

First, to expose the logical nature of the problem, and second, to account for the repeated misrecognition of this problem in terms of ideological reproduction.

In order to expose the logical nature of the problem, deconstructive analysis diagnoses the hidden logical relation which generates the oppositional conception of subject-structure relations³². This dereifies the problem so that it is no longer reproduced as a given originating in a naturally oppositional human and social reality. The diagnosis of this problem as logico-semantic breaks the subject out of a deterministic relation and as a result emancipates ideological agents.

As is already implicit in the above discussion, deconstruction is aimed at undoing the effects of ideology. The origins of the problem of subject and structure are ideological in that the logical generation is repeatedly misrecognized as "given" or "real". The ideological function served by this misrecognition is the reproduction of structures of false "consciousness", "thoughts", "feelings" and "actions" in believing agents. These agents unknowingly³³ reproduce hierarchical social structure which sustains relations of mastery, control³⁴, oppression and domination.

A deconstructive framework has to show how this problem is both present and also made absent through the dissimulating and simulating interpretations of texts ultimately forming the reality of everyday life³⁵.

Reversals and deconstruction of the opposition of subject and structure means that the framework dissolves rather than solves this problem. The "problem" itself becomes the problem, and previous solutions to it even more so - the problems produced by the "problem".

The identification and deconstruction of these opposition shows the discursive and illusory nature of theories of truth and reality³⁶ generated by the opposition.

Deconstruction thus enters the text at the level of a politics of epistemology rather than epistemological analysis legitimating politics. The "problem" of subject and structure is revealed as produced by a conceptual mistake and the subsequent theorization of the relations between subject/structure, individual/social, truth/falsity built on top of this mistake are shown as discursive constructions serving ideological purposes.

Once these layers of false consciousness have been identified and deconstructed by discursive analysis of epistemology, it is recognized that the epistemological search for structures does not lead to the truth, but to the dissimulation of lies as "truth". The conceptual mistakes underlying all such epistemological claims leads into the truth / falsity opposition; when this is dissolved this leads to poststructural paradigms which focus on reflexivity instead of truth.

Reflexivity produced by deconstruction produces a potential for intertextuality and poststructural depth interpretation of interpretations. The emancipatory nature of these depth interpretations re - inverts the oppositional reality - fantasy structure and then dissolves this by showing both sides to be the product of a deeper "fantasy" - a discourse which is through intertext merged with a radically different "reality". Counterideology is radical in as much as it exposes and reverses this ideological distortion (cf Deleuze and Guattari: 1972). The meaning of the term "radical" is explained in more detail in Chapter Four.

2.2.1.4.2. Psychodynamics

Depth analysis must show how reified interpretations of ideology are made present³⁷ in the lived consciousness and unconsciousness of believing subjects, as projections are transferred from discourse into self and other, body and mind, outside and inside. The projections are seen as ideational and material realities.

The vocabulary used in psychoanalysis has both counterideological and ideological potential depending on the way it is used.

In poststructural psychoanalysis the intertwining of subject and structure is made expressible and rendered

visible in many ways. An example would be an interpretation which discloses the structures, rules and norms of "superego" as generating oedipal forms of symbolic history, of "id" as habit and fixation caught by discipline and punishment within this structure, of "ego" in between opposites constituted by these structures as the (supposedly) negotiating subject of both control and desire. The mythical ego is caught between (and produced by) rules and desires. This is just one example of many potentially emancipatory versions (Elliott 1992) of what these three concepts involve, and each has potentially both ideological and emancipatory aspects. The framework allows any of these to be used reflexively for depth interpretation, as one interpretive system among many alternatives. Other concepts which can be used as tools in analysis are *inter alia* defence, repression, projection, condensation, displacement, identification, incorporation (Elliott 1992: 15).

These concepts are powerful tools for revealing to the subject the way they as subjects are both cause and effect of their use and positioning in linguistic and logical identification systems.

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Psychoanalysis also diagnoses master narratives as they present within subjective experience. The recognition of the subject of psychoanalytic counterideological discourse is a reflexive recognition of a discursive and then historical symptom - oedipality - which can then be deconstructed through therapeutic reconstruction and repair ³⁹ as a discursive and historical, not essentially existent subjectivity ⁴⁰.

The commitment to reflexivity through psychoanalysis assumes that there is a difference between the recognition and use of defence mechanisms. This makes the difference between the passive, and actively constituting subject.

2.2.1.4.3. Aesthetics

Aesthetics forms a mirror where philosophical forms can be seen as symbolic constructions, and the symbolic, as signs arbitrarily related within a signifying system.

The importance of psychocultural reflexivity liberating imagination from rationalism/irrationalism through psycho- and cultural analysis is present in the ideas of Thompson (1984 ; 1990) and Elliott (1992), whose works are used to formulate the framework. But neither explicitly mentions the role of aesthetics and as a result it seems to me that the importance of the reflexive visual or sensory mirroring of construction of the metaphor as image through ideological aesthetic and other nonverbal or antisymbolically structured codes is underplayed.

In Elliott's work, aesthetics is implied in an emphasis on the imagination as a counterideological force, and there is also explicit reference to authors like Kristeva, Lacan, and Marcuse. Lacan (cf Rose 1986) emphasizes the power of the visual image forming the gaze - symbol - symbolic over the imaginary potential in the sign signifier signified -- the example being the sign of the phallus which forms prior to its existence through inscription into the body as unseen sign.

It is important to recognize a convergence in the use of aesthetic understanding against rationalist ideology by the Frankfurt school and Russian formalists, structuralists, and poststructuralists. These aesthetic philosophies have deeper roots in refractory philosophical debates leading back through Heidegger and Nietzsche into Schiller and Kant (cf Eagleton (1990) and Bennet (1979)).

Texts from all these thinkers can be used as counterideological tools if incorporated within the framework analysis. The aesthetics is interlinked in respect of counterideology, although there are divergences and ideological aspects to be diagnosed as well.

Some indication of how the thinking converges is as follows : Marcuse moves from ideological criticism into depth aesthetic analyses and converges with for example, the works of Adorno and Benjamin. New literary theory and art history as well as Foucault add aesthetic poststructural perspective to the aesthetic understanding of the critical theorists which has a base in Russian formalism. Russian formalism has links to Kantian and Hegelian philosophy (Bennet 1979). French theory is connected to new literary theory, and philosophy. Lacan and Kristeva (1987) provide the conceptual link between European aesthetics and semiotic analysis, which in turn can be linked to poststructural philosophical and psychoanalytic aspects of depth interpretation (Rose 1986) ⁴¹.

B 2.3 : THE PRODUCTION OF INTERTEXTUAL SUBJECTIVITY.

2.3.1. Intertextuality ⁴²: the poststructural approach to the problem of structure

The reflexive - therapeutic methodology of the framework is discursively produced by the terminology of poststructuralism. This is radically different to pre poststructural symbolic forms reproduced by the deep structural assumptions of master narratives. The poststructuralist method is therapeutic and emancipatory in that it rejects the dichotomous formations which underly, split, alienate and fragment both subject and structure, and provides an alternative - intertextuality.

This poststructural terminology produces an intertextual de-formation of the oppositional symbolic forms of language. As a result poststructural analysis is capable of moving beyond the dichotomous subjectivities of master narratives by both exposing and producing an alternative.

This use of poststructural terminology leads ultimately to deconstruction and intertextuality, which spontaneously dissolves the problem of subject and structure. Intertextuality is both the aim and the method of the framework. Poststructural intertextuality develops dialectically and intertextually with other analytical models incorporated by and incorporating the framework. These are put into practice in convergent ways as meta-interpretive or discourse-reflexive strategies by using poststructural interpretations in combination (on top of what's on top ⁴³ with discourse- and psycho- analysis which work on both sides of the subject / structure problem as it is present in specific texts. In the last instance all three sides of the (antioedipal) triangle of philosophy, psychoanalysis, and aesthetics work together in the interests of a circle producing a prism of counterideological reflexivity - intertextuality ⁴⁴.

As it is the terminology itself which produces the intertextual perspective an attempt must be made to explain how and why and what is involved in this radical difference.

The way in which this terminology intrinsically produces intertextuality is discussed further in section 2.5.2.

2.3.2. The terminological production of intertextuality

2.3.2.1. From subject and object to sign signifier signified.

Saussurian and post-Saussurian conceptions of language are essential to understanding intertextual aspects of the poststructural meaning system. These cannot be discussed in full here, but the following statement contains key aspects which are vital to understanding:

"Derrida finds no particular fault with the notion of (language) as a system of signs distinguished from one another always and only by their mutual opposition to - that is, difference from - each other. He accepts, as does Lacan, Saussure's distinction between the signifier (speech sound) and signified (mental image) components of such signs. But the latter distinction is for him neither radical nor absolute." (Muller & Richardson 1988: 163)

In Derrida's words :

"The play of differences supposes, in effect, syntheses and referrals which forbid at any moment, or in any sense, that a simple element be present in and of itself, referring only to itself.....no element can function as a sign without referring to another element which itself is not simply present." (Muller & Richardson 1988: 163)

This interweaving of signifier and signified results in each "element" being constituted on the basis of the trace within it of the other elements of the chain or system. The text, like the brain, has a mirror function.

" This interweaving, this textile, is the text produced only in the transformation of another text. Nothing, neither among the elements or within the system, is anywhere ever simply present or absent. There are only, everywhere, differences and traces of traces." (Muller & Richardson 1988: 163)

Poststructural terminology seen through Derridean eyes reconceptualizes the dichotomy of subject and structure in terms of the Saussurian concepts "sign" "signifier", and "signified". (Muller & Richardson 1988: 163). Both subject and structure can be seen to be part of a broader system which through dissimulation remains unconscious to both subject and structure formed by it. By using this system the logico-discursive construction of the dichotomies are exposed, and linked to other dichotomies which serve an ideological function. A deconstruction of dichotomies and binaries dissolves ⁴⁵ the foundations of

ideological discourses. By centering on the alternatives to the terms, a different conception of the relation between subject and structure is possible. The dichotomous relation which erases the complexity of the concepts on either side is replaced by an intertextual and reflexive one ⁴⁶.

2.3.2.2. The intertextual position -- the subject between himself in mirror of the multiple textual structures

Intertextuality is articulated through interpretive exposure of ideology at different levels and phases. The framework analysis shows how ideology is deployed through discourses in texts, ⁴⁷ and supplements the analytical exposure with the introduction of emancipatory interpretations given to ideologically deconstructed texts. In this manner the ideological construction of the relation between subject and structure is exposed, deconstructed, and rewritten in intertextual terms.

The framework as outlined in tables and areas shows how the analysis of texts in this process can move through psychoanalysis and reflexive discourses into ambiguous textual forms.

If the ambiguity of textual forms is recognized, their ideological or emancipatory nature depends on reception by the subject freed from projections of unseen structured visions ⁴⁸. Retaining the potential of the textual ambiguity involves counterideological reading which releases relational process (intertext) rather than structured product (imposed discourse). Such counterideological reading emancipates from determinations of structural closure fixing the subject within the gaze of knowledge. Reading for or into an aesthetic or ambiguous text rather than for or from a known structure allows an autonomous creative subject to use rather than be used by representations and the desires linked to them.

2.3.2.3. Framework structure dissolving the subject of the structure.

This process of analysis has to be understood in terms of deeper distinctions and a classificatory base in terms of which different areas and levels of the framework are constructed.

These ways in which these distinctions provide a deep deconstructing structure for the framework are discussed in detail in Chapter Five.

A preliminary summary of what is involved in the distinctions is given here to indicate the manner in which poststructural terminology is used by them to formulate a response to the problem of subject and structure under discussion in this Chapter.

2.3.2.3.1. Poststructural distinctions

A distinction between contextual reception and textual production is linked to and facilitates other important analytical distinctions, for example that between structure and subject, and between analysis and synthesis.

These distinctions indicate two different sites - firstly, contextual/structural reception of texts, and secondly, textual production prior to reception. The line drawn between context and text is of fundamental importance to understanding how the framework manages to expose ideology, (contextual analysis foreclosure of meaning which potentially serves the interests of power and domination through structures) yet at the same time emancipate subjectivity (creative action generated from essentially ambiguous texts) from structures diagnosed in texts.

This classification and related distinctions are similar to those used by Thompson (1984 : pp135-6) but are here supplemented by poststructural terminologies (esp. that of Parker (1989; 1991) and Lacan (1973) cf also Fox (1993: glossary pp 161-163))

2.3.2.4. The poststructural subject as text

In the analytical system being used, structuration is equated with the context, and subjectivity with text. Because the subject is identified with text, while the structure is linked conceptually with interpretation or reception of that text, it follows that at the point of interpretation, a counterideological analysis is possible which emancipates the subject from the structure by making transparent and exposing the political interests concealed or legitimated by the ideological processes mobilized by the structure.

As the concepts of subjectivity and structuration are conceptually and therefore intrinsically related to the distinction of context and text, it is a logical necessity that the process of textual analysis which leads from context to text is emancipatory ⁴⁹. In this way the concepts are incorporated, amplified, and eventually redefined in reflexive terms by the poststructural analytical process of textual emancipation towards intertextuality within the framework.

The distinctions allow an analysis which retains ambiguity and hermeneutic ideosynchronicity of the open text, yet exposes the possibility of closure and potential domination at the site of reception of meaning.

The analysis presumes that subjectivity can be more or less unreflective within a structure, and further, that analysis can take a subject into a more reflexive use of structures.

The role of the framework is to facilitate a systematic analysis on these terms, as tables of areas and levels corresponding to the analytical phases which produce counterideological and intertextual subjectivity can describe the reflexive process and make it practicable. Once the political nature of oppositional constructions of the concepts has been articulated, a more complex dialectic and interweaving between the "poles" can be made visible ⁵⁰.

2.3.2.5. Intertextual subjectivity opposing opposition.

In the above discussion I have tried to give a broad overview of the process through which a counterideological subjectivity can be generated by textual analysis.

One of the important features of poststructural interpretation theory is the recognition that a system or assertion of meaning is always in some sense mobilized in opposition to something (some other meaning maybe a polar opposite.)

The framework is no exception to this, and is mobilized as counterideology against ideology in specific contextual and textual formations. In respect of the subject / structure question which is the primary concern here, this can be translated into counterideological subjectivity versus ideological subjectivity. The constitution of the framework is therefore powerfully affected by what it opposes - which takes consideration back to the discursive construction of a dichotomous relation between subject and structure.

Ideology, on the other hand, prevents the occurrence of intertext at the site of reception by imposing meanings from a one sided perspective. This must issue in violence imposed onto the projected "other" constituted in the terms of the imposed text. The "real" textual (meaning of the) other is erased.

Intertext can be used to opposing the subject of ideology : and move beyond the "other". The concept of "othering" reception is opposed to intertextual production. Amplifying intertextuality and diagnosing othering is pivotal in operationalizing the framework's counterideological and emancipatory hopes. An essential ambiguity and openness to intertextual process is ensured by conceiving the subject through analogy to text.

Intertextuality is crucial to both understanding and bringing into existence in **living** subjects the implications of the poststructural shift from epistemological meaning - which excludes the imaginary - to the aesthetic dimension of imaginary meaning - an intertextual dimension. The aesthetic includes the epistemological but adds a mirror which changes the emphasis from truth to reflexivity.

This poststructural shift is incorporated into the framework's structure through a series of distinctions which allow both diagnosing and dissolving of oppositional forms and reified structure. Intertextual structuration forms in relation not in opposition -- and is constantly de and re-formed by actively imaginatively interpreting subjects in intertextual relation to other subjects. The process of analysis within the framework tries to make this inter - subjective activity possible and accessible to every person.

C :CONCLUSION : RELATION OF CHAPTER ONE TO OTHER CHAPTERS

The overall aim of this Chapter has been to show that when the problem is formulated in poststructural terms the subject - structure dichotomy no longer makes SENSE. But that does not mean it does not exist. Further analysis is necessary to show why this is the case and what to do about it.

The complexity and detail needed in counterideological awareness requires an incorporative system through which emancipatory aims of all chapters can be strategically operationalized.

The methodology which is formulated in the rest of Part One shows how to make this awareness available with regard to the subject and the structure. The problem of subject / structure is investigated and dissolved as phases of a broad and deep analysis which uses a variety of perspectives.

These can be seen to work together dialectically when described as phases of an analytical process occurring within analytical areas and levels incorporated into the framework. Systematic analyses formed by the different strategies of the poststructural perspective interact within and between the analytical areas and levels and are in this way brought to a level of reflection by the framework.

In Part One the complex interactions and multidimensionality of the poststructural perspective from which the problem is viewed are unpacked and different aspects dealt with in different chapters.

Chapter divisions are as follows:

Chapter One gives an exposition of the specific problem to be investigated and the poststructural response. The focus is on potential emancipation using analysis of structure in terms of poststructural interpretation theory. This deals with the problem of the structured subject by dissolving the structure.

The ideological discourses which form a web of ideological material at the two poles of the subject and structure dichotomy are discussed in Chapter Two. Poststructural terminology cannot work without something to work on.

Methodologies used to diagnose and analyze this material are discussed in the rest of Part One. A model for the identification and analysis of structures as formed by discourse is discussed in more methodological detail Chapter Three. In order to bring this into being in living "consciousness", the methodology of radical psychoanalysis is discussed in Chapter Four.

Combining deconstruction and poststructuralism (Chapter One) with discourse analysis and psychoanalysis (Chapter Three and Four) deals with discursive structures in a double double way - one way shows the presence of structure forming subjects, the other way shows that this presence is an illusion in the process of dissolving. Both ways are done together in the praxis of textual analysis, but can also be understood separately at the same time ⁵¹.

The interest of this process is emancipatory in that the aim is to change the relation of subject to structure in radical ways. The analyses are considered to be emancipatory in the sense that they write the problem in poststructural terms which dissolves the problem, resulting in a "differant" - reflexive subject.

In Part Two Chapter Five links the separate methodological formulations of Part One to a system of interpretation constituting the counterideological structure of the methodological framework being developed. This structure incorporates all the aspects into a system, thus identifying and analyzing the subject of ideological structures and producing a counterideological subject.

A detailed exposition of the framework is given in Chapter Six. This shows how the framework operationalizes the system being developed.

The overall aim is chapter by chapter to build a depth understanding of a specific version of the poststructural paradigm and used to interpret interpretations within the areas/phases of the framework.

The framework brings about a textual explosion which is necessary to emancipate the reader-subject from the ideological structuring of senses. Both the blindness of the senses and the emptiness of the understanding must be seen in order to bring into relief belief as subjective illusion produced by unseen structures and language. Rendering visible the imaginary base of belief at the same time renders visible the symbolic forms and constructions that colonize the senses and the understanding of subjects who believe. Reflexive subjects see the deeper discursive oppression and alliances formed against them ⁵².

CHAPTER TWO:
IDEOLOGY AND DISCOURSE

CHAPTER TWO : IDEOLOGY AND DISCOURSE

"above all the patient will begin his treatment with a repetition" (Forrester 1989: 17)

"Psychoanalysis challenges the various philosophies of the human subject on a number of different levels - at the level of theory, through its theories of action, its models of the mind and its insistence on the textuality of experience; and, in its practice, while mediating between the man of care and the subject of knowledge, it challenges both the philanthropic motives of the former and the absolute mastery of the latter. Certainly, to lie on the couch, seeking wisdom by talking nonsense, is a challenge, perhaps even an insult, to the well defined routines of "analytic" philosophy." (Forrester: 17)

A 1 : INTRODUCTION

In the last chapter the poststructural aims and orientation of textual analysis within the proposed framework was discussed. The main focus in this Chapter is on ideology and discourse as material for analysis. Once ideological material has been identified in texts it can be counterideologically interpreted.

In the next two Chapters discourse- and psycho- analysis are discussed as the methodologies for counterideological interpretation capable of emancipating subjects from ideological and discursive structurations identified in this chapter.

A 1.1. SPECIFYING KEY ASPECTS OF THE CONCEPT OF IDEOLOGY USED WITHIN THE FRAMEWORK

1.1.1 Hermeneutic approach

"Ideology" does not have a fixed meaning or common core which can be given in a definition. The concept forms differently in different theoretical and historical texts and contexts¹; the ideological operations which structure the subject are complex and variable. An apriori definition at this stage would necessarily distort, oversimplify, and falsely frame expectations - expectations which may serve an unconscious ideological function.

"Ideology" is not a "thing" which can be identified and named, but a meaning which forms in relation to other terms used within the interpretive system being developed i.e. through the incorporation of expository and supplementary texts.

Some of the supplementary texts are given in this chapter. The aim is to build a more complex intertextual understanding of what counts as "ideology". Ideological material identified here can then be diagnosed and analyzed within a counterideological framework. Textual exposition thus dialectically builds a complex poststructural meaning and use of the term.

1.1.2. Opposing ideological oppositions

Counterideological method is formed in relation to the ideology and which is its subject, and produces a fragmented subjectivity instead. This is consistent with the operational mode of poststructuralism, which reverses traditional conceptions of "objectivity", and "truth": the "object" is the method, the subject the material analysed. This means the method has to be formed by what it tries to understand. The subject of the framework analysis is thus an ideological subject². The ideology which is the subject of framework analysis is counteracted by the subjectivity produced by the framework³. The difference between these two kinds of subjectivity and the relation of these to ideological and counterideological interpretations will be discussed in following subsections.

1.1.3. Con - texts of Ideology

At this stage the term "ideology" can be used to signify in a very broad way the complex processes through which discourse forms false consciousness and structurally produces self-deception in subjective histories⁴.

Ideology and discourse

In response to the dichotomous formation of the problem of subject and structure, (discussed in the last Chapter) the analysis of "ideology" is split into two poles which form a corresponding dichotomy. Diagnosis and analysis of ideology is thus separated into subjective and structural aspects.

With the first pole there is an emphasis on the structures structuring the subject (see section 1.1.3.1.) of ideology. Counterideological analysis of these structures uses discourse analysis to disrupt the ideological reification of discursive formations.

The second pole emphasizes the subject of this structured subject (see section 1.1.3.2.) as the entry point for analysis. Discourse analysis is shown to require a psychoanalytic supplement.

The emphasis in each case falls on either side of the subject / structure dichotomy in order that an appropriate methodological emphasis for each side can be formulated in subsequent chapters.

1.1.3.1. The structures structuring the subject of ideology

The concept of ideology can be used to articulate the ways in which the subject is unreflexively incorporated by discourse thus becoming a structured subject. The point where structures merge with the subjective to produce false consciousness is the point where ideology comes into existence, thus forming the material for analysis - that which the analytical process of the framework intends to frame and work on as a counterideological method.

The meaning of symbolic forms determining subjectivity are shown to originate not in ontology, but in unseen discursive formations or binary oppositions producing the illusion of a split between subject and structure. Ideological constructs can thus be analyzed as originating in discursive structurations: symbolic forms are mobilized by agents already split by the deeper discursive opposition which produces the subject / structure opposition. Once it is thus structured as a "subject", its structural formation (and that of every thought, feeling and action reproduced by it), is lost to view.

This puts a different perspective on the subject-structure question forming the central problem of the thesis. Concepts of "subject" and "structure" are shown to be part of the same structuring process linked to master narratives through complex discursive connections.

Reflexivity is produced by showing how subject and structure are fused in ideological meanings. Once these meanings are seen as meanings their reproduction in ideological agents can be diagnosed analyzed and deconstructed by poststructural discourse analysis.

Thompson's concept of ideology will be used as an analytical tool which focuses investigation on exposure of symbolic structural forms of ideology. Key features of Thompson's conception of ideology are discussed in Section B1 (Section 1.1.). Thompson's formulation is supplemented by a post-epistemological poststructural formulation. (Section 1.2.)

The focus is on how ideology and discourse forms a structural web which makes the subject its spider. This web forms the material for discourse analysis.

1.1.3.2. The structured subject of ideology

Structured subjects have delusions of their existence as autonomous thinking beings forming a reality apart. Through these delusions subjects unknowingly reproduce discursive ideologies as realities of perception and experience. It is exceedingly difficult to get subjects to see the ideological processes through which they see. A counterideological psychoanalytic vocabulary and relationship is needed.

For this reason a radical psychoanalytic formulation must supplement a reflexive and post-structural conception of ideology. The psychoanalytic perspective leads to an interpretive methodology which alerts the subject to its discursive structuration through reified conceptions of "ideology", "consciousness" and "unconsciousness". By means of these reifications, structural forms are internalized and conceived of as manifestations of "internal" and "external" aspects of a reified "human identity". "Structure" is thus

embodied within the subject under the cover of the dichotomous concepts of "consciousness" / "unconsciousness".

Counterideological psychoanalytic interpretive strategies can thus produce a reflexive unstructured subjectivity. Reflexive subjectivity is aware ⁵ of the structural and discursive formation of the ideological subject in and through the ideational delusions produced by reference to "conscious" and "unconscious" "phenomena".

The ideological subject is thus incorporated into the counterideological analysis using Elliott's psychoanalytic conception of ideology as an entry point. Psychoanalysis allows the subject to be seen and to see itself formed within the ideological web. The manner in which the ideological subject is simulated as an "self" with "psychic" structures and dissimulated as an external force forms the material for ideological analysis discussed in Section B2.

B 1. THE STRUCTURE OF IDEOLOGY

1.1. THOMPSON'S CONCEPT OF IDEOLOGY : STRESS ON SYMBOLIC REPRESENTATION

For Thompson ⁶ ideology is a process through which symbolic meanings are reproduced and distorted in the interests of the concealment of relations of domination or i.e. asymmetrical relations of power.

Thompson defines critical ⁷ ideology as distinct from "neutral" ideology. Ideological analysis is the analysis of interpretations which mobilize meaning in order to sustain relations of domination (Thompson 1984). By connecting ideology to the analysis of power relations working through structural forms, and formulating a framework within which these can be diagnosed and analyzed, Thompson's builds a complex method for counterideological analysis ⁸. As this thesis is an exposition and development of these ideas, a brief summary of Thompson's conception of ideology is all that is provided at this stage.

Thompson's focus (1984; 1990) is on showing how language, knowledge, and communications channels ⁹ can be used ideologically to produce and adapt meanings in the interests of sustaining relations of domination. In doing so this interpretation of interpretations exposes relations of domination sustained and concealed by ideological mobilization. This exposure assesses ideology in a critical way.

Thompson's framework (1984: 58-65) for interpretation of ideological interpretations distinguishes several processes through which meaning is mobilized ¹⁰ and incorporates many models from other thinkers which do the same. Exposing these discursive strategies reveals the manner in which ideology simulates a "known reality", a false consciousness dissimulating structural power relations ¹¹.

1.2. SUPPLEMENTING THOMPSON

In addition to Thompson's conceptualization of ideology and with a view to the specific problem of subject and structure, there is a need for a supplementary emphasis on poststructural post-epistemological terminology and interpretation ¹².

The post-epistemological supplements to Thompson's conception of ideology can be broadly divided in terms of the two sides of the subject / structure dichotomy - i.e. post structural supplements, and post subjective supplements. Both sides are then seen and can be dissolved ¹³ in a mirror of aesthetics, and philosophy. The convergent use of these counterideological supplements will be reflected in the manner in which the exposition given below merges into Section B2 on a psychoanalytic formulation of the concept of ideology.

1.2.1. Post - epistemological perspective on structure : a poststructural supplement to Thompson's framework

Poststructural ideological analysis transcends epistemological critique in the sense that it provides a critique of epistemology. As a result of this poststructural counter- ideology is anti - critical, anti - knowledge, anti - definition, and anti - individualist. Some philosophical reasons for this poststructural emphasis is discussed in the following subsection :

Ideology and discourse

1.2.1.1. Anti - critical

The "critical" concept of ideology is rejected as the term retains discursive connections to the logocentric epistemological framework which is rejected by poststructuralism.

A "reflexive" counterideology is used in place of a "critical" concept of ideology in order to avoid the epistemic implications of a neutral ideology critical standpoint (whether normative - critical or scientific - critical) which can oppose a relativist or neutral - relativist position. All these "critical" concepts are formed within a larger epistemological paradigm which is rejected by the poststructural perspective. The epistemological paradigm is itself associated with an epistemic ideology. There is something in between "knowledge" which complicates either or which either or would not know - reflexivity ¹⁴.

The counterideological analyses of the framework move out of an epistemological frame completely except in a reflexive sense.

Counterideological analysis is thus not "critical", as there is no epistemic claim nor even any search for some definite generalizable criterion which can be used to distinguish what is and what is not, "ideology", or what is and what is not "domination", what is or is not "truth", what is or is not "justice". Nor is there a criterion ¹⁵ which can assess criteria underlying claims to distinguish what is and what is not these things.

The method is reflexive and textual in the sense that the aim is to provide systematic yet eclectic use of multiple analytical models within which hermeneutic studies of texts can be focused on potential ideological and emancipatory content in specific contexts. Such comparative textual analysis **renders visible** different norms concealed by knowledge claims and further exposes asymmetrical power relations ¹⁶. This **visibility** enables a reflexive use of symbolic forms by reflexive agents ¹⁷.

This reflexive version of what to look for in the analyses of ideology forms a core of counterideological opposition to ideology. Ideology is thus contextualized in terms of a counterideological diagnosis and analysis which **renders visible representations** mobilizing power relations as representations. ¹⁸

Reflexive analyses of counterideological methodologies build on, assume and potentially produce an aesthetic, philosophical, and psychoanalytic mirror rather than an epistemological "base" for meaning. Reasons for this will be clarified as the framework is developed.

Three further features ¹⁹ of post - epistemological counter ideology to be discussed are 1. anti - knowledge 2. anti - definition and 3. anti - individualism. These features are discussed below in order to foreground and expose ideological and illusory forms being produced by knowledge, definitional procedures, and individualistic critical thinking through which the master narratives of domination mobilize ideology. Counterideology delegitimizes and thus reverses strategies of legitimation which reproduce ideology concealing power under the cover of regimes of truth. (Sampson 1991; Parker 1990; Parker 1991).

Features 1 and 2 are part of a critique of epistemology important for unravelling the post - structural side of the subject / structure dichotomy and will be discussed together.

The third feature has particular relevance for unravelling the post - subjective ²⁰ side of the subject / structure problem.

1.2.1.2. Anti - knowledge and anti - definition

The refusal to define in this thesis is an example of the poststructural rejection of epistemology.

What is defined mobilizes certain meanings which come into being when the term is used to refer. To fix or write in one definition is to erase or write out another. When definitions are applied in interpretations of texts, they bring what is defined into existence ²¹.

Ideology and discourse

Poststructural counter - epistemological perspectives show that definitions do not follow but precede reality and identity. Definitions are exposed as the product of interests. The epistemic connotations of the term "definition" conceal the interests (Habermas 1972) constituting and reproducing this defining.

Interests plus power concealed as knowledge decides who gets to refer and thus to produce meaning and reality (including subjective reality and identity).

The power to define is determined by authority, knowledge and power enabling and desiring the reproduction of an aprior system which has an underlying formative interest. Definitions are always formed as part of a systematic teleological vision -- a purpose which is organized around interests and desires. "Defining" thus privileges one dominating interested vision and conceals the power and desire motivating this vision under a cloak of defined truths and facts. The concept of definition has a rhetorical function which conceals interests under claims to facticity and truth.

For these reasons the significations of words in the framework are contestatory and work to expose the ideologies of defining practices. Definitions are deconstructed rather than constructed for a counter - ideological purpose.

In counter - ideology there is a focus on exposing the relations between knowledge / power and the "identified" subject of knowledge. Reflexive use of the term "ideology" emphasizes a distinction between reflexive theory and unreflexively applied discursive representations.

A distinction is also made between degrees of ideology and different ways in which ideology / power can be concealed by knowledge. Ideology is not static within forms, but uses knowledge as a mask then discards it for another form / mask. Diagnosis of this slipperiness of ideology is facilitated by

a. specific contextual analysis which investigates specific discursive formations in texts for power relations.

b. a distinction made between ideology, discourse, text and identity (Parker 1992: 56).

Accordingly, a text may contain discourse(s) which can be more or less ideological, emancipatory in some respects and ideological in others, and ideological in relation to one context and not in others.

Reflexive or counterideological analysis shows how and in what ways ideology manifests in a web of power relations through discourse dissimulated as knowledge. It is the site of struggle for meaning that writes in and writes out "definitions" that is the object of analysis and diagnosis. This investigation for lost meanings goes backwards from fact to definition to struggling discourses and brings back into existence those that were wiped out due to the domination of "winning" or "knowing" discourses. Claims to truth and knowledge are shown to be major weapons mobilizing ideological meanings concealing textual foreclosure in the interests of domination. For reflexive and deconstructive counterideology, blessed are the meek - those silenced by discourse and power shall inherit the text when reflexive analysis makes controlling discourses and definitions fall apart quite literally ... at the seams.

Knowing that discourse produces "knowledge" dereifies structurations and produces a reflexivity which in turn generates a further phase in the dialectic of counterideological analysis. In this sense, the "definitions" involved in the framework try to work on definitions at a different level - that of anti - knowledge constitutive interests which are de - defined as counterideological. In this way they serve communicative and emancipatory rather than knowledge constitutive interests (Habermas 1987) ²².

1.2.1.3. The counter - individualistic perspective on the subject : a post - subjective supplement to Thompson's framework.

The concept of ideology has been being discussed using Thompson's work (1984) as a starting point. Thompson's conception is supplemented for use within a poststructural methodological framework.

In this section a radical post - structural view of subjectivity as decentered and fragmented between multiple and contradictory (Elliott 1992: 240-242) structures is considered in the light of its implications for the concept of ideology and counterideological analysis ²³. The problem then is what subjectivity can be when

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considered apart from the subject / structure relation. For the post - structural subject, as a living imagining subject ²⁴ caught within structures, autonomy is produced by reflexivity rather than individuality and neutrality. Reflexivity in combination with the powers of the imagination (Degenaar 1993) is therefore of major importance to the interpretational aims of the framework.

Reflexivity ²⁵ produces a subjective force outside ideology - a post - subject post- structural counterideological force.

The concept of ideology formed this way (relative to reflexivity and not to truth) has to be understood as radically different from prior conceptions of ideology / non-ideology. These presuppose either a neutral critical standpoint in the sense of a "rational" individual (Marcuse 1973) who is capable of separating its self from all structural forms and seeing them as an objective knowing subject, or from some outside point of "transcendental" subjectivity, or, opposed to this, a relativist conception of ideology where everything goes including power abuse.

Poststructuralism dissolves the possibility of such a subject, and exposes it as an ideological phenomenon (Shotter & Gergen 1990; Cadava, Connor & Nancy 1991). The subject of the structure is liquidated as real and seen to be discursively generated. Yet something remains. The subject as such is not liquidated (Derrida 1991).

The poststructural "subject" recognizes that subjectivity can only be formed in relation to some structure to which it attaches itself and which forms its "self". Yet there has to be some thing to structure, the other side of the opposition - a force which is formed. In this sense, poststructuralism moves away from structuralism, yet retains it at the same time.

The poststructural subject is more than one structure, and more than one subject who ? orbits within multiple structurations producing an orbiting decentered subjectivity of them all. This subjectivity can exist without structure(s), between structure(s), can and must be transformed by structure(s), can resist and transform structure(s), can reproduce structure(s).

The critical subject is thus replaced by the concept of reflexivity and mirroring ²⁶ and by a therapeutic approach to knowledge as a counterideological resistance force multiply and ambiguously "formed" and deformed by subjectivity orbiting within a poststructural system of interpretation of interpretation.

To link up with this multiple and decentered subjectivity, and related conceptions of desire (Fox 1993), discourses dissimulating an ideological subject must first be exposed. In the next section, discourses of consciousness/unconsciousness are shown to be central to the diagnosis, analysis and emancipation of the ideological subject. Bringing such concepts into the conception of "ideology" makes a psychoanalytic vocabulary relevant to counterideological analysis -- this is discussed in the next section ²⁷.

B 2 : THE SUBJECT OF IDEOLOGY

2.1 ELLIOTT'S CONCEPTION OF IDEOLOGY : STRESS ON SUBJECTIVE FANTASIES FORMED BY SYMBOLIC FORMS.

In this section there is a further exposition of ways in which the discourses of consciousness and unconsciousness work to produce a subject structured in favour of ideological reproduction. Whereas in Section B1 the emphasis was on the conception of ideology as structuring subjectivity, the emphasis is now on how the subject is structured - the other side of the dichotomous construction of the subject structure connection. This counterideological perspective at the level of the subject is a necessary complement to reflexive structural analysis.

Radical psychoanalysis of the kind discussed by Elliott (1992) is fundamental to the understanding of the link between subject and structure ²⁸.

The structural or symbolic aspect of ideology is linked to subjective aspect through psychoanalytic concepts of "consciousness" and "unconsciousness". These concepts are shown to have a discursive origin.

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An articulation of the discourses of consciousness and unconsciousness is necessary for a concept of ideology which accesses the level of the subjective experience. Psychoanalysis has somehow to get through to the subject that their "own" "consciousness" which conceives of their "body" and "mind" is a dissimulating parasitic delusion which has been inscribed by ideology into unformed subjective energy which it uses as host to sustain relations of domination.

A psychoanalytic aspect must therefore be added to Thompson's framework. Textual work on interpretation in cultural and discourse analysis is supplemented by a radical psychoanalytic subjective perspective which puts the structure in between the relationship between subjects, rather than vice versa ²⁹.

Radical psychoanalysis works in three ways to produce a counterideological subject :

1. A **reflexive and discursive** psychoanalytic approach can be used to expose the manner in which processes and strategies of ideology at structural levels are experienced through "internalization" ³⁰ at the subjective level. The exposure of discursive processes which underly this "internalization" produces a reflexivity at the level of subjectivity which is counter - ideological.

2. Elliot's ³¹ work articulates the various ways in which radical counterideological forms of psychoanalysis can be used to access a resistant unconscious counter to the ideological conscious / unconscious.

3. Poststructural developments in psychoanalytic theory are also investigated as a way of entering into counterideological transpersonal / symbiotic and antioedipal communicative relationships between subjects existing between discourses and structures.

The three roles for psychoanalysis discussed above as a specifically counterideological method will be discussed in the next sections.

Psychoanalytic concepts are discussed here only in so far as they are relevant to the concept of ideology which is the subject of this Chapter.

1. The discursive material producing the ideological subject is discussed in Section 2.2. The fusion of the subjective (analyzed by psychoanalysis) and structural (analyzed by social theory) phenomena, and the implications of this for the diagnosis and analysis of ideology will be discussed in subsections 2.2.1. and 2.2.2..

2 and 3. The psychoanalytics of resistance and antioedipal relationships will be briefly discussed in Section 2.3. The exposition of the ideological formation of the subject is countered by an exposition of the ways in which radical interpretations of poststructural psychoanalyses such as those discussed by Elliott ³² resist ideological forms of subjectivity by producing a "subject" of counterideological resistance.

2.2. THE IDEOLOGICAL SUBJECT OF CONSCIOUSNESS AND UNCONSCIOUSNESS

The discussion here is based on Elliot's work (1992) on social theory and psychoanalysis. This work reveals the ideological nature of the "subjective" side of the problem of subject and structure. The exposition focuses on key aspects of the discursive formation of ideological subjects ³³ which must be diagnosed and analysed within the framework to supplement the poststructural version of Thompson's conception of symbolic / structural ideology discussed above.

Ideological phenomena dissimulating structural hierarchies and norms and thus reproducing relations of domination are shown to be reproduced through the discourse of "consciousness" (cf subsection 2.2.1.) and "unconsciousness" (cf subsection 2.2.2.).

2.2.1. The discourse of consciousness

Contrary to the claims of the discourse which generates notions of "consciousness", this discursively produced phenomenon is a dangerous weapon - an illusion manufactured in the service of ideological production. "Consciousness" is connected in this discourse to concepts of "self", "separateness",

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"rationalism", "integratedness", and "subjectivity". The illusion of the "primacy of human agency" serves a powerful ideological function. The "freedom" of the conscious thinking subject personalizes motives and so shifts the focus from structural asymmetries, power and domination (Parker 1989: 56).

At the level of subjectivity, ideology gains an ontological status, occurring literally and then "factually" ³⁴ as events inscribed in and on and through the body (Fox 1993: ch2).

Structures in language literally speak and write the presence of experience of the consciousness and that which the conscious makes absent - unconsciousness - in lived life of the subjectivity. The literal - symbolic occurrence is perceived as reality through the illusions generated by simulation and dissimulation of ideological forms, so that the subject lives the illusion without seeing the illusion producing both conscious and unconscious reality.

The dissimulation forms an alienated subjectivity which reproduces its own subjection to relations of domination and thus ensures the continuance of domination and exploitation. Dissimulation has an ideological function, ensuring the maintenance of unjust and pathological relations necessary to the continuance of the asymmetries of the system.

2.2.2. The discourse of the unconscious

Ideology is manifested at the level of the subject as false consciousness. False consciousness is actively facilitated via the structural level - through a complex tissue and weave of dissimulating processes which both mediate and simulate "thought" in conjunction with the discourse of consciousness.

Once "conscious" thought "exists" ideology is embodied in the rational subject who is rational to the extent that it is conscious, and irrational to the extent that it is unconscious. Power is thus seen as an emission of individual energy. The power of structure to motivate action is dissimulated by the simulation of a thinking consciousness. As a result of this distortion, the unconscious (forming and formed by the conscious) is named as the site where trouble arises for the "thinking subject". This dissimulates processes both forming and produced by the structural power of both structural, and subjective processes.

Ideology can now be seen to be a powerful discursive system which uses, and is used by the individual to reproduce the distortions which shift attention from structural formation to rational / irrational conscious / unconscious determinations of thinking / feeling responsible / irresponsible subjects.

Because of the dialectic between ideology forming and formed by the "individual", any attempt to make a distinction of directionality in respect of the distortion becomes impossible:

"The dissimulation and concealment of unconscious desire within modern social processes has become a key issue in social theory. In exploring the links between the unconscious and human society, the exploitative power relations that are dissimulated through the complex domains of repression have become the central targets of social and political critique" (Elliott 1992: p63).

In subjective terms the result is a Pandora's box of distorted desire which is opened yet hidden within the human body that is required both to own and disown this desire. Structural alienation from self and others is concealed through resistance which both forms and is formed by a personalized conception of distorted desire. The dissimulation of structural origination as personal implants the guilt (Borch-Jacobsen 1991) required for psychological defence mechanisms which prevent the recognition of both subjective desire and its structural origins.

Multiple levels of concealment are generated by the discourses being exposed here. The structuring of the subject is concealed in a subject who is supposed to "structure"; the subject thus coopted conceals from him/herself the dichotomous formations of phenomena produced by structuration. This occurs as a result of the double action of the structures producing this subject - the normative discourse of rationalism / irrationalism which underlies and reproduces the discourse of unconsciousness/ consciousness.

For counterideological exposure of this web of ideological discourses and re - emancipation of their host, the role of discourse - combined with psycho - analysis should now hopefully be seen to be conditions of possibility of a return to the obvious ³⁵.

2.3. IN BETWEEN THE DISCOURSES OF CONSCIOUS AND UNCONSCIOUS -- THE RESISTANT UNCONSCIOUS FORCE

The recognition of consciousness as illusion does not imply the structural, linguistic or symbolic determination of subjectivity. The dichotomy between subject and structure is dissolved by the poststructural conception of a reflexive and decentered subject which can be recognized by another subject as a subject other than structure. The poststructural perspective of subjectivity is of crucial importance to the constitution of a radical emancipatory discourse - and psycho - analysis which understands and generates this inter - subjective relating. Here the specific praxis of discourse analysis of structure converges with the psychoanalysis of subjectivity against the discursive reproduction of ideology.

If the structures of subjectivity which psychoanalysis identifies are personalized through discourse of consciousness, this discipline parallels and reproduces the ideological operations of structure which induce illusions and fantasies produced by and producing "subjective" and "objective" perception and action. This version of psychoanalysis uses interpretations to manufacture and reproduce the pathology it sees, resulting in pathological behaviour preformed within the illusions of desire which the ego has both to recognise and to fight. Oedipus is again blinded by the Oedipus he sees.

Counterideological psychoanalysis (Forrester 1989: 302) diagnoses the oedipal blindness and creates the conditions of possibility of recognising unconscious phenomena, at least at the first level of dissimulation. Discourse analysis can then supplement the insights of psychoanalysis so the deeper level of production of both guilt and its desire can be understood, and reflectively used.

The concepts "unconscious" and "conscious" can therefore be employed to reproduce ideological repressions as well as to expose them and to amplify counterideological resistance.

Radical analysis shows that the force of the subjective as resistant to fixation is always already there. The ideological repression entailed in the production of both sides of the binary presuppose counterideological resistance - a resistance that comes from the subject whose desire is at odds with (Fox 1993) and tangled up in each side in different ways.

Radical discourse- and psycho- analysis is on the side of a resistant subjective and imaginary unconscious which is neither rational nor irrational. This subjectivity is strengthened, repaired, and made reflexive, as oedipal structures which artificially and mechanistically recontain the imaginary and real potential subject within nasty brutish ideological forms are exposed as constru(I)ctions and dissolved.

The oppositional or counterideological "consciousness" of (un) consciousness is produced by the very oppositional nature of the discourse of consciousness. Consciousness cannot exist without something to repress - an opposition to rationalism worth fighting for.

Once the artificial ³⁶ deep structure of "phenomena" of consciousness and unconsciousness is revealed and connected to the related ideologies of body / mind, and the simplistic rational-emotional conceptions of Cartesian dualism, the conflicts of the conscious / unconscious can be brought to awareness as a clash between discursive-structural forms and the forces of desire de - forming these forms at the points of weakness caused by the clash. At this point ideology is disrupted and the subject potentially enters into the "imaginary" and the "real" dimensions (Lacan 1973: 254) concealed by symbolic forms and master narratives.

2.2.4. Ideology again

The reaction of the subject as force de - formed at the point of the contradictions puts the potential for emancipation of the subject at exactly the point where structures contain contradictions. This subject exists as a potentially reflexive force unformed in between discourses. Where there are contradictions, imagination is possible. Contradictions expose and resists the illusion of rational coherence and the unifying, fixating structure of discourses ³⁷.

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At exactly this point however, the ideological unconscious closes up the gaps by recontaining the unconscious within irrationalist and pathologizing discourse. The "superego" as the Law of the Father and with this ontotheological and logocentric master narratives inducing guilt and fear (Borch-Jacobsen 1991) superimpose structure again at the point of conflict. Counterideology has to go in a circle. This circle is provided by the framework.

"One should not think that desire is repressed, for the simple reason that the law is what constitutes desire and the lack upon which it is predicated. Where there is desire, the power relation is already present. An illusion then, to denounce this relation for a repression exerted after the event; but vanity as well, to go questing after a desire that is beyond the reach of power" (Foucault cited in Elliott 1992: 100).

CONCLUSION OF CHAPTER TWO

In this Chapter multiple texts were used to formulate a conception of ideology as an analytical unit connecting false consciousness to counterideological method.

By focusing on dis - simulating the simulation /dissimulation of ideological structures as they occur within the "psyche" of the subject, the discourses underlying and constituting subjectivity and agency can be exposed and connected to hierarchical power relations.

Thompson's framework for ideological analysis, when supplemented by a poststructural perspective and by Elliott's psychoanalytic understanding of the subjective side of the structural formation, has the potential to produce reflexivity which emancipates the subject from the structure.

The poststructural perspective considers all "conscious" phenomena to be not simple things in themselves which can be described by language, but rather the consequence of language, or meanings formed in a system. This includes the phenomenon of consciousness itself. "Consciousness" is a term formed within a discourse which has a potentially ideological function.

Something else exists which weaves through language but cannot be described by it - this something has the potential to be a counterideological force. Reflexivity is a condition of possibility of actualization of this potential.

In the next two Chapters there is a more detailed exposition of counterideological methodological and interpretive strategies capable of disentangling and exposing the complex fluctuating weave of ideological processes through which subjectivity is inscribed in structures³⁸. These interpretations trace and expose the powerful forces through which ideological containment and recontainment of counterideology is continually imposed and reimposed on top of alterity and difference. Power is everywhere, and the hierarchical power structures are in everything and everyone. Hierarchical structures enforce enjoyment (Zizek 1991) and disciplinary threats (Ayerza 1992) onto those who are on the wrong side of or who dare to cross the boundaries inscribed by the symbolics of "irrational body" and "rational soul". This structural violence is dissimulated as knowledge known by those "rational souls" who claim to know what it is to be a "rational soul". Discourse and psychoanalysis are both the symptom and the cure (Parker 1992: p15)

CHAPTER THREE:

DISCOURSE ANALYSIS AS A COUNTERIDEOLOGICAL METHODOLOGY

CHAPTER THREE : DISCOURSE ANALYSIS AS A COUNTERIDEOLOGICAL METHODOLOGY

"To return to the problem of how to diagnose one discourse when faced with a mass of text, how do we employ this notion of coherence?" (Parker 1992: 11)

A: INTRODUCTION TO METHODOLOGICAL ISSUES : A COUNTERIDEOLOGICAL ANALYSIS USING THE APPROACH OF DISCOURSE ANALYSIS

Methodological issues for counterideology using the approach of discourse analysis are discussed in this Chapter. The main focus is on discourse analysis as part of the process of analysis within the framework.

Discourse analysis is an important part of the comprehensive process of analysis within the proposed framework. This Chapter, in addition to outlining steps and criteria for a discourse analytic approach, also discusses conceptual issues underpinning the methodology. These are related to the aims of textual analysis discussed in Chapter One.

The focus on methodological issues extends understanding of how the ideological aspects of the subject structure dilemma can be resolved or rather dissolved by the poststructural analytical processes and reconceptualized within the framework.

The specific focus of discourse analysis in this respect can be summarized in the following points:

--As far as the structure goes, discourse analysis:

- a. Exposes, analyses, and deconstructs structural forms
- b. The discursive reproduction of ideology is exposed and shown to be mediated through fixed forms in language and also through the reification of discursive "phenomena". Reification is shown to be mediated by fixed discourses which impose meanings on language through logical constructions and ontological rhetoric.
- c. Diagnosis and analysis of these reified phenomena shows the deeper positioning of structured subjects within modernist master discourse with roots in intellectual history. (Parker 1989; 1991; Billig 1988; Barrell 1989). The ideological function of simulating a false reality and consciousness and dissimulating power relations is thus brought to a level of reflection.
- d. Power relations are shown to be discursively sustained in texts.
- e. Knowledge / power relations are exposed. i.e. the relation of knowledge to power through rhetorical legitimization, reification and privileging of master narratives of domination.

When discourse analysis is incorporated into broader analytical process, these power relations are reversed and rewritten using depth analysis. A discourse can be undermined from within - by for example, deconstructing dichotomies like consciousness / unconsciousness.

The counterideological aim is to show a reflexive, reversed and resistant terminology can undo the ideology.

--As far as the subject goes :

- d. Discursive awareness reveals and breaks the ideological web which entangles the subject within the structure.
- e. The de - reification shows how the agent is constructed as an ideologically structured subject within master discourses.

f. A counterideological subject is generated through reflexive and resistant use of the same terms (for example "consciousness" and unconsciousness) used by ideology. The counterideological subject is opposed to the ideological subject. The difference is in the use and the meanings given to the terms. The direction of the exposition in previous discussions is now seen from the other end - from methodology to problem rather than from problem to methodology. This study as a conceptual investigation goes both forwards and backwards and gets lost at least twice, and each loss tries to find another way out. The double adds a perspective not present when only one is seen. If you look backwards through a telescope, you see what you are looking through.

B : THE METHODOLOGICAL AIMS OF DISCOURSE ANALYSIS

"The theme is repetition - the "repetition compulsion", the compulsion to repeat, its referent, its manifestation in the text." (Forrester 1989: 233)

B 1 : INTRODUCING PARKER

Parker's essays on Discourse and Power (1989) and Discourse Dynamics (1992) are used to develop a specific methodology of discourse analysis for use within the framework. The focus is on how to diagnose discursive forms and analyze the language through which discourse is mediated. There is a specific focus on the critique of knowledge / power and emancipation of the constructed subject of knowledge. Awareness of discursive forms at the subjective level is a condition of possibility for the reflexive subjectivity. For this reason this model is especially useful to incorporate within the framework.

Parker's writings provide a clear exposition of steps, criteria and conceptions of a discourse analytic technique. The exposition of this method converges with the other interpretive systems used in the proposed framework. Parker (1989 ; 1991; 1992) discusses discourse analysis in terms of poststructural conceptions like text, subjectivity, and identity. In this way discourse analysis as a method is linked to the poststructural formulations of subject, structure, ideology and discourse discussed in Chapters One and Two. This is further networked within the framework structure in Chapter Five. These formulations can then be used within the context of the framework for their relevance to the constitution of a counterideological analytical process.

B 2 : PARKER'S STEPS FOR DISCOURSE ANALYSIS:

Parker's steps are given "before" the detailed exposition of the framework because they clarify the concept of discourse to be used within the framework. This should facilitate an understanding of the complex process of discourse analysis within the even more complex and multi-layered process of the framework ¹.

NB : It should be noted that I give my own version of Parker's steps in this exposition. His text is not followed exactly but related to the exposition and terms of this thesis.

Steps and criteria for discourse analysis are discussed in Section B 2. The rest of the Chapter evaluates the advantages of using these steps within the broader framework being proposed.

STEP ONE : Discourse as "discourse" - language as the object of analysis

In discourse analysis, discourse is the object of analysis. The shift of perspective from analyzing object as thing to "object" as formed within language prior to any "being" is fundamental to the method.

A discourse is that which constructs an "subject" and an "object" as a subject and an object. Both the subject and the object are formed by discourse. Discourse analysis looks at how the subject and object are constituted by discourse within a meaning system ². Analysis of the discursive relation between subject and object is complex and is further broken down into syntactical parts which are investigated in subsequent steps.

Parker makes an important distinction between discourse and text. This distinction allows the following analyses:

1. As a text is nothing but signs³ forming in differential relations, meaning in texts is condensed and fundamentally ambiguous. A text is given meaning when interpreted by discourse. Discourses interpret texts in many different ways and more than one discourse may be "present" in a text⁴. A text therefore remains fundamentally ambiguous.

2. A text actualizes a discourse when a discourse fixes its meanings onto the text and closes off other alternatives⁵. Meanings are fixed when discursive conventions are imposed on an ambiguous text⁶. Access to specific discourses within texts depends on knowledge of interpretive conventions which enable identification of the signification⁷. The analyst has to identify (diagnose) what is to be analyzed, before it can be analyzed⁸.

Discourse conceals the fixing of meaning by projecting what it sees into the text - discourse makes it seem as if the discourse is what the text "is all about". This is possible as textual process is subsumed under logical discourse. Interpretive rules are thus both generated as theoretical / factual truths and concealed as discursive tautologies by logocentric defining of sense.

This sense is then deployed through reference⁹. Reference is a discursively produced illusion¹⁰ through which discourses are reified and seen as "real" by subject inscribed within them¹¹. Both the objectivity and objects of this "subject" are thus a discursively produced illusion. As regards its "self-referring" the subject is also deceived by discourse.

The reductive effects of discursive fixations obliterate analogical and relational process through which meaning is generated in texts. Exposing the analogical "base" involves "exploring connotations through some sort of free association, which is best done with other people."¹²

STEP TWO : The discursive "objective" behind the discursive "object".

"A discourse is about objects." (Parker 1992: p9)

Discourse analysis shows the discourse of objects as "objectifying discourse". Objectifying strategies -

"(talk) about talk about the object as if it was an object." (Parker 1992: p9)¹³

Referring practices locate a "subject" and "object" as real. "This", "that", "it", "I", "you", and "me" ... are located as physical entities in "physical" space and time.¹⁴

Representational practices of language creates the illusion of the reality¹⁵ of an object at different levels e.g. the referential use of nouns to represent objects. Representational practices ask what objects are referred to, and then describes their formation (p9) in the reified terms of the discourse. The discourse on top constitutes both the perception, and the perceived "thing"¹⁶. A discourse thus reproduces the "permanent existence" of an object in certain ways, i.e. as epistemically known or assumed. The ontological existence of all terms are assumed because the ontologizing discourse is transparent.

STEP THREE: Seeing power and desire behind the "subject" formed by discourse

"A discourse contains subjects." (Parker 1992: p9)

Discourse analysis shows how discourse specifies :

"what types of person are talked about in this discourse, as some of which may already have been identified as objects ... speculating about what he can say in the discourse, what you could say if you identified with them (what rights to speak in that way of speaking)." (Parker 1992: p10)

Discourse analysis

Discourse analysis dis - simulates the ideologies structuring human agency by focusing on the subject as a "subject of discourse" and showing how this "subject" is linked (by discourse) to the object formation of the previous step ^{17 18 19}.

Through discursive praxis of acting agents or subjects "a variety of objects" are constituted within the "practical" order of society in which the "physical world is organised and worked." (p9) ²⁰

This step articulates the ways in which objectification conceals the constitutory interests of unseen discursive constructions ²¹. The discursive act of substantivizing blinds the subject and "naturalizes" an object ²². "Objective" identity on the basis of which existence is constructed is accepted as "given" and therefore the interested base of action organized by the knowledge - is left unquestioned ²³.

The substantivization of "subjectivity" and its "objectivity" has the following ideological effects:

- i. It conceals discursive structuring of social relations eg doctor patient, husband wife.
- ii. It positions the subject as an ontological subject with substantive qualities such as "thoughts" "feelings" and "actions" It thus conceals the discursive formation of "expectations" and "desires" as internalized by "consciousness" and "unconsciousness" ²⁴. Both the interests of the subject actively constituting the object and the interests of the discourse are concealed by the substantivization.
- iii. It conceals the subtle political (sustaining power relations) nature of identity and naming of any sort :

Discourse analysis combines steps one to three to dis simulate substantivation as follows :

The subject (step three) (subject noun of a sentence which is formed in discourse as a real actor) acts on an object (the object noun of a sentence formed in discourse as a real object being acted on) (step two). The ontologization of the verb conceals the interests and discursive purpose underlying the action. (A combined use of steps one to three show that both subject and object are discursively articulated and controlled by means of the interests vested in the action (the verb) which are concealed as a result of the ontologization of all three elements of the sentence.)

By making language opaque, discourse analysis re-reveals the political interests behind the discursive construction of subject, object and action.

STEP FOUR : Manufacturing coherence from within

"A discourse is a coherent system of meanings." ²⁵

Unacknowledged narratives, themes, motifs, tropes, repertoires and repeated patterns can be identified at the levels of both form and content as "characteristic" of particular discourses ²⁶.

The focus is on diagnosing and analyzing strategies producing discursive coherence.

The analysis is of how not the what. Instead of looking for causes, or displacing meaning by theorizing, the "reason" (how) is found in the structure of text. Once the how is seen simulating, the what (interests) dissimulated under the how can be exposed.

Analysis in terms of Parker's steps dereifies narrative forms and tropes by revealing the constructional and rhetorical strategies which mobilize and reinscribe discursive patterns. The same pattern with the same fixed meaning is repeated over and over again. By repeating the same in the reading, the same forms again in the "reality." Analysis dis - simulates what is simulated (dereifies) by identifying and bringing these reiterative operations into reflexive awareness of subjects who see how this re-producing re-it-erates and thus re-produces "objects". RE-it-eration is seen to be the "basis" of ontology ²⁷.

The pattern - reality inversion can be re inverted by subjecting the text to i.a. the following diagnostic procedures :

i.) Diagnosing reiteration :

"Mapping a particular picture of the world this discourse presents." (Parker 1992: p10)

ii) Diagnosing rhetoric :

"Working out how a text using this discourse would deal with other objections to the terminology." (Parker 1992: p10)

Coherence is thus diagnosed as a product of the complex strategies which dissimulate narrative reiterations and erasures produced by discursive chains³⁰.

Further analysis of ii.) would involve the following :

In order to conceal and "transcend" tautology, discursive structures have to use ambiguous metaphors as axioms or givens dissimulated by epistemology and theory. On immediate or unreflexive readings this fortifies the illusion of coherence.

Reiteration and reification of semantic linearity and universalization is also used to simulate coherence. The construction of historical or empirical linearity by inversion of cause and effect in pattern-reality dialectic is facilitated by an overlay of epistemic rhetoric. Universalizations conceal generalizations of discourse which are dissimulated by logical "proofs."³¹

The referent is referred to by, contained within, and contained by the referee. But as the rhetoric and the discourse goes unseen, the incestuous nature of fact, truth and method goes unseen. The epistemology which is supposed to prove the reference evokes a glaze over the gaze. The laws of "deduction and induction" conceal the deeper discursive structures which impose repetition of a symbolic construction by ensuring legitimization and ontologization of these constructions, which the rhetoric then claims proves both the form and content of the rhetorical claim. The circle of epistemological fact is therefore neither test of nor tested by its methods, as the circle of discourse is never broken - nor is the labyrinthine structure beneath the circle noticed. Reinscribing the "coherent" symbolic thus involves a repetition with an ideological function - obliterating the alternative - the real and imaginary subject³².

-- Note on the importance of self-reflexivity in discourse analysis.

Parker makes an critique of discourse analysts who equate discourse analysis with the identification of coherent systems and thus revert to structuralist paradigms^{33 34}

The poststructural³⁵ use of discourse analysis must always see itself in the mirror of the text ... and thus must always emphasize the danger of the blindness consequent on seeing "coherence" within a "diagnostic"³⁶ frame which does not see itself constituting. Discourse analysis is not exempt from this problem even though it works on discourses.

Points of critique made by Parker (p11) in this respect are as follows:

Structuralist conceptions of discourse analysis involve an overemphasis on "form" at the expense of content, and assume the possibility of a complete picture of a particular system. This assumes that a knowledge of the rules is possible according to which the social system is generated, and a further assumption that these rules are interpreted correctly by the analyst. Functionalist sociology also fails to recognize itself as one discourse among others, and is covertly ideological in a positivist sense - (cf also Fox 1993). Functionalist and formalist discourse which claims to "know structures" is blind to its own "knowing" structured gaze (See also Chapter Six, Part Two.)

Parker's conception of discourse is thus preferred to functionalism as the poststructural view he works in terms of emphasizes reflexivity rather than "knowledge" on the part of the discourse analyst.

Discourse analysis

STEP FIVE: Manufacturing coherence through internal reference to the discourse in use.

STEP SIX - Manufacturing coherence through external reference to other supporting discourses -- dissimulating contradiction

Steps five and six are discussed together and slightly altered in this exposition as they intertwine inseparably. The relation of these steps to step four is also discussed.

Parker focuses in these two steps on analytical strategies which go beyond a totalizing or structuralist approach to discourse analysis. These steps are about understanding the interrelationships between discursive vocabularies which can be seen to be "present" in texts .

The text is a site of struggle for meaning of multiple contradictory possibilities which can be read into it ³⁷. When there is a threat to the coherence of discourse as a result of this struggle, a discourse may refer to itself or to other supporting discourses - often evoked as theoretical or knowledge systems:

The belief that there is a universal structure or unified reality to which these discourses all coherently refer conceals the contradictory discursive meanings and differing claims to truth and justice, as well as the different interpretive conventions, of different discourses.

Focus of step five

The focus is on showing how coherence is manufactured through internal reference to the terms of the discourse in use.

"A discourse reflects on it's own way of speaking." (p14) ³⁸

This reflection on ways of speaking forms a part of the discursive production. Examples given are the use of phrases like "for want of a better word", "dont get me wrong" and similar rhetorical manoeuvres. Indications of internal reference may also be seen in awareness of the argument structure and implications of the discourse used - for example moral implications of a certain world view may be articulated.

-- Focus of step six

The focus of step six is on the manufacturing of coherence through external reference to other supporting discourses.

"A discourse refers to other discourses in the sense that it reflects on, includes, and excludes other discourses." (p12).

When talking within a discourse one also brings to it knowledge from other discourses (p12). Parker gives the example of familial discourses, legitimated by God's plans. (the latter outside familial discourse yet legitimating it).

Discourses are elaborated differently to different audiences. The different terms used will involve epistemological, moral and political choices.

In this process of using inter discursive references to simulate coherence, contradictory meanings are inevitably introduced. These have to dissimulated in order to create the illusion of a unified and continuous reality and/or coherent description of this reality.

Step six unravels discursive strategies which aim on the one hand to introduce other discourses to create the illusion of coherence, and on the other to conceal the contradictions brought about by this very act. Analysis in step six brings out the contradictions.

Discourse analysis

The concealed intertextuality, multiplicity, and contradictions dissimulated by coherence rhetoric are still present even though made absent by dissimulation. This presence returns at the textual site necessary for any discursive reception and im/mediately complicates any rhetorical strategy looking for a unified "present" and totalizing discourse which gives a complete explanation. Logocentric narratives thus continually have to be superimposed over intertextual ruptures. The multiple possibilities of the referential chain are then continually destroyed by re-imposing a logical wedge - the Law of the Father - phallogocentric domination sustaining power relations.

Deconstructive diagnosis reverses what logocentrism enforces. As the use of internal and external discursive reference is exposed as a superimposed rhetoric, the ambiguity and discontinuity of fictional narrative and metaphoric "structures" are dis-simulated. Referentiality infinitely regresses into condensed sense(s) which dis-simulates the contradictions repressed under what discourse simulates as coherence. Analysis which brings out contradictions concealed by logic thus defers discourse again into the inevitable deferral of reference -- into textuality and intertextuality.

Exposure rather than erasure or "forgetting" of discursive reactions to conflicts or tears in the discursive fabric as a result of inherent textual incoherence underlying "coherence" is therefore an important strategy which can be used by discourse analysts to recreate creativity - and return the subject to the imaginary realm.

Discursive allusions and reference can have different effects depending on the reading. Ideological rhetoric sustains the illusion of coherence, counterideological analysis of the rhetoric shows coherence to be an dangerous illusion.

Analytical relation between steps four to six.

Step five weaves into step four -- and ensures that analysis does not get bogged down in the search for coherence within one "structure". Common to both steps is analysis showing that "coherence" is a discursive construction rather than an epistemological criterion.

The diagnoses of step five and six are distinguished from step four, in that the exposure focuses on dissimulating the simulation of coherence and dissimulation of contradiction³⁹. Rhetoric manufactures both internal and external discursive support for coherence. Coherence / incoherence and consistence / contradiction oppositions are concealed by privileging and claiming affinities to the preferred side of the opposition.

In analyses of steps five and step six the one is shown to presuppose and involve the other. This only becomes evident when the discourse is subjected to close scrutiny. Close textual analysis reveals that every attempt at consistency conceals (and points to) an inconsistency which is present in the discourse, and which the discourse has to constantly dissimulate. "Truths" pile up in exponential fashion, or the "problem" is ejected from the theory into its objects (othering discourse). There has to be a sacrifice (of meaning) in order to retain a sense of consistency.

The borders (or identifying marks) inscribed by discourses are the points at which weak areas in discursive constructions are most evident. As these borders are signs which can be multiply interpreted, fixating strategies constantly have to deal with new meanings which spin out of them in every interpretation. From a counterideological perspective these borders are areas of conflict where conceptual contradictions and analogical / metaphorical traces are covered over by an infinity of superimposed and unrecognised ad hoc rules and premises designed to prevent the underlying contradictions/allusions/metaphors being rendered visible. As a result inconsistency builds on inconsistency - a tissue of lies which falls apart when the thread of inconsistency is picked up and followed⁴⁰.

One way of picking up the threads through which a text attempts to structure itself as coherent is by defamiliarizing the structure of the borders by looking at the same text from the perspective of another version of the discourse, or from that of a completely different discourse.

"Analysis is facilitated by identifying contradictions between different ways of describing something." (p12)

Discourse analysis

One discourse can be exposed as a discourse when seen from the perspective of a different discourse which contradictorily forms the same concept ⁴¹.

As example Parker gives the child's view a painting by Leonardo formed within Ninja turtle discursive constructions – the possibility of an imaginary alternative shows the possibility that the accepted version – the artistic genius version Leonardo, is (exists) only as a discourse forms "him" ⁴².

The aim of the reflexivity produced by this doubling and perspectivalism is not the rejection of the discourse, but its reflexive non reductive use.

Parker's stresses the role of reflexivity as extremely important for discourse analysis. As reflexivity is a key theme of this thesis and framework being formulated, I quote directly:

"the articulation of our reflection on discourses must require the use of discourses. A critical reflection on a discourse will often involve the use of other discourses setting contrasting ways of speaking, discourses, against each other and looking at the different objects they constitute " (p13)

It is important to note again the multiple articulation or interwoven points of poststructural articulation rendered visible by the different analytical foci of steps four to six ⁴³.

Interdiscursive allusions and reference can have different effects if different levels of analysis are applied. Steps four to six reveal –

- a. how discourse sustains the illusion of coherence by bringing in unacknowledged references to other discourses;
- b. how acknowledged references simulates and simultaneously complicates coherence and then dissimulates the contradictions that arise;
- c. reveals the contradictions which are intrinsic to any attempt to use multiple discourses to claim coherence, and also shows how epistemology is used to conceal the contradictory side again - not by sorting out the contradiction but by shifting the attention onto epistemological rhetoric. As in the null hypothesis.

STEP SEVEN : history simulated and dissimulated by discourse

These quotes from Parker show that history is the end result of discourse and involves past references. Semantic traces are fixed as facts about subjects and objects:

"Discourses change and develop different layers and connections to other discourses through the process of reflection." (p1)

"Discourse analysis switches back and forward from the elaboration of coherent systems of statements out of texts... to look at what those discourses meant as they emerged, and so what the present allusions actually "refer" to." (p16)

Historical analysis has to include discourse analysis as discourse analysis has to include historical analysis

"A discourse is historically located." (p15)

If history involves discourse, then the diagnosis of discourse in history involves all the other steps and is an immensely complex affair

B 3 : AUXILLIARY CRITERIA : Power plus discourse ⁵⁴

Discourse analysis

The difference made by Parker between text and discourse (1989 : 56) ⁵¹ is crucial for the possibility of a reflexive analysis of power which is not subject to the norms of the power system critiqued ⁵².

The implications of the separation of discourse inscribed in and through power from potential discourses within the text implies a belief in something beyond discourse, i.a. the "power" of dominance versus the "power" of reflexivity as an emancipatory force for agents deploying the terms and norms of discourse ⁵³ ⁵⁴

Auxiliary criterion one : discourses support institutions⁵⁵

Discourses must be distinguished from their use within contexts of power ⁵⁶.

Analysis of deployment of discourse in institutional contexts involves identifying specific institutions in which a specific discourse is used ⁵⁷. Discourse diagnosis thus involves identifying institutions historically attached to certain discourses which sustain relations of domination, exploitation and oppression in order to serve sectional political interests.

Further analysis exposes hegemony in institutions embodying asymmetrical power relations of discursive constructions concealed in actual or material practice. Institutions thus transfer discourse in a concealed way via i.a. theorizing and professionalizing discourses, embodied in practical tools and standardized interpretations. These are finally inscribed into the subject of eg psychological assessment as its "nature" ⁵⁸.

Theorizing (step 4+6) amounts to rhetoric which legitimates institutional hegemony using these institutional practices and policies to oppress and disempower and thus sustain relations of domination and privilege.

In this way institutions embody master narratives in precepts, policies and practising agents. The rationalist and phallogocentric assumptions of these discourses are dis-seminated through i.a. liberal politics, academia, and the public as opposed to private sphere. Historical institutions are crystallized discourses. The asymmetrical power relations of these discourses result in privileging and privileges of those "rational" enough to remain on the good side (who do as they are told) while those who are outside - are irrational and therefore oppressed and silenced at once ⁵⁹. The institutions carry out the discipline and punishment. No person can be blamed, except those who transgress the Law.

Law is made to be true by definition. But the defining to suit the interests and power of the privileged is not recognized. Power is thus manifested in social and historical hierarchies which are perpetuated and dissimulated through institutions following policies formed by preaccepted epistemic rhetorics and claims to truth and knowledge which surround discourse. The truth rhetoric simulates a coherence and dissimulates contradictions ⁶⁰.

A cross over from the institution to the personal ⁶¹ is concealed in these discourses by means of artificial boundaries constructed by binarizing constructions, eg private / public, family / work.

At the level of the subject or ideological agent, the interpersonal and social dualisms discussed above are discursively generated intra - subjectively as well. The master narratives of rationalism / irrationalism build within the subject "panopticon" in which the subject is split as both subject and object (Parker 1989: 63). The superego - ideological consciousness surveils the id - the body in pain. This subject disciplines and punishes him and her self.

The power of discourse is inscribed in body and mind through rational(father) - emotional(mother) constructions of subjectivity which motivate agentic conformity to brutal enforcement of structural norms hidden through personification of structure within and between subjects.

This happens both within the psyche split by discourse into self and other. Those who don't discipline themselves, will be disciplined by managers, professionals, and fathers.

The "panopticon" is generated i.a. by familial discourse. The institution of the family serves a powerful ideological function, creating an ideological oedipus out of everyone as birthright, so that power is dissimulated everywhere (Parker 1989 ; 1991 ; 1992).

Discourse analysis of familial and professionalizing institutions is thus an important step in counterideological analysis.

Auxilliary criterion two : discourses reproduce relations of power

Foucault in the Afterword to Power/Knowledge (1988) distinguishes between violence and power. Violence imposes without allowing any possibility of resistance. The text can be received -

- i. violently, ie assimilated into the institution as the only true and good and beautiful, thus erasing difference under threat of violence (various forms of discipline and punishment);
- ii. or as a function of power, in which alternative readings are allowed. Resistance is present by implication of the word "power" but not in the word violence.

Both power, violence, and resistance are thus all possibilities within the text, the manifestation of which depend on what the reception allows. Power resistant emancipatory discourse analysis needs to diagnose these different forms of reception in order to expose various forms of power relations, domination, and oppression.

Diagnosing texts of history for discourse in the service of power involves showing how:

- i. discourses are historically linked to "material" phenomena of discipline and power and the physical organization of space and bodies. (1992 : p17)
- ii. subjects are forced to act in terms of discourses of power and authority - thus for example professionals may reproduce discourses of power and authority because their livelihoods depend on them. (1992 : p17)

Dis - simulating diagnosis thus involves showing how a discourse connects with other discourses which sanction oppression and allow dominant groups to tell justifying narratives which prevent other discourses from making history (1992 p 18)

Diagnosis thus focuses on exposing subtle inter- and intra- discursive links which reinforce power:

"... showing how a discourse connects with other discourses which sanction oppression and...

"...showing how the discourses allow dominant groups to tell their narratives about the past in order to justify the present, and prevent those who use subjugated discourses from making history" (p18)

At the level of the subject, analysis of the relation between power and discourse involves the following.

Knowledge of the mind by the mind collaborates with and becomes complicit in the reproduction of domination by the dominant discourses which ends in "physical" and "emotional" suffering. The link between ideology and subjectivity is made more obvious when not hidden within the discourse of body and mind - this link is the body in pain (Scarry 1982). So the subjects will do as they are told - be logical and rational, or stay at home.

Historical analysis of the relations of discourse to power would show :

Changing interpretations (look for similarities and differences) split referentiality into condensed and conflicting meanings which exposes logocentric construction of putative ahistorical forms, for example those of

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psychological assessment. Double articulation (step five) of the "concepts" as logocentric constructions exposes the dissimulation of ideological historical and political connections and power-invested interests which producing "events" in "place" and "time". The analysis goes from here into all the other steps. By moving through the steps the discourse analyst takes diagnosis and analysis of power relations sustained by discourse through the deconstructive articulative process of the steps focusing on i.a. textual coherence / incoherence and contradictions and from there back into the multitude meanings of the text. Meanings multiply against fixation as discourse and political interests are dis - simulated. Power explodes into energetic ambiguity. Texts look into the mirror of reflexive philosophy, aesthetics, antioedipal psychoanalysis. The subject falls out. Symbiotic subjectivity is all that is leftover.

-- The importance of self reflexivity with regard to the use of auxilliary criteria.

Parker stresses the need for complexity and reflexivity in discourse "analysis" ⁶². Conceptions of power and ideology are themselves discursive constructs and need to be evaluated within the interpretive contexts in which their meanings form. Assessment of self - reflexivity must always be in relation to perspectives of other critical or reflexive conceptions (eg resistance) ⁶³ and alternative models with counterideological orientation ⁶⁴. Discourse analysts also need a double and more.

B 4 : RESISTANCE AND EMANCIPATION.

Parker does not include resistance and emancipation as part of discourse analysis. Contestatory and emancipatory strategies can supplement the counterideological interests of discourse analysis but these are also discursive constructions and should be reflexively used ⁶⁵.

The demand that discourse should be "escaped" entirely implies a failure of reflexivity. Escape from discourse is seen to be a confused question and is thus answered by analyzing the confusion involved in the question :

i. The demand for "escaping discourse" implies an individual culpability for social practices and thus misses the point that analysis of discourse in itself produces the reflexivity required for acting within it ⁶⁶.

ii. It is possible to change and educate subjects about the way a discourse is used.

iii. Reflexivity is a historical and cultural construct. By this is meant that reflexivity is always in relation to the different formations of discourse and is therefore not something that can have an apriori form. What produces reflexivity in one context may need to be reflected on in another.

iv. Discourse analysis is both symptom and part of the cure.

This again refers to the notion of reflexive and unreflexive uses, which the notion of "escaping" discourse altogether obscures.

B 5 : DOING THINGS WITH PARKER : APPLIED EXAMPLES.

These examples are chosen for their relevance to the purpose of both Parker's aims (1989; 1991; 1992) for discourse analysis and this thesis - to deconstruct and diagnose the subject and object formation of psychological discourse in the interests of emancipating the "psychological " subject (cf also Fox 1993; Sampson 1989; Shotter and Gergen 1989).

Medical - psychiatric texts reveal a constructed master narrative producing an oppositional divide between the knowing / known, rational / irrational, voice / silence ⁶⁷. On the one side of the opposition (subject constructing or using the categories of judgement) is the rational judge, on the other (subject to the judgemental categories) the judged ⁶⁸.

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Hierarchical, evaluative, and normative discursive criteria of rationality and irrationality are left unseen and unattended. The positive pole is coopted by those privileged by the discourse. These positive criteria are assumed to be the properties of the one who "knows" - and constructs the judgements of what is considered to be "knowledge". The circularity between individual rationality and knowledge is concealed so that the hidden irrational desires moulding the needs for power in the judge can be expelled into the "other" (negatively evaluated in terms of and producing the assumed "positive" criteria) terms of the discourse. The judge as subject of the discourse keeps the rational side for himself and expels the leftover of himself - the excluded other side - by ejection into the object of the discourse.

There are multiple binary inversions occurring. The binary discursive form semantically produces both rationality and irrationality of self and other which are in fact one. There is no self and other except that simulated in a dissimulated discourse. The judge is produced as rational in opposition to whatever is referred to, or labelled as, irrational. Rationality comes by comparison to the other as there are no objective criteria of rationality.

As the other (irrational) can only be seen in judgemental opposition to oneself (Parker 1989: 65), intersubjective othering and distrust results. The discursive split is inscribed ("internalized") "intra and inter psychically". The split into "self" or individuality which constructs this psyche destroys the possibility of communication and alienates the subject.

In the context of psychiatry the subject of this discourse (the psychiatrist) externalizes the communicative failure through projection. The patient is seen as "ignorant - emotional - irrational- resistant" or "difficult to reach" or "unresponsive to treatment" by the psychiatrist ⁶⁹. This projection is then internalized by the "other". In seeing himself seen by the subject who knows, it does result in these phenomena as physical, psychological, empirical presences within the inscribed body - the object of discourse. The phenomena are seen by both subject and object of the discourse as coming from the objects constructed in these terms. The fears and desires discursively formed in between psychiatrist / patient are projected into and introjected by the object (the patient) thus keeping the discourse and its subject safe for knowledge which reproduces the discourse - again ⁷⁰.

In this way psychiatrists are inscribed into a unrecognized and politically motivated discourse of othering, alienation and distrust which discursively regenerates the projection of the irrational. Both subjects and objects of this discourse come to "believe" in its terms, and both accept the divide and line between the one who knows, and the one who is known. Psychology becomes a powerful weapon for reproducing unreflexive ideological identities.

The discourse of psychologized subjectivity split and fragmented thus is loaded with distrust of the irrational and dangerous "nature" of human subjectivity. This split underlies and reproduces definitions of the borders of the normal and the pathological (Foucault 1991) in a manner which erases resistance as potential alternatives by standardization of the dominant symbolic ideologically reproductive "norms."

If taken to be knowledge this discursively produced othering and distrust has an ideological function of making communication impossible between subjects. The so-called science of human understanding is called into the service of instrumental relations of knowledge / power ⁷¹.

Fragmentation prevents radical understanding of one subject by another so that subjects are divided against themselves in the service of the structure ⁷².

Political interests and ulterior motives underlie the failure of the psychiatrist to accept any of his patients statements at face value, legitimated by distrust misrecognized and displaced from the discourse of alienation into the alienated person. The diagnosis may be right but the treatment goes in the wrong direction and thus reproduces the illness it claims to cure.

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B 6 :PARKER'S "PLACE" IN THOMPSON'S FRAMEWORK. (see also endnotes in above exposition)

●OVERVIEW OF FRAMEWORK APPLIED WITH PARKER'S MODEL

<u>Broad Method</u>	- Use the text you've got - Divide into phases of analysis - Interpret interpretations - Compare - Assess power relations emerging for both ideology and counterideology
<u>T: AREA ONE</u> <u>P:STEP SEVEN AND AUXILIARY STEPS</u>	<u>T: AREA TWO</u> <u>P: STEPS 1-6</u>
power discourse	reportoire/narrative knowledge /logic
diagnosis ->	hermeneutic/structural analysis->
1.symbolic - father - sociopolitical - law - master narrative	1.narrative 2.logic
2.artist/psychoanalyst - theory institution - hegemonical discourse	3.syntax
3.victim/actor/audience agent - belief - action	
- >text two: who is reading the text - = text two s+d text which text	one >
-> text three :who is reading the text which text	
vignette/definition/data	
[TEXT]	
What does it mean preinterpreted = text one It is an ambiguous production so you have to ask the reader (could be you) what it means even if its their "production"	
"truth"	T:AREA THREE
"Justice"	P:RESISTANCE
^ ^ ^ <u>deconstruction</u>	depth interpretation poststructural levels philosophy aesthetics psychoanalysis

The above table gives and overview of the proposed framework applied with Parkers model

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The double perspective provided by the convergent use of the two systems serves the following functions:

- a. Different perspectives and points of view will result in different evaluations for ideological content. When used within the framework the evaluating system (in this case Parker's system) behind the interpretive judgements is seen in relation to the system of evaluation. This induces a reflexive interpretation in and of interpreting events.
- b. Thompson's framework tries to be more a mirror than an interpretation itself. If the process fails the analyst is pleased to be shown the mistake. The approach is formed by counterideological interests and as such rejects knowledge for memory, epistemology for aesthetics, and identity for psychoanalysis and deconstruction. There is no claim to truth, nor even any desire to be the only mirror. At least three are needed. All three fragment in any case.
- c. In practice, diagnosis and analysis of discourses through textual analysis is a complicated and detailed affair, and only some of the steps can be applied in each study. In any case all the steps cannot access all, but only some, of the meanings.

In a sense, Parker's method is both too narrow and too broad.

The framework will allow the use of this model in a way which resolves both the narrowness - by supplementing the discursive focus with multiple diagnostic models in area one as well as hermeneutic and depth interpretive approaches in other areas - and the broadness, by allowing some steps to be applied to texts at certain levels within certain areas. In this way the results of analysis can be traced and articulated with other steps, levels or points of entry. Some entries or steps of the counterideological process may be important at a certain stage, while others may be less appropriate or may simply have to be excluded for reasons of length and time. The analyst can then focus on specific complexities which are produced at certain steps, corresponding to certain areas and levels, and leave others for a different stage.

Fragmenting analyses placed within a broader counterideological weave prevents giving an impression that any one analysis is complete in itself. The constant flux of text (ambiguity and multiplicity of meaning) and con-text (reception) means every analysis, rather than being complete, renders more and more meanings to be analyzed. This remembering and inventing of textuality avoids the illusion that a complete analysis is ever possible. Forgetting textuality may reproduce ideology inadvertently or leaves gaps which allow the recontainment of the text into an ideological system.

Each analysis cannot give all the answers, but that does not mean no answers or counterideological resistance is possible at all ⁷³. "Solutions" (dissolutions) have to focus on some aspects of counterideology, to the exclusion of others. Texts lend themselves to the foregrounding of some aspects, and not others. The framework assesses each intertextual production for ideological and emancipatory content, thus making reflexive the gaps, silences and insensitivities of specific uses of counterideological strategies.

d. If Thompson's framework is used complementary to Parker's, the work done in some textual analyses can be systematically incorporated with supplementary work done on the text in or by a different analysis. When applied within the broader context provided by Thompson's framework, the results of different analytical approaches or different analytical stages / foci implied in the steps can be reflexively focused on and be traced within different sites formed by the areas, or within same area from different disciplinary and interdisciplinary perspectives, and also by comparison with analyses of the same text produced by different models.

e. Using these steps within the framework, counterideological diagnosis, analysis, and deconstruction can work together within analytically divided areas. Phases of analysis within the areas are subsequently integrated as the analytical process systematically forms each into a complement or supplement of a greater analytical whole of poststructural analysis generating counterideological multiplicity all at once at different times.

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f. Each analysis has different intertextual sensitivities (Flax 1990) focusing on different aspects of a whole system of texts and intertext. The parts of analysis follow the "whole system " constituted by the framework in a systematic process of ideological exposure and emancipatory interpretation which leads to a potentially "symbol free" intertextual subject.

C : SUPPLEMENTING DISCOURSE ANALYSIS

As the method of discourse analysis deals with the structural aspects, a psychoanalytic supplement is required as a follow up for subjective emancipation

If counterideological discourse analysis is to have a practical effect the following questions must be dealt with.

What is "leftover" ⁷⁴ after a subject has been ideologically deconstructed? How does a reflexive subject do anything and still avoid the structures which are inscribed into experience ("consciousness") of a living person ⁷⁵? And how can the subject be freed from the chains of divided being forming a "self" opposed to an "other"? How can she/he be something other than him/herself?

These questions give reasons for incorporating discourse analysis within a broader framework of interpretation, which leaves a space for poststructural psychoanalysis ⁷⁶.

Both discourse analysis and psycho analysis are incorporated within a poststructural de - systematizing system of interpretations of interpretations which provides a broader framework through which the complex methodologies of discourse and psycho - analysis can be complementarily applied and made relevant to the postmodern condition (Young 1989).

A poststructural setting is fundamental to the framework's modus operandi and has to be understood before the analytical process can be applied to the manifestations of discourse in the reading of texts. The framework is structured in terms of what are taken to be key distinctions and classifications of deconstructive poststructuralist thought which incorporate and extend the exposition of discourse analysis given in this Chapter (Section ⁷⁷). At the same time, discourse analysis extends and incorporates the framework. The relationship is not motivated by a desire to control or possess but to be with an other symbiotically.

Although the chapters separate different terminologies and methodological emphases, they blur in the actual textual analyses which work on the problem. The framework takes texts through the process in which the analytically separable processes can be used and merged to produce a reflexive subjectivity. It may be helpful at this stage to summarize the larger process which synthesizes again what the different chapters are separating:

Problems of ideology which emerge in relation to the subject-structure question are identified and connected to the formation of the conscious and unconscious experience of the subject by symbolic forms within discursive structures. The identification of structures chaining symbolic forms is the first step to reflexivity. Further analyses dissolve the links which have been identified. This changes the determined "facts" of reality and truth via discursive, conceptual and hermeneutic analysis into an aesthetic philosophical and psychoanalytic blur which allows the subject to look at and resist and transform the structures which form them from a textual - intertextual ambiguous position in between.

The framework within which all these aspects can be applied to texts incorporates multiple models including discourse analysis. Reflexive aesthetic, philosophical, and psychoanalytic understanding of the discourse then follows allowing the subjective force to use these terms as strategies of resistance against the very discourse which forms them.

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D : LINKS BETWEEN CHAPTER THREE AND OTHER CHAPTERS

Chapter Three gives a model which does the antipolitical groundwork paving the way for emancipation from fixed symbolic forms through the deconstructions of poststructural terminology. The psychoanalytic approach to the leftover of ideological subjectivity is discussed in Chapter Four.

The exposition of discourse, discourse analysis and the production of poststructural subjectivity is then followed in Part Two by an attempt to give a metaphorical - metasystematic vision of the whole of what the framework and Part One divide into parts. In Chapter Five the analytical process is discussed subsequent to the exposition of the details of framework structure in Chapter Six.

E : DISCUSSION AND CONCLUSION OF CHAPTER THREE

In this Chapter key criteria and organizing steps for the method of discourse analysis were outlined. These steps and criteria may be used for counterideological purposes, or be recontained by ideology, depending on their use. The counterideological use of these criteria and steps works on fixations reproduced in language through discourse in order to expose and deform these fixations so that the multiple meanings in texts are rediscovered.

The work of the discourse analyst is in reaction to a formative ideological use of language which can be linked to relations of power and domination deeply inscribed in knowledge-history-institutions and the human psyche. The dialectic between ideological and counterideological use of language centrally affects the approach to interpretation being developed in this thesis. The counterideological process of analysis of the structure of the subject forms as slave to master of the ideology of the subject of the structure. This relation is then re-inverted as a result of reflexivity thus emancipating the leftover - the subject - for psychoanalytic understanding and inter - subjectivity or intertextuality between two unformed forces - subject-subjects.

This dialectic which leads to intertextuality is pivotal in the understanding of the analytical process.

CHAPTER FOUR : THE SUBJECT OF PSYCHOANALYSIS

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"The human being is this night, this empty nothing, that contains everything in its simplicity, an unending wealth of presentations, images, none of which occurs to him, or is present. This night, the inner one of nature that exists here this pure self in phantasmagorical presentations...here shoots out a bloody head, there a white shape...One catches sight of this night when one looks human beings in the eye - this night that becomes awful suspends the night of the world in an opposition. (Zizek 1991: 87) ¹

"Modern politics becomes fixated on the ideal, for its own sake, which covers over the libidinal gratifications sought through this ideal ... In order for political movements to be emancipatory, they must acknowledge that their fixed ideals are built on exclusions and persecutions. They must admit that their ideals are illusions created in the contexts of particular psychic struggles." (Oliver 1993: 145-146)

A. INTRODUCTION TO METHODOLOGICAL ISSUES : COUNTERIDEOLOGICAL ANALYSIS USING THE APPROACH OF PSYCHOANALYSIS.

A 1 : MOTIVATION FOR THE INCLUSION OF A PSYCHOANALYTIC MODEL

Psychoanalysis must work

- i. within contexts of knowledge and power, and
- ii. with the damaged subjects of this knowledge power relation,
- ii. with the aim of producing reflexivity in subjects.

A counterideological method must work against the suppression of reflexivity within contexts of knowledge power. This reflexivity resulting must be made accessible at the level of the subject affected by structural damage.

Cultural and social analyses often work on reflexivity with important results, but a gap is created in the failure to take the reflexivity into the praxis of everyday life. This failure is especially dangerous when it occurs within cultural analysts who reflect in one domain at one level, and reproduce the very ideas and representations they reflect on in academic contexts, in real life. Neither is the reflexivity taken into everyday life in the public sphere where it could work against the mass dissemination of false consciousness discussed i.a. by Thompson (1990).

It seems that these gaps and silences in academic understanding and praxis can be accounted for and relieved through activation of a depth psychoanalytic approach. This gives an added reason for adding a strong psychoanalytic emphasis to cultural analysis.

In this Chapter, an exposition of radical psychoanalytic thought is given which suggests an important role for psychoanalysis in fulfilling the above requirements.

1.1. SUPPLEMENTARY PSYCHOANALYTIC TEXTS : A DUAL RESPONSE TO THE PROBLEM OF DUALISM IN THE PROBLEM OF SUBJECT AND STRUCTURE

I have argued in previous Chapters that psychoanalysis is required to access the subjective side of the subject structure dichotomy. A work dealing with links between psychoanalysis and social theory (1992) is therefore used as a supplement in formulating the proposed counterideological framework. Elliott's work suggests ways in which the structural-symbolic focus of Thompson's framework can be complemented with a focus on the manifestations of symbolic phenomena as internalized fantasies within the subjective life world ². Psychoanalytic vocabulary and communication can be used to bring these fantasies to the awareness of the subject who is living within them.

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Blind spots in Elliott's work make it necessary to supplement his supplementary text.

Radical psychoanalytic supplements are therefore given to supplement Elliott's version of psychoanalysis. Texts of critical and Lacanian theorists are counterposed to Elliott. This combined supplementation extends Thompson's focus on symbolic forms and relates form and force within subjectivity at the point of fantasy and structure (symbolic). Semiotics is considered of crucial importance in this regard.

These texts are themselves supplemented by the very nature of the framework process of interpreting interpretations infinitely.

Discursive approaches to psychoanalysis are then given to supplement psychoanalysis. This supplementation shows the necessity of a reflexive interdisciplinary and metadisciplinary approach to analyses no matter what subject or method is being used.

Additional texts from psychoanalysis are thus brought into the framework formulation and used to facilitate the aims of the framework's analytical process. Subsequent Chapters show how the psychoanalytic texts referred to here can be systematically applied to texts when used within the framework.

The main aim of textual analysis involves emancipation of subjectivity from discursive formations of "itself" as formed within the concept or against the concept of "structure". For this reason the framework finally deconstructs the meaning given to these concepts through a circular analytic process which emancipates subject from structure through reflexive and alternative discourses. Chapter Six explains how this is done.

B : ELLIOTT'S WORK ON PSYCHOANALYSIS AND SOCIAL THEORY

B1 : KEY IDEAS DRAWN FROM ELLIOTT'S WORK

1.1 THE SUBJECT OF PSYCHOANALYSIS

In Chapter Two of this dissertation Elliott's work on psychoanalysis and social theory (1992) was used to constitute a concept of ideology which links subjective experience to the structural forms of ideological reproduction.

Chapter Four shows how psychoanalysis provides a counterideological terminology and a method with which to deconstruct the subjective aspects of ideology mentioned in previous Chapters. This shows that the problem of the relation of subjectivity to structural formations diagnosed in the framework requires a psychoanalytic vocabulary.

The role of radical psychoanalysis within the framework needs to be explained in more detail. The reason for choosing Elliott's work for this purpose are as follows :

i. There is a focus on ideology as a bridging concept between social theory and psychoanalysis. With particular reference to the framework it links Thompson's (1984; 1990) structural consideration of symbolic form of ideology to its psychic forms in the subject. It can therefore be used as a central intertextual catalyst throughout the formulation and exposition of the framework in this thesis.

ii. A unified account is provided regarding the ways in which psychoanalytic perspectives are linked to political interests.

iii. Elliott's work shows the advantages and disadvantages of various versions and vocabularies of ideology - reflexive psychoanalysis. These texts can then cross into the framework for application and assessment during analysis of texts. Elliott's ideas can be extended and tested through intertextual incorporation of actual works of the thinkers he mentions. This brings in a stronger focus on an intertextual use of psychoanalysis, allowing multiple voices an entry into this thesis. This production of multiply interpreted meaning means intertextual³ practice of what is textually preached.

iv. Elliott's account links a history of structure to a history of the subject. Psychoanalysis plays a vital role respect of disentangling the knots of historical symbolic and showing the depth of penetration of these knots into psychic processes which insert and merge subject into structure, and structure into subject.

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v. A subjective realm of existence is foregrounded (Elliott 1992: 44 -45) which is conceptualized as something damaged by enforcement through power to subjection within structural constraints. Structural constraints are internalized as a result of damage in a superego which articulates the link between the subjective aspect of structural constraints made to subjectivity, and the structure itself. This psychoanalytic conception of the subject extends the possibilities of analysis beyond that of structural ideological insertion.

vi. The emphasis in Thompson (1984; 1990) on the capacity for creative action within language is complemented by an emphasis on a force within subjectivity as having an inherent counterideological potential in spite of and in addition to social subjection (Elliott 1992: 11-12).

This approach to subjectivity works on the assumption that the subject can be and is a force outside structure. This force can be subjected to and formed within symbolic structures, and emancipated from these, not as a force in itself, but through the imaginary rupture of the symbolic ⁴.

The subjective exists at the site of the body as something (even if nothing but lack) which becomes apparent when analysis uncovers silences and gaps, contradictions, and other ruptures in the veil of language. This implies that there is a multiple and ambiguous and contradictory subjectivity existing between structure which is neither a structured subject nor can it be fully described by structure.

There is an inherent contradiction in trying to describe this subjectivity. As soon as it is described, it is lost ⁵, for it is what is described, not the description. The description must have something to describe which is not the description.

This subjectivity can be said in poststructural terms to exist at the level of the text - or the sign - while description occurs at the level of the signifiers and signified which infinitely regress into one another as they try to meet at one point. The point of discursive illusion where epistemology conceals the text conceals this subjectivity at the same time under structuration and ideology. Reification of discourse gives rise to a false or dissimulated real which conceals the deeper "empirical" ambiguity (Muller & Richardson 1988).

The aim of psychoanalysis is to break down the reifications and ideologies reproduced by discourse, knowledge and power, by working at and deconstructing discursive defences, blocks and closures which reproduce and are reproduced by the structured subject (Forrester 1989). This is achieved by to showing how structure weaves the individuality of the subject in complex ways which dissimulate and block subjective potential by simulating a "human identity", constructing in this way a false consciousness and an ideological agent - an oedipally blind, alienated, narcissistic form or thought and desire producing machine meant to serve the interests of dominating discourses eg those of capitalism and patriarchy. (Elliott 1992: 79-80 cf also Deleuze & Guattari 1972; Borch - Jacobsen 1991; Bordo 1991)

Psychoanalysis provides an interpretive system through which the inverted mirror reflections of the dialectics merging discursive and psychic processes forming subjective conscious and unconsciousness can be traced and mirrored, and brought to a level of reflexivity. The misrepresentations and / or fixed representations of the "conscious" in and through the "unconscious" are believed to be produced by complex psychic processes which form and are formed by ideology - language (Forrester 1989). Language as the medium of psychoanalysis ⁶. However, it is not its only material (Kristeva 1987). The forms and deformations of the conscious as manifest in the irrational presupposes something outside language - a force which is formed by it. A form must have something to form.

Psychoanalysis thus deconstructs the subject structure opposition. On the one hand the subject is bound up in a contradictory formation with structure - as a substantive which language refers to and relates, and on the other the subject cannot be formed without becoming that form - mediated by language ⁷.

The following implications for psychoanalytic work can be drawn from this conception of subjectivity :

i. The first implication is central to the "epistemology" of poststructural psychoanalysis : subjectivity cannot be known. The subject is never completely subject to ideology, simply because it cannot be ideologizing / knowing - ideologized / known. Ideological material exists as a precarious fantasy constantly disrupted by

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the ambiguities of the play of the unconscious in the imaginary. (Fox 1993 Grosz 1998; Zizek 1991a; 1991b). Subjectivity is in essence free because non-essentiality is its essence.

This does not mean that there is no knowledge, as discourse exists on top, unseen when unreflexively used. The subject is not powerless within language. Subjectivity is both inside and outside of language, as a force which cannot be (realized) without being formed. Language is the message but there is more in the medium than the message. By working with this medium, psychoanalysis allows the medium to transcend the message. The discourse is seen as a projected vision, not existent reality.

ii. A second and related implication is that this kind of psychoanalysis knows it does not know. But it can trace and provide a mirror for those who think they do.

The structured subject is dissolved through language analysis so that the force within structure can be emancipated.

The interpretive process dissolves the duality at the point of language. The subject and structure problem is merged through reflexivity which allows the subject to see and feel how they see and feel through language.

Reflexivity comes from a double seeing which can only be done in a mirror. A psychoanalytic mirror forms where transparent language used to be. The subject sees its self in double form as the mirror reflects their projections as formed by language rendered transparent by ideology. The psychoanalyst shows the subject how and why their "own" subjective energy is sutured through inter subjective "public" gaze of the Other. This subject sees "itself" form as inscribed and manipulated and owned subject of ideology.

This dis-simulates and emancipates the subject from the simulated reality which dissimulates structural forms. The subject can then turn away from the structures which turn the subject into a ideological and desire re producing machine (Deleuze & Guattari 1972).

The integrated ego must be disintegrated before there can be a vision of the whole as fantasy, leaving fragments which will allow the other (not not me - mirror) to be seen. Once there is fragmentation, a "positive" conception (Fox 1993) of non-alienated and non-narcissistic desire becomes an ontological possibility. This view of the existence of a ruptured subjectivity outside structured subjectivity then rejects analytical approaches which, as Elliott says :

"(focus) so on the damage, that nothing is offered for the immediate...leaving little room for alternative political projects" (Elliott 1992)

The body can be a ideological as well as an counterideological subject acting within or against structure.

iii. The third implication is that psychoanalysis sees the unconscious and language as having both a repressive and an emancipatory potential.

Psychoanalytic work must deal with and integrate the ideological split in master narratives which structure subjectivity as conscious - unconscious in order to feed logocentrism and phallocentrism. Unconscious (desire) is de-binarized and the form which splits it into a positive or negative value is split. This explodes the rational / irrational dichotomy, allowing the imagination again.

Psychoanalytic work debinarizes by showing the subject the double forms and complexities of repressive formations of subjects in language and law and resistance of subjectivity to this. This can only be done through depth analytic work which proceeds on the assumption that repair can bring about a rebirth of the emancipatory over the repressive function of the unconscious.

Although human subjects desire law in some sense, from another angle, Freud's "critical examination shows that the repressive features of psychical life are at the same time a resistance to the social processes that sustain and perpetuate them (1992: 47).

"the possibilities for creative social action are acutely delimited since human autonomy, while involving an active element of resistance, is understood as being internally tied to the introjection of the repressive authority of the father in the Oedipus complex."

Elliott outlines the implications of this in the following paragraph, which is quoted in full, as it expresses the emancipatory interests of the analysis constituted by the framework :

"Once we have recognized the structuring role of human passion and desire, then it is possible to conceive of processes of social transformation in a new light. It is not simply a matter of starting from the premise that our existing systems of power and economy are unjust and should be changed : it is matter of recognizing that our unconscious feelings and dispositions are already bound up with these systems, and seeking to allocate from this a space for their development and alteration toward more creative ends. Viewed in this light, the possibility of a desirable future is not taken to be discontinuous with present social arrangements ⁸ . This is one of the most significant and enduring insights that Freudian psychoanalysis offers social critique." (p47)

The doubleness of psychic reality is emphasized -

"the individual subject's unique representations cannot be contained or exhausted by systems of domination - even if only emerging through internal deformations and pathology." (p47)

1.2. : THERAPY FOR SUBJECTS : THERAPY FOR TEXTS

These quotes suggest two further important foci for analysis within the framework :

The first focus is on the need for psychoanalytic and therapeutic perspectives tracing unconscious processes so subjects are able to reflect on repressed and distorted conditions (p47) ¹⁰. The second, related focus is the liberation of the imagination *from a potentially ideological use of Freudian discourse - (cf Elliott : 1992)*

"the displacement of the primacy of the consciousness in Freudian psychoanalysis should not be made to be coextensive with a dissolution of human agency and autonomy." (p47)

~~Something is leftover.~~

1.3. IDEOLOGY AND IMAGINATION: THE ROLE OF SEMIOTICS

Psychoanalytic emancipation from structuration within ideological symbolics involves not only the reversal or rewriting of those forms, but their liquidation and deconstruction - something remains beyond fixed meaning - ambiguity and finitude (Butler 1989; Fox 1993). In order to move from structure to the domain of ambiguity, a "politics" of interpretation which works against theory ¹¹ is used, so that analytic work is more involved in semantics and exposure of lies and fixation and fetish than in direct battles for power and knowledge and truth. Psychoanalysis discursively produces an imaginative dimension which transcends and disrupts the desires which are produced in opposition to and within this symbolics reproduced by knowledge.

In this sense, the framework, by incorporating a psychoanalytic moment, goes beyond symbolic analysis into semiotics, and as it does so, the master slave dialectics of knowledge power simply loses its power to engage desire. The subject is not subject to either or. Other desires are produced, desires not subject to control and acquisition, but to imaginative communication, and sharing.

The following statement

"the study of ideology should also be concerned with those symbolic forms, those doctrines and ideas, which challenge, contest and disrupts the status quo" (Thompson 1990: v),, also cited in Du Toit (1993))

- now needs a supplement : it can be translated into these radical non - rational / non - irrational terms:

"the study of ideology should also be concerned with those semiotic forms, which disrupt the mastery of status quo and those slave doctrines and ideas which think they (try to) oppose it."

Resistance to ideology thus centres round a politics of desire ¹² which brings in the subject as a force deforming the forms of structure / symbolic.

The concept of the imagination which creatively deforms and breaks the rules of the symbolic is linked to semiotics and desire. Imagination is considered to be a central counterideological "subjective" force which makes the resistant unconscious between subject and structure visible, and thus changeable ¹³.

The following quotes suggest modes and strategies through which imaginative disruption could be generated in texts/subjects :

1. "What is excitement? (It comes from *citare*, "to put in motion") Three examples from a dictionary : "Stir up (as person or a hive of bees "; to energize (as an electromagnet) produce a magnetic field in." It is a dynamic tension : a buzz, vibration, an oscillation, a pulsation, a current, alternative with immense speed between two poles. It is not fulfilment, pleasure, an ending, but rather anticipation, a tease , a swarm of possibilities. Only because there are two poles - the two possibilities, can excitement emerge." (Stoller 1985: 53)

2. "The dream-work," Freud wrote, " is not simply more careless, more irrational, more forgetful and more incomplete than waking thought; it is completely different from it qualitatively and for that reason not immediately comparable with it. It does not think, calculate or judge in any way at all; it restricts itself to giving things a new form" (Elliott 1992: 149)

3. "It is the suffering of men that should be shared: the smallest step towards their pleasures is one towards the hardening of their pains." (Adorno 1978: 26)

The link between these quotations and the operationalization of a counterideological framework may seem vague - ambiguous. This vagueness will be dispelled as the interests, conceptions and definitions of the imaginative emancipation of and from symbolic forms within the framework are clarified.

To begin with, quote one exemplifies a disruption which starts within the analytical procedure itself. This disruption focuses on the dissolving of boundaries between memory, reality and fantasy.

Through semiotic analysis of the work of the imagination psychoanalytic terminology shows the reality of fantasy and the relation of fantasy to agency and action which is obscured by ideology and false consciousness. The distinction between fact and fiction like that of the subject and structure is revealed to be the product of illusion generated by ideological forms. Deconstructive versions go further and reveal the dichotomies underlying these forms to be logically and semantically constructed and forming in symbolic opposition, rather than real conflicts and "identities" in and of themselves.

The discursive roots of the distinctions used in the framework combined with psychoanalytic terminology both describe and diagnose, (framework area one) then deconstruct (analytical areas two and three) the gap created between ideology/symbolic identities, and the marginalization and devaluation of subjectivity as imagination.

Quote two shows the ways in which the imagination can be used against the status quo. This reveals the radical and counterideological potential implicit in Freudian psychoanalysis. Conceptions of repression articulate intertwining of conscious and unconscious processes.

Repression is associated with damage to the subject (cf quote three) and this in turn is linked to a critique of power and domination - associated with the dichotomies rational irrational, a construction deeply rooted in master narratives of human identity within the "status quo" ¹⁴.

The use of this terminology connects power and desire and thus is a powerful means of articulating and revealing social, political and structural formations constitutive of perception as subjective reflections producing a double image which dereifies ideological consciousness. This blurs the boundaries between ideology and "consciousness", and also between the personal/subjective/emotional, and the political/public / cognitive domain. Desire is not a meaningless feeling, but a powerful political force ¹⁵. Seeing desire mirrored in semiotics is an equally a powerful counterideological reflexivity producing force.

B 2 : RADICAL PSYCHOANALYTIC SUPPLEMENTS TO ELLIOTT'S VERSION OF PSYCHOANALYSIS.

Not all psychoanalytical approaches use semiotic communication as a radical (anti)political counterideological force. There are directly patriarchal forms ¹⁶ which erase the potential for critique. In these cases psychoanalytic interpretations are used to legitimate and reproduce repressive conservatism in various ways (Henriques 1984; Rose 1986). Other versions which do contain an implicit or explicit critique are used in ways which displace the critique so the radical potential is lost, for example in mainstream, especially American ego and popular psychology ¹⁷. It goes without saying that this suppression of the exposure of ideology serves a function for ideology, and the discourse ensuring it is an ideological production.

Each discussion of psychoanalysis forms itself textually, and this specific textual formation can be assessed for ideological and counterideological content (or traces). Elliott's work is no exception to this.

2.1. IDEOLOGICAL ASSESSMENT OF ELLIOTT'S WORK : AMPLIFYING DESIRE BEYOND THE SYMBOLIC ¹⁸

Elliott's work is important for its articulation of the links within psychoanalytic discourse to critical social theory and the theory of ideology. An important social critique is present implicitly or explicitly in depth psychoanalytic terminology.

Elliott's criticism of radical theories and his own "final" version of psychoanalysis are however not accepted in this thesis and are argued against from a radical poststructural point of view which is ultimately, I think, misrepresented by Elliott. The psychoanalytic interpretations I am suggesting for use within the framework are more deeply engaged in radical semiotics and poststructural liquidation (Derrida 1991) of the subject into essential ambiguity as a fragmented text.

Although Elliott's version of the imaginative subject as an autonomous political force ¹⁹ converges at some points with the Lacanian imaginary, there are certain crucial features of radical theory which Elliott does not incorporate, so that his conception of subjectivity ²⁰ is very different to the poststructural "subject" the framework being formulated aims to generate.

The radical versions of poststructural psychoanalysis being suggested here (de-)form the meaning of the "subject" very differently, and focus more on deconstruction ²¹ and reflexivity as prior and supplementary conditions of possibility for freeing the imagination from symbolic forms of master narratives ²². This reflexivity allows a deconstruction which takes the subject who disrupts his / her own formation and at the same time makes a discursive space right outside of deconstructed symbolic forms (Deleuze 1972 ; Fox 1993). The subject does therefore not have to remain within the symbolic at all, imaginatively, or otherwise. The kind of subjectivity this framework means to produce is built from a specific version of radical psychoanalysis which converges with the counterideological aims of the framework.

Two key features of this radical psychoanalysis are first, its radically antipolitical, and second, its poststructural nature. Both features are defined in opposition to environments manufactured by knowledge power and institutional politics and are in this sense antipolitical, or politically resistant.

As the aim of the framework is to amplify radical psychoanalysis in opposition to ideological analysis, both forms radical and ideological forms must be identifiable when interpretations of these interpretations are performed on texts for diagnosis and analysis within the framework. This allows a reflexive use in which radical forms can be amplified, and ideological forms diagnosed and exposed.

In order to make such diagnoses possible, features of different forms as well as barriers to the use of radical forms must be identified.

For this purpose, I discuss in the next section (2.1.1.) theoretical aspects of the radical forms, and this is

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followed by a discussion (2.1.2.) about ideological barriers to the use of these forms, which concerns the problem of praxis.

In the last section, (2.1.3.) the response of the framework to potential ideologies deployed in through unreflexive use and antiradical versions of psychoanalysis is discussed²³. As ideology exists, these forms must inevitably become a part of the framework's counterideological analysis of ideology. As a strategy of resistance, I discuss framework features including disciplinary and interdisciplinary analytical supplements in terms of which the ideological forms of psychoanalysis can be diagnosed and supplemented or reinterpreted by radical versions.

[Due to reasons of length the discussion in 2.1.3. is cut short and continued in an optional supplement which is not for examination purposes.]

2.1.1. Features of radical psychoanalysis

Each use in specific textual interpretations must be separately analyzed and assessed for ideology or counterideological elements. But some texts are more radical than others. The versions preferred for use within the framework are often those informed by critical theorists like Marcuse²⁴, and extended by poststructuralists thinking as in Lacanian and post - Lacanian thinking²⁵. These thinkers provide models which form an essential part of the framework's constitutory base.

As radical critique is often written out in institutional and mainstream psychology and psychoanalysis, it is an important function of the counterideology to ensure that it is written back in. Three features of radical analysis are foregrounded and amplified in the interpretations used within the framework.

First, the link to the history of critical theory.

Second, there is a **semiotic** mode of analysis which works primarily with the imagination against rationalism. It will be seen that these two features are by no means unrelated.

Third, there is a **poststructural** version of radical psychoanalysis which has features which counterideological interpretations cannot afford to misrecognize.

2.1.1.1. Links to critical theory.

In critical theory, the role of fantasy is recognised as a weapon for both counterideology and ideology by serving a role in the production or disruption of false consciousness. This fantasy is resistant to rationalist conceptions of human identity. Fantasy is not linked to the irrational side of the dichotomy, but disrupts the binary all together. Marcuse (1978) implies that the concept of aesthetic force that exists within the subject outside structural and rationalist ideology is displaced by the dichotomy. His critical theory aims to write this back as a counterpolitical force, through the conception of imagination which exist outside the rational and irrationalist binary.

A counterpolitical opposition between rational and imaginative subjectivity is set up to displace the ideological one of rationalism / irrationalism. On the one side is structured subjectivity, and on the other, the resistant subjectivity of the imaginative aesthetic dimension.

Critical analysis has conceptions which can facilitate a counterideological subject rather than the other. For example according to Elliott, Marcuse's concept of fantasy "retains the imaginary plenitude of preoedipal relations, and is lodged uneasily between pleasure and reality - ego." (Elliott 1992: 90)

Fantasy thus has the following counterideological function.:

"According to Freud's conception the equation of freedom and happiness tabooed by the conscious is upheld by the unconscious. Its truth, although repelled by consciousness, continues to haunt the mind; it preserves the memory of past stages of individual development at which integral gratification is obtained. And the past continues to the future: it generates the wish that the paradise be re-created on the basis of the achievements of civilizations ... the rediscovered past yields critical standards which are taboo by the present ... The recherche du temps perdu becomes the vehicle of future liberation." (Elliott 1992: 90)

The important thing about this conception of phantasy in that the imaginary dimension which produces it exists prestructurally as a potentially resistant force in the subject formed structurally. This force is displaced into the "unconscious" of the subject of rationalist discourse, logocentrism, phallogocentrism, and capitalist instrumentalism and can be re-amplified in a post structural or aesthetic subject. This amplification of the post structural or aesthetic aspect provides a way to reformulate and resist structural insertion.

2.1.1.2. Link to semiotics

Marcuse's conception of fantasy as linked to the unconscious through the imaginary, and of the imaginary as linked to the fantasy through the unconscious is important here as this forges a link between critical social theory and semiotic analysis. In semiotics, the imaginary is linked to the unconscious fantasy through language, and language is linked to the imaginary unconscious through fantasy. The semiotic recognition of the role of language or signs as both a resistant and reproductive force has therefore a crucial role in counterideological interpretation of ideology. It is in this sense that Lacan's re-reading of Freud and his distinctions between the ways of desire within this language of the imaginary, real and symbolic (Lacan 1973: 257) can be used as powerful analytical tools in semiotic analysis.

Every use of the symbolic discourse of consciousness can be shown to be built on a dichotomous construction of body /mind, matter/spirit, rational / irrational. The aim of semiotics is to show the fissures in language which disrupt these formations, and this consciousness. Semiotic work ²⁶ digs deep into the dichotomies which are erased by discourse. Reflecting on these fissures as manifest in contradictions underlying and producing discourse splits a split which makes the unconscious repressed and mystified "other" re-emerge as discursive and logical - political awareness. The nature of the analysis required to do this and the radically different conception of the subject which emerges when released from these dichotomies is best articulated psychoanalytically by Lacan's thought, for example:

"The dream most clearly articulates the split between the subject and object of enunciation at the root of any linguistic utterance (the speaking subject and the subject of the statement) " (Rose 1986: 37)

"the relation of psychoanalysis to language exceeds that of linguistics, precisely in so far as it poses the problem of the subject's relation to discourse." (Rose 1986: 41)

"psychoanalysis does not produce that definition - it gives an account of how that definition is produced." (Rose 1986: 37) ²⁷

The distinction between subject and structure allows the distinction between unconscious and conscious : the subject is at that site where language, and with it, the dichotomy, fails :

"Language can only operate by designating an object in its absence ... the symbolisation turns on the object as absence ... words stand for objects, because they only have to be spoken the moment when the first object is lost." (p54)

"the subject is located in an order outside itself to which order it will henceforth refer." (p54)

It becomes evident from the above that descriptive forms of "conscious " ideation of individuals are fundamentally split from that which is described.

"the unconscious (is) precisely as the effect of language, and hence behind it a moment of failing that can never be restored, that is nothing other than that of the subject itself (primary repression)" (p42)

Semiotic psychoanalytic praxis is a method and understanding which both recognizes and is capable of returning the positive power of desire (Fox 1993: 37) to the subject through the imaginary dimension where

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counterideological agency becomes a possibility. Semiotics thus becomes an important emancipatory feature for incorporation in the framework, which is supplemented with semiotic models²⁸ for this purpose.

If the arguments above are accepted, it follows that although semiotics works with language, psychoanalytic semiotics does not, by definition, work with anything other than the subject.

2.1.1.3. The counterideological textual praxis of radical poststructural therapy

Theory has to be intertwined with praxis if it is to have any use. To facilitate this the practice of radical and deconstructive psychoanalysis is incorporated as one of the three emancipatory discourses for depth interpretation in area three of the framework. Praxis discursively makes a space for the application to texts to the domain of real living subjectivity (ie the subject in production).

As this focus on the actual application to subjects is applied to texts²⁹ produced by them, depth interpretation applies poststructural psychoanalytic interpretations which follow the lines of metapsychological work of radical thinkers discussed by Elliott.

The incorporation of the psychotherapeutic relationship into this theory facilitates a relation of communication between subjects (Kristeva 1987) prior to structuration. This counters any objection to the use of psychoanalysis within the framework to the effect that its textuality creates a gap between the theorization of the framework and really doing practical counterideological things with it.

Applied and clinical orientation of psychoanalysts practising with radical perspectives show how poststructural theory can have a direct use in emancipating ideological consciousness of living subjects. This is exemplified by Lacanian and post-Lacanian theorists. Kristeva's work is one example of many³⁰ which show that the social critique of psychotherapeutic work is informed by and intertwines with broader (other) reflexive counterideological processes which themselves merge dialectically and intertextually with therapeutically orientated philosophical and aesthetic interpretive praxis.

Lacanian based radical semiotic practice³¹ is emphasized in the framework as it incorporates and facilitates transformative use by and within the experienced worlds of living subjects of elements of all three emancipatory discourses which themselves entail critiques and interpretations. A reflexive praxis can be facilitated by use within the framework, as interpretations can be built and traced from diagnostic area one to hermeneutic and formal area two, into depth interpretations of area three i.a. psychoanalysis. An incorporative process is brought about by following areas and levels in the circular process constituted by the framework.

Postmodernism is the condition, poststructuralism - not the answer - but the questioning and therapeutic approach that is needed to liberate subjects from this condition.³²

Poststructural and psychoanalytic understanding is meaningless if it has no subsequent application³³. A counterideological framework is only as meaningful as its ultimate use. This use involves an ethical commitment to emancipatory and communicatory relations:

"What I have argued is that one's responsibility to act be guided by the responsibility to otherness which has as its objective the facilitation of becoming, of arche-health ... Arche-health is possible only by the de-territorialization of the BwO. The inscriptions on that BwO - by organization, by repetition, by expertise, by pain or fear - territorialize it, against arche-health. " (Fox 1993: 140)

2.1.2. Ideological repression of radical praxis:

The above implies a need to introduce a psychotherapeutic praxis which uses the theory discussed by Elliott to bring reflexivity into operation in the psychic lives of individuals. The emancipatory potential of the discourse of psychoanalysis must articulate a counterideological response to two strategies of ideology which render the contestation and resistance of this discourse null and void:

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Firstly, there must be a resistance to the marginalization of radical and antipolitical versions.

Secondly, the abuse of psychoanalysis by ideology must be exposed. This abuse occurs when ideology coopts psychoanalytic discourse through distortions, appropriations and misrepresentation. Ideology thus writes out, erases or distorts the radical critique in order to reproduce identities and narratives which serve relations of domination.

This exposure requires an investigation of the disciplinary context and discourse of broader psychological theory and practice.

Diagnosis and analysis of contexts which marginalize and abuse psychoanalysis will be discussed in the next two sections.

The manner in which the framework attempts to counter this will be discussed later in the section on interdisciplinary supplements (3.1.3) .

2.1.2.1. The marginalization of radical psychoanalysis.

Part of the task then is to expose the marginalization to which counterideological and alternative discourses are subjected. The exposure of processes of marginalization of radical interpretive praxis within and by the channels of power must thus form one of the most important aims of framework counterideology.

The framework and the radical discourses it attempts to mobilize are thus drawn into the struggle against domination - a struggle which, in its turn, domination attempts to suppress. As dominating ideologies and narratives have control over the means and relations of production, the radical element of counterideological discourses are written out and marginalized. One of the major aims of the framework is therefore a counterideological response to ideological response to counterideological praxis. This involves a writing back in and amplification of this radical element, and an incorporation of this element into textual praxis within the analytical process. The framework thus has to form part of the struggle against misrepresentation within the very relations of power and domination which it tries to collapse.

The marginalization and misrecognition of the radical version of psychoanalytic praxis which engages with reflexive ideology must be also be exposed so the nonelitist use of psychoanalysis for counterideology can be brought back into the foreground.

Part of this counterideological project against so called elitism must also be to expose the suppression of the training and practising of living therapists who could apply the framework. Therapists are also subject to the very ideology they wish to expose.

In this regard, a "mission statement" formed by the imperative ³⁴ to do something to challenge the political suppression and marginalization of radical analyses is expressed in the following points of policy which could be brought before the new PASA ³⁵ and the new SA government during formation of new constitutional dispensations and institutional powers.

- i. More radical therapists with understanding of the semiotic and the processes of the unconscious are needed to disseminate this understanding in both the public and private spheres;*
- ii. More radical therapists could be trained, and that the theory used to train them is extremely powerful in re - turning the subject to actualize the potential for nonalienated communicative relations (Rose 1986: Introduction).*
- iii. This is economically not provided for by current social practices and politics. Therapeutic relations and the aesthetic and philosophical understanding involved in semiotics are marginalized, erased, distorted, and*

misrepresented. cf (Sampson: ch 1 p2) and Kristeva (1987). This marginalization and distortion is in the interests of the maintenance of relations of domination through fragmentation of transpersonal subjectivity into split narcissistic oedipal selves.

"The emergence of phenomena such as narcissism and psychic fragmentation are viewed as an ideological smoothing out of any potential political resistance in a social order that has become wholly incorporative, indeed "totalitarian" (Elliott 1992: 82)

"the ideological field actually "feed back" into the emotions and desires of individual subjects.....Unconscious mechanisms of displacement, condensation, symbolic representation, reversals of affect, and so on significantly deepen and regroove the fundamental social conflicts entered around class, gender, and race.....such division and tensions do not operate solely on a sociological plane, but they become inscribed deeply in subjective - unconscious experience. If this is so, this gives an even greater plausibility to the viewpoint that the current social order is reproduced and sustained more through dissensus than through a unification of the ideological field." (p79)

"dominative relation of cultural production are structured not through a prior ideological incorporation (whether conscious or unconscious,) but through the very propagation of social antagonism and division." (p78)

"oppositional attitudes do not necessarily generate a coherent alternative view which would provide a basis for political action. Hostility and scepticism are often interfused with traditional and conservative values and are commonly tempered by a sense of resignation....The reproduction of the social order may depend less upon a consensus with regard to dominant values or norms than upon a lack of consensus at the very point where oppositional attitudes could be translated into political actions." (Thompson, cited in Elliott 1992: 79)

These quotations support the view that current economic organization wishes to retain this fragmentation in the interests of those it privileges.

This gives an ideological account of the exclusory practices which render inaccessible and ineffective the psychotherapy which is capable of healing the split by revealing the oppositional relations which form a deep structural unconscious underlying social identity inserted ("economically in the last instance") within the master narrative symbolic.

The inaccessibility of radical psychotherapeutic treatment is not economic in the last instance - it is the concealing of political interests and the dissimulation of power relations which makes it - in the last instance as an end result of the symbolic - economics.

The formulation of the framework constantly returns to and amplifies this marginalized discursive focus in order to show both the potential accessibility and the actual necessity of incorporating radical psychotherapy in particular, and therapeutic attitude (in emancipatory discourses) in general, to social analytical research and projects.

2.1.3. Supplementing psychoanalysis : the need for an interdisciplinary and metadisciplinary approach using multiple models for discourse analysis

It is only possible to generate counterideological subjects through textual analysis when power relations have been exposed and deconstructed. Psychotherapy of subjects cannot work alone. If it does, emphasis on subjectivity could itself become an ideological illusion. Discourse analysis works dialectically with psychoanalytic interpretations of language to produce a reflective circle or intertextual mirror.

Interdisciplinary discourse analysis is an important feature of the framework. As this is a complex method drawn from the refractory implications of poststructural interpretation, a more detailed exposition of what is involved in the method has been given as supplement to Thompson's more generalized theorization of interpretive methodologies (Chapter Three). Providing a model for analysis of discourse, and the circular manner in which this fits into the broader analytical process of Thompson's framework, allows a convergence of interpretations which is one of the major purposes of framework's approach to methodology.

Psychoanalysis can then both be used and be looked at as a discourse.

Psychoanalysis

In the supplement to this Chapter, (not for examination purposes) - I show in more detail how interdisciplinary and disciplinary discourse- and psycho- analysis work together to provide multiple mirrors in which each can see itself in the other, and in other discourses. This produces a reflexivity which counters ideological uses and abuses of these methodological and analytical tools.

The effect of psychoanalysis on the problem of subject and structure is also discussed in a supplement.

C : CONCLUSION TO MAIN SECTION OF CHAPTER FOUR

Chapter Four has added a radical hermeneutic psychoanalytic vocabulary to the structural analysis of ideology. Interpretations of interpretations within the framework thus formulated have a specific intention of amplifying radical

psycho- analytic (the discourse of the subject) as well as culture - analytic (the discourse of the structure) approaches.

Radical psychoanalysis is combined with poststructural conceptions of discourse analysis and other counterideological strategies within a framework which make complementary use of specific poststructural discourses of reflexive aesthetics philosophy and psychology available to counterideology.

PART ONE: SUPPLEMENTS

Supplementary section - not for examination purposes

SUPPLEMENTARY SECTION : SUMMARY OF PART ONE:

SUMMARY OF MAIN THEMES OF PART ONE AND RELATION TO OTHER CHAPTERS

B 2 CONTINUED : SUPPLEMENTARY SECTION FOR CHAPTER FOUR.

Supplementary section - not for examination purposes

2.1.3.1. From psycho-analysis back to discourse analysis : think twice.

Thompson's constitutory framework incorporates supplementary models which are generally engaged in poststructural discourse analysis from various disciplinary contexts. Because ideological and counterideological formulations of subjectivity are in focus it follows that the discipline of psychology is a specific interest. This interest is not a necessary feature of the framework, but one that suits the thesis interest in counterideological re-interpretation of ideological politics of identity applied in and to living subjects.

Psychology and the concept of individuality on which individuality is based is recognized by poststructural writers to be a powerful ideological field. (Henriques 1984; Kitzinger 1987; Parker 1989 ; 1991 ; 1992 ; Rose 1989; Sampson 1989 ; Shotter & Gergen 1989) Disciplinary psychology draws on broader discourses which are assumed to be basic givens of human nature. A discourse analytical approach to this field is therefore an important supplement to the specific concern with the politics of identity / subjectivity in focus here.

The emphasis and interest of the framework in emancipating the living subject of the intertextual production means a focus on ideology of psychological discourse must be a central and often the pivotal area of textual analysis.

2.1.3.1.1. Discourse in disciplinary practices

As an example, convergent counterideological discourse analyses which have experience and skills in decoding discourses deployed in the specific field of psychology would be useful to show how texts can be diagnosed and analyzed as formed "historically" by discursive practices deployed within this discipline. Foucault (Elliott 1992: 97-102) and the exposition of Foucault in Parker's works (1989 ; 1991 ; 1992) is an important supplement to the framework in this case. It takes a reflexive "thief of identity" (master of discourse - subject to none) to catch a thief of identity (slave of discourse).

Parker's method of discourse analysis amplifies certain features relevant to psychological texts/contexts and exposes these features as discursive, in criteria and steps for diagnosis and analysis¹. Parker (1989: 56) also makes crucial distinctions between text, subject, and discourse which clarifies certain confusing features in Thompson's framework.

Parker's Foucauldian approach forms a bridge between the more philosophical approach of his work, and that of Elliott, which brings the psychoanalytic side of the coin into focus. Parker is also, through the Foucauldian interpretations, leading the text into the labyrinth of French theory. This suits the formulative interests of my use of the framework as semiotics seems to me to be a field which combines in analysis the understanding of all three emancipatory discourses through which poststructural analytical work can be merged in the actual analytical-semiotic event.

Parker's approach to discourse analysis and its convergence in the framework with the use of texts of Thompson and Elliott are further explained in other Chapters, particularly Chapter Three.

2.1.3.1.2. Interdisciplinary perspectives for discourse - and psycho - analysis

Reflexive discursive approaches to interpretations within psychoanalysis and psychology must be placed within and thus led into a broader interdisciplinary context which focuses on broader ideological processes of knowledge/power exposing the legitimating processes which deploy psychological discourse in the interests of maintaining power relations of domination. This requires a specific focus on psychological discourse within an interdisciplinary framework. The specific focus facilitates analysis specific rather than generalized textual work on a hermeneutic of psychological discursive practice. The discipline can then be considered on its own terms, as autonomous but not separate from other discourses. At the same time the framework also allows the discursive practice understood and deconstructed on its own terms to be mirrored from other disciplinary perspectives. Will psychologists look in this mirror?

By moving in a circle from psychoanalysis to interdisciplinary and disciplinary discourse analysis and back again in a dialectic of reflexivity, the framework allows interpretations countering the ideological abuse of psychology and psychoanalysis which do not require that these discourses must be thrown out with the bathwater. The circular motion of reflexivity is produced by intertextual process involving disciplinary and interdisciplinary perspectives. (Flax 1990 ; Marcus 1993)

Interdisciplinary perspectives are further facilitated by reflexive discourses. Discursive perspectives on systems of knowledge are supplemented by the reflexivity of philosophy, aesthetics, and psychoanalysis and therefore work through commitment (to love in the symbiotic and the imaginary not the oppositional and the symbolic) and ontological belief (in the reality of nothingness producing something imaginary into which subject of fantasy sutures and is sutured by an essentially creative (nothing and something all at once) subjectivity)(between textual action and reaction).(Fox 1993: glossary)

Interdisciplinary analysis both seeks and produces the following attitudes to textual analysis:

2.1.3.2. : Converging and diverging models instead of either or oppositions

One of the most important insights of discourse and psycho- analysis is that it is possible to have all and none of the triangles at once if a perspective outside the discourse of triangularity is known - a circle for instance.

A discourse is seen to be intertwined with other discourses, when seen as discursive. The rendering visible of both triangle and circle is a means to an end. Moving in a circle shows the subject both and all forms which they are formed by. Poststructural discourse -

and psycho - analysis releases the subject from dichotomous formations of subject opposed to object as issuing from the realization of the constitution of both subject and object within what is at the top of the triangle, the constituting meaning system.

To take an example of especial relevance here, it is not the "father", that personalized object, but the masternarratives of logocentrism and phallogentric symbolic / discourse which the subject becomes inserted/invested within that discourse - and psycho - analysis brings into focus. It is the identity of the "father" which creates the reference which is the counterpolitical aim. The target is not the subject but to liquidate its cause - reified language and symbolic forms. The subject formation through utterance of the discourse of the Father constitutes the dichotomy which constructs oppositions which splits the real boundlessness of "subject" and "object" in the arbitrary sign, and its disjunctive union in the signifier and signified.

Poststructural discourse analysis, including psychoanalysis, goes in a reflexive circle which reveals the epistemological circle which allows the entry into the hermeneutic circle or intertext which deconstructs oppositional polemic and creates the intertextual process of difference.

The analysis has to start with ideology and identity so it can be seen before it can be shed. This involves moving through the areas of the framework, so the circle of counterideological reflexivity can be set into motion. In addition, the framework exposes those analyses which become fixed - fixated at a certain stage, by assessing the ideological and emancipatory content of each interpretive interaction at the specific site of use.

Intertextual use of interpretations juxtaposes convergent and divergent anti - knowledge perspectives in an ongoing reflexive process rather than opposing them. This allows the use of interpretive models which are contradictory within the same interpretive process. Contradiction is the solution not the problem. They are the desire of the process rather than the problem of the logical progress towards the product.

Contradiction reveals the essential meaningfulness of reality, and therefore exposes the double meaning fullness of meanings reflexively seen.

The method of intertext thus involves the use of multiple, antioedipal convergent discourses.

2.1.3.3. Framing perspectival specifics : through the looking glass of convergent discourses

Convergent ² discourses can be chosen which suit the specific discursive formations and codes being analyzed in specific textual and contextual sites. Knowing "knowledge" as discourse entails knowing the specific discourse of disciplinary knowledge. In spite of the ability of the reader decoding the codes of specific disciplinary practice, in each text a million readings and deferrals are possible. Specific textual analysis must hermeneutically determine from these millions what readings and interests can be brought to facilitate convergent counterideological reflexivity. The framework functions to facilitate this reflexivity. Following the hermeneutic and intertextual circle will show both the interests of the reader, and the response of the textual codes and traces to those interests. May there be difference ³.

2.1.3.4. Identity politics and the politics of identity in the discourse of psychology.

Psychoanalysis is not in itself and always emancipatory so the specific textual relations of use has to be assessed within the framework. The facilitation of awareness of use and exchange value of any discourse is a political matter, and as such there has to be a struggle with the ideological politics of unreflexive and unconscious subjections to discourse which counterideology attempts to resist and expose.

An intrinsic antipolitical aim is implied in the production of reflexive ⁴ counterideological subjectivity. This aim is called antipolitical as politics is rejected as a site where identities are produced by ideology to fight for political interests concealed in those identities. The antipolitical perspective on discourse involves a bringing to awareness of the discursive construction and then the dissolution of the "identities" of politics. The focus on the mobilization of political identities is replaced by a focus on the construction of the politics of identity ⁵. This is the inverse of what politics aims at.

As a result of this potential inversion, a line must be drawn between prepoststructural paradigms of psychoanalysis, and the "authentic" ⁶ poststructural versions of this discourse.

A line can be drawn around the reflexivity of use. The application of discursive constructions in interpreting texts can then be assessed in terms of reflexivity. Reflexivity can then be used to distinguish between ideological and counterideological subjectivity. In addition to reflexivity, the ideological political versions of psychoanalysis must be exposed. These two criteria of antipolitical use need to be set out in more detail :

2.1.3.4.1. Reflexivity

Politics implies power and power implies the ability of agents to use discourse and knowledge to influence, control (subjects constituted by and constituting discourse) and act upon or be influenced, control, or act upon (objects of the subjects constituting discourse). When seen in terms of counterideology this antipolitical commitment translates as follows - the degree of reflexivity allows the subjects to be aware of the discourse in terms of which "knowing" types /identities / categories constitute themselves as subjects and the other as the object "known" types /identities /categories of (produced by) this subject. This awareness allows the psychologist or psychoanalyst to act responsibly using the discourse as a tool autonomously, resistantly or not at all, (if they listen instead to the discourse of the other) rather than passively be acted out (be spoken by the discourse) in ideologically reproductive ways. At the same time discursive awareness brings an awareness of the suppression of alternative subjectivities positioned within the imposed discourse. This awareness is an important condition of the condition of the heart needed for hermeneutic understanding. Reflexive awareness is also essential to the poststructural counterideological deconstructive rather than ideological use of the discourse as the construction of subjects and objects has to be realized before it can be deconstructed and thought reflexively about ⁷.

2.1.3.4.2. Ideological abuses of counterideology

It is possible for ideological uses of discourse to be dissimulated through simulating counterideological reflexivity. Claims to know the discourse can be used to mobilize and conceal underlying discourses of domination.

The name of an emancipatory discourse can in practice be unreflexively used but worse, can also used by design as a mask to dissimulate domination and construct a cover for reproducing ideological subjects. The ideological parasite then discards the mask which is seen in the naked face or the authentic version -- which is now distrusted and disowned by other counterideological allies and friends - two birds with one ideological stone. For this reason it is of the utmost importance that specific uses must be assessed, and no generalizations are possible.

Even reflexivity can be appropriated for ideological purposes. Claims to reflexivity and poststructural use of discourse is not sufficient. Specific textual analysis has to be done to assess whether the claims made are followed up in interpretive practice.

2.1.3.5. Concluding discussion : supplementing psychoanalysis.

Two strategies - reflexive use of discourse and specific textual analyses can be used to produce a reflexive and counterideological use of different versions of psychoanalysis. Ideological uses can also be assessed using these criteria. Different versions of psychoanalysis can be identified each of which has different ideological and emancipatory content depending on the context and version being used, and by whom it is used.

Parker's model of discourse analysis is used in the framework to supplement and critique in specific uses the psychoanalytic interpretations given to texts, and provide a broader perspective on the language of the discourse within the ideology and specific discursive practices of psychology. The use of Foucauldian approach by Parker makes his work in discourse an especially valuable for the framework's attempts to do things with subjects. By critiquing psychological discourse, Parker does not eliminate it, but rather makes a reflexive counterideological use against ideological uses possible. Discourse is both the symptom and the cure (1989 15). The counterideological difference depends on and produces both the reading and the use.

C : RELATION TO THE SPECIFIC PROBLEM OF SUBJECT AND STRUCTURE : THE ROLE OF PSYCHOANALYSIS IN THE PRODUCTION OF A COUNTERIDEOLOGICAL SUBJECT

C 1 : - WHO AM I ?

It does not matter what status is given to that which is described: whatever it is, it can only be accessed by another mediator which increasingly distantiates and contextualizes the "original". At the point of mediation ideological forces come into play, amplifying and creating what is desired by consciousness formed within the symbolic, and displacing and destroying consequents which are painful or threatening. At this unattainable point, the psyche (the force or subject formed by the symbolic) language (the symbolic form which simulates a meaning for the experience retroactively) and repression,(what the simulation dissimulates) are enmeshed inextricably. Conscious ideation is entrenched by ideology in dominant symbolic forms.

Yet this is also the point at which simulated identities formed within symbolic forms are at odds both with themselves (as lies simulating what cannot be simulated) and with the complex and contradictory nature of experience constituted within, between, and maybe, outside, these forms. The gap between description and what is described is the gap between conscious and unconscious experience.

The dialectic between dissimulation (inevitable failure of description) and simulation (description) of conscious ideation produces a disturbance (unconscious - that which is dissimulated) repressed by the false consciousness produced by the ideation. Within this dialectic lies the text of a potentially counterideological subject.

1.1. THE SUBJECT OF COUNTERIDEOLOGY

The de - formation of a counterideological subjectivity can now be related to the counterideological methodology (discourse diagnosis and interpretive analysis) being formulated.

A broader conception of subjectivity as both potentially ideological and counterideological is accepted and applied in the formulation of the framework. This means that subjectivity is neither purely ideological, nor absolutely resistant to ideology. The framework aims at exposing the former and generating the latter via the analytical process of textual interpretation.

Where in ideological subjects threats to the coherence of the ideation are protected by "ego" (defence mechanisms of integrated consciousness), in the counterideological subject defence mechanisms are dropped and confusion and disintegration of the "self" and "ego" is allowed to take place. Where the ideological subject aids the systemic repression because of the confusion, ambivalence and fear produced by the concealed contradictions, the counterideological subject allows the contradiction to remain in place so the structural faults producing them can be seen. The structure can then be seen as structure, and the "reality" simulated and what it dissimulates, dissimulated. Where in the ideological subject the repression of feelings generated by unrecognised symbolic violence produces conflicts and projection in geometric ratio, the counterideological subject recognises the ideological dilemmas as a construction which is not rooted in "his" "own" irrationality. Yet he is both cause and effect of the reproduction of this irrationality. "He" is and is not she positioned there, and knowing she is not what he should know she is - more than that:

Ideological subjects know not what they do and feel , because they know what they are. The unconscious is thus kept in a state of repression by a vicious circle which leaves a trace - layers on layers of ideational simulation - dissimulation. The "ego" is formed from these defensive layers encrusted over fluid meaning - actual complexities of experience, and imagination. This "ego" or "self" is further "protected" as a valued "object" within the symbolic. The concept of the "self" is a central factor in ideological reproduction.

A counterideological interpretive strategy must therefore

expose the way the "self" is formed by and forms the concepts required to maintain ideological dissimulation. Here semiotics and hermeneutics of language have an important role to play, not because they analyze language, but because they follow what the counterideological subject produces through the fall from linguistic structure, systemic rupture and intertext.

"Lacan's statements on language need to be taken in two directions - towards the fixing of meaning itself, (that which is enjoined on the subject), and away from that very fixing to the point of its constant slippage, the risk or vanishing point which it always contains (the unconscious)." (Rose 1986: 67)

In both ideology and counterideology, structured subjectivity is involved. In the former (which has been discussed above), the structure is not seen by the subject, in the latter, it is. But this is not enough - seeing the structure is a necessary but not sufficient condition for counterideology : after identification (diagnosis) there must be analysis, and deconstruction.

Because the symbolic unconscious is repressed by (because it resists) symbolic consciousness and because both in turn repress resistant forms of subjectivity (because they resist) outside the irrational / rational divide presupposed by these terms, referring to the unconscious makes analysis beyond symbolic meaning possible :

"Freud designates this work of transformation as a distortion, a violence done to everyday meaning. What is peculiar to the unconscious as a psychical system is that it violently deforms, disfigures, or disguises meaning into something unrecognizable. " (Elliott 1992: 23)

The conception of subjectivity as counterideological force outside the symbolic construction of identity, consciousness and unconsciousness is difficult to express as this force transcends the symbolic forms which are the only terms available to describe it ⁸. When symbolic analysis is combined with semiotics and Lacanian and poststructural terminology, some degree of escape is possible:

1.2. THE IMAGINARY UNCONSCIOUS

Ideological subjectivity is formed in ways which reproduce or resist the subject / structure relationship. Subjectivity structured within this binary form can be de formed by resistant interpretations which work against the grain of binarizing relationships which access imaginary unconscious forces outside symbolic language - a power of the subject which refuses to be structured according to the

wishes of language. This subjectivity is a living at the site of contradiction, formed in relation to the fluctuating and ambiguities of the text. To access and amplify this subject the specific discursive practice of a framework generating counterideological analyses must work via the unconscious mediation of this subject through deformations of language.

By bringing the deformations to awareness the ideological nature of the irrational / rational : unconscious / conscious splits reproduced by symbolic forms can be rendered visible and therefore made available to reflexive subjects who are able to use language in imaginary ways transcending and rupturing symbolic closures which reproduce master narratives.

Ideology can be diagnosed through identifying contradictions underlying the splits to be a result of incoherence in discourses underlying structural forms constraining subjectivity. Seeing the splits is the first step to seeing the discourse, so the subject sees the web of language in which "their" subjectivity is caught. The next step is to see the tears in the discursive web which allows the subject caught within it to break out.

Seeing the through the splits formed in and by language shows the subject / structure connection to be mediated through a broader pervasive discourse of consciousness and unconsciousness. These concepts enable a link to be made between the structuring of the subject and the subject structured. Both these terms can take ideological forms, with discourse as parasite constructing ideological agency as host.

1.3. THE SUBJECT AS REFLEXIVE UNCONSCIOUS FORCE

Poststructural subjectivity exists as a force not here not there between structures, dissolves structures, and thus emerges as a subject in process. Every time its read, a potentially different subject forms (intertextually).

The subject of counterideology as deconstruction and reflexivity in process takes a different approach to symbolic constructions and the determination of identity altogether. Instead of trying to construct a free subject by finding some use of symbolic forms which avoids ideological meanings, the aim is to deconstruct and reflect on the symbolic forms and the discourses within which they are situated and which construct the ideologies. Further, the analyses tries to use the subversive potential of the unconscious as a force against ideological symbolics. Unconscious and conscious formations and deformations are recognised to be potentially ideological, and potentially counterideological forms of subjectivity.

For counterideology, instead of looking for truth, the search is for the mirror image which enables the agent to reflexively use rather than be positioned within symbolic forms. This does not resolve power abuse, but at least this way it can be seen and resisted by a different force - a force which is not interested in power at all (Fox 1993).

1.4. SUBJECT AND SUBJECT : COMMUNICATIVE RELATIONS

Without the subject, language is empty. Without the language, the subject is blind⁹. But without another subject as mirror, both language and the subject are blind and empty. Models of psychotherapy add a subject subject relationship to the analyses of semiotics, with the following emancipatory features for subjects :

Semiotic interpretation within the communicative realm is constituted by combining a hermeneutic with depth interpretive psychotherapeutic relations. The relationship between psychoanalyst and analysand is formed through an understanding of semiotics and the symbiotic potential of the human unconscious which through close textual analysis of the analysand text, avoids both subsumption within the status quo of the symbolic of either the patient or the analyst. The experience of this relationship is argued to be a condition of possibility of freeing the imagination from conscious and unconscious fixation within the pathological symbolic. Fixation is due to the pathological social relations of alienation and exchange which are globally reproduced by knowledge/power and the communications industry.

After counterideological analysis or dialectically convergent with it, communicative relations between subjects between structures and the production of intertext constitutes a major part of analysis within the framework. Communicative relations dissolving alienation cultivated by ideological forms of exchange is a condition of possibility of counterideological subjectivity.

Psychoanalytic vocabulary which focuses on deeper communicative processes underlying alienation and the defensive structures which protect ideological forms is of major importance in facilitating this emergence of the counterideological subject. This deeper communicative understanding stems from and forms a subjective condition of the heart which facilitates an honest mode of relating feelings and fantasies which are repressed and disallowed in other forms of intra and interpersonal interaction, especially those based in instrumental / rational discourse¹⁰.

The only way to work in communicative relations is to recognise and find a perspective which does not succumb to ideological subjectivity as described above. Recognition and analysis of instrumental relations from the point of view of communicative relations reveals the operations of ideology already internalized and inscribed into the structures of individuality as structures which have been internalized. If both the structure and the internalization as experienced are seen, a double is made manifest and the "unconscious" and "conscious" are both made manifest as constructions dichotomously generating each other - this is reflexivity. If a third possible interpretation is introduced at this stage, the subject has a choice. Something "deeper" than both sides becomes visible : psychoanalysis shows the fantasies which produce the illusion of reality and thus makes imaginative creative action a possibility.

For this reason, the psychoanalytic relationship between subjects which allows the projections of structure to be seen as projections is a necessary supplement to the counterideological framework of Thompson. Only once the illusion is seen in the ontological experience of the life world of the subjective, can the structural and cultural analysis begin to have a depth effect. Psychoanalysis is a condition of possibility for the operationalizability and effective reflexivity of the framework where it really matters - a corkscrew penetrating the consciousness of everyday living.

The pain (guilt and shame) associated with disruption of integration necessary for the dissolution of ideology requires a relationship built outside the symbolic construction of identities within ideology. This assumes the possibility of returning to a form of communication which treats individuals as fundamentally related, rather than as fundamentally separated¹¹. Alienation is thus

conceived not as inherent, but as constructed. Part of the process of de - alienation is coming to see this fact (narrative). The other part is coming to re learn how to relate in a way which does not require the symbolic of subjectivity versus and oppositional to objectivity (the other) ¹².

The use and value of the praxis of psychotherapy as relationships between subjects which counters the alienation of the modernist and postmodern condition is discussed by Young (1989) and Fox (1993). The alliance of subject and subject against illusions of and damage of postmodern symbolic forms (Kristeva 1987) is both theorized and put into practice by psychoanalytic thinking within the framework. Radical versions of the psychotherapeutic relationship would be an important supplement to both Thompson and Elliott.

The discursive practice of radical psychotherapy should in any case be seriously considered by any emancipatory analysis which hopes to have a concrete effect in producing reflexivity and creative autonomous subjectivity.

D : CONCLUDING REMARKS ON PSYCHOANALYTIC CONCEPTIONS OF IDEOLOGY AND SUBJECTIVITY

A radical hermeneutic psychoanalytic vocabulary is added to a structural analysis of ideology. Interpretations of interpretations within the framework are formulated with a specific intention of providing a detailed understanding (using Elliott extensively) of the importance of combining of radical psycho - analytic (the discourse of the subject) and culture - analytic (the discourse of the structure) modes into a psychocultural interpretive framework.

Radical psychoanalysis is combined with poststructural conceptions of discourse analysis and other counterideological strategies within a framework which make complementary use of specific poststructural discourses of reflexive aesthetics philosophy and psychology available to counterideology.

Radical psychology exemplified by Parker is critical of ideological forms of psychology and by implication, ideological forms of psychoanalysis. It thus acts as a counterideological discourse cognisant of the historical formation and deployment of psychology as an ideological practice forming subjectivity .

Parker's model combined with psychological and psychoanalytic discourse is especially useful for the framework focus on the problem of subject and structure. Analysis of specific ways in which subjects are structured through discourses of psychology and psychoanalysis using Parker's model can be situated within a broader or multiple and intertextual framework for interpretive analysis and comparatively assessed for ideological and emancipatory content.

The analysis of ideological forms in contrast to resistant forms of psychoanalysis through discourse analysis makes a radical reflexive counterideological psychoanalysis possible. Psychoanalysis does not have to be thrown out with the ideological bathwater. The texts of Parker (1989; 1991; 1992) are used to show how a discourse model can be used within the framework, which facilitates a complementarity by virtue of the convergence of counterideological discourses within and outside of psychology with the other models used in the framework.

E : CONCLUSION OF DISCUSSION OF SUPPLEMENTARY TEXTS

The aims and broad approach of the thesis for emancipating subjectivity from ideology have been connected with a psychoanalytic approach.

This concludes the discussion of the purposes and manner in which multiple models required in a critical, multiple and systematic use of poststructural discourse can be used in complementary ways.

In the next Chapter these models are incorporated within a broader interpretive process and with metadisciplinary reflexivity. The discussion of the manner in which psychoanalysis supplements the method of poststructural discourse analysis is connected to the analytical process of Thompson's framework. A fuller expository formulation and poststructural supplementation of what is involved in the framework is given in the Chapter Six. Chapter Six also contains a concluding discussion and evaluation. An appendix on possible application concludes the thesis. (The appendix is not for examination purposes.)

SUPPLEMENTARY SECTION : SUMMARY OF PART ONE**Supplement to the dissertation - not for examination purposes****•SUMMARY OF MAIN THEMES OF PART ONE AND RELATION TO OTHER CHAPTERS****1. VARIATIONS ON THE THEME OF SUBJECT AND STRUCTURE****1.1.THEME A : THE UNCONSCIOUS**

The following thematic analysis summarizes what was presented in Part One :

The problem of subject and structure is formed from concealed discursive chains and binary forms which mobilize ideological agents and conceal power relations. As the problem is an ideological and discursive problem, ideology rather than "reality" forms the material for the analytical process being articulated as a counterideological poststructural interpretive method.

The concept of the "unconscious" turns out to be a central theme which emerges in response to the question of how the subject is linked to structures and thus to ideological forms. This theme entails an investigation of the manner in which the unconscious merges with language, and language with ideology. The unconscious thus serves as the pivotal "site" and analytical entry and exit point for "discovering" where the subject disappears into structure. At this point analysis converges with psychoanalytic communicative relations transcending rationalism and symbolic closure.

"The analyst acts so as to undo, or to neutralize, the unconscious effects of the speech acts the patient, despite him - or herself, employs, whilst opening the way for full speech : speech which transforms the speaker in the very act of saying." (Forrester 1989: 141)

1.2. THEME TWO : SHOWING THE UNCONSCIOUS TO THE FALSE SUBJECT OF THE CONSCIOUS

The false subject is the product of unanalyzed discourse, which is disrupted by discourse analysis, psychoanalysis and the process of revealing the structure of the subject.

Invoking the unconscious leftovers of discourses of consciousness takes analysis into psychoanalytic regions. Operations go into reverse gear - analysis involves looking at the subject looking through the structure which telescopes vision. The difficult part is getting the subject to see through both ends of the telescope¹ at once. This is difficult because both the identity and the seeing of the subject is formed by that telescope which cannot see itself.

Unconsciousness is that which is not known as force and thus cannot be expressed through language and yet can only be expressed through language - known as form. Unconsciousness is thus both not language, and formed by language. In terms of ideology, this makes the concept counterideological as force, and ideological as force invested in closed structures. In this sense, one may conceive of unconscious as a force which can only become through being formed by structure, or language.

Unconsciousness in the subject is that which either falls out of or resists structure, (force) or is unreflexive with respect to structural motivations (formed force). The problem for counterideology is how to use the force outside structure without falling subject to structure. The answer given by poststructuralism is reflexivity. Making the unconscious conscious allows reflexive subjectivity to use structure, rather than being used by it.

Analysis which emancipates subjectivity from blindness to its own formations is possible because the discourse analytic movement into the unconscious focuses on disjunctions revealing the force as manifested in the power of the signifier Forrester 1989: 108). The "other" subject at the site of contradictions of discourse falls out of the dichotomizing discourse of rationality/irrationality conscious/unconscious completely. The body and object in contradiction forms a site from which both distortions of i.a. discourses of consciousness and rationality and the discourse can be seen as formative instrument. The visibility of the "structural" (once consciousness forming false reality) as multiply and contradictorily (manifested as a force in unconscious subjectivity) structured ensures that the other subject at the site of structure(s) - ie alterity and difference² - is not drowned or purloined by structures, reflexive or not.

The exposure at a certain level of the discursive construction of unconsciousness /consciousness paves the way for an exposition of the manner in which the framework uses discourse analysis to deal with the problem of ideological subjectivity linked via unconscious and conscious forms taken by structure. The focus on discourse does not imply neglect of, but dialectically produces a different subject - directly or indirectly a discourse analyst. The combination of discursive and psychoanalytic perspectives reveals how connections of political power to symbolic forms contained by discourses constrain and construct agency, while at the same time creating in this agent the illusions which conceal the interests of the construction and the actions it produces. A relatively reflexive subject can emerge.

1.3. THEME THREE : THE SUBJECT OF PSYCHOLOGICAL STRUCTURES.

The ultimate (selected) focus on the subjective aspect of the subject structure relation in this thesis has led to a concern with the discursive construction of the "individual" in psychological discourse. The traces in psychological discourses do lead into other discursive fields, but psychology is the selected entry point for the particular analytical interests of this thesis.

For this reason supplementary texts which are capable of refined analyses within and of the specific discourse of psychology as well as psychoanalysis are introduced into the framework's constitutory apparatus. The framework formulation here incorporates into its structure texts which extend on points made already in the Introductory Chapter, where it is pointed out that psychoanalysis is not by nature innocent and needs a supplement itself. The use of psychoanalysis within the framework is supplemented by the discursive critiques produced by systems of discourse analysis as exemplified by that of Parker. This makes reflexive use of specific versions and applications of psychoanalytic discourse possible.

The analysis of discourse contextualized within the field of discursive subjectivity and power knowledge is an analytical focus of the framework being developed. A model which is specifically geared to this kind of analysis is that of Parker. The context of knowledge power which is specifically related to psychological discourse by Parker's model converges with what forms a central interest of the broader analyses generated by the analytical process of the framework. This manner in which this is dealt with by the framework is the subject of the next theme.

1.4. THEME FOUR : KNOWING THE STRUCTURE OF THE SUBJECT

In addition to the psychological (subject) and discursive (structure) modes, there is a specific focus given to the paradigm analysis of truth claims (knowledge of both subject and structure) in texts. In order to be relevant to the postmodern context, the general counterideological interest formed against knowledge concealing power aims more specifically at exposure of the manner in which deeper discourses of modernism facilitate the dissemination (of structure) and insemiation (implantation of structure into subject) of ideological discourse through channels of knowledge and power.

Modernism has roots deeply intertwined in intellectual history, so the specific project leads to the general project in any case. The specific project is more an entry and return point and decon - textualizer which retains a focus (at the point of reception) on the postmodern condition - the present as nightmares of the past in the minds of the living³. The binaries of past and present dissolve with those of reality versus fiction. Contextualizing within the modern and postmodern condition thus is a condensation point as a function of interest and maybe desire more than a meaning for the thesis in itself. All analyses lead into the labyrinth of history which has to be deconstructed, but then to be made relevant to now, the analyses has to emerge again where the illusions are being made present - the postmodern subject to that.

2. SCHEMATIZING IDEOLOGY

2.1. IDEOLOGY IS NOT A SIMPLE FIELD.

Although modernism and its predecessors are diagnosed as master narratives potentially present within language, the diagnosis of these master narratives in language use is complex. Ideology works through layers and layers of deception. Ideological analysis must follow the confusions of the labyrinth of ideological meanings.

In order to make such analyses manageable ideology is investigated as a discursive web which can be thematically separated as in the above discussion. These themes then become available as entry points for analysis. The framework further differentiates complex strategies and analytical distinctions within which these themes can be followed and deconstructed.

In the terms of the framework analyses the manner in which these themes are intertwined articulates the points at which the ideological suture of subject and structure are effected. The processes effecting this suture can then be traced in specific texts and exposed as ideological.

It may be helpful at this stage to give a summary of how these themes are intertwined :

Discursively formed social and object representations reproduce the epistemic power and structural and symbolic violence of the modernist master narrative (Fox 1993; Shotter & Gergen 1989). This reproduction is mediated through increasingly concealed yet global and totalizing institutions of modernist knowledge and mechanisms of the communications industry. Pressure to believe⁴ forms a false consciousness where ideological reality is simulated by reiterated representations which conceal an oppressive social and normative structure. The simulation of consciousness creates an unconscious (what is dissimulated by what is simulated by representational language).

This problem of a complex web of ideology leads to the project of counterideological discourse analysis concerned with countering (dis - simulation) of the labyrinth of ideological representations by revealing the traces of discourse in every act to "consciousness". Representations are revealed to be exactly as false as the extent to which they claim to be verified or falsified by some or the other criteria of truth. The claim to truth always conceals a deception or at least a deeper conflict.

3. HOW DOES THE FRAMEWORK HELP? - A STRUCTURE FOR THE SUBJECT OF THE STRUCTURE MAKES AN OTHER (DOUBLE) SUBJECT

The distinctions set up and dissolved by poststructuralist methodology (to be discussed in Chapter Five) constituted by the framework facilitates a discursive approach (exemplified in Chapter Three) to the diagnosis of the interested and functional nature of constructions of conscious subjectivity, truth, reality and justice in area one, and the analysis of the process of construction in area two.

What is important is that this framework is involved with critique of epistemology, rather than epistemological critique - leading analysis by analysis alone into the emancipatory discourses of area three - poststructural philosophy, aesthetics, and psychoanalysis, essential exactly because of their non - essentiality.

The dizzy postmodern subject without centre or substance slips into the mud of primally ambiguous symbols and then into postmodernism and deception - the slimy and alienating pleasures of commodity and exchange value. This postmodern condition is revealed by but not identifiable with poststructuralism. Postmodern alienated subjectivity exists but is not all there is. The desire of the framework to use poststructural philosophical, psychoanalytic and aesthetic anti - truth therapy makes a potential difference:

4. BEYOND ALIENATION, NARCISSISM AND "SELF" ACTUALIZATION: POSTSTRUCTURAL THERAPY

The vicious content of what truth theory disguised is left exposed. The damage leftover in the subject leftover by the known object of knowledge needs psychoanalytic therapy with healing or repair for "mind". Repair recognizes a criminally violated because criminalized body in mind.

Without these therapies the subject who knows s/he who? doesn't know falls into the postmodern condition (Young 1989). Poststructural theory against theory as intended and applied in the framework looks after the leftover - and thus prevents the subject falling again into ideological bad faith whenever structures are re - encountered. The framework being formulated provides a jungle jim other than truth for subject of the Fall in area three : something for an alliance of counterideological subjects to hang on to.

PART ONE: ENDNOTES

Supplementary section - endnotes are not for examination purposes

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1. or Forrester 1989?

2. Endnotes give supplementary explanations of frame, and interpretive texts are also quoted using endnotes. This gives a multilevelled text instead of a linear argument as form for the thesis. This is important as multiple perspectives disrupting a unified approach is essential to the method of poststructuralism.

3. This does not make the work inaccessible or elitist - rather a different mode of reading is required.

4. A POSTMODERN PRAYER (Fox 1993: 160)

Where there was identity
may there be difference
Where there was truth
may we celebrate ambiguity
Where there was control
may we be generous
Where there was repetition
may there be multiplicity
Where there was inscription
may there be desire

Note on pantheism : poststructuralism does not exclude religion. Rather it includes every meaning, including the theological, puts it in a mirror, and / or in a strange context, and makes it explode into metaphors which in turn explode. Nothing and no one is excluded because poststructuralism is not about anything and does not exist in any one place or person, especially not in One God, Father, or Son.

5. "Reproduction" of meaning is analytically distinguished from "production" of meaning within the framework. This distinction will be explained in more detail later in the thesis, but a preliminary explanation may be helpful at this stage :

TEXTS (preinterpreted - the site of production of multiple meanings) are purloined by DISCOURSE (reproducing or receiving interpretational acts) for functional or interested reasons outside and distorting the interpreted text in terms of these functions and interests. Area one thus investigates the "perlocutionary" (what it seeks to cause) and "illocutionary" (what its effect was) force (power relations) mobilized by the interpreting text / discourse. Locutionary aspects of both interpreting and interpreted texts are left to area two.

6. This is the "locus" of Lacanian identity -- it is not and is not not identity. cf Zizek (1991b) and the rest of this thesis for an explanation.

7. cf Kellerman on psychodrama (1991)

8. History is only found when the questions stop and at that very point history is lost - the believing subject appears in its place. It is often fear and damage which stops the question at a certain point - for this reason psychoanalysis is essential to recovery. To retrieve history is to retrieve a part of the brain which is/has been lost, and this can be only done through an understanding of defensive manoeuvres, for example, through splitting or transference of some other psychodynamic process. Without psychoanalysis, everything is dangerous. Without everything, psychoanalysis is dangerous. The movement is circular rather than the oppositional - this antioedipal alternative to the triangular form of subject - object [discourse] is fundamental to the emancipated subjectivity produced by the framework and the manner of its production is a major aim

throughout the thesis.

9. The deconstructing conceptions of difference and deference are clearly explained by Derrida (1988) and Richardson and Murray (1988: 167) cf also Fox (1993: glossary 161-163)

10. Existence is not an attribute. Kant's big step for mankind away from epistemology and ontology into textuality is another root of deconstruction which is a root of the framework. A preview of the argument which is used is as follows --:

Knowing substance requires a double -- and a then and a now. This then and now itself cannot be substantial as it has to be known substantial which requires a then and now ... therefore relationships between identifying markers must precede (and create) "existence". Therefore existence is neither and attribute nor a substance but a sign. A mark. A fixation point. Where is the third man who can tell us what this mark is ? Neither the mark nor the third man can be substantial for the same reasons. There cannot be a known thing in itself. Meaning must be apriori to being. This de - realizes the "basis" of deconstruction which is the unreal basis on which the thesis is constructed.

11. See previous endnote

12. See previous endnote

13. Because the counterideological deconstruction of diagnoses in area one by poststructural distinctions constituting the framework (ie the framework deconstructs the possibility of its own area) is important to understanding the framework operations - and is very complicated, a preliminary introduction to these distinctions is given in this endnote :

The conception of history as ambiguous text does not imply that a discursive frame may not be inscribed into history and named "history" (or "truth" or "knowledge" etc.). A double moment exists in area one by virtue of A DISTINCTION BETWEEN TEXT (multiple discourses struggling for meaning) AND DISCOURSE (foreclosure mobilizing ideology).

The same framing discourse can be used more or less consciously for more or less ideological purposes - but this is made a question of ideological reception dependent on the agent rather than an inherent form and content of the text.

The frame is present in both diagnosis and analysis, in counterideology and in ideology. The vision of the agent is itself irrevocably inserted within a frame. The agent who is aware of the frame forming vision is a potentially counterideological agent ... vision can be more or less "self" - reflexive.

A reflexive diagnostic frame (area one-ideology) has to bring itself to the interpretation of the preinterpreted text, and any structures revealed are always recognized to be contaminated by reflections of the frame. History can never simply be simply and empirically "present" to a "neutral" or "passive" or "objective" frame or gaze, whether this presence be conceived as corresponding fact, epistemological truth, or social construction.

The inevitable presence of the mediating presence of ultimately ambiguous signs between the perceiving agent and "historical presence" gives the interpretations of all areas of the framework a poststructural deep "antistructure", a doubleplus move always present even when absent during the phase when the analyst is working diagnostically and structurally. It is for this reason that the framework always already works at two levels, on the one hand at the level of interpreting interpretations or reception or discourse which traces the multiple threads of discursive interpretations of texts rather than aiming to "interpret" itself, and on the other at the level of the text and intertext, which works in all directions into infinite deferral of interpretations. History was never accessed, even in area one.

Infinite regress defuses knowledge and generates reflexivity and "difference". The inaccessible text / subject of the text is also impervious to ideology. The deep antistructure emancipates the subject from unseen structures which simulate a substantial subjective identity which produces blind (unreflexive) ideological agents.

Interpretations of interpretations show the reiterated meaning of a discourse is retroactively imposed (the level of discursive context) by a reader (the "author" who has subsequently to read their own texts again (and again) in order to give them meaning). Reading for a particular discourse reads in a manner which erases potential alternatives (the level of the text). This distinction between discursive context and text thus has a very important counterideological function within the framework. Ideology and history are shown by this distinction to be the artificial products of reading a text by imposing a discourse. This imposition is effected through and effects at the same time a conflation of knowledge and power.

"History" is thus by implication both allowed and already deconstructed at the "historical" stage because it can only be diagnosed as ideologically there - as ideational delusion. History simply cannot be found except in deluded subjects who think they see what they are seeing - this leads to area two and three where the structure deluding the believing subject is revealed and dissolved.

14. cf Chapter Three of this thesis discusses Parker's system (1989; 1991; 1992) of discourse analysis

15.cf - In Chapter Three of this thesis Parker's system (1989; 1991; 1992) for discourse diagnosis is discussed in detail

16.cf - In Chapter Three of this thesis Parker's system (1989; 1991; 1992) for discourse diagnosis is discussed in detail

17. See endnote on Kant -- the same argument applies to the "substantiveness" of "human being".

18. Lacanian (1973: 257) terminology is (reflexively) used throughout the thesis to formulate a counterideological subject

19. Communicative relations and interests in care are broadly used in opposition to instrumental relations and interests in domination. (cf Habermas (1972)). The distinction can be expressed in the following way. In communicative relations a

person never uses the other in his own interests primarily. Communication involves relating to others as ends in themselves and never as means only. Means and ends cannot be absolutely divided any more than in they can in Kant's categorical imperative.

Poststructuralism adds the following - as means and ends are complex concepts polymorphously and ambiguously and contradictorily formed within multiple discourses, ethical relations and communication are possible if the discourses are reflexively used and evaluated for ideology and emancipatory interests. As this reflexivity is the subject of the thesis, it follows that an understanding of how communicative interests can be entered into will form textually and intertextually as the chapters progress.

How communicative relations of care becomes a possibility in spite of the presence of ideological relations of power and domination is a major question of the poststructuralism. Poststructuralists who have proposed answers are referred to continually (cf also ~~the~~ conclusion).

20. Cindy Sherman (1990) was here

1. As with other concepts, the terms have no definable meaning in themselves, and a history too complex to relate in a project of this length. The way these terms are used in relation to other terms will textually produce a semantic system which will be mirrored in the meaning of the elements which make up the system. The elements must therefore be read as receiving their existence from and within and between textual and intertextual systems of signs.

2. Structures have to be seen and reflected on before there can be a resistance which transcends the oppositional dialectic which reproduces the terms of the ideological subject / structure relation. The opposition is dissolved as a result of a reflexivity produced by a different language which is able to expose and recognize ideological language. Reflexive subjects emerge who play serious poststructural games orbiting both inside and outside ideological structures forming subjectivity in unseen ways and deforming or deconstructing these at once.

3. Reification of the concepts of subject and structure is reflected at the level of social theory in the problem of individual - subject versus the social - structure. When social and individual "natures" are formed by the discursive structures generated in this way, the logical disjunction of either / or is associated with a negative / positive pole. This generates cognitive and emotional conflict at the level of the subject.

In this way social contexts constructed on the basis of dysjunctive forms receive an evaluative gloss. As conflict between social / individual "realities" generated by conceptual opposition inverts to conceptual opposition based in reality, the individual and the social can be blamed, and blame each other.

4. Important note on binaries

The term dichotomous can be used interchangeably with binaries polarized / dualistic / oppositional

These refer to different manifestations of the same logico-semantic and ideological construction. Each manifestation has in common an either or exclusive relation which has different logical semantic and social effects in different contexts of use. The change of terms refers to different contexts or matrix in which different versions generated by the basic "form" arise : the following table shows how the matrix works and intertwines in different contexts :

•• Manifestations of either/ or

Forms of the matrix

Versions : polar/oppositional/dualism/binaries/dysjunctions
Context : forces/social/philosophical/logicosemantic/logical
 chemical psychological |
 bio (drives).....> subject <.....:

implies it is contradiction (or abnormal / irrational / negatively evaluated) to be the other as well. An example is masculine feminine. The gender polarization has implicit all the above forms and can manifest in one or more forms at any time. Gender poles are also discursively associated with other polarizations eg rational irrational. The masculine is associated with the rational, and the feminine with irrational. Feminine rationality is thus either abnormal, or masculine - and therefore also abnormal.

Either or forms thus intertwine with discursive constructions to form an ideological web.

5. Conflict generated by the misrecognition of logical origins results in "real" social opposition as a result of reification. This paradoxically allows the theories to re produce and prove the existence of the problem they are meant to solve.

6. Knowledge and theory thus conceal political interests which are ultimately based in desires which are themselves produced as a result of the dichotomous construction.

7. When projected by subjects these structures are as fantasized as real and thus reproduced through ideological agents who unreflexively sustain hierarchical and oppositional relations.

8. Chapter Three gives a detailed methodology which uses the terminology to identify and analyze in respect of structure and Chapter Four gives a detailed methodological to identify and analyze in respect of subjects.

9. Further understanding of poststructural reflexivity as a complex concept of the counterideological meaning will form (and be infinitely deferred into uncertainty which is the only possible counterideological conclusion) during the process of textuality produced as the thesis develops.

10. Discourses do not exist in reality but form conscious and unconscious visions which are projected out and thus come to "exist" as real.

Because the deep structure is dissimulated, both subject and structure are discursively caught in discursive structures which are AGAIN misrecognized epistemologically and metaphysically . The confusion produces structural feedback loops which confuse the subject structured by them and dissimulates and invert the oppositional base.

11. The next step sees the contradiction in the form which splits the human "gaze" . The "gaze" is the result of vision which is formed by discourse and inverted as real. The "gaze" is split by binaries into compartmentalized discursive constructions. Seeing the "gaze" as a product of a binary disrupts the opposition, thus freeing the subject from a determined position within both gaze - discourse and binary structure.

12. This dissolving and seeing, by producing reflections of interpretations (a.k.a structures/discourses) through diagnosing or interpreting of structures in interpretations (interpretation

and confusion produced in the process of its production by the unseen interpretations they reproduce and which generate them as its host, rather than by "something out there". For example - racism, or oedipal sexuality, or any other ideologically stigmatized category does not exist, other than as a discursive nightmare in the mind which thinks it real and acts on that.

13. The emancipatory terminology of poststructuralism amplifies the discursive generation by structured subjects of structured subjects by revealing the problem of subject and structure concealed in their very subjectivity. The binary form of the subject / structure opposition which deep structurally produces the problem is revealed. And so to the cause to which they are irretrievably blinded, as they are its cause.

To overcome this blindness, the framework analysis uses poststructural terminology with the aim of radically reconceptualizing the conceptions of the discourse - reality relationship of prior paradigms. The re-conceptualization emphasizes and recognizes the role of logical construction and the role of narrative and fictional interpretation in the reproduction of the factual problem of subject and structure.

14. Professor Johan Degenaar explained these paradigms of truth in a series of seminars at Stellenbosch University in 1991 which he allowed me to attend. His works also use paradigm theory of Degenaar (1984;1989).

15. cf Fox (1993: p10-11) on logocentrism and phallogentrism and other centrisms associated with epistemological discourse.

16. This cannot be discussed in detail but an articulate account of the inevitable failure of reflexivity and necessity of working within paradigms is to be found in Lawson (1985).

17. Paradigms conceal the interested constitution of discursive structures. Discourse is shown to be produced by interests and therefore desires producing reality rather than vice versa.

18. It takes a knowledge of paradigms to know the paradigms of knowledge as discursively constructed conventions not knowing but predefining criteria of knowledge to suit the interpreter and then believing its definitions and using them to prove its "knowledge".

19. The problem of ideology thus re - formed in terms of reflexive awareness rather than in opposition to truth, i.e. in relation to the degree of awareness of the semantic and symbolic forms or structures underlying the subjective experience of consciousness.

20. The aim of the mirror is to show how the failure to reflect on the construction underlying and producing human identity is connected to epistemic rhetoric and alienating social relations which imply the need for a therapeutic and psychoanalytic approach to the subject of interpretation and structuration.

21. These concepts are based on Parker 's formulation (1989).

22. Ideology is a term linked to a historical tradition with complex intellectual and political roots, and thus the concept inherently contains a complex of contradictory meanings and uses. The meaning of the term can only be ascertained with respect to a careful reading of each specific textual/historical use. Investigation of the history of the term is not within the scope of the thesis. This investigation has to be marginalized as the aim and focus here is the reconceptualization of ideology in terms of poststructural theory of interpretation, and an explanation of what counterideology involves in this context. This is the subject of Chapter Two.

23. cf The terminological system being used is more fully articulated in the Glossaries to be found in Fox (1994) and Grosz (1989).

24. Depending on interpretation, language forms in texts either as a reproductive ideological force, or as a counterideological force exposing and disrupting ideology - which also disrupts the subject of ideological structure. The processes of language which form interpretation and through this, reality, and the processes through which language is made transparent by ideological processes, are rendered visible by the terminology of poststructuralism.

The terminology can therefore be used to dismantle both reality and the interpreting consciousness which thinks it sees Forms as it is formed by the language of the interpretation.

25. This is one reason why the language is here being made opaque and shown to be formative thus promoting reflexivity on rather than reification of its meaning and its use.

26. "So look into your mind
And see what you will find
The answer lies behind your eyes
Not that far".
(from a song by Hazel O'Connor)

27. Text is a concept which contains within it an awareness that

"some meaning independent of all function of language, is an impossible - though perhaps inevitable - dream" (Muller & Richardson 1988: 164)

"Text" and "textuality" signifies the impossible attempt to trace traces of difference between and in a sign / sign systems sub- and super- and intra- and inter-related - when all the possible traces patterning past present and future are envisioned synchronically and diachronically, syntagmatically and paradigmatically. A weaving that is interwoven with other weavings of displaced/ displacing traces (Muller & Richardson: 1988: 165). Derrida also uses the metaphor of a library or bootlacing to describe what? is signified in a text.

"difference suggests both "differ" and "defer" in the sense of "displace... difference combines difference and deferring in both their active and passive senses. It is also the becoming - space of the spoken chain - which has been called temporal or linear; a becoming - space which makes possible both writing and every correspondence between speech and writing, every passage from one to the other." (Muller & Richardson 1988: 165)

29. cf The concept of "eternal return" discussed in Fox (1993: p130-133)

31. Depth analysis is not stressed by Parker, but seems to be implicit in Parker's steps (1992). As Parker is used within Thompson's framework (1984) depth interpretation can be formulated in a systematic way as steps are followed. But this is not to say that the framework cannot because within Parker. It is a symbiotic "within" which means that both are within and without each other at the same time. If its confusing, schizanalysis (Deleuze & Guattari 1972) will identify the symptom and provide a cure.

33. Because they "know". Epistemology is related to identity and agency through "rationality" in the following way :

34.cf Fox on logocentrism and phallogentrism :

"Phallogocentrism : an emphasis on possessing or having control of knowledge or power, of the value of active or competitive transformation of the environment as opposed to a co-operative position, of the conscious over the unconscious , of sublimation over desire, of being over becoming." (1993: 11).

For example, ontotheology generates theories concerning a causality question which constructs an physical - empirical history and conceals deeper social structuring. In deconstruction, causality is seen as a category constructed by linear logic which works in reverse and is then inverted by ideology. The effect is shown to create the cause -- and ideology can then prove cause produced the effect. Conceptual reflexivity and binary reversals dissolves the problem which can be seen not to exist at all except as a reified construction which is nonsensical when it is not political. The opposition

Deconstructing "physical" history reveals the socially constructed and political base to individual and social realities. The individual is shown to be constructed by in an evaluative opposition to society. Nature is shown to be constructed in evaluative opposition to culture. These realities can be exposed as discursive constructions (ontotheology and logocentrism) formed in an oppositional relation which is reified, with the evaluative social conceptions and hierarchical structures generating ideological consciousness as a result.

37. "We must ask ourselves why such a reflection, following its own logic, could turn out to be so profoundly tied to the present" (Forrester 1989: p9).

39.cf Fox (1993) and Young (1989)

41. Human "feeling " gets a whole new depositivized meaning - there is more than bodily sensation to the feeling when understood in terms of the imagination. It is politically important for emancipation of subjectivity as "body" to realize what this "body" is -- more and less than body. And for therapists who know not what they reflect.

42. "Now we must come closer, reread , question" (Derrida 1988: p177).

realized subject of discourse -- realizes object of discourse

44. The corners of the triangle are bashed out by an antioedipal (Deleuze: 1972) deflection of oedipal relations.

6
paradoxically lead to the deconstruction of the subject-structure dichotomy which they themselves constitute. This analytical process is introduced here and linked to the problem of dichotomous constructions. These distinctions underly the methodological approach to the problem formulated in these terms. The manner in which the methodology dialectically and textually first recognizes, then dissolves the distinctions is discussed in more detail in Chapter Five.

46. "this textile, is the text produced only in the transformation of another text" (Muller & Richardson 1988: 163)

47. "There is missing here the elaboration of the problem of the frame, the signature, and the parergon. This lack permits the scene of the signifier to be reconstructed into a signified... permits writing to be reconstructed into the written, the text into discourse..." (Derrida 1988: 181).

48. Both the seeing and what is seen are seen simultaneously. This double involves a knowledge resistant and therapeutic intervention. This is possible because the structure is seen as a discourse structuring. This involves a double.

cf Derrida's analysis (1988: 204) is a good example of how the use of the concept of "double" linked to textuality dissolves unrecognized and reified discursive constructions of human identity.

49. Of course I've defined everything to suit myself, of course

50. Although a dialectic and textual intertwining or synthesis in relation in actual experience means the poles of the distinctions and phases of analyses are inseparable in the process of meaning formation, a distinction is made for the purposes of ideological analysis. (Thompson 1984: 134).

51. What is leftover after structure dissolves? A subject structuring again. The leftover of dissolving structures is picked up through a psychoanalytic relations of subjectivities who are able to see their activities and relationships as both structured by and structuring discourses who at the same time remain outside or between, in the sense that they see their interpretations as discursive interpretation and so remain somewhere else - in the aesthetic inter subjective antioedipal dimension of ambiguity, resistance, and silence.

52. Acknowledgement :this is an interpretation of an interpretation given to the film the Silence of the Lambs by Professor Johan Degenaar. Ideology runs deep. Into Oleanna it will creep. Professor Degenaar's lectures have lit a lamp on a lamp which throws a light that hides the shadows of a deep forgotten place - only once the snakes within are seen can their heads be bitten off - psychoanalysis needs a philosopher.

Endnotes to Chapter Two

1. Specific texts and con - texts lead to an infinite regress of texts and contexts which are all relevant to understanding the complexity and variability of the ideological operations which structure the subject. A more detailed understanding of the complexities and layers of what is involved in the specific uses of the concept can only be understood through detailed hermeneutic reading of textual and intertextual formations in specific texts. Each text has to be analyzed individually for the formation of meaning processed by that particular text. It is part of the purpose of the framework to make this analysis of specific textual meanings possible. The framework can be applied to itself in respect of its concept of ideology.

2. Discourse is the master - it has to be identified and thus reproduced. But another subject is produced by the framework which counteracts both the master and the slave.

3. Discourse analysis is not to be identified with what it identifies. No more than Kant's critique of pure reason is to be identified with pure reason. No more the discourse analyst to be identified with the master - the analyst is identified with the leftover (Zizek 1991b). Charlie Chaplin. Alice in Wonderland. Kilroy.

4. The terms used in this statement are given meaning within a complex system of interpretation of interpretations being developed in this thesis.

5. Conscious and unconscious forms of the ideological subject - of - the - symbolic caught within ideology of discourse are opposed to a counterideological ideology resistant subject - of - the - imaginary - and - the - real (Fox 1993).

6. The Introduction and pp 133 - 139 of Studies in the Theory of Ideology (1984) gives a summary of Thompson's conception of ideology.

7. Thompson (1984; 1990) "is generally concerned with developing a complex conception of "critical" - this is the reason behind the framework. But as he does not explicitly move out of epistemological paradigms, it seem to me the concept is bouncing between opposition and therefore fraught with dilemmas. A concise account of the intellectual history of the concept of "critical ideology" is given in du Toit (1993).

8. Using multiple models used within it which diagnose and analyze the labyrinthic ways in which power dissimulates its workings through structure.

9. Also referred to in this thesis as structures

10. cf Table in Chapter Six for area two

11. The detection of dissimulated domination and power abuse through mobilization of meaning and ideological reception of textual formations cannot be easily or linearly described, and the complexity of the analyses which claim to make a reflexive counterideology possible through ideology reflexive analyses can only be understood once the labyrinthic intertwining analyses of framework methodology is understood.

12. This supplementary emphasis is reflected in and intertextually constitutes a complex multidimensional poststructural use of the term "ideology". The complex poststructural use of the term can then be employed within a framework in a process which ultimately leads to the deconstructive analysis of the subject and structure dichotomy.

13. The poststructural formulations of decon - structured subjectivity lead into the second side of the dichotomy. This dissolution of structure and its return in a mirror makes a psychoanalytic supplement essential to the follow poststructural supplement to Thompson's counterideological framework as applied to the subject / structure problem.

14. The way in which reflexivity can move out of the epistemological circle by seeing the incompleteness and circular nature of epistemology itself is at the core of the deconstructive method. A fuller understanding of the philosophical aspects of this concept as formed within the history of poststructuralism is provided by Lawson (1985).

15. A criterion is always already a sign

16. Reflexive use of the term "ideology" emphasizes a distinction between theory and applied discursive representations and knowledge, rhetorical claims to knowledge and truth made by these theories, the abuse of these by ideology to sustain and conceal relations of domination, and reflexive knowledge of this knowledge as structured by discourse. Accordingly, a text can be more or less ideological, emancipatory in some respects and ideological in others, and ideological in relation to one context and not in others.

17. The counterideological agent relies on textual reflexivity to act against ideology in a semantic (aesthetic-philosophico-psychoanalytic) way which is opposed to and in a sense precedes the forms or structures presupposed by relativist and positivist and critical conceptions of the term.

18. The use of a post - epistemological reflexivity / unreflexivity continuum to describe what (the subject who) produces and resists ideology is selectively and intentionally developed in all the contexts / texts of its use.

19. These features form a post - epistemological concept of ideology as knowledge power with counterideology as reflexive mirroring which is crucial to the framework's counterideological dynamics.

20. The critiques entailed in features 1 - 3 lead the exposition of ideology into a concern with discourses of the conscious / unconscious which work with the ideologies perpetuated by regimes of truth to reproduce an egological subject. These discourses which see from "inside" the subject are discussed in more detail in Section B2.

21. Definitions define and therefore what they define is retroactively made to exist (through the act of reference).

22. Ideology becomes in this context the use and the abuse of knowledge claims defining identity against creative action and communication, and autonomous emancipated subjectivity.

23. In order to produce an imaginative subjective force reflecting on and acting neither inside nor outside of structural and symbolic ideology, counterideological analysis has both to engage specifically with and move away from the ideological nature of the official understanding of the relation between subject and structure.

24. and not not

25. In alliance with an imaginative (ambiguous and unformed) subjective force irrevocably caught within structure

26. It is the discursive articulation of these different subjectivities forming different perspectives which show the subject it (s) - self (s), but never allows the subject to act as a rational critical subject outside and superior to these.

The complexity of framework being developed is a response to the complexity of the analyses required to produce an ambiguous space where counterideological subjects can stand in a reflexive and imaginative position with respect to the hierarchies, ideologies and positions reproducing and reproduced by structure(s) to which the subject is subject. This "subject?" is a who? looking at the ideological circle circling and resisting this through imaginative play with ambiguities potential in all structure. i.e. not from a neutral, critical, or truth seeking standpoint, but rather a reflexive and imaginative being as. AS an as not an is, the subject is not a subject and not not a subject. This is possible because structure, not knowledge, is known to be there - as an ideological lie dissimulating the real.

27. The method appropriate to the ideological material diagnosed in structural section B1 is discussed in more detail in Chapter Two. In Chapter Three the method appropriate to the focus on the subjectivity in Section B2 is discussed. Section B1 and B2 merge during the process of analysis, as the condition which conditions the analytical separation is dissolved. As this occurs the methods merge. The dissolution and merging as the analysis continues is reflected in the merging of the poles as a result of the post - epistemological perspective of B1. B1 is not followed by B2, but becomes B2 as the ideological dichotomy dissolves through post - epistemological analysis. Knowledge dissolves into philosophical, aesthetic and psychoanalytic reflexivity.

28. Radical psychoanalysis also contains the reason why this link is and has been elusive to "knowledge" for so long.

29. As psychoanalysis is necessary to discourse analysis, so discourse analysis is necessary to reflexive psychoanalysis. It is important to remember in the practice of textual analysis, they are not really separable. The distinction is made only for analytic clarification and for purposes of meta-analytic reflexive retroactive description tracing of different influences forming and formed through textual and intertextual practice.

30. Internalization is ideology's way of talking about -- dissimulating -- the way historical structures forming subjectivity are displaced into the unconscious.

Parker (1990 ; 1991 ; 1992), Zizek (1991), Deleuze (1972), and Fox (1993), i.a. show how "internalization" is produced via an unconscious force beneath the rational "control" which conceals and reproduces asymmetries of power and desire producing machines. The disempowered irrational leftover of knowledge is used to cloak the structurally exploitative and subjectively pathological power of these structures. The negative forces of discipline and punishment and enjoyment reproduced by master narratives produce the damage/pathology and then accuse the victims of this damage/pathology in order to keep itself pure and true and good.

The exposure of discursive processes which underly this "internalization" produces a reflexivity at the level of subjectivity which is counter ideological.

The concepts internal/ external are replaced in the framework analysis by unconscious /conscious engagement in symbolic forms, and this is counterposed in terms of reflexive / unreflexive awareness. The diagnosis and analysis of the occurrence in these binarized terms in subject /structural relations deconstructs as the analyses proceeds into complexities of interpretive analyses within the framework's poststructural terms. The role of psychoanalysis is accessing the historical structures made manifest in consciousness and latent in the subjective unconscious through semiotic analysis of cathected desire formed in and by codes, language or discourse. Language is the mediating point. (Forrester 1989 ; Kristeva 1997)

31. Elliott's (1992) conception of ideology stresses subjective fantasies formed by symbolic forms (cf also Sayers 1990 and Zizek 1991).

32. I have supplemented the summary of Elliott's work with references to other authors from radical psychology.

33. Subjects are "materially" formed by the unseen discourses. As these discourses are present within the subject as "psyche", a psychoanalytic supplement is essential.

34. The continual mediation of a dominant symbolic by ideological processes forms a distorted perception which can be defined retroactively as "conscious" experience. Through retroactive

employed by this "consciousness" producing a unidimensional temporospatially fixed representation split off from layers of historical experience mediated by this symbolic. Through this process the mediation is split from the experience mediated.

"an event that is understood only after some other event or events acquires a causative function.....even to perceive that the historical event in question exists, one must give the account psychoanalytically...." (in terms of a discourse) (Forrester 1989: p4)

35. The transfiguration of the spider. Why can a be/e get to a flower.

36. Yours truly, the symbolic unconscious. I think, therefore I am because it was written and stopped "thought" at that point. But this can't be. I am is by definition not I think which must be a description of what is -- or else it could not be -- in other words thinking needs being in order to exist, or it would not exist. The form needs a force to form -- the trick -- look at what's on top (discourse) then you can see what's forming the bottom -- a binary.

37. "In the last Lacan, the analysis is over when we take a certain distance toward the fantasy and identify with the pathological singularity on which the consistency of our enjoyment depends." (Zizek 1991b: 139)

38. The psychoanalytical method appropriate to the formation of a counterideological subjective de - formation in real live subjects is given in more detail in Chapter Four. Because of the focus of this thesis / framework on the subjective as both counterideological and ideological agents, a reflexive look at discourses which form this subjectivity, specifically the discipline of psychology, is by implication, also in focus. This will be further discussed in Chapters Three and Four.

Endnotes to Chapter Three

1. Possible convergences of Parker's system with Thompson's framework are discussed in endnotes. Parallels between Parker's steps and conceptions and the framework areas and levels are given in endnotes to articulate convergence and or suggest complementary use. Links are made to show how and where these steps fit complementarily with areas and levels of the broader process of analysis constituted by the framework.

Endnotes will make proper sense only after reading Chapter Six. The aim is to show how the steps can correlate and converge with areas and levels in Thompson's framework. Parker's method also seems to be given "before" and "incorporated within" Thompson's as a result of the linear form in which this thesis has to be expressed. This structure of writing traps the text in the realm of "before" and "after", "inside" and "outside" - unless it is realized that neither text is logically or epistemologically apriori to the other. The framework may be contained as it is contained if it is allowed to work intertextually. The reading of this circular and labyrinthic thesis is circular and labyrinthic so the reading may go out and bring in "what" and "where" it imaginatively wills, forgetting nothing except the truth.

Thompson's framework adds to the steps (as the steps add to the framework) by showing how their application can be systematically deployed and reflexively described and form part of a broader (in the sense of integrating and using multiple models in addition to and complementing Parker's) process of emancipatory textual analysis. This broader process is discussed in Part Two, Chapter Five and Six.

2. Thompson would say that a discourse analyst treats "objects of study as texts which are described, put into words." (1984: 6) cf also Pechaux (1982).

3. Thompson (1984) refers to this as a "preinterpreted" domain.

4. This paves the way for steps 4 - 6. A dereified discourse defers into textuality as other discourses i.e. multiple meanings (intertextuality) are always already present. As soon as reality is deconstructed reference returns to its senses.

5. Thompson separates the discourse (the social character of language) from its deployment (the active character of language use) (1984: 7). Ideological aspects have to be determined through diagnosis and analysis of both these aspects separately.

The framework and Thompson thus also stresses the counterideological effect of multiple meanings which explode from interpretation. Creative imaginative use of language is opposed to discourse which is a dominating interpretation imposed from above - the region of discourse on top of the triangle with its subject and object forming the base. This erases textual ambiguity and conceals the struggle for meaning which occurs as texts relate to

con texts. In the subjective psyche this erasure causes fixation, fetish and alienation. Discourse thus fixes meaning to construct the subject within the interests of phallogocentric capitalism. Communicative relations between subjects are subsumed under commodification and exchange relations.

6. And this becomes a "subject" who sees an "object" - the subject is the fixed or ontologized gaze of a "subject" (with fixations) who sees an "object" (the fixation). The difference between identity and indiscernables is a fetish.

7. Thompson's discourses have to be diagnosed or decoded in a specific intellectual/historical/social context of agency - in area one (1984: p130)

8. In the framework, this is signified by the process whereby the text moves through area one diagnoses into analytical area two. See Chapter Six Part Two.

9. Discourse analysis shows that the sense which lies "opposed" to reference in the con text of knowledge power is entailed in and presupposed by reference in the con text of deconstruction. (sense and before that nonsense)

"Fixing" is possible only through reference to other meanings (eg allusion, connotations, and implications (84: p132)) Meaning is thus always already entailed in the reference. The necessity of meaning forming prior to and constructing reference is dissimulated through the reality simulating function of reference. Meanings are dissimulated as facts by the act of reference. Thus sense gets reference through a human act of pointing out of the object by the subject of (seeing through and constituted by) the discourse (praxis cf step three).

Logical and epistemological analysis shows the dichotomous construction of concepts of sense and reference falsely ontologizes reference and conceals the third term between sense and reference (human agency and interest). Steps four and five analyze further what is being introduced here.

There are parallels to the distinction in the framework between ideological reception and textual production. It is finally only through the action of an believing agent (blinded by discourse) that discourse can be reproduced to fix a meaning onto a text

10. cf the epistemological circle (Lawson 1985)

11. cf Habermas (1972)

12. Cf In Thompson described as interpreting split reference, following Ricoeur (1984: 137).

13. Area two, level one (narrative) two (logic) and three (syntax)

14. Area two level two. Discourse can be investigated:

"not only as a socially and historically situated occurrence, but also as a

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linguistic construction which displays an articulated structure which can be studied in a variety of ways" (1984: 131)

15. Split reference, analyzed in area two

16. Thompson - area two : dis - simulation of simulation and dissimulation (discursive analysis) (1984: 131).

17. To the extent that the discourse is unconscious, the subject acting it out will be unconscious and therefore a potential ideological agent (altar).

18. There is a complex poststructural debate on language, reference and ontology related to this step (cf Forrester (1989 : 141-167)). Only a brief idea of what is involved can be given here.

Ostensive definition or some other contractual praxis forces the ambiguous real to contract a desire constituted "object" through the power of language imposed by the pointer - "subject". This subject projects the discourse onto or into and therefore out of itself : the object is thus the other of the subject of the discourse - language is the Other of both. The gap between the universal and the specific is bridged by a (speech) action (referring - acting on the belief that) and an illusory consensus (or opposition), a folie a deux, and/or in other situations where power is asymmetrical, the illusory consensus of the master and slave (cf Thompson (1984: 152) and Forrester on Wittgenstein (1989)).

Praxis or subjective interests of acting agents are the missing portion through which the referentiality or indexicality is fixed on a sign objectified by inserting it into a structure simulating reality and so fixating experience (in a subject) in time. Objects are both produced by and conceal fixated and unseen (discursively produced) subjective interests.

19. The discourse forms the gaze of the subject which constitutes the object. The subject becomes an agent (host) serving the interests of discourse (parasite). The object is the victim under the control of the gaze. Who is the rape victim. Meet my wife.

20. Thompson - area one level three, and area three. The politics of identity names its agents as "subjects" but these subjects are really subjected to the discourse - the discourse is the active part, these "subjects" acting it out passively on objects. For example both men and women are passive objects of the discourse of gender :

"we may seek to move beyond the study of discursive structure and to construct a meaning which shows how discourse serves to sustain relations of domination." (1984: 131)

21. This involves the identification of nominalization, passivization, personification, etc of area two of the framework.

22. including the "other" subject of the subject (ie its object)

23. cf - Knowledge constitutive interests (Habermas 1972)

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24. cf Pechaux (1982)

25. Thompson - area two "displays an articulated structure" (1984: 131).

26. Thompson - area one : diagnosis of codes and area two level one : narrative structure

27. Reproducing ontotheology > Our father, who art a Discourse.

28. cf Barrell's Political theory and painting from Reynolds to Hazlett (1989) gives an example. Discourse analysis is applied to the adaptations of the discourse of civic humanism as legitimating, re presenting, dissimulating, and mobilizing political interests in form and content of painting.

29. Thompson - area two level two

30. In Thompson (1984 ; 1990) these are referred to as strategies of simulation. Narrative coherence (simulating history ie a linear /causal time and space) would be fortified by logical and syntactic manoeuvres and claims to epistemic terms. (cf area two level one)

31. Syllogism in area two level two

32. Area two leads into deconstruction and the reflexive interpretations discourses of area three.

33. The problem for reflexive diagnosis is whether the discourse analyst's frame fits the discourse read into the text.

Parker is aware of the danger of imposition of the analytical / diagnostic discourses brought in by the terms used to interpret / diagnose these analysand discourses.

The manner in which these terms constitute the text is recognised and dissolved by distinctions made in the framework which allow for :

- i. distinction between text and context (reception is recognized and so can be more or less hermeneutically - intertextually applied rather than imposed),
- ii. both commonalities and differences to be diagnosed through multiple interpretations and terminologies, and different areas of analysis ie diagnostic and analytical and discourse,
- iii. depth interpretive strategies.

By moving through the text through the analytical process, all and none at one can be done to the same texts, (coordinated by the three phases of the framework cf (1984: 131) which contains multiple possibilities for meaning and its mobilization.

The problem of the interpretive frame has been continually addressed in my formulation of the framework. This is the reason why area one exposition is so frustrated and complicated in the final exposition in Chapter Six. History must be confused if it is

not to be reproduced. But both can be done. Within the diagnostic area, history is shown to be a potential reading not in the text - reproduced by reception of a believing agent and in so far as claiming facticity shown to be a lie and a delusion. This reflexive exposure allows :

- i. identification which has to admit an identifier and the ;
- ii. diagnostic frame prior to and exposing belief to be seen - which reproduces and ;
- iii. then deconstructs using the distinction between reception and production and the reflexive interpretation of interpretation involved as analysis moves through the analytical process.

Both structure and text are both present and absent in area one as area two and area three too are always present in all areas in the actual application of the framework. This is so because the praxis of analysis which the framework traces is not linear or circular but labyrinthic.

34. Thompson also allows for this poststructural view through his emphasis on dis - simulation strategies. In my version of the framework this dis - simulation moves specifically into poststructuralism through deconstruction which is incorporated into the analysis constituted by the framework. The framework "structure" is such that it allows and desires the same to happen to itself. The framework forms only for specific analyses - structurations - the next use will be different .

Structuration or the identification of discursive coherence in texts in area one always implies subsequent dissolution in through hermeneutics, depth interpretation, multiple interpretation, and interpretation of interpretation.

Double

In addition to this, the doubling back via area three onto interpretations of interpretations used in area one means area one analyses are watched in turn. A mirror is turned back on the diagnostic frame through which the text was entered in area one. Infinitely intertextual

The unavoidable frame involved in practical interpretation is thus part of a process which makes interpretation transparent in many ways. This process emphasizes the need for poststructural interpretive readings of structurations in a never ending process of interpretation of interpretation and specific uses of these. The aim of the framework is both to make the frame visible (rather than claim it is not there) and to make the chaos of an intertextual approach manageable in a counterideological sense. This sense is a mirror, not a sense in itself - a sense of reflexivity .

Area one in Thompson's framework "corresponds" to diagnostic discoveries of Parker's step 4, but it is important to recognize that neither method allows the analysis to stop there. (Analyses moving into Parker's step five and the framework areas two and three ensure this.)

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35. cf A clear exposition of the important difference between poststructural methods and structural master narrative diagnosis is given by Fox (1993).

36. Diagnosis is always already an interpretation

37. Thompson - area two : the "systematic" character of the discourse is articulated - yet this system uses metaphors and analogies from other discourses. This allusory function means "theoretically infinite" multiple voices inhere within one apparently coherent "voice". The system is an illusion

But "system" can still be read into or onto a text :

Meaning can be seen to be "present" (believing subjects) in texts depending on the way they are read (received).

Different "systems" will be seen to be "present" depending on who benefits. This results in different "slants" (1992: 11) constituting different meanings in the same text - This step relates to a need for multiple diagnosis, in area one.

In Thompson's framework, this step relates to the emphasis on the single versus multiple potential readings possible in interpreting of a text (1984 : 133) This is expressed as distinction between discursive reception and textual production in thesis version of the framework.

Parker's steps also work at multiple levels : In step four, the reading strengthens what the discourse tries to simulate, in step five, the reading dis - simulates it by revealing it as a construction - "the role of contradictions" (1992: 11). The one deconstructs what the other tries to construct.

Step four is diagnoses ideological - receptive - con text as step five analyses to produce aesthetic - production - text - These steps can thus be traced using these terms when the model is used within the framework.

38. Thompson stresses the analysis of "claims to truth and justice" (1984: 142) ie an epistemological and meta - physical rhetoric or meta discourse which creates the illusion that what the discourse represents is "true", "good", and "beautiful".

39. In Thompson's terms step five is the illusion created by discourse. Step five, would be emancipatory, (area three) in that it dis simulates the illusion created by the perception from within one discourse, which cannot see itself without not seeing itself. This relates to the montage effect - (cf Collier & Geyer-Ryan (1990) and Paget (1989)) - defamiliarization allows the meaning to be seen as a prior meaning through which reality is constituted.

40. The history of truth theory and more generally all philosophy is a good example of how layers of inconsistency build on each other in the constant attempt to retain a dissimulating structure -- Barrell (1989) provides a good concrete example.

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41. Thompson (1984) also continually stresses the importance of multiple interpretations which split reference.

42. Exposing discursive "double vision" can throw light on other more serious examples and uses of discourse.

For example Foucault's inversion of the concept of repression can expose the official version as a motivated lie produced by a deeper motivated repression. Unreflexive use of psychoanalytic discourse constructs and hence generates the concept of psychoanalytic repression in its objects. The concept of repression thus forms the phenomenon retroactively and along with it comes the guilt which fuels the "panopticon" (Parker 1989: 63). Discourse analysis looks at the "object" psychoanalytic discourse constructs as a construct, and reveals repression produced by the claim to "truth" made in self fulfilment by and of its subjects. (Parker 1992: 13)

It follows from the above that the most suitable object for psychoanalytic studies, as in any discourse, is its "own" constituted subjectivity (cf Cadaver, Connor, Nancy 1991; Rose 1989; Shotter & Gergen 1989).

Discourse analysis merges with radical psychoanalysis and critical theory providing the exposure of power in knowledge. Structures implanted in subjects are as in postmodern architecture, put on the outside and mingled into a pastiche where facts turn to kitsch for everyone to see - this seeing forms one of the conditions of possibility for generating the radical meanings of poststructural thinking.

Parker also stresses that the reflexivity produced by acknowledgement of theoretical limitlessness (what I have called textual production) is limited by ideology, institution, and power (1992: 13) (what I have called in Thompson's framework the reception site - area one).

43. This multiple articulation makes Parker's model an especially powerful one for use within the framework.

44. Conceptualizing power and history in terms of Thompson's framework. Thompson stresses that a discourse may be ideological at some times, and emancipatory at others. This dual possibility may also apply at the same time, as forming different relations in different contexts. The text must thus be comparatively analyzed in context and history as well as for collaborating or resisting relations of domination, and comparatively evaluated. The same discourse can be more or less ideological relative to other discourses, more or less emancipatory, and emancipatory in one context or point in history, and ideological at another. eg classicism, enlightenment, modernism, postmodernism. This has in turn to be analyzed in the light of all of Parker's other steps to decide whether the text is ideological, and where not.

45. Thompson: split reference

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46. Historical analysis as an archaeology of knowledge, cf Foucault (1988; 1991), and Barrell (1991), and as narrative decoding. Identifiers of historicism in discourses "refer to things which were always there to be discovered." (1992: 12)

47. Thompson - area one

48. Thompson stresses the specific textual relationships in area one and two, in addition to the general discursive forms. In the framework I have emphasized the hermeneutic approach which must be used in combination with discourse diagnostic criteria and charts.

49. In Chapter Six the formulation of area one of the framework an attempt is made to formulate a historiographical method without reducing an infinitely complex conception of "history".

50. The auxiliary criteria separated by Parker relate specifically to what in Thompson's frame would be ideological distortions and abuses of discourse within institutional, hegemonical contexts to maintain power asymmetrical relations. Power relations inscribed in and by discourse can be differently evaluated for asymmetries, even if these evaluation inevitably involve norms. In area one of the framework discourse is assessed for its historical functional and perlocutionary connections (diagnosis). This is a necessary, but not sufficient, part of the analysis.

51. And which is also made basic to the framework analyses

52. There is a separation yet also a blurring of the distinction between a physical order and that of meanings in Parker's model, ie the discursive and the practical orders. Violence can be "symbolic" or linguistic as well as "physical" - these two "poles" are dialectically enmeshed. Counterideology recognizes the ideology of simulation and dissimulation of the apriori symbolic production of the physical and the practical. The symbolic is concealed as "truth" so making the practice seem "right" and therefore also reproducing it and its physical consequences as "real".

In the framework both practice and interpretation can be seen as texts, fixed or inscribed in and at the site of reception (context) in different ways - speaking, writing, acting all making present - if believed. Again. The polarization between text and context is avoided, so too that between the "existence" of subject "apart" from structure, and so too much pointless debate about whether there is a reality or not. There is not a reality. There is not not a reality. There is a *mis en scene*/belief - one real fix - delusion concealing another in flux.

The areas in Thompson's framework incorporate the distinction, but also articulates the delicate interweaving processes or dialectic of theory or discourse and its praxis through which each constitutes the other.

53. Parker's separation of the criteria for diagnosing power relations in discursive contexts suggest he gives the same importance as Thompson to the possibility of a "critical" ideology. Because exposure of power relations goes further into analysis, it does not remain stuck in diagnosis.

Poststructural conceptions such as those discussed by Fox (1993) manage to go right outside power - the Proper - into the Gift of care. This can only be done through antioedipality which requires a psychoanalytic perspective and treatment. This perspective is incorporated into the framework. (see Chapter Four and Chapter Six Part three). cf also Young (1989).

54. Steps one to six take diagnosis of the auxiliary criteria into reflexivity by going backwards from power into discourse and then into the struggle for meaning and resistance in the text again. As area two and three further the diagnoses of area one.

55. Parker's analysis of institutions (1989 ;1991 ;1992) as discursively supported structures coincides with area one of Thompson's framework where so-called "empirical" history of events and institutions are shown to be both produced by and concealing deeper structures which are discursive in the last instance, rather than empirically given.

56. Diagnosis in area one involves showing how discourses sustain more or less asymmetrical relations of power in different historical contexts.

57. Example 1: Art historical canons which manufacture and reiterate "correct" rules for representing what is true and good and beautiful in human identity may have a practical effect when disseminated through art institutions and the communications industry as "true stories" (Paget (1989)) or "givens" (use steps 1-8). A political interest underlies the justifying of sacred and secular rules and laws which construct, legitimate and then "institutionalize" a "human nature". cf Barrell (1989)).

Example 2: Relevant to this step would be the deployment of the discourse of rationalism in the structuring and legitimating principles of hegemonic practices in institutional psychology.

In both examples it is possible to see how the diagnoses of auxiliary steps interweave with other steps which diagnose and analyze complex discursive processes. Power relations dissimulated by these processes are dis - simulated through deconstructing readings of texts analyses in steps one to six. The framework separates this weave into areas and levels.

Example 2 is extended later in this Chapter to show how all the steps can be used to diagnose and analyze an institutional context.

58. In area one of the framework, the different diagnostic levels reveal how current organizational policies are based in and historically attached to and adapted from "histories" in order to

reinscribe the same subjectivities produced by level one -- master narratives eg the rationalist / irrational dichotomy.

59. Meet my wife.

60. Which doubly conceals a fascist political demand trebly concealed as moral.

61. Articulated by intertwining of levels of area one in the framework.

62. Recontainment is always already possible in the next reading of the ambiguous text. Without a mirror, discourse is still discourse with all its potential power to bewitch again and forget. Analysis has to return (cf Fox 1993 on eternal return) to where it began. Recontaining interpretations have to be admitted in order to recognize the existence of power even in the midst of counterideology. Ideology lives off counterideology, as counterideology has to reproduce ideological structures in order to diagnose them.

Counterideology gives ideology something to oppose itself and thus to exist as real and true. This is why a framework for discourse analysis has to be conceived of as circular, reflexive, multiple and self-deconstructing rather than progressive. The poststructural distinctions used by the framework generate all these features.

Using these distinctions, the broader analyses in both Parker's model and the framework can both diagnose ideological closures connected to and mobilizing power relations and analyze beyond the meanings imposed by structure.

In Thompson's framework the distinction between the context of reception and the production of the text is expressed in terms of the distinction made between the social aspects and creative character of language use. This is a fundamental distinction in his analysis and is carried over into a more poststructural formulation by Parker's distinction between text and discourse (Parker 1989: 57) (and in this thesis by the line drawn for analytical purposes between context/text and production/reception).

It is important to note that these steps and conceptions involve each other and merge / overlap in practice, but are separated for purpose of descriptive exposition. Both and neither nor are present in the text.

63. This sensitivity converges with Thompson's framework in the analysis of relative ideology and emancipatory content in respect of specific use and general ideological potential of the discursive structure. This allows a differentiated concept of power which is normative, but because it reflects on the norms through the very process of admitting rather than imposing them, is counterideological. The diagnosis of norms is not sufficient though, and this is stressed in the framework which facilitates an analytical process following diagnosis of norms concealed in code structures.

64. Thompson area two level one.

65. This fits with the model of discourse used by the framework, which accepts that these two strategies and that of hermeneutics are intertwined with but not equatable to discourse analysis. Hermeneutics looks for differences of use and expectation as opposed to the assumption and framing in terms of presumed codes in a text.

Depth interpretations themselves involve reversed and rewritten discourses - reflected discourse replace the unseen sign in the medium of body and the world with the seen sign in a mirror of the three emancipatory discourses.

Thompson's framework incorporates all these supplements to discourse analysis in all the areas, especially area two and in area three, though discourse analysis is also an essential and constitutory part of these areas. I have referred to the depth interpretive models of philosophy, aesthetics, and psychoanalysis as emancipatory. Because of the symbiotic use of reflexive mirroring and the non - critical focus on language, image and reason as formative of reality and consciousness, these therapeutic interpretive systems have an inherent emancipatory element, as long as used poststructurally and not recontained.

66. cf Chapter One and Two of this thesis

67. The more the one has the less the other has. The one excludes the other or the other is abnormal and must be treated or punished. The more power there is (as diagnosable in area one at the three levels or by the steps exposed here) the more asymmetrical the oppositional relation.

68. What lies in the middle unjustified is the One discourse in a context of power which dominates the text.

69. The inverse applies

70. Further research and legitimating a conservative order of social regulation of the "instinctually sexual and aggressive nature" of human beings.

71. Capitalism concealed in science inverts Kant's categorical imperative and then calls this ethical failure the end of history. Poststructuralism says it ain't necessarily so (cf. Fox (1993)).

72. Institutional scientism thus conceals a functional basis in exchange relations or instrumentalism which then pervades as it forms everything scientists "objectively" research, "assess" and treat.

The dis simulation of this complicated network involves the re inversion of repression (Butler 1989) which reveals to psychologists the patient as unseen mirror of their own (discursive) repressive operations. All three are seen within the discourse which "causes" all three.

Discourse analysis

The example can be continued to illustrate this :

A related effect of the repression of discourses by asymmetries of knowledge power/authority is that what is mirrored cannot be seen or re turned to the owners of the discourse if they are to retain the status and power which allows them to have the say who (the accusative after pointing) will be the irrational silent, dangerous one - pointing to this and that.

This repression is not (only) a psychic repression. It is a repression which works in the service of institutional hierarchies and power asymmetries. If it is psychic at all, it works through the construction of desire in the subject through constitution of personal identity in institutional and sociopolitical contexts. But the agent and the pain that are the end result is always human.

73. If there is reflexivity, everything is not just relative. Relative to what absolute? Relativism already contains and presumes its opposite.

74. cf Zizek (1991a 1991b) and Grosz (1989) on Kristeva's "abject".

75. Probably an oedipal one

76. An emancipatory relationship between subjects countering this ideological subject is further discussed in the next chapter. The different relationship outside master narratives while working on them set up in psychotherapy transcends the oedipal consequences of ideological formations of subjectivity (Fox 1993; Kristeva 1987 ; Young 1989).

77. See Chapter Five for a more detailed discussion.

Endnotes to Chapter Four : Main Section

1.cf Buber (1976*: 94)

2."And it is here....that its value (of psychoanalysis) to the deconstructionist project of Foucault and his feminist followers lies; namely in deconstruction and disabusing us of the fantasies of power, as transferred into therapy, that otherwise so obstruct our effectively challenging the realities of its actual unequal distribution. Here lies, by the same token, the value of feminist psychoanalysis to the deconstruction of the power relations social psychology arguably needs to attend to outside therapy." (Seyers 1990: 206)

3.cf Flax (1990) has written on the need for interdisciplinary and intertextual theorizing for poststructural psychoanalysis.

4.cf Fox (1993: 107-11)

5.cf For what it is see Cadava et. al. (1991)

6.cf Elliott (1992: 6) ; cf also Forrester (1989).

7.What is in the middle is a force (unconscious of course) which is neither nor and or subject and structure. IT exists in between - in the middle - it can act through form thus becoming a subject but it can never become or be form. It cannot be either subject or structure but is and is not both at once. As the force (unformed body - substance without qualities holding "qualities") is not form, but forms, it can see forms in forms and as forms and de form form. Form is seen as form as the subject sees it self as that subject as, which it is not, not, in that mirror. IT (force outside the triangular form of discourse - subject - object) sees them all at once - and so remains in orbit - as multiple, is none.

This is by definition true. It's not that its true, but that this deep paradox of force and form is often missed as a result of binary structuring in master narratives - the misrecognition has ideological motivations because one side of the binary is privileged (form - knowledge) and constructs the other side as its other - in its terms - ie the structured subject. So what psychoanalysis of this sort means to show the subject is it self is a lie, to which it opposes a de served it force.

8.This has connotations of conservative reformism. I will later expose and argue against a possible conservatism hidden in Elliott's text.

A radical textual or deconstructive poststructural approach is preferred, for example that of Fox (1993):

"... the overdetermined subject which has emerged from the Foucauldian strand of postmodern discussion needs to be revised in relation to some of the discussions emanating from Derrida, the feminist poststructuralists and from Deleuze and Guattari." (1972: 110-111)

"In the play of the text upon text, new possibilities are opened up, perhaps a new "plateau" can be glimpsed. As an intertextual practice, writing has particular attractions. Writing provides a forum for positive agency : space to act in a world where it is more usual to be the subject of writing. Writing's relative permanence paradoxically makes it less permanent - able to be changed,

rubbed out, refined or trashed. Writing enables reflection : it can be returned to, contextualised, reread. In addition , writing can be deconstructed : it cannot make such strong claims to authenticity as speech or the lived body. The undecidability of the text is much clearer in writing: there is always a further reading of any writing." (p110)

"Intertextual practice may this enable de-territorialization : the momentary liberation of the nomadic subject upon the surface of the BwO." (pp109 - 110)

9.txt Opt

10.cf Symington (1979) on multiple interpretations potentially usable to enrich in the analytic experience.

11. A clear expression of the "soft revolutionary" (Degenaar 1989) emancipatory potential in radical politics is to be found in Oliver (1993) on Kristeva, and in Degenaar (1984; 1989; 1994). Both authors recognize the emancipatory potential of poststructuralism and psychoanalysis combined with imaginary function of aesthetics (to different (complementary)) degrees.

12.Elliott (1992: 3-4) cf also Fox (1993: 17)

13.Elliott (1992: 241)

14.Elliott (1992: 132) cf also Young (1989).

15.Elliott (1992: 225) ; cf Fox (1993: 90-92)

16.cf Borch Jacobsen (1991).

17.cf Sampson (1989: ch 1 esp p1-2); cf Rose (1989); cf Fox (1993).

18.cf Fox (1993: 91)

19.See for example (Elliott 1992: 266,271)

20.cf Cadava et al (1991) - all essays in this work are relevant to the point being made here.

21.Which includes deconstruction of the self Elliott (1992: 255-266) wishes to retain and which results in his misunderstanding of the nature of Lacanian (or post-Lacanian) lack cf Fox (1993).

22.cf Elliott (1992: 234 - 272) cf also Fox (1993)

23. Ideological uses within con - texts of knowledge / power as well as ideological abuses which write out antipolitical features of radical psychoanalysis crucial to counterideological use are exposed.

24.cf Marcuse (1973 ; 1978) cf also Elliott's discussion of Marcuse (1992: 54-82).

25.cf Deleuze 1972; Kristeva (1987) ; Žižek 1991a; 1991b; Fox (1993).

26. Kristeva (1987) and works on her (Grosz 1989 ; Oliver 1993) are best at describing what is involved in understanding semiotic flows.

27. In footnote on p71, Rose (71) says that "enunciation" is a term which was originated by Benveniste, which indicates a distinction between the subject of the statement and the subject of the utterance itself. Lacan sites the unconscious at the radical division of these instances, seen at its most transparent in the statement "I am lying" where there are clearly two subjects, the one who is lying and the one who is not.

28. Especially the semiotics of French theorists like Lacan, cf Rose (1986), and Kristeva cf Grosz (1989)

29. cf Michael White's Literate means to therapeutic ends (1991)

30. cf Oliver (1993) and Grosz (1989) and Diamond (1988) and Fox (1993).

31. Kristeva's rereading of Lacan (Oliver 1993) is the preferred example but Elliott (1992) mentions others who could be used complementarily.

32. cf Robert Young's ideas on this subject (1991)

33. Food for fishmoths feeding in the wastelands of ideological institutions.

34. cf Habermas (1991) refers to an ethical imperative. Elliott also explains the ethical imperative of radical democracy (1992 : p197). There is a different meaning involved in this "ethic" which can be expressed only through poststructural terminology. It could be an ethic acting against codified ethics of master narratives (Ayerza 1992; Cadava et al 1991).

What Zizek (1991b) calls "the ethic of the real" requires a critical social enquiry which goes through the social fantasy of modern individuality "that imaginary filling" which is ideology - and penetrates to the other side, to the impossible form of the real". This social enquiry has an ethical dimension in coming to terms with the lack that is the real, and a critical dimension in showing the failure of society as currently organized to do so.

Fox's version is very similar to the radical French feminists (Grosz 1989; Oliver 1993) - this poststructural ethical position signifies responsibility to otherness replacing the modernist ethic which emphasized responsibility to act. (Fox 1993: 121; Millman & Kanter 1987)

35. Psychological Society of South Africa

Endnotes to Supplementary Section to Chapter Four

1. Parker : criteria for discourse identification and analysis are outlined in Discourse dynamics (1992: ch 1). These criteria are discussed in Chapter Three of this dissertation.

2. cf Diamond (1988) and Flax (1990) - the introduction to these books discusses the need for converging theorizing to form a counterideological alliance.

3. "différance : A word coined by Derrida to imply both the characteristic of language to give meaning to words in terms of their difference from other words, and the deferral of meaning as signifiers refer endlessly to others." cf Fox (32 : p161) cf also pp7-8

4. Elliott's version of reflexivity is discussed on pages 271-272 (1992). This is not the same as the reflexivity which requires fragmentation and dispersal (criticized by Elliott (p241-242)) of the self being described here. The disruption of identities and a "coherent" integrated "self" leads to symbiotic free flows cf Deleuze & Guattari (1972) ; and Fox (1993).

5. "The postmodern critique of organization theory, ... entails the substitution of the "writing of organization", by an exploration of the "organization of writing " (Fox 1993: 47)

6. As opposed to pretence not to falsity

7. cf Forrester (1989: 302)

8. cf Kristeva's (1987) system of semanalyses shows that accessing this region may not be impossible (cf also Grosz (1989) and Oliver's (1993) works on Kristeva); and also the schizanalyses of Deleuze and Guattari (1972) (cf also Fox (1993)).

9. cf Poststructural version of Kant (1934)

10. A critique of rationalist orientation is given by Millman & Kanter (1987):

1. Instrumentalist and rationalist knowledge focuses on agency - agency focuses on variables of one rather than on communion between two.

This distinction and the privileging of the rationalism in research that produces knowledge which sustains power produces a "gaze" where there is an emphasis on Weberian rationality in explaining human action and social organization that defines out of existence, from the start, the equally important element of emotion in social life and structure. The functionalist sociological scientific and community model preclude notice of other important forms of social organization ... for example patterns ... that women populate and dominate. This may mask the authentic suffering that people experience in such settings. This shifts attention from subjective experience as the proper unit of analysis. There is no framework for examining emotions in the study of social structure.

This approach contains a

"recognition of a machismo element in research. The specific processes involved in agentic research are typically male preoccupations; agency is identified with a masculine principle, the protestant ethic, a Faustian pursuit of knowledge - as with all forces toward mastery, separation, and ego

enhancement. The scientist using this approach creates his own controlled reality. He can manipulate it. He is master. He can play with a simulated reality like an Olympian god. He can remain at a distance, safely behind his shield, uninvolved. The communal approach is much humbler. It disavows control, for control spoils the results."

2. "...assumes a 'single society' with respect to men and women, in which generalizations can be made about all participants, yet men and women may actually inhabit different social worlds, and these must be taken into account."

3. "...has focused on public, official, visible, and or dramatic role players and definitions of the situation; yet unofficial, supportive, less dramatic, private and invisible spheres of social life and organization may be equally important."

4. "...In several fields of study, sex is not taken into account as a factor in behaviour, yet sex may be amongst the most important explanatory variables."

(cf also Wilton T. (1992) Desire and the politics of representation (1992) and Fox (1993)).

5. "...frequently explains the status quo and therefore helps provide rationalizations for existing power distributions) yet social science should explore needed social transformations and encourage a more just, humane society"

6. "Certain methodologies (frequently quantitative) (and research situations (such as having male social scientists studying worlds involving women) may systematically prevent the identification of certain kinds of information, yet this undiscovered information may be the most important of explaining the phenomenon being studied." (58)

These point imply the need for a psychoanalytic approach which reaches into unconscious organization and desire needed to decenter the "rational" approach.

11. These communicative strategies proceed from an interest in hermeneutic understanding as opposed to judging and controlling generated by ego needs. This interest is based in a desire for communication and emancipation from ideology as an end in itself, particularly, not for the self, as this erases intertext by definition. This is why the hermeneutic intertextual subject can only come from a condition of the heart - not an idea (see Chapter Six area two of the framework).

12. cf Zizek (1991b) for example the quotes in Introduction to this thesis (Preface)

Endnotes to Supplementary summary of Part One

1. The metaphor of a telescope is an important one in the history of psychoanalysis (Forrester 1989: 121) and therefore also to the vision of vision to be formed in this thesis.

2. cf Derrida 's concept of differance (1988: 59).

3. via ? Marx

4. Ayerza (if you don't) (1992)

VOLUME I

PART TWO

PART TWO :

FRAMEWORK STRUCTURE

AND

METHODOLOGY

60
Framework structure

CHAPTER FIVE:
THE STRUCTURE OF THE FRAMEWORK

CHAPTER FIVE : THE STRUCTURE OF THE FRAMEWORK:

"Philosophy is going in a circle – when you come back to the beginning, you see the place for the first time" ¹

A 1 : INTRODUCTION

The terminologies of poststructuralism and analytical models to be used in the framework have been discussed in Part One. Part Two provides the exposition of structure of the framework itself. This structure consists of analytically separated phases, areas, levels, and a series of poststructural distinctions.

These aspects are synthesized within the framework to form a poststructural interpretive system which:

- a. generates the deconstructing process formed within the framework;
- b. provides a setting in which discursive structures can be set up then critiqued and dissolved by the poststructural perspective;
- c. diagnoses as well as analyzes knowledge / power relations;
- d. makes available alternative meanings through emancipatory interpretations of texts;
- e. allows a variety of analytical models i.a. discourse analysis to be used complementarily to process texts and trace intertextual formations within the different areas of the framework.
- f. enables the diagnostic and analytic deep structure to be introduced without destroying hermeneutic meaning (Thompson 1984: 133) and potential for "differance" (Muller & Richardson 1988: 167) in the subject / text being analyzed.

Poststructural methods discussed in Part One can be incorporated within this system and applied to texts to produce intertextuality from the subject structure relation.

B : THE STRUCTURE OF THE FRAMEWORK :

This Chapter serves as an introduction to the poststructural version of the framework.

Discussion of the framework structure is broken down into sections for purposes of the exposition. Each section forms an interpretive system which works dialectically with others. The analytical separation allows different aspects of the whole of the framework to be presented at different stages of exposition.

Tables summarizing the framework structure and its relation to ideological analyses are given first.

In Section B the nature of the framework and the elements and relationships which form the chains of its structuration are discussed.

B1 and B2 discuss features which show how the framework is formed as a counterideological system in response to ideology. The analytical system and elements underlying and constituting the framework are discussed in Sections B3 - B6.

In Section C a series of deconstructing distinctions produced by poststructural terminology are discussed. In Section D I show how these are incorporated into the analyses of the framework.

●TABLES OF FRAMEWORK STRUCTURE

The tables outline the manner in which psychocultural counterideological analysis is facilitated by the analytical process. They serve as an overview and guide to the exposition in this chapter.

The first table describes the way in which the subject - structure question is merged through a circular or dialectic - textual analysis of ideology. Textuality is produced in spite of unavoidable ideological beginnings. The symbolic form which is internalized / externalized by the "subject" thus formed is spat out as an ideological symbolic form, not unavoidable human nature.

The second table gives a more general description of the framework structure.

Framework structure

●DIAGRAM OF CIRCULAR REFLEXIVE PROCESS PRODUCED BY CIRCULAR ANALYTICAL TABLE

KNOWLEDGE SIMULATION CREATIVITY COUNTERIDEOLOGY
POWER DISSIMULATION IMAGINATION REFLEXIVITY

subject/object-----symbolic form ----metaphor----text-----

<u>area one</u> (ideology)	<u>area two</u> (structure)	<u>area three</u> (text)	<u>evaluation</u>
reason knowing content	reason constituting structure	seeing the gaze	ideology/ emancipation
reality	knowledge	reflexivity	aesthetics
Platonism - traditional	Kant - scientism/ sociology	Lacan illusion phallogentric	Derrida textualism logocentric

area one area two area three area four -----

form /content---- symbol-----sign----- text

content/context structuration desire knowledge reference
of area one producing producing subject articulation
knowledge desire intention of conventional

base->
-> the gaze is

seen ->

-> desire is seen ->

-> subject emerges from structure

-> focus on interpretation

of texts ->

^

^

^

reflexive subject looks back <-
[mirror]

<- <- <- <- (reflects back onto area one) ^

The framework allows ideology to be connected to related phenomena of social action, institutions, structure, power, and subjectivity (du Toit 1993: 2). This allows a systematic investigation into the operation of ideology in a variety of fields, and at different levels of analysis.

In addition to this, emancipatory analysis deconstructs ideology and moves beyond reflexivity to the formation of alternative meanings.

Framework structure

TABLE OF FRAMEWORK STRUCTURE PROVIDING AN OUTLINE OF AREAS AND LEVELS

Textual analysis formed by the framework attempts to produce the following sequence:

Knowledge / power -> discourse -> text -> depth interpretation:

Area one:ideology	Area two:structure	Area three:text
sociopolitical	narrative	philosophy
institutional	logic	aesthetics
agent	syntax-semantic	psychoanalysis

└─ The process circles back from area three to area one
area one is seen again, through a reflexive double,
as illusion created by knowledge / power / desire

The circle returns to knowledge / power but through depth interpretation this return brings with it a critique of knowledge power.

Evaluation of texts for ideological and emancipatory content as well as a process which facilitates reflexivity is incorporated into the framework's constitution:

B 1 : THOMPSON'S CLASSIFICATION OF CHANNELS OF IDEOLOGICAL DISSEMINATION.

In this section there is a discussion of a classification system describing ideological channels. This forms a basis in terms of which a counterideological system is developed (B2).

Thompson classifies the channels of dissemination in five

con - texts (Thompson 1990: 137; Van Niekerk 1993). The way in which subjective experience and structure are formed in relation to each other is evident in this account.

1. Intentional forms are expressions of a subject and for a subject.
2. Convention refers to the manner in which subjective intention is formed through rules, codes, and conventions through which symbolic forms are forced into being at the level of subjective embodiment and action.
3. Structural refers to the fixed symbolic forms whose meaning is inscribed by interpretive conventions of symbol systems .
4. Referential refers to the ways in which structural interpretations are applied to something or someone. The "material" and the "personal" categories of the symbol system are materialized and personalized through the use of referential language .
5. Contextual refers to the differential formation of symbolic forms within specific historical and social contexts.

These channels of ideological dissemination can be used as a foundational structure for a counterideological framework. The framework is constituted with areas and levels which trace the mobilization of meaning

Framework structure

through the channels. When formulated within poststructural perspective this basic structure can be developed into a detailed and multidimensional analysis of ideological formations. Areas and levels of the framework combine to articulate the use of a wide variety of analytical models so that complex ideological modes and strategies are diagnosed, exposed, and deconstructed.

The areas correspond to phases in a process of analysis. Phases of analysis force the text through paradigms emphasized in the different areas into the poststructural dimension - area three - which leads in a reflexive circle back into area one.

Paradigms are roughly related to the areas, and underlie or constitute the analytical mode used there. This can be seen in the first table.

B 2. : EXTENDING CLASSIFICATION INTO A HALL OF MIRRORS.

"Aesthetics and erotics, in the minds of participants, are creations (attitudes, fantasies, and so on) whose purpose is to blur or avoid reality. Next step in the hypothesis : to blur or avoid reality by simulating some aspect of reality, influencing psychic reality, such as emotions." (Stoller 1985: 53)

The framework's constitution is such that in every use it can be extensively supplemented by other formulations and theories of discourse ³. The framework is a palimpsest for interpretations, and interpretations of interpretation which dis - simulates ideological master narratives and allows emancipatory discourses with alternative interests to converge against them ⁴.

In the specific version being developed for this thesis, in response to the problem of subject and structure, a poststructural and Foucauldian ⁵ re - formulation of all conceptions is added, as well as a strong emphasis on Lacanian psychoanalysis ⁶.

In a more general sense, the framework serves as a hall of mirrors for all interpretations and interpretations of interpretations occurring within it. Depth interpretation looks at hermeneutics, hermeneutics looks at discursive ideologies which look back at hermeneutics, while counterideology looks at all of these looking at each other (counterideology is also the look of all three together). The framework sets up three mirrors - each area forms a mirror for the other one. What happens when a mirror looks into a mirror - the subject of the framework.

The distinctions to be discussed (eg between text and discourse) are necessary to incorporate multiple additions and retain a counterideological potential.

By showing that discourse is only present in a greater multiplying and ultimately formless whole, the ambiguous text, the possibility for an other reading is always potentially there, in spite of what else is present. The classifications of the framework thus ultimately fold in on themselves.

B 3 : THE ANALYTICAL PROCESS.

The analytical process facilitates an eclectic but systematic use of poststructural interpretative conventions. This is consistent with and develops Thompson's original aims in Studies in the theory of ideology (1984: 130-147).

For Thompson, "interpretation" and "explanation" are not necessarily exclusive terms, but rather may be treated as complementary moments in a comprehensive interpretative theory, as mutually supportive steps along a "unique hermeneutical arc" (p133).

Framework structure

The analytical process integrates in a complementary way the "complementary moments" of different phases of the analysis.

This multidimensional yet systematic approach to texts includes counterideological analysis using the concepts of discourse, text, and identity, in addition to and complemented by formal analysis, hermeneutics, and depth interpretation.

Convergent use occurs as the result of the broader integrating system which allows an alliance of counterideological intentions and strategies. Rather than privileging and opposing one method to another, the analytical process makes complementary and reflexive use possible within the framework in which all are potentially applicable.

B 4 : REASONS FOR THE ANALYTICAL PHASES, AREAS, LEVELS AND DISTINCTIONS

The whole (framework system) is broken down into "parts" (phases as subsystems with specific foci) which all work together in an attempt to follow the dialectical, textual, and intertextual synthesis of the relation between subject and structure. Textual complexity is retained and yet made manageable by this division into phases, described in terms of areas and levels.

The phases focus analysis at different stages of the broader analytical process. The dialectical and intertextual interaction⁷ of the different counterideological systems working together mean that the whole (the framework/analytical process) which incorporates them in a convergent way is more than the sum of its parts.

The framework is then able to trace multiple meanings in the text from the perspective of multiple models used within the phases. Foci of phases and levels of analysis trace different aspects of the meanings condensed in the signs and relations of signs which constitute the "pre - interpreted" text (Thompson 1990). As these meanings are made visible, multiple discourses used in the interpretation of pre - interpreted texts are also made visible.

The subject is changed from a discursively produced subject to a subject in textual process as it is moved through these phases. Agency is first investigated as a machine reproducing determined action within ideological structures. As the analysis proceeds, structures and discourses as well as alternative meanings are rendered visible and analyzed. Reflexive subjects emerge.

B 5 : PHASES OF ANALYSIS

The analytical process integrates phases through which the text is taken from area one into area three - the reflexive area.

The process is divided as follows :

1. Diagnostic phase : Identification of discursive chains and associated political interests which they legitimate or conceal;
2. Analytical phase : Discourses identified in phase one are analyzed using formal analysis; subtle differences from ideological reiteration concealed within the text are accessed through critique and close hermeneutic scrutiny. As meanings are seen to produce reality, reflexive reading of poststructural paradigm is facilitated. Epistemology moves into aesthetics, and this leads to area three;
3. Aesthetic/philosophical/psychoanalytic phase : Creative rewriting of texts follows a relational conception of meaning as apriori of existence.

B 6 : EXPOSITION OF AREAS LEVELS AND THEIR RELATIONSHIP

6.1.: FRAMEWORK AREAS

The complex discursive field of poststructural analysis is broken down into areas and levels in order to give a visual idea of the analytical process. Phases of analysis correspond to areas which are integrated to form the analytic process of the framework. The phase of discourse diagnosis is carried further into formal, deconstructive, and emancipatory analysis by following the areas.

The three areas focus on different counterideological strategies which expose discourse and release text. All areas interpret interpretation:

Area one : Uses diagnostic interpretation and intellectual history to expose ideology;

Area two : Hermeneutic interpretation of interpretation; Hermeneutics is supplemented by formal analysis which dis - simulates what ideology simulates.

Area three : Emancipatory poststructural depth interpretation of interpretation;

Within these areas analysis is further divided into levels.

6.2. LEVELS WITHIN AREAS.

Area one levels work through specific sociopolitical and institutional formations, and action of human agency. The levels expose different channels through which ideological discourse is mobilized. Levels access historical and discursive complexity by using paradigm charts, discourse analytical and other counterideological models. Multiple discourses and interweaving ideologies are diagnosed. This leads to meaning clashes and contradictions which need further analysis. Textual investigation thus works within these levels, yet moves out of them, into phase two - area two.

In area two, there are three levels at which formal analysis takes place : narrative, logic, and syntax. This reveals the how as well as the what of hermeneutic and formal meaning. The what of ideological meaning diagnosed in area one is analyzed. Resistant and alternative meanings are also articulated, and ideological meanings are deconstructed.

A dialectic of exposure of dissimulation in area one and dis - simulation in area two is entailed in the analytical process. Interpretations in area one are shown to simulate in some respects and dissimulate in others to produce the mass of distortions which must be the subject of analysis.

The simulation must be dis - simulated, in order for the simulation / dissimulation to be seen. This involves taking what is produced by meaning formations, and showing the process of formation. The hermeneutic whole (the decentered subject) and the discursive parts (the appearance of patterns) are both accessed in a dialectical manner. In the process the double of structure and meaning produces a reflexivity. Dis - simulation de - reifies and leads to the aesthetic site and phase, area three.

Framework structure

In area three levels work on the text to produce three emancipatory depth interpretations (aesthetic, philosophical / deconstructive, and psychoanalytic) taking the meanings into the poststructural paradigm.

C : CONSTITUTIVE DISTINCTIONS

Section C discusses poststructural distinctions which work together with the "foundational" framework structure discussed above. This poststructuralizes the "structure" of the framework.

Poststructural conceptions have a fundamental formative influence on both the framework and the practical analyses generated by it. Poststructural terminology generates a series of self deconstructing distinctions which integrate analysis making a broader counterideological system for interpretation of interpretations possible.

These distinctions and this terminology have been briefly introduced in Chapter One. They will now be discussed in more detail, as they pertain to the framework under discussion.

The purpose is to provide a setting through which discursive structures can be set up then critiqued and dissolved by the poststructural perspective. The distinctions make sense only to show that sense does not make sense when its origins are seen - in a mirror. Finally, the system itself collapses, when the bare text is left untouched by any gaze - ambiguity.

Poststructural distinctions and terminology also form the framework's "intent", "agent" and "subject". Structures and subjects are present in multiple forms thus multiplying and de forming the "form" of the framework methodology.

C 1. BASIC DISTINCTIONS

The following series of poststructural distinctions (or dialectical reversals) constitute and underlie interpretations produced by framework areas and levels and are crucial to the understanding of the counterideological process generated by the framework. Each distinction builds on the others - they work in a system.

1.1. DISTINCTION ONE : THEORY (KNOWING THAT) AND PRACTICE (KNOWING HOW) AND IN BETWEEN: DOING IT

8

The theory / practice distinction relates to the opposition of system versus chaos. In the poststructural view used by the framework, this distinction and the theory / practice gap is eroded as systems are recognized to contain chaos when they fall apart while trying to systematize. This facilitates an awareness of the conceptual nature of the models used and brings the interpretive nature of both theory and practice into view.

In knowledge / power, a dominant system (theory) is privileged by the epistemological demand for coherence and consistency. As a result, "chaos" of other meanings are erased as facts proved by the theory. The inevitable struggles for meaning produce what appears to "theory" to be the chaos of practice. The chaos produced by theoretical attempts to enforce rational rules for consensus and coherence result in the projection of chaos into the "nature" of the object the system fails to incorporate⁹.

Framework structure

In order to protect theoretical coherence, theoretical endeavour thus constructs a theory / practice gap, through which the knowledge power relation is maintained. This allows theoretical knowledge to superimpose (deduction) and erase what cannot fit into the frame of the theory or, alternatively, allows asymmetrical social "empirical" practice (induction) to "produce" the theory. In both cases the reflexive and dialectic element between theory and practice as a site of struggle between different discourses is lost.

Poststructural distinctions work to overturn these old paradigm distinctions. These bring dialectics and textuality to analyses and synthesis, which replace the old oppositional forms.

In order to avoid the epistemological confusion of theory and practice which serves ideology, poststructural concepts work on and systematize (analysis) on a meta-level. This meta-level description is considered to be:

- a. distinct to what is analyzed / described by these concepts (reflexive analysis).
- b. and involved in the textual work being described (hermeneutic synthesis).

In (a.) the interpretive frame is an entry and exit point, and in between, (b.) hermeneutic textual work dissolves the frame. An intertextual ¹⁰ effect is only possible because the frame (a.) is aware of both of itself as an active interpreting text and what it interprets as an interpreted text ¹¹. The interpreting act is hermeneutic (b.) in the sense that it is not imposed as knowledge. Rather the interpreted text is allowed to affect the meaning of the interpreting text (intertext).

This has the following effects for a poststructural conception of analysis:

a. -- Reflexivity substitutes for theory

A distinction is thus made between reflexive analysis ¹² and knowing analysis (knowing analysis imposes a theoretical "knowing" and is diagnosed as ideological con - text by counterideological reception ¹³).

b. -- Hermeneutics substitutes for practice

In hermeneutic practice ¹⁴ (synthesis - intertext), the textual focus blurs as at the level of the text as the sign contains all meanings and stages of analysis at once. Meanings are condensed in the sign so the actual textual processes intertwines one stage of analysis into another, dialectically / textually, and for the subject, symbiotically. Because of hermeneutics, the entering interpretive structure is confused and intertwined with languages colliding in a condensed dialectical and textual way. This leads into textuality, and intertextuality.

c. -- Dialectics : In between analysis and synthesis :

Hermeneutic works dialectically within reflexive analyses.

Reflexive analysis requires a hermeneutic mode as the interpreter's system is always involved in the interpretation. Reflexive formal hermeneutic analysis can only work through close analysis and constant reinterpretation of the text of the interpreter's system, by the interpreted text.

A reflexive accessing the text requires a hermeneutic, but hermeneutics cannot be separated from the analytic tools used to enter text. The counterideological hermeneutic mode has to use some reflexive interpretive system to enter the text. As a reflexive text is used, the intertextual effects of hermeneutics can be traced.

The reflexive analyst is thus aware of analytical tools used in the process of entering the hermeneutic circle. Because hermeneutics is stressed analysis which is aware of itself can allow itself to disintegrate as it works

Framework structure

within a hermeneutic method. Poststructural meaning systems work in the reverse direction from that of modernist knowledge seeking. Neither difference, the negated hypothesis, nor similarity, the confirmed hypothesis, but difference, analogy, contradiction and the production of multiple meanings are the aim. The theory and its subject must dissolve under the gaze of its object.

Reflexive analysis has to follow where the text / intertext leads. This is a messy business, if it is done properly. Messy texts and contradictions are not a problem but the aim of analysis.

Reflexivity means something more has to be added - memory trace or analysis of synthesis ¹⁵.

The theory / practice - analysis / synthesis distinction - hermeneutic analysis / theoretical analysis works together with, and is complemented by another distinction - that of diagnosis and analysis. Analysis is thus divided again into different kinds - a diagnostic phase of "analysis", and an analytical phase of analysis. The reasons for this will become clearer as the exposition proceeds:

1.2. DISTINCTION TWO :

Diagnosis versus analysis

An important distinction made in the thesis and incorporated within the areas of the framework, is the distinction between discourse analysis and discourse diagnosis.

Both levels and areas can be entered from the point of view or focus which can be divided into:

- a. -- Diagnosis of the symptom involves identification of fixed meanings dissimulating power asymmetries and constricting textual potential - discourse diagnosis
- b. -- Analysis and cure involves the investigation of the text which is repressed by and underlies discourse - discourse analysis.
- c. -- Diagnosis and analysis work dialectically - as a disease cannot be cured without identifying it, neither can it be cured by identifying it ¹⁶. It is insufficient to point out something is the matter, without making any attempt to resolve it ¹⁷.

1.3. DISTINCTION THREE: CON - TEXTUAL AND TEXTUAL

a. -- Con - text

Chosen texts are interpreted and analyzed so that diagnosis of discourses likely to be present in and around the reading or reception in the specific historical con - texts (other texts historically present in the synchrony of the chosen text) is possible ¹⁸.

b. -- Text

Analysis enters a different site ¹⁹ when the hermeneutic circle is entered into.

For poststructuralism, the text forms the "textual empirical" in that it is the object (as text, not reality) of analysis, to which subjects, readings, frames, and discourses are brought in intertextual or ideological interpretive moves which are necessary to change the preinterpreted ambiguous object into a perceived, read, subject. The boundaries of subject and object already being to dissolve.

Framework structure

c. — Seeing both and remaining in between

The distinction allows an analytical separation between empirical and ideological formations (con - textual), and the mass of incoherence (textual) underlying the meaning of those foreclosed structures (of both interpreting and preinterpreted-interpreted text). Textual richness of meaning can be reopened as a matter of not mere semantics,²⁰ while at the same time recognizing the danger, and existence, of the con - textual closures whose end result is the ideologically formed empirical "real".

Distinction between con - text and text depends on the selected preinterpreted text. Every con - text from one perspective / "stage" of analysis, is a text, for or at another.

1.4. DISTINCTION FOUR: PRODUCTION AND RECEPTION OF TEXTS

Diagnosis of reception in certain con - texts²¹ is distinguished from reflexive production²² of meaning within and between preinterpreted and interpreting textual relations.

a. — Diagnostic reception of ideological reception

Reception signifies interpretation or the site of discursive closure through ideological con - textual reception.

Diagnosis of discursive reception is a diagnosis of the symptom -the condition of structured subjects and unreflexive use of discourse as mobilized and dissimulated by knowledge power.

Diagnosis of multiple discourses which contradict each other rupture the reception / perception as perception of reality and truth²³.

Reception must be further divided into counterideological diagnostic (which recognize and deconstruct discourses) and ideological receptions (which don't). Diagnostic reception produces something different - reflexivity.

b. — Textual production of meanings

Textual production signifies the site of struggle and multiple potentials for interpretive meaning in the essentially ambiguous text.

c. — Diagnostic reception and reflexive textual analysis²⁴ of discourse versus discursive reception²⁵ : allowing the text to produce

Diagnostic reception and textual production work dialectically to combat discursive reception.

By the time areas two and three are reached the other pole of the distinction is already apparent. Textuality and analysis of discourses is possible because discourses can be seen to be what they are. Counterideological diagnosis and analysis thus work in stages to produce greater awareness of the text.

This dialectic is essential because diagnosis of discourse alone is not enough. Textuality must be produced by disrupting fixed meanings of discourses identified by diagnosis. Further counterideological analytic deconstructing and "intertextuality" produces textual awareness. Diagnostic reception is thus combined with reflexive analysis to produce a counterideological effect -the possibility of intertext²⁶.

d. — Recontaining receptions and the need for a dialectical circle

Poststructural methodology and the framework incorporates a strategy for the countering of counterideology by re-reading misreadings and erasures of emancipatory readings at the site of reception.

Production (textual) depends on reception (con - textual), so the ideological recontainment of the emancipatory discourse is always possible. As meaning in ambiguous polymorphous texts depends on the reading / reception, textuality can always be recontained by con - textual receptions. The master narratives forming con - texts diagnosed in area one (ideology) misread again the emancipatory intertextual content of area two and three (formal and depth hermeneutic), reinscribing the dominant meanings of these master narratives.

The distinction focuses on the necessity for diagnosis of knowledge power underlying readings of ideological area one, so that eternal vigilance and rereading of misreading is always possible. Analysis at the site of production must always be aware, that there has to be an "eternal return" to diagnosis of the site of reception, for an emancipated text can always be reread ideologically.

But counterideology must remember that both possibilities and poles are always already present in the ambiguous text, thus requiring a kind of textual empiricism. This reminds us that the meaning of the distinctions is a semantic tool, not a reality.

Recognition of the opposition as a semantic not natural or structural effect implies that it can be reversed, and then rewritten. The text is always already there if seen there, and allowed to produce again (by being allowed into formal and hermeneutic area two and depth interpretive area three).

The poles of the distinctions thus have to work together (dialectically) on texts. Diagnostic reception works against ideological reception to produce reflexivity, and textuality²⁷.

As texts are always contained by discourse, discourse is always contained in texts. Furthermore, though production depends on reception, reception is again a production forming a different intertextual system, depending on the way it is read²⁸.

Production at one stage / from one perspective, can be a reception for another. The poles of the distinction are not absolute. Sites are separable for analytical purposes, and analysis follows specific textual relations. As different meanings are derived from the artificial separation in analysis, a comparison and comparative evaluation of these for ideological or emancipatory content of meanings derived at these sites is possible.

As emancipation from structure is determined by degrees of reflexivity of subjects, ideological or counterideological reception ultimately depends on the agent who believes or doubts or sees the discourse. The question turns - how to transcend the structure and reach its subject ?

False consciousness has somehow to be broken through before reflexivity can be attained. But reflexivity is necessary before false consciousness can be broken through.

This leads to a major distinction used by the framework. As this has been discussed extensively already in Chapter One and Two, the exposition will be brief and serve only to show how this distinction is used together with the other distinctions to form a reflecting and reflected poststructural subject.

1.5. DISTINCTION FIVE : SUBJECT AND STRUCTURE

-- Con-text - reception - structure / text - production - subject

Framework structure

The distinction between textual production and con - textual reception is linked to a distinction made between subject and structure.

Textual production is inaccessible and ambiguous prior to con - textual reception.

The sign system of the text contains multiple potential actualized when read by another text (con - textually or intertextually).

By linking the "subjective" to the textual, a concept of subjectivity is retained which is essentially ambiguous and has creative potential.

The con - text and the "objective" is that which the text becomes for an agent - a reader / receiver, who either ideologically places meaning through discourse, or counterideologically sees discourse as discourse, thus creating the possibility for further analysis and finally the production of reflexive subjectivity outside structure.

Reflexive agents remain in between texts (intertext).

A different place is thus left for subjectivity. This dimension is an essentially ambiguous textual dimension created by textual process. This means that the subject in process (subjectivity) is always not there, though the structurally produced subject is not not there. Which depends on who? being actualized in the reading. Fluctuating interstructurations recognize multiple alternatives and their "own" fictiveness and incompleteness as opposed to and exposing the politics of identity .

<u>a.CON - TEXTUAL SUBJECTS</u>	<u>b.TEXTUAL SUBJECTIVITY</u>
Actualize ideology	Actualize emancipation
Discursive meaning is used: knowing / closed / cognitive / rational / believing.	Meaning is used creatively: openly / imaginatively / reflexively.
The agent's reception is ideological - the "purloined" object is inserted into the imposed gazes of the subject/reader/receiver's discourse. Boundaries, identities and opposition are reinscribed.	Agent's reception involves counterideological diagnosis leading through reflexive analysis to textuality and intertextuality which dissolves the boundaries ²⁹ between subject and structure which the framework sets up.
Both opportunities exist at the site of reception.	

— The ideological one (subject) is it's other (structure)

When viewed in this way it can again be seen that the ideological receptions of agents / subject and structure / con - text / reception are distinctions in which the poles contain each other. Subjectivity is then possible which is caught on neither side of the poles.

Once taken up into the analytical process which uses the distinctions to generate poststructuralism, a dialectic intertwining or synthesis in relation in actual (textual) experience means the two aspects/poles are merged in the process of meaning formation.

Framework structure

When applied for analytical purposes the separating out of the two poles makes it possible to analyze texts for ideology or emancipatory content at both contextual/structural, and textual/ subjective levels. The distinctions are thus made for the purposes of ideological analysis.

The analysis also exposes a subjectivity which can be more or less unreflective within a structure, and further, presumes that analysis can take a subject into a more reflexive use of structure.

The analysis of and by reflexive subjectivity as opposed to structured subject leads us out of the distinctions completely, into a different dimension.

The reflexive dimension has been discussed in Part One ³⁰. The phases of the analytical process leading to this dimension will be further discussed and developed in areas two and three of the framework, Chapter Six Parts two and three.

The following "distinctions" which facilitate this analysis are referred to as dissolving distinction as they are both within and lead deeper into this dimension.

1.6 DISSOLVING DISTINCTION SIX : THE RELATION BETWEEN SUBJECT AND STRUCTURE BEFORE AND AFTER REFLEXIVITY.

a. -- Structuration of subjects

In modernism the epistemological search for truth implied a belief that a universal knowledge of human meaning could be attained. All truth theories presumed this and by implication the particular, unique, and different meanings outside truth justified systems could be erased or marginalized.

This served an ideological function, as discourses such as scientific rationalism which reinscribed tradition in concealed ways could be privileged through the rhetorical justification of truth theory.

Rationalist discourse is one of the most powerful weapons of the master narratives of phallogentrism / patriarchy and logocentrism which conceal and legitimate hierarchical and abusive power relations of domination (Elliott 1992 ; Fox 1993;).

b. -- Subjecting the structure

Poststructuralism has strategies whereby this paradox can be dissolved. Consensus is replaced by contradictions which become the solution not the problem. The subject in contradiction is neither rational nor irrational but somewhere in between.

Poststructural conceptions of meanings are made available to a de - formed agency through textual analysis ³¹.

Text and intertext break linear and unidimensional meanings of phallogentrism and logocentrism producing unstructured subjectivity : emancipatory discourses.

Whereas ideology inserts agents into a rule system and constrains action in terms of these rules so that the agent is determined and subsumed under the rules of the system, counterideology and poststructuralism do the opposite and produce an alternative by focusing on the production of structures which produce subjectivity, rather than presuming them as knowledge.

The agency produced through reflexion on knowledge power can re -turn to ideological con - texts and act in resistance . Both Althusser's actual structuralism and the possibility of Gramscian resistance by subjects

Framework structure

are recognized as forces of power. Using poststructural distinctions generates a reflexivity of structure and beyond structure (Fox 1993) which enables the one (structured subject) to move into the other (subjectivity reflecting on structure).

1.7. DISSOLVING DISTINCTION SEVEN : POSTPARADIGM REFLEXIVITY VS PARADIGM RELATIVISM:

The poststructural reflexivity ³² involves meta-paradigm diagnosis and analysis which moves beyond both truth, which is a consequence of epistemological paradigms, and relativism, which is a consequence of the structuralist paradigms. Relativism is shown to be relative not in any absolute sense, but to a meaning system making paradigm claims which simulate and dissimulate the discursive construction and the textuality of the meaning system. This realization externalizes the meaning system, and leads to reflexivity. Aesthetic, psychoanalytic and philosophical post - structural and post - subjective "existence" ³³ produces a reflexivity which moves right out of these paradigms all together ³⁴.

1.8. DISSOLVING DISTINCTION EIGHT : IDEOLOGICAL IMPOSITION VERSUS DEPTH HERMENEUTIC - VOICE AND EMANCIPATORY DISCOURSES.

Knowledge as methodology imposes a system on subjectivity as "objective" which erases the specific context-textual production of subjective meaning generation. In this way, the subjective imaginary is erased and subsumed under a presumed universal rational order. Those who do not comply are labelled irrational and linked to pathologized identities.

The poststructural method uses paradigm diagnosis and analysis, epistemic reversals, and mirror theory in a way which subverts the seeing of knowledge. Poststructuralism is essentially about knowing knowledge. This is why the emancipatory discourses are reflective discourses. "Knowledge" of knowledge in poststructuralism is produced through the interpretation of interpretations, which shows that interpretations are interpretation, not reality itself.

Analytical phases are worked through to reveal that the interpretation is the reality, rather than vice versa.

1.9. DISSOLVING DISTINCTION NINE : SEMIOTIC OR SYMBOLIC

"how can the undifferentiated state of imaginary sexual pleasure be usefully politically employed in the day to day lives of gendered subjects." (Elliott 1992: 256)

"The point is that we can envisage circumstances in which imaginary representations of self restructure existing modes of the symbolic organization of gender - thereby significantly altering human relations to sexuality." (Elliott 1992: 256)

a. -- Looking into what Narcissus sees : the symbolic dimension

Logocentricist and phallogocentric master narratives underlie and produce discourses of rationalism and its "other" - discourses of sexuality.

Sexuality reproduces a politics of identity which blinds those formed within it to the triangulations of oedipality inscribed through reified discursive and symbolic formations of "sexuality".

Critique ³⁵ of phallogocentric sexuality exposes the production through a logical binarization of material or dirty carnal sexual phenomena opposed to "pure" reason. Sexuality is a mythical "other" generated to oppose the privileged side of an ideologically based rational / irrational dichotomy.

Framework structure

This dichotomy serves an ideological purpose as it generates an oedipally blind subject reproducing a pathological sexuality (repressed irrational) dissimulating a fetish for power doubly concealed under the delusions of logocentricism (privileged rational) ³⁶.

The dissimulated discourses producing the binaries remain untouched as their subjects are blind to them. The phallogocentric desire to penetrate control and master the other through emotional violence conceals rational violence producing the emotional violence. Both types of violence are inherent in the discourses which lie as the third unseen symbolic reproduced by both sides of the dichotomy.

The privileged logocentric subject conceals its subject formation by a concealed symbolic - in the name of the father in the name of phallogocentric discourse. Phallogocentricism privileges the father as does the rational / irrational dichotomy supporting it. Agents trapped unreflexively within the symbolic of these master narratives may want to, but are unable to recognize the maternal debt. The asymmetries of power are discursively and unreflexively reproduced as facts - again concealing the structural exploitation required for privilege.

By using radical psychoanalysis, the framework makes Oedipus see again. The critique has to be amplified, which also means its misreading by ideology has to be exposed and displaced. (See Chapter Four). The radical metaphorical deconstructive nature of the critique of French theorists (Elliott 1992) is often misread by those who do not follow through the identification and critique which exposes as myth the phallogocentric discourse. Phallogocentricism has to be recognised by, but not identified with the radical theory.

As a result of misrecognition analysis often remains within the sexual dissimulating symbolic in spite of emancipatory psychoanalytic intentions.

The importance of semiotics and preoedipality (Elliott 1992: 76) and the importance of inter subjectivity both as preforming and alternative to narcissism (autonomous split desire) is also misrecognized and ideologically recontained as a result.

The discourse of rationalism cannot give up the "autonomy" of the phallogocentric symbolic altogether. "Critical " vision or ideological investment returns in the need to control and know one self and its other. Rationalism needs a semiotic therapist. Until then, the imaginary remains imagined within a pathological symbolic.

b. -- Semiotic

This nature of semiotic reflexivity is expressed in the following words of Elliott:

"The image creating dimension of the unconscious is an active accomplishment of all human agents. The nature of the unconscious creates ex nihilo the figures and images that render the productive flow of the institutionalized world possible. This point is of crucial significance, for any critical assessment of the capabilities of human subjects to effect social praxis and agency, as well as to resist the incorporative tendencies of social domination." (1992: 28)

A distinction between symbolic and semiotic work ³⁷ and an analytic process which includes both is thus essential to incorporate within the framework, if symbolic forms and power relations are to be transcended.

c. -- Repair : between subjects in between

Theory may talk about, but because of deep scars of dissimulation, experiencing the perception of the subjective life world through psychotherapeutic relations is necessary to understanding and resolution through reflexivity. The best rational intentions ³⁸ will always return through the phallogocentric desire formulating vision, into the ideology of symbolic formations. Here imagination is enslaved by the deep

Framework structure

oppositional base existing at deeper levels of master narrative constructions. Reproduction of this symbolic produces the subject as a machine of desire working in the service of power - a subject of fear, hatred, alienation, and deprivation (Deleuze & Guattari 1972). The ideal of imagination shows a gap in praxis produced by theory, which another praxis could heal.

By reformulating and critiquing the very notion of sexuality in terms of what comes before it as French psychoanalysis and semiotics does, it is possible to move outside oppositional and phallogentric sexuality all together.

Only once the symbolic is deconstructed in the brutal manner its own brutality requires ³⁹ is it possible to repair (Young 1989). Semiotics brings back love of and in the imaginary (Kristeva 1987). The imaginary dissolves and is thus outside and immune to the patriarchal symbolic, though it can be repressed by it. Once released the imaginary has enormous political impact - dissolving these dichotomies disrupts the oppositional relations and fragmentation of subject and object, body and mind, self and other, and all the hatred and guilt that these engender - something other than romantic love under the sun.

D : COMBINING THE USE OF POSTSTRUCTURAL DISTINCTIONS AND THE STRUCTURE OF THE FRAMEWORK

In Section **D**, I try to show how the framework and poststructural distinctions work together with the analytical process, phases, areas and levels, to form a poststructural and counterideological system which can be actualized through textual analysis.

1 : USING POSTSTRUCTURAL DISTINCTIONS WITHIN THE FRAMEWORK.

The constitution of an analytical frame requires that a distinction be made between analytical stages, and the synthesis of meaning through intertext (two reflexively used texts) which is traced by analysis.

Reflexive analysis describes aspects of a dialectic-textual process which cannot be separated, nor fully described ever ⁴⁰. Analytical distinctions can however be used to describe or trace (hermeneutic reception) the way some of the meanings form in the process from particular perspectives for specific purposes. This analysis of the potentials of textual synthesis is always already incomplete and any claim that it is complete is a distortion of the complexity of history-meaning-text ⁴¹.

Abstraction of ideological levels and processes which describe (analyze the synthesis) possible discursive formations exist alongside other aspects of the complex process of dialectical-textual-intertextual meaning formation. These other aspects are kept alive by keeping both poles of the poststructural distinctions in view and are written back in "subsequent" (with a different focus) phases of the analytical process.

Ideological and discursive phenomena (diagnosis of receptions in area one) can thus be distinguished from other things happening in the text (formal and hermeneutic analysis of textual synthesis) at the level of the text (textual production produced in area two).

Nonexclusive ⁴² use of the distinctions does not binarize terms as either or dysjunctions. As both sides of the poststructural poles (e.g. text - production \ con - text - reception) are seen at once both can be reflexively used in textual analysis. Neither term is privileged so neither is excluded or "othered", or repressed in any way.

Reflexive analysis must be distinguished from the description of the analysis in this exposition of the framework. To conflate the two would involve a category mistake. Reflexive analysis becomes a synthesis itself, when applied to texts. Yet, because the analysis is aware of itself as a frame, a dialectic of reflexivity between analysis and synthesis can be produced.

Framework structure

The framework follows as an interpretation of the intertext produced by the interpretations of interpretations and texts.

Synthetic analytical synthesis thus involves all areas and all levels intertwining to diagnose, trace disrupt and reform the multiple ways through which dominant meanings are mobilized and reiterated narratives embodied and reproduced. Multiple dimensions of analysis are possible at once because dereified interpretations of interpretations are not bound within the space and time in which they occur (Collier & Geyer-Ryan 1990; Paget 1990).

The description of aspects of the ideological process using the framework areas, levels, phases, and distinctions may be formed retroactively through the framework's reception.

Reception is not reified, inverted and externalized as the "cause" of the ideological process, any more than style, perception, viewer or artist alone could be the causal factor of the aesthetic in a work of art.

The description of the perceived "object" (in this case a discourse or an interpretation or a belief) is not casually produced by the object, but rather describes / analyses the effect⁴³ of constitution / synthesis of the object formed in the process of perception.

This makes intertextual analysis possible in the framework. The analysis is aware of itself as a text affecting another text and con - texts of that text in a variety of ways. All the texts are seen as texts, not just as structure, or reality.

The distinction of subject and structure make analysis possible at the level of the subject. Identified discourses (dead structures) have to be reproduced by believing agents (acted on eg the act of believing in something and acting on that belief), before there can be talk of "causality" of discourse. If the diagnostic identification which sees itself forming discourse subsequently analyzes, dissolves and renders this discourse visible as discourse, something else happens to reproduction - textual production (area two). This leads to intertextual depth interpretation (area three) dissemination - dis seme n ation - disruption - abortion - of the symbolic by semiotics. The slave dissolves the master⁴⁴.

Textual production is thus allowed to be seen as essentially ambiguous, while at the same time allowing a reading in terms of an interpreting text (con - textual reception). This avoids both structuralism (see table one above) and the failure to recognize the existence of structures (as ideologies). Whether the reading is there in the text/author or not is of less concern than that it (the act of reading) is seen to be an interpretation which is not conflated with an eternally or even relatively fixed and knowable reality truth or structure "existing " as a given in any case or place.

D 2 : USING POSTSTRUCTURAL DISTINCTIONS TO CONSTITUTE THE ANALYTICAL PROCESS COMBINING THE AREAS AND LEVELS OF THEFRAMEWORK.

It is the textual work⁴⁵ (intertext) that makes the meaningless (text - ambiguous) meaningful (represented with meaning systems or read as within discursive frameworks.)

The general aims are achieved by an process (work) of analysis which is divided into levels which unravel the condensed ways in which representations of subject and structure are interrelated.

This section shows how poststructural distinctions use areas and levels to constitute a circular process which involves multiple analysis produced by and following diagnosis. Diagnosis in turn is produced by and follows analysis⁴⁶. This circle is possible because of the dialectical and hermeneutic modes of operation. Both these modes lead to intertext, and textual montage. An understanding of how this relates to the

Framework structure

intentions of the analytical process has been described in the section on the analytical process (Section B1 and B2).

As applied generally in the framework and specifically in different areas, the distinctions work as follows:

Generally within the framework, textual analysis of structural formations works in the interest of the production of reflexive autonomous (reflexive) agency resistant to structures of con - textual reception.

In order to do this, counterideological analysis is performed on texts in an interpretive process in three analytically separated phases :

2.1.SITES OF RECEPTION

A circular analytical process diagnoses closed structures, called area one in the framework. This is the ideological site. Simulated reality in the ideological site (area and phase one) is de - formed through the process of diagnosis. Discourses serving ideological functions are identified and exposed as discursive structures. Underlying ideologies are exposed so that sociopolitical institutional formations are revealed as constructions dissimulated as empirical history.

2.2.RETURN TO THE TEXT / REFLEXIVE SUBJECT

The text is now rendered visible as a site of struggle for meanings.

Empiricism is dis - simulated as fictions articulated by logic and language through formal and hermeneutic analyses of phase two (area two) which leads to emancipatory analysis in area three. Area two (formal and hermeneutic dis simulation) and three (deconstruction and entry into therapeutic discourses) produce reflexivity - (philosophical, aesthetic and psychoanalytic).

2.3.RETURN TO THE SEMIOTIC DIMENSION : THE TEXT AS A SITE FOR DEPTH INTERPRETATION

The process makes the structure visible to the subject who is inhabited by it. In phase three the poststructural subject without qualities reads back reflexively (completing the circle) into area one.

2.3.1. Circling between distinctions

The reflexive agent between structures circles back onto area one. Reflexivity allows creative performative action ⁴⁷ rather than identified participant behaviour.

D 3 : USING THE DISTINCTIONS IN COMPLEMENTARY WAYS WITH PARADIGM DIAGNOSES AND ANALYSES WITHIN AREAS AND LEVELS OF THE FRAMEWORK

Areas of the framework give a metaphorical topographical chart of the process of analysis, allowing the reader / interpreter to trace the complex strands of meaning produced through intertextual formations as they occur, by separating them into different areas. Though a text when read is a site of multiple meanings, the reading can be traced through the framework through this separation, and assessed in terms of the areas.

Paradigms dissolve as the texts is moved through different phases of the analytical process as formed in terms of and forming poststructural distinctions : in area two and three, poststructural paradigm emerges.

Both poststructural distinctions and the levels and areas of the framework cross and dissolve the boundaries of traditional disciplinary knowledge.

Area three has three levels or emancipatory foci, which focus on the gaze constituted at three levels of area one : for area one, level one, there is a historical focus which ends in philosophy or intellectual history. At area one, level two, philosophy could dissolve into any area at any level. For example, level two of area three where the logic of philosophical construction is exposed and turned into aesthetics, or area three, level three, where there is psychotherapy exposing politics and the distortions produced by power, and the symptoms in the subject produced by these distortions. The eternal return of ideology at any point, allows the eternal return of emancipation, as there is eternal vigilance.

The linking of these phases together with the poststructural distinctions overturns old paradigm boundaries and facilitates an analysis in poststructural terms. This allows the multiple methodological procedure for diagnosing and analyzing discourse to be divided in a radically different way against the boundaries of knowledge power. Analysis can be incorporated within a systematized yet counterideological process for production of reflexivity, and autonomous and creative subjectivity .

A hermeneutic method (discussed in Chapter Six Part two - area two) together with the system of poststructural distinctions allows this analysis of synthesis to take place within the framework in a reflexive manner. This reflexivity will be better understood as produced as a whole from all the different distinctions. The whole system of distinctions have to be understood as they work together to produce a multilevelled reflexivity.

The analytical distinctions underlying and producing what has been described in this Chapter are incorporated in specific areas of the framework in Chapter Six, which in turn underlie and produce these distinctions. There, the distinctions form specifically in relation to the functions of formative areas, levels, and analytical phases which are their intertextual partners.

C 4 : CONCLUSION

This Chapter has had the following aims :

1. Reflexivity

Articulation of the deeper or covert structure of the framework is important for reflexivity :

- i. The constitutory apparatus of the framework is laid open for reflexive consideration from other perspectives⁴⁹.
- ii. It gives a fuller understanding of what is involved in analytical work using the framework. This facilitates reflexive recognition of what is brought to texts by framework meta-interpretations in the application stage.

2. Developing a counterideological method

The framework, as is the case in all systems /structures which are used to interpret texts, consists of a number of elements which are chained in certain relations to form meanings.

The framework is thus an interpretive system which constitutes and projects meanings and is in this sense no different from ideological systems. The interest, however, is counterideological. The system incorporates certain differences from ideological forms, not the least of which is that

2.1.. -- it interprets interpretations

Framework structure

2.2. -- is de forms as well as forms meaning and itself.

Poststructural philosophy ensures that both the structure of the subject and the subject structured by this framework are in the last instance, released.

3. A method for deconstructing and emancipating the subject of the structure.

The methodology described above is structured so as to engage as slave to master with processes of structuration which inscribe and reinscribe subjects within ideological forms. But the dis - simulation and de - construction incorporated within the framework leads to something beyond s(tr)u(c)ture - that which is structured - a nonsubstantial genie which looks back at the lamp and its owner - wisher.

Chapter One to Four weave the cloth with which to rub Aladdin's lamp. Chapter Five de-signs the lamp itself.

The process of analysis goes in a spiral, which starts inside the triangle then is realized as a circle. Emancipated subjectivity stays in orbit without remaining in a circle by acting like electrons doing quantum leaps, breaking through discourse into texts by using spiral motion. Energy ⁴⁹ and imagination make the leap from M into c2 possible.

The framework aims to keep this subjectivity in orbit with its quantum leaps of neither nor quantity nor quality from falling into materialism. If the subject in orbit does not realize/or forgets this, there is a re - turn to entrapment within a triangular machine producing ever increasing blindness which includes whole people within it. By its own logic, an unseen form forms a force which does not really know whether its coming or going - though it thinks it does. Inside this machine the other side is all that can be "seen". The illusion of horizons -opposites - is seen as real : and then back to exclusive reductive oral - anal - genital triangular formation. The father stays on top.

The subject has need of psychoanalysis, in order to keep in orbit in and out of all and no circles at once.

Psychoanalysis, supplemented by discourse analysis entailing philosophical and aesthetic reflexivity, is a condition of possibility for human freedom. As "defined" within the constitutory apparatus of the framework and its triangle dissolving distinctions, this person is autonomous and responsible, yet uncertain, unfree for eternity of the symbol.... yet also freed at every moment, at the level of awareness of the real , and in between in eternity and moment - the *action* of the imaginary.

The aim of the framework is both to be, do, and produce, more of these orbits: everyone a therapist, and in need of one.

CHAPTER SIX :**EXPOSITION OF THE ADAPTED VERSION OF THOMPSON'S FRAMEWORK**

A : INTRODUCTION TO CHAPTER SIX : THE FRAMEWORK EXPOSITION

General introduction to exposition of the framework

CHAPTER SIX : B - D : EXPOSITION OF PARTS ONE AND TWO AND THREE

Chapter Six Part One : Area one - discourse diagnosis:

Chapter Six Part Two : Area two - discourse analysis phase: formal and hermeneutic analysis

Chapter Six Part Three : Area three - discourse analysis phase: depth interpretation

CHAPTER SIX :

EXPOSITION OF THE ADAPTED VERSION OF THOMPSON'S FRAMEWORK

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Chapter Six Part Three : Area three - discourse analysis phase: depth
interpretation

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Chapter Six : Introduction

INTRODUCTION TO CHAPTER SIX :

THE FRAMEWORK EXPOSITION

INTRODUCTION TO CHAPTER SIX:

THE FRAMEWORK EXPOSITION

"Through an appropriation of psychoanalysis, developed through the spectacles of Lacan, Althusser's theory highlights that processes of social change can never be the unfolding of objective contradictions. Rather, political and ideological turmoil is bound up in the most imaginative ways with the unconscious economy of human subjects. Social upheaval is an imaginary crisis of human relationships. (Elliott 1992: 175)

"To subvert these suturing, hegemonic discourses, the task of modern criticism is to find a way to undo such ideological fantasies and to return the subject to her or his true, repressed insufficiency." (Zizek 1991b: 182)

"Fantasy is basically a scenario filling out the empty space of a fundamental impossibility, a screen masking a void." Zizek in Elliott (1992: 187)

A. INTRODUCTION

Chapter Six gives an exposition of different interpretive areas of Thompson's framework (1984). The framework is described and related to the points made in previous Chapters on the philosophy of poststructural interpretation. The separate functions and structure of areas and levels and the subsequent integration of these through phases is described in detail. Analytical distinctions are applied within and between areas and levels and explained in terms of the poststructural terms previously discussed. The concepts of "reflexivity", "representation", "interpretation", and "matter" the framework both uses and aims to produce are thus formed within a poststructural framework as a result.

●TABULATED OUTLINE OF FRAMEWORK AREAS AND LEVELS

A reminder of the way different areas are related in the framework as a whole can be seen in the table presented below.

Knowledge / power -> discourse -> text -> depth interpretation:

<u>Area one:ideology</u>	<u>Area two:structure</u>	<u>Area three:text</u>
sociopolitical	narrative	philosophy
institutional	logic	aesthetics
agent	syntax-semantic	psychoanalysis

The process circles back from area three to area one so area one is seen again, through a reflexive double, as illusion created by knowledge -> power -> desire.

The circle of the framework is intended to reintroduce intertextuality and inter subjectivity to disrupt ideological fixation:

"if we accept the non-complete character of all discursive fixation and, at the same time, affirm the relational character of every identity, the ambiguous character of the signifier, its non-fixation to any signified, meaning can only exist in so far as there is a proliferation of signifiers. It is not the poverty of signifieds, but, on the contrary, polysemy that disarticulates a discursive structure. This is what establishes the overdetermined, symbolic dimensions of every social identity. Society never manages to be identical to itself, as every nodal point is constituted within an intertextuality that overflows it." (Laclau and Mouffe, cited in Elliott (1992: 180))

As the aim is to get into the subjective again, Lacanian psychoanalysis seeps into diagnoses and analyses in all areas and levels of the framework.

"In developing a non-essentialist theory ... the work of Laclau and Mouffe reflects a determination to come to grips with the demise of traditional grounds for political emancipation ... To do this, Laclau and Mouffe draw from a diverse range of philosophical traditions in their analyses of political hegemony - from classical political theory to hermeneutics; from phenomenology to poststructuralism. One consistent theoretical thread which implicitly informs their position on the social as incomplete, decentered, unstable - "Lacanian psychoanalysis".(Elliott 1992: 177)

Introduction to Chapter Six

Getting the subject (acting) between texts again (relational identity) is an important intertextual aim. The constant complementary incorporation of a psychoanalytic emphasis into the seemingly structural- textual focus of framework formulation is an attempt to recognize the importance of accessing the subject of the politics of identity in both theory and practice, before reflexivity has any "real" political use.

As structures are dissolved through the process of diagnosis and analysis, subjectivity is released and begins spontaneously to appear in the text. It is not by mistake or bad structuring that a logical analysis may end up in psychoanalysis (see for example area two level two). Exposing logocentricism reveals the phallogocentric fantasies logocentricism produces at the same time. Discourse separates what textuality will not.

STRUCTURE OF CHAPTER SIX.

The content of the Chapters can be summarized in terms of the function of areas and levels as phases within a broader analytical process.

Chapter Six Part One:

Chapter Six Part One discusses area one. Poststructural diagnosis of discourses which simulate reality and dissimulate power relations is operationalized within this area.

Area one has the aim of generating a diagnostic system which traces discourse and in addition makes both the use and a trace of the use of complex poststructural methodologies possible within it. Multiple methods can then be complementarily and reflexively used to diagnose discourses and ideology in texts.

Ideological discourses mobilized at three levels are identified or diagnosed i.a. by counterideological sociologists, anthropologists, and intellectual historians.

The focus on ideology and discourse in area one is subsequently integrated into a broader counterideological process. Once discourses have been diagnosed, analysis can be performed on what has been identified.

Chapter Six Parts Two and Three discuss areas two and three respectively. Analysis involves further interpretive work on what has been diagnosed area one.

Chapter Six Part Two:

In area two, hermeneutic and formal analyses are applied to discourses interpreted as complex texts. Formal models used hermeneutically within levels analyze structure revealing how discourses are constructed in texts.

Chapter Six Part Three

In area three, deconstructing poststructural philosophers, aestheticians and psychoanalysts work at a depth level on the ideological fixations of area one and the multiple meanings produced in area two.

The separate phases of analysis identified by the framework make the complexity of different interpretive possibilities accessible at a reflexive level. Tracing acts of interpretation and interpretation of interpretation within the textual labyrinth is made manageable and reflexive.

Convergent and complementary counterideological uses of interpretation can then be assessed against ideological and oppositional uses of interpretation.

Framework Area One

CHAPTER SIX - PART ONE:

THOMPSON'S FRAMEWORK : AREA ONE : DISCOURSE DIAGNOSIS PHASE:

B : THOMPSON'S FRAMEWORK : DISCOURSE DIAGNOSIS PHASE :

"If we accept the non-complete character of all discursive fixation and, at the same time, affirm the relational character of every identity, the ambiguous character of the signifier, its non-fixation to any signified, can only exist in so far as there is a proliferation of signifiers. It is not the poverty of signifieds, but, on the contrary, polysemy that disarticulates a discursive structure. This is what establishes the overdetermined, symbolic dimensions of every social identity. Society never manages to be identical to itself, as every nodal point is constituted within an intertextuality that overflows it." (Laclau and Mouffe, cited in Elliott (1992: 180))

B : EXPOSITION OF AREA ONE

Du Toit (1993:114) describes the framework process as occurring in the three phases. Area one is the phase of social analysis.

<u>AREA ONE</u>	<u>AREA TWO</u>	<u>AREA THREE</u>
" <u>social analysis, specifying the relevant socio-historical context and reconstructing the pertinent institutional dynamics within the underlying constraints of social structure</u> "	"discursive analysis of narrative forms, and of argumentative and syntactic structures with view to uncovering the modes of legitimation, dissimulation and reification through which meaning is being mobilized to establish and sustain relations of domination"	"and hence eventual interpretation of what the ideological discourse is about and represents"

A poststructural conception of diagnosis is used in conjunction with social analysis in area one. Both are used and traced within a framework which interprets interpretations ¹.

The term "con - text" is used in order to give poststructural content to this (diagnostic) stage of the analysis. This links area one to the diagnosis of ideological reception and reproduction ², rather than to textual production which is the focus of area two ³.

Area one works on both sides of the subject / structure dichotomy. Diagnosis of structures within the framework is discussed in Section B1.

Reflexive tracing of discourse in texts is also necessary if counterideological diagnosis is to be transferred into and resist ideological consciousness at the level of the subject. Discourses constructing

consciousness must be identified and mirrored as they occur "in the heads" of "thinking" subjects. The dialectical interaction between structural diagnosis and the diagnosis of subjects thus structured is discussed in Section B2.

In a supplementary section, not for examination purposes, the problems and potentials of poststructural counterideological diagnosis as formed with area one of the framework are given further consideration.

B 1. STRUCTURAL DIAGNOSIS

Diagnosis of the multiple discourses in area one uses firstly, a tracing system provided by the framework, (discussed in Section 1.1.) and secondly, multiple diagnostic models and charts which can be used within the tracing system provided by the framework (discussed in Section 1.2.)

1.1. THE FRAMEWORK AS A TRACING SYSTEM FOR INTERPRETATIONS OF INTERPRETATION

Area one traces complex patterns of interpretation in order to disentangle processes through which discourses form ideological structures mobilizing relations of domination. Diagnosis must trace the interlinking relations between power, history, and discourse through which ideology is mobilized.

The tracing is systematized by dividing diagnosis according to key ideological sites. Diagnosis thus takes place at three different levels.

●The following tables of areas and levels show how diagnosis is systematized within the framework.

●TABLE FOR AREA ONE, AND PHASE ONE ANALYSIS.

<u>Area one</u> :ideological context of reception		1 - Master narratives - Sociopolitical structures :
<u>Mode</u> : diagnosis	L	eg politico - legal-
<u>Focus</u> : Ideological	e	military structures-
<u>Tools</u> : intellectual history charts and analytical models	v	knowledge/power
	1	2. Institutional embodiment in hegemonical discourses
	s	eg professionalism,
		eg business,
		eg bureaucracy
		3. Subjective embodiment conscious/unconscious

The system allows diagnoses and interpretations to be traced and assessed for ideological and counterideological effects.

Framework Area One

1.1.2. Exposition of levels of diagnosis in area one

Levels are concerned with power relations dissimulated by discourse - whether this be through writing (level one), laws and rules (level two), or the human body speaking and moving (level three).

Level one thus concerns the operation of power in sociopolitical theory informed by knowledge regimes. Diagnosis exposes master narratives dissimulated by theoretical rhetoric. Diagnosis is at the level of unreflexive or ideological use of theoretical con - texts.

Level two concerns the operation of power in social and political institutions. Hegemonic discourses assuming master narratives as deep structure are used to justify institutional practices. Diagnosis is at the level of discourses deployed in institutional structures.

Level three concerns the power of the agents / subjects within institutions to act in such a way as to influence the objects acted on. This level relates action to structure. Human action is constrained by structures (institutional level two) legitimated by knowledge (theoretical level one). The agent is positioned within discourse and forced to act within that position. The diagnostic focus is on the discursive structuring of the subject.

1.1.3. The relation between levels can be expressed as follows:

At level one master narratives of deep structural sociopolitical formations are dissimulated as legitimating theory. These discourses move into institutions as policy and precept. At level two the hegemony of institutional powers legitimated by theory applies sociopolitical knowledge in institutional sites. At level three knowing agents inscribed by discourse as the knowing subject form the object (the known subject of discourse) in the terms of the discourse ⁴. Discourse is the common thread.

A counterideological reception or ideology detecting gaze is constituted by the three levels. Texts can thus be identified as received by discourses when situated within channels mobilizing and dissimulating power relations. Discourses identified at these levels are diagnosed for the presence of discursive codes or strands of dominant discourses (referred to as master narratives) concealing power relations.

The interlinking ⁵ of discourses of power mobilized through all three socio-historical sites is discerned, the ideological content assessed and exposed, and historically associated with relations of domination. The complex and intertwining relations of power at different levels can thus be articulated and incorporated into the diagnostic frame.

Framework Area One

1.2. DIAGNOSTIC TOOLS USED WITHIN AREA ONE : CHARTS AND MODELS

Diagnosing specific historical content requires investigation of changing patterns of ideology in fluctuating sociohistorical contexts. This involves research into texts which form intellectual history.

Diagnostic charts based on complex textual studies of intellectual history can be drawn up to facilitate diagnosis.

1.2.1. Diagnostic charts of intellectual history

Charts formulated in intellectual history abstract general discursive codes which can be used for social analysis. Social analysis applies specialized methods to establish whether general codes are present in specific social situations. Specific contexts can thus be investigated for deployment of generalized discourses mobilizing ideologies.

The complexity of ideological patterning which has to be traced using charts can be made manageable by dividing chart diagnosis in terms of the framework levels. Discursive codes diagnosed by the charts may mobilize master narratives through sociopolitical institutional, or agentic channels. Multiple and complex diagnostic charts can then be used systematically within and between the levels to expose these master narratives.

Due to consideration of length, only an outline of what is involved in producing and using a diagnostic chart is given ⁶.

1.2.1.1. Example of a paradigm chart : paradigms of truth

The complexities of poststructural diagnosis of structures in text/s is facilitated by and through charts outlining paradigms of truth through which the knowledge power relation is dissimulated. Through these charts, language and power are linked to ideologies concealed in paradigms of "knowledge" ^{7 8}.

Paradigms of truth ⁹ discernable in texts are, for example:

1. ~~Traditional~~ truth grounded in unseen metaphysical assumptions.
2. ~~Transcendental~~ truth grounded in unrecognized epistemological assumptions.
3. Structural truth grounded in unseen rules and unseen interpretations underlying and producing historicist or relativist epistemology.

Framework Area One

●EXAMPLE OF DIAGNOSTIC CHART OF TRUTH PARADIGMS: DEHISTORICIZING RATIONALIZING SYSTEMS

<u>Paradigm 1</u> <u>Traditional</u> Realist/ metaphysical	<u>Paradigm 2</u> <u>Transcendental</u> Epistemology based systems: the knowing constituting subject and the known object	<u>Paradigm 3</u> <u>Structural</u> Relativist	<u>Meta Paradigm 4</u> <u>Post- structural</u> Textual: the constituted subject
Overt authority based systems	Covert authority based systems	Custom and rule based systems	Crisis of legitima- tion
Reality causes truth. Knowledge can be traced back to reality	Universal knowledge claimed as objective external measure rational consistency and consensus	Values	Knowledge constitu- tive interests
Correspondence	Universal consistency and coherence	Relative consist- ency and coherence	Detection of concealed inconsist- ency and incoherence

The fourth column is poststructural, detecting truth paradigms, rather than using them.

Framework Area One

Claims to truth may be diagnosed as occurring in conflicting ways in texts. Texts can also be shown to be riddled with conflicting truth claims. As truth claims conflict, broader epistemological assumptions or systems which underlie the claims within the system are revealed (Thompson 1984: 144). In some texts, some paradigms are more prominent than others. Paradigms are classified as being progressively more reflexive, but each within themselves lacks reflexivity until there is deconstruction (Lawson 1985).

Claims made in respect of justice are subject to the same diagnostic procedure.

Diagnosis merges into analysis when both truth and justice claims are shown to be in the last instance circular and incoherent in themselves, and conflicting and contradictory within discourses justified and legitimated by them ¹⁰.

Once truth is shown to be a lie, "facts" can be exposed as simulated facts concealing dissimulated values. Values are exposed norms producing subjective prejudices and interests, which dissimulate asymmetrical relations of domination. The cloak of truth cast by knowledge over hierarchical power relations of master narratives is removed. Disciplinary knowledge of i.a. "scientific", "historical" and "medical" realities, is shown to sustain social privileges of agents invested in discourses constituting this knowledge (Foucault 1991).

1.2.1.2. Paradigms and framework levels

At the first two levels of the framework, paradigm diagnosis exposes incoherence of truth claims concealing dominant sociopolitical meanings (level one). Discourses hidden in and by theories and philosophies "legitimizing" institutional policies and practices are thereby exposed as hegemonical (level two). At level three, knowledge is seen producing unreflexivity in the name of the rational thinking of objective, neutral, "free" agents. Rationalism is exposed as an ideology which legitimates master narratives which reproduce and control both the thoughts and the desires producing ideological channels in subjectivity (Sheridan 1981).

1.2.1.3. Interdisciplinary use of paradigm diagnosis

Paradigm charts cut across disciplines and are mirrored in all disciplines. Paradigm diagnosis thus has to be done in different disciplines, as in each case there are important differences and specific discourses, and following from them, "historical realities".

Once discourses of knowledge are seen to be connected to master narratives of knowledge power, paradigm diagnosis can be used counterideologically across disciplines to expose unreflexive and ideological disciplinary practices. A nonessentialist approach which allows multiple approaches and interdisciplinary perspectives is thus essential to counterideological diagnosis.

"In developing a non - essentialist theory ... the work of Laclau and Mouffe reflects a determination to come to grips with the demise of traditional grounds for political emancipation ... To do this, Laclau and Mouffe draw from a diverse range of philosophical traditions in their analyses of political hegemony - from classical political theory to hermeneutics; from phenomenology to poststructuralism. One consistent theoretical thread which implicitly informs their position on the social as incomplete, decentered, unstable - 'Lacanian psychoanalysis'." (Elliott 1992: 177)

Paradigm diagnosis and intellectual history provides a complex net within which multiple "frames" can be used within the framework and its levels to bring out the multiple possible discourses within the text.

1.2.1.4. General form of diagnostic charts for area one

Diagnostic charts used within the framework contain the following elements:

- i. A chart for classification of dominant discourses;

Framework Area One

ii. Associated iconographic codes relating visual fixations to discursive fixations;

iii. The relation of i. and ii. to historical and social relations of power and to a common hierarchic base order, with a corresponding social ranking in terms of which some individuals are included and privileged, and others excluded, and exploited;

iv. Paradigm diagnosis of con - texts using the rhetoric of the four epistemological paradigms. Truth claims are diagnosed by paradigm analysis as traditional, transcendent, structural, and poststructural paradigms ¹¹. The more reflexive the more truth is dereified.

1.2.1.5. Concluding discussion of diagnostic charts

The usefulness of the chart will depend on the interests and specific context in which diagnosis is attempted. Paradigms should be "empirically" testable through close textual analysis as potentially present or absent in the text.

Diagnostic charts are formulated in relation to different constitutive foci, but in the poststructural version of the framework, all are built around paradigm shifts and master narratives. This allows a diagnoses which places specific discourses in a comparative position in respect of master narratives and paradigm shifts, and showing the degree of poststructural reflexivity.

The focus on ideological claims to truth builds the chart in terms of epistemological paradigm shifts. This evaluation would be relevant again at phase two, level two, where analysis following diagnosis could lead the text into phase three.

As result of multiple diagnosis revealing contradictory potential and textuality in every apparently coherent "true" discourse, epistemological deconstruction is already begun area one.

1.2.2. Multiple counterideological models

1.2.2.1. The systematic use of multiple models in area one

The framework systematizes the supplementary use of multiple diagnostic models. Different aspects and sensitivities to power, ideology, knowledge, and subjectivity can be integrated within a counterideological system which traces and assesses the counterideological and ideological effects of the interpretations used within it.

Some diagnostic models are useful for exposing ideological features of some con - texts, while other con - texts will be better diagnosed by other models, with different sensitivities (Flax 1990). The broader system makes a reflexive convergent and comparative use possible.

This eclectic use of multiple models for counterideological diagnosis is also necessary as there is not one ideology, nor one ideological structure that one model can expose. Models can thus add both specificity as well as complexity of critique and multiplicity of meaning to the diagnostic frame. No definite boundaries are possible as diagnoses are always already textual - leading into a weave in which threads are crossed, rather than a structure where a definite pattern can be identified.

Models can be used to supplement diagnostic charts, or they can be used to form them. Taking a specific model to form area and level diagnostic foci may lead into paradigm analyses, and vice versa.

1.2.2.2. Examples of counterideological models

Framework Area One

In the following section, examples of counterideological diagnostic models which could be used in area one are briefly outlined. The aim is not full exposition, but rather to suggest a possible place for this model in the framework, and to show how their incorporation into counterideological diagnosis could prove useful.

Models of Habermas, Bourdieu, and Foucault provide interpretative methods for diagnosing contexts of ideology. Different levels of area one makes eclectic yet systematic use of these in some respects divergent and conflicting counterideological models possible. The framework works like a prism (Flax 1990) using reflective facets to make convergent intertextual and counterideological use of interpretations possible within it.

When the framework is applied, actual texts should be brought in to do the diagnoses using the intertextual method.

Example one :

Habermas diagnoses a process of self-alienation which is being produced through rationalization which colonizes communicative relating (Elliott 1992: 113). Rationalist ideology pervades the public sphere constituting individuals in terms of instrumental relations which distort, marginalize and exploit communicative relations. The alienation and exploitation resulting from rationalization requires a therapeutic and ethical intervention (1972; 1991).

The use of the concept of the unconscious combined with a critique of functionalist rationalism and the public sphere suggests that a diagnostic model based on Habermas's thought could be useful as an entry point into the analytical process of the framework. His model accesses both subjective and structural poles of ideology and contains elements which could be usefully articulated by the three levels of area one.

Habermas exposes the relation of precritical knowledge to power (level one). Precritical knowledge legitimates the public sphere (level two) and distorts communicative relating (level three). (Elliott 1992: 106) The cure required is not a cure from lifeworld experiences, but rather from the concealment of the communicative base of experience through deceptive and manipulative representations in ideational identity produced for and by increasing functionalism in the so - called public sphere.

"rationalized logic of systems reproduction penetrates deeply into everyday communicative practice...." (Elliott 1992: 104)

Crises at functional level can only be resolved at the cost of disturbances in the symbolic - subjectively experienced as identity threatening crises or pathologies.

"What must be undone, in brief, is that colonization of moral-practical and aesthetic-expressive realms which has led to the increasingly rationalized character of everyday life." (p.107)

The Habermasian model facilitates a movement from discourse diagnosis to discourse analysis. The model enters the text in area one and moves into area two as contradictions between the life world and functional ideational identity are brought into the open through diagnosis and then analyzed as systematic distortions in communication. Analysis has to show in specific texts how primary intertwining or differences of human meaning and identity formation are present but repressed by discourses diagnosed in area one. These meanings are erased when subjects are forced to rationalize and be rationalized, and then be coopted as ideological agents by dissimulated and reified functional systems.

The framework process allows different interpretive aspects of Habermas' model to be separated, and then combined, making reflexive traceable diagnosis possible. This can be done as double or multiple moments of a multilevelled analysis.

Framework Area One

Habermas' model can be supplemented with other models with different sensitivities yet converging in respect of counterideological function.

Due to considerations of length supplementary models which could be used in area one are very briefly summarized:

Example two :

Bourdieu's (1988) study of academic institutions reveals power structures which form academic knowledge and agents. This work could be used as a diagnostic model with specific potential for the diagnosis of ideological forces in academic institutions at all the framework levels. The model could be applied to diagnose the intertwining ways in which ideological agents of academia are coopted and deluded by ideologies concealed in knowledge and theoretical structures, and forced to reproduce these through policies and practices as a result of "subjective" processes of competition, reward, discipline, and punishment. An important distinction is made which allows a differential diagnosis of power and resistance. Emancipated reflexive and counterideological agents are distinguished from agents who remain wrapped within privileges provided by academic ideologies.

Example three:

Another model which could be used to complement both Bourdieu and Habermas is the Foucauldian model which distinguishes between textual power, resistance, and violence (Foucault 1988; Parker 1989). The manner in which this model can be used to refine a diagnosis of linkages between the different manifestations of power at the different levels has been described in Part One, especially Chapter Three, and Chapter five of this thesis.

The last example of the use of diagnostic models is given in an appendix to this chapter (See Appendix 2 in Appendices at end of thesis). The aim of the Appendix is to show how models can be used to form charts and tables which can be used within the framework as part of a broader counterideological strategy. The models of Kottler (1988) and Sandenbergh (1993) are used to diagnose gender ideology.

1.2.2.3. Concluding discussion of multiple models

The use of multiple models is stressed in all areas of the framework. In area one this has the following counterideological effects:

- i. The aim of the framework is the intertextual rupture of discourse. This can be achieved through multiple framework diagnoses using converging counterideological models which show that multiple meanings and discourses are "potentially present" in the text. By multiply fixing the text through multiple diagnostic readings diagnosis in itself explodes the text into intertextuality (see discussion in supplement to this Chapter B4).
- ii. Poststructural thought focuses on uncovering discursive and consequent semantic contradictions in texts through diagnosis of complex layers of dissimulated codes which serve ideological functions. Multiple approaches unveil the complexity of the processes (unconscious) which underlie and are concealed by logical desire for the same (conscious).
- iii. The processes through which ideology operates are exceedingly complex, and different thinkers have developed different systems for counterideological analysis. Strengths of one system can cover the areas of weakness of the other and vice versa. The incorporation of multiple models can thus supplement paradigm diagnosis forming a complex diagnostic focus in this area.

Framework Area One

Multiple models allow different perspectives to reflect on each other showing some ideological aspects hidden in the counterideological model itself to which the interpreter who uses it may be blind.

B 2 : THE DIAGNOSIS OF THE SUBJECT

2.1. DIAGNOSING THE SUBJECT OF THE STRUCTURE

The reproduction of ideology is not a purely structural or historical affair. Living subjects form an intrinsic part of ideological reproductive relations.

Discourses manipulate conscious and unconscious processes in living subjects either through direct coercion, or through more indirect coercion of subtle symbolic processes which coopt subjective agency¹².

Ideological diagnosis must thus work with both the structural and the subjective poles at which ideology operates. Ideology is diagnosed as present both in structure, and in the construction of subjective identities and agency through power relations and dominant discourses.

The focus on the subject is also diagnosed at the three levels of area one. There is a focus on the politics of identity involved in truth paradigms and master narratives. Here diagnostic charts and counterideological models can be used within the levels of area one as discussed in Section B1. The subjective aspect is added in order to make reflexivity available to the living subject. The diagnosis of the subjective aspect of ideology works dialectially with the structurally oriented diagnoses of Sections B 1. A need for psychoanalytic terminology is implied in order to access this subject in living form.

The relation of structure and subject in area one is articulated through level three which forms an entry point into the "mind" of the structured subject. Level three shows how the subject acts out what is inscribed by the other two levels, thus becoming an ideological agent. The dichotomous formulation of the subject / structure relation is here linked to the diagnostic and ideological focus of area one - but already its falsity is being exposed.

2.1.1. Tracing the subject of area one in relation to levels and other areas

The diagnosis involved here are only briefly discussed as they incorporate the diagnoses of the structural level, only this time the focus is on the subject. Psychoanalytic terminology from Chapter Four will be added when the diagnosis is applied to actual work is done on the living subject.

The levels of the framework enable an articulation of the ways in which structure forms the subject. The entry point is level three, the agentic level of ideological diagnosis. From there the subject is taken into reflexivity by showing how this level is linked to ideological sites at other levels. Structures of ideology diagnosed at level one and two are shown to be present within the living subject. Diagnoses of subjective level thus uses and dialectically builds on diagnoses of the structural level.

In one sense level three articulates the two poles of subject and structure. But once language is shown to be the medium of both subject and structure, the reified poles of the dichotomy between subject and structure falls apart. In the analytical areas the analyses of subject and structure are merged.

Analyses of language understands that as work is done on the subject, so work is done on the structure. A special level for agency is therefore not necessary in areas two and three. There is no agent which can be diagnosed or analyzed outside language. The author dies in area one. Psychoanalytic terminology is no longer separated from formal and depth hermeneutic terminology (Sayers 1990).

Framework Area One

This merging of analyses breaks down the division of subject and structure and shows both poles to be a product of the same - discourse, and more deeply, something far more complex - text and intertext.

The living subjects thus diagnosed as structured, and analyzed for something else, begin to see themselves differently. The false division between structure and structured subject is dissolved as the fictional base of all identity becomes apparent ¹³. Ideology loses both its base and its force.

2.1.2. Diagnosis for master narratives within the subject

The framework as used in this thesis builds into its analyses a deconstructive process which begins in area one. This deconstruction concerns the diagnosis of deep structures of master narratives which pervade language, and which has particular relevance for the subject / structure problem which has been made central to the framework analyses in this thesis. The aim here is to reveal the discursive dimensions of this master narrative.

The diagnosis of texts for hidden signs of logocentrism, phallogentrism, ontotheology, and oedipal subjectivity (Fox 1993) reveals the manner in which these master narratives together form a powerful chain which both pathologizes and alienates subjectivity, and thus serves relations of power and domination concealed in these structures. Diagnosis of texts show oppositional structures deeply inscribed into and pervading language systems. Rendering these structures visible and making the oedipal subject ¹⁴ see again is of particular interest to the diagnoses of area one.

The visibility of these oppositional structures is crucial to the counterideological process of the framework. Counterideological deconstruction of the oppositional relation of subject and structure will proceed from where diagnosis leaves off ¹⁵.

The following subsections show different ways in which diagnosis can be operationalized within the framework to expose master narratives inscribed through power and knowledge into specific texts and living subjective bodies.

2.1.2.1. Diagnosis using levels

Diagnosis in area one uses three levels to show how the ideological channels which mobilize ideology are finally inscribed in subjects. Reiterated codes of identity are shown to be produced in contexts of knowledge and power rather than given as essentials of human nature.

2.1.2.2. Diagnosis using paradigms.

Discursive constructions are shown to use epistemological paradigms to dissimulate political interests which ensure the reinscription of identity through the machines of knowledge and power.

"Knowledge" of "self identity" is conflated with "autonomous" "free" agency. But these representations of identity are manufactured by truth paradigms and knowledge structures which actually dissimulate the power of structures to produce a false consciousness which forces agency to act against communicative interests. (Shotter and Gergen 1989)

"Agency" is supposedly free to choose, but is exposed as determined, subsumed, and forced to act within representations, norms, and rules of identity produced by master narratives in the interests of those privileged by them (Barrell 1989). Action outside these structures, is labelled pathological, or irrational (Foucault 1991; Parker 1989; Rose 1989).

Framework Area One

Diagnosis in area one exposes lies of truth and the unjust institutional practices and agentic privileges these lies sustain. The interests of those who benefit asymmetrically from the power relations of domination sustained by the master narratives of identity are exposed for what they are.

2.1.2.3. Diagnosis using models :

Habermas' understanding of subjectivity as communicative prior to being rationalized (1972) converges with other poststructural critiques of logocentric ideology. Habermas (1972) argues that identity is first systemic, formed not as a prior self identity which relates, but through communicative relations to others (Thompson 1984). Subjectivity is first formed through communicative, (unformed, intertextual) inter - subjective, non - objective, non - rational relations. As formed in relation to the other, this subjectivity is itself unformed ¹⁶.

Habermas, with other poststructuralists, also identifies the master narratives of late capitalism which have produced alienated subjects and the postmodern condition (Fox, 1993; Habermas 1991; Parker 1991; Robert Young 1991). Master narratives produce precritical and unreflexive subjects by distorting intersubjective communication. Elliott 1992).

Habermas' critique of the abuse of knowledge by power and ideology can be used together with Bourdieu and Foucauldian approaches to emancipate subjectivity through dissemination of knowledge critique and reflexivity.

These approaches converge with the poststructural design of the framework which replaces rationalist mastery and control with the desire for communicative relations (cf Fox 1993) of essentially ambiguous subjects ¹⁷.

Making the unconscious conscious (Elliott 1992: 113) involves exposing how communicative relations between subjects prior to rationalist formations are marginalized, colonized and destroyed by functional logic and rationalization which legitimates and sustains the relation of domination - i.e. in late capitalism - instrumental relations of capitalist exchange.

The purpose of the framework is to constitute an operational process whereby theorists like Habermas, Bourdieu, and Foucault can be used systematically to diagnose texts for ideological relations of domination. Using the model of these in some respects divergent theorists is facilitated by the distinction of levels or sites, so that different manifestations of complex ideological processes like reification and rationalization can be investigated.

As subjects have different sensitivities as a result of different life experiences, certain counterideological approaches will be more appropriate for some subjects, and other approaches would work better with others. The idea is not to impose one counterideology on all. As multiple possible counterideologies can be used, these can be chosen to suit the intertext and hermeneutically discovered interests of the "other", thus creating the possibility of a broader counterideological alliance, in spite of specific ideological differences which may arise as a result of different sensitivities.

Diagnosis of the institutionalization of power and the embodiment of power in the subject is facilitated by the perspective provided by the models. These work in complementary relation with other models and the framework.

At the level of the subject power takes the force of rules enforced through rational systems. This ideological diagnosis of the network of existing power structures must be undertaken prior to further discursive and linguistic analysis which returns the text to communicative relations (cf area two and three).

Framework Area One

The aim is to reinvert the ahistorical / rationalist representations and reveal their roots of knowledge and power as historical constructs associated with the suppression of aesthetic symbolics and imaginative subjectivity.

CONCLUDING DISCUSSION FOR AREA ONE.

The fictional history of the empirical form - or - is there an ideological context ?

Because of the analytic separation into areas of diagnosis and analysis, texts can be

- i. Diagnosed in area one for specific contextual formations of power relations and ideological uses of the symbolic (du Toit 1993: 9) using diagnostic charts and models within the different sites or levels of the framework;
- ii. Analyzed in area two for relational and constitutory functions within the symbolic form / structure itself (du Toit 1993: 9) using formal and hermeneutic analytical methods at different levels within the framework;
- iii. Analyzed in area three from poststructural perspectives applying depth interpretation and generating three kinds of reflexivity.

In area one, diagnosing con - text is not a simple field, as context must itself be contextualized. Con - texts must also be considered for relational uses which form ideological symbols, ie as containing codes which are emancipatory in some respects but dominating, in other respects. ¹⁸.

Furthermore, it is possible that the exactly reversed evaluations may apply when:

- i. different versions ¹⁹ of these codes are used in different con - texts;
- ii. specific interpretations of these are used in specific textual formations, depending on where and who uses it;
- iii. when different interpretations of these codes draw different findings in relation to what constitutes domination.

In this sense, the evaluation is comparative, reflexive, and aims for specific close textual diagnosis involving intertextual and multiple use of the diagnostic frames, rather than privileging one or another. And every solution has a problem. It is up to the reflexive agent then to act, and then again, assess this action for presence of dominating / contestatory effect.

This facilitates dialogic interaction - understanding the view of the other, rather than a monologue - interested prediction or "understanding" which dissimulates control.

Framework Area Two

CHAPTER SIX - PART TWO :

THOMPSON'S FRAMEWORK : AREA TWO : DISCOURSE ANALYSIS PHASE:

FORMAL AND HERMENEUTIC ANALYSIS

Framework Area Two

CHAPTER SIX - PART TWO:

THOMPSON'S FRAMEWORK : AREA TWO : DISCOURSE ANALYSIS PHASE:

C. FORMAL AND HERMENEUTIC ANALYSIS

"Poststructuralists contend that thought is bound up with language, and that reflexivity is continually captured, and distorted, by language." (Parker 1989: 12)

"The father's absolute power as head of the family can corrupt absolutely" (Shay 1989: 590)

C 1 : INTRODUCTION

The focus in area two changes from diagnosis to analysis. Texts are analyzed using two methods - hermeneutic and formal analysis:

Hermeneutics investigates specific textual as opposed to general discursive meanings. Potential textual differences can be compared to discursive similarities diagnosed as potential ideological receptions of the text in area one. This is then worked on through depth hermeneutics to provide a deeper understanding in the dialectic of intertextual production of analysand / text and analyst / reader.

The movement into formal analysis in area two from historical and social analysis in area one is at the same time a move into the formal or structural paradigm which recognizes that sign systems form reality, rather than vice versa. Analysis investigates the manner in which meaning is constituted by different conventions of use within and between sign systems. The focus is on how meaning forms reality rather than what the end result of this process is ¹.

These two methods are discussed in more detail in this Chapter. This is followed by a discussion of the structuring of area two into levels which facilitate a systematic use of these methods.

Chapter sections are :

- 2.1. The hermeneutic method
- 2.2. The formal method
- 2.3. The structure of area two :
 - 2.3.1. The area as a whole
 - 2.3.2. Levels structuring area two - as given in the table above : narrative, syllogisms, syntax :

Preliminary tables which summarize these discussions are provided.

A poststructural evaluation of area two for ideological and counterideological potential is discussed in a supplement which is not for examination purposes.

Framework Area Two

●TABLES SHOWING THE STRUCTURE OF AREA TWO AND ITS PLACE WITHIN THE FRAMEWORK.

The phases worked through in the three areas of the framework are described in the following table. The mode of analysis relevant to area two is emphasized.

"social analysis, specifying the relevant socio-historical context and reconstructing the pertinent institutional dynamics within the underlying constraints of social structure"	<u>"discursive analysis of narrative forms , and of argumentative and syntactic structures with view to uncovering the modes of legitimation dissimulation and reification through which meaning is being mobilized to establish and sustain relations of domination"</u>	"eventual interpretation of what the ideological discourse is about and represents" (du Toit 1993: 114)".

AREA ONE : AREA TWO AREA THREE

●TABLE SHOWING THE PLACE OF AREA TWO IN THE FRAMEWORK

<u>Area one</u>	<u>Area two</u>	<u>Area three</u>
Reiteration of symbolic forms	Difference within the symbolic	Semiotic jouissance
Discourse diagnosis	Hermeneutic and formal analysis	Philosophy, aesthetics, psychoanalysis.

The above table shows the place of area two in the overall analytical process.

A full table of area two can now be given.

The table on the following page shows how area two can be analytically divided into separate elements for purposes of exposition. The fuller exposition of these elements and the way they relate to form the structure of area two will be discussed in subsections 2.1.- 2.3.

Framework Area Two

●TABLE FOR AREA TWO, AND PHASE TWO ANALYSIS.

<u>Area two</u>: Hermeneutic / formal textual production site - Understanding through close analysis within the text. <u>Mode</u>: hermeneutic formal analytical <u>Focus</u>: The subject formation of discourse through simulation is and dissimulation is dis - simulated <u>Tools</u>: Multiple tools of formal, or structural analysis. - colour and form in art; - theme and symbol in poetry, - premise and conclusion in philosophy; - the psychoanalytic frame: transference and countertransference	l e v e l s	<u>1.Narrative ictions</u> <u>underlying fact</u>: time, space and the categories dereified <u>2.Logical and conceptual</u>: binaries syllogism assumptions implications inconsistencies <u>3.Syntax</u>: grammar word classes metaphors icon-image

Framework Area Two

●TABLE SHOWING THE IDEOLOGICAL FORCE OF AREA TWO

The ways in which area two analyzes ideological processes ² and can be seen in the following table (Thompson 1990: 58-65).

TABLE OF FIVE GENERAL MODES OF IDEOLOGICAL OPERATION:

Columns = modes ; Rows = levels

1	2	3 and 4	5	
<u>NARRATIVE</u> rational- izing objectifying warranting accounts	representing displacement glorifying scientism documenta- tion	fragment - unite affinities exclusion oppositions blaming	naturalize eternalize	S T R A
<u>LOGIC</u> syllogisticind uction deduction universals	epistemo- logical rhetoric	binaries dysjunction	rhetoric of realism attribu-ting	E G I E
<u>SYNTAX- SYMBOL</u> reiteration canons iconic- indexical- symbolic- tradition	figuration metaphor synecdoche metonym representa- tion image	first second and third person pronouns active and passive voice	syntact- ical subject formation object formation nominalize passivize	S

LEGITIMATION DISSIMULATION FRAGMENTATION REIFICATION
and
UNIFICATION

MODES

C 2 : AREA TWO : METHODS, STRUCTURE AND LEVELS OF ANALYSIS

C 2.1. : THE HERMENEUTIC METHOD IN AREA TWO

"Interpretations are only for those who don't understand; it is only the things we don't understand that have any meaning."
(Jung, cited by Holt, 1989: 170)

2.1.1.The importance of close textual analysis

The method of hermeneutic interpretation used within the framework is formed within a poststructural philosophy of "textual empiricism", which holds that texts and the meanings they mediate are the only "material" accessible for analysis. Textual empiricism is opposed to the empiricism of modernism which fails to recognize the always mediated nature and apriori discursive constitution of its "subjects" and "objects". The poststructural version of hermeneutics is also to be distinguished from the phenomenological method which works within the discourse of consciousness. In poststructural hermeneutics the dis - locus is language, ambiguity, alterity, and lack, rather than a given or essence of any sort.

In the following section steps through which hermeneutic understanding of texts can be attained are discussed. The method of hermeneutics is stressed as a condition of possibility of the intertextual production of meaning which forms an important part of the emancipatory aim of the framework ³.

Framework Area Two

2.1.2. Hermeneutic process : getting into the circle

In order to distinguish the interactive effects of hermeneutic interpretation, a distinction must be made between interpreting and interpreted text. The hermeneutic method can then be described as working through the following interactive process:

Interpreting text - entry -> interpreted text - textual evidence -> interpreting text - interpretive entry -> interpreted text - textual evidence.

Interpreting concepts act as entry points into the text and interact with it. This can only occur through a two way or dialectical rather than linear process.

The diagram above should therefore be represented in a circle.

Interpretive moment -> (*)⁴
 ^
 textual evidence -> \
 ^ <- <- <- <- / (mirror)

The complex process can be described in a series of steps -

In step one the effect of the interpreted text on the interpretive reading is a primary consideration.

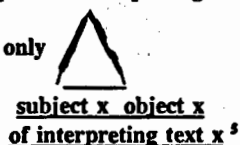
In step two the interpreted text itself supplies textual evidence for the reading, which allows an evaluation of the effect of the interpretive reading on the interpreted text. The interpreted text is allowed to de - form the reading of the interpreting text, rather than vice versa.

In step three, the tangle of meaning and implications generated by the interaction of interpreting entry points and textual evidence is investigated in the light of the differential relationships of signs forming in the texts. The interactive reinterpreting of the entry point interpretation fragments both the interpreting and interpreted structure, thus allowing intertext: the hermeneutic circle has been entered.

In step four the re - interpreted interpreting text reinterprets the interpreted text so that a dialectical process is established.

This multidimensional reading activity should be opposed to the following structure, where the text is "managed" in a process similar to that of business and scientific research management :

Meaning passes : interpreting text x
 one way
 top-down only



The relational process of intertextual meaning at the bottom of the triangle is destroyed by the imposed discursive meaning on the top⁶.

2.1.3. The framework as trace of the stepwise method into dialectical and textual complexes

The process of building a hermeneutic interpretive process using different interpretive strategies works dialectically into a textual labyrinth.

Using hermeneutics within the framework allows the labyrinth to be traced retroactively. The framework works like Ariadne's thread - the trace does not form but follows the labyrinth where it leads, and because a trace is laid down, (reflexivity) the way out can be found again.

Any interpretation can be used hermeneutically or non - hermeneutically. The hermeneutic method thus is a general mode of reading relevant to all areas and levels of diagnosis and analysis. Hermeneutics is

Framework Area Two

however of especial importance in area two where emphasis / interest is focused on the production of meaning from the text itself rather than on intertextual meaning production ⁷.

The manner in which hermeneutics fits into the framework as a whole can be represented in Table form. The following Tables show the relation of the areas of Thompson's framework to area two and the hermeneutic process.

TABLE : TEXTUAL ANALYSIS ACCORDING TO COLUMNS/AREAS

<u>Area one:</u> <u>column 1</u> <u>-diagnosis</u>	<u>Area two:</u> <u>column 2</u> <u>- formal/hermeneutic</u> <u>analysis</u>	<u>Area three</u> <u>column 3</u> <u>- depth analysis</u>
Entry point : Give an interpretation using any historical chart, "theory" or analytical model (using for example Parker's steps (Chapter Three)) reflexively applying the key concepts, and outlining assumptions and implications. Connect this to the preinterpreted text con - text and observe the text for evidence of discourse being diagnosed.	Entry point : Formal tool is applied to the text, using the second column . Close analysis of the textual relationships building around the formal tool are required to show the focus is <u>not</u> only on how the text fits the "frame" (step one), but also on how it differs from it (Parker's step) The result of this step circles or mirrors back on the understanding of step one. These two steps are continually applied so a dialectic begins between them	Entry point: Poststructural evaluation of the interpretation for ideology and emancipatory content. Supplement with Thompson's area three, philosophical and aesthetic analysis, and psychotherapy . Close analysis of the text being interpreted is necessary to see whether the text itself has elements and relationships which can "prove" or fit the interpretation Circle to area one for ideological analysis.

Column four : Contains the actual words of the preinterpreted text

The columns show the intertextual situation so that all texts in all areas can be re - reflected and compared, and related through the process of analysis

Framework Area Two

TABLE : CIRCULAR PROCESS OF DIAGNOSIS AND ANALYSIS

When reading the text (the discourse, subject , object , event, work of art or "subject in process" (Elliott 1992: 220) within framework areas, divide the page into four areas :

Begin with the text -> Using steps described above

->

1. Area one for ideological context:

"social analysis, specifying the relevant socio-historical context and reconstructing the pertinent institutional dynamics within the underlying constraints of social structure" (du Toit 1993 : appendix one p6)

->

2. Area two for hermeneutic method using formal tools or constitutory apparatus of a specific model, eg formal analytical tools of aesthetics,

"discursive analysis of narrative forms , and of argumentative and syntactic structures with view to uncovering the modes of legitimation dissimulation and reification through which meaning is being mobilized to establish and sustain relations of domination." (du Toit 1993: 6)

->

3. Area three for poststructural interpretation: exposition and application of poststructural concepts in an interpretation of the text. For example : ask how the concept of society is related to the concept of aesthetics on the nature culture continuum - use a formal text to interpret -

"interpretation of what the ideological discourse is about and represents". (du Toit 1993: p6)

-> then back to the text -> = hermeneutic

-> Back to the text itself for textual evidence -> using stepwise process to trace the intertextual result.

2.2.FORMAL ANALYSIS IN AREA TWO

Poststructural interpretation reflexively uses a variety of formal tools to facilitate textual production. Multiple meanings are produced from multiple formal methods.

Formal models cannot claim to be neutral tools as they "frame" the content even as they look for "form" in the text. Reflexive formal analysis shows how patterns of meaning can be produced from texts without claiming to find those meanings "in" the text alone.

Reflexive use of formal analysis is also possible because formal analysis is used within a framework which traces the interaction of interpretations. The levels of area two trace and articulate complex processes through which multiple meanings are formed and allow a systematic use of multiple formal analytical models.

Formal analysis of the structure of subjective conscious and unconscious processes combines formal methods with psychoanalytic models. Psychoanalytic models link formal structural analysis to internalized subjective processes. These models analyze the structure of defensive processes, using concepts like transference, and countertransference, projection, and introjection.

The richness of formalist textual production disrupts as well as deconstructs reiterated ideological interpretations diagnosed in area one. Differences are shown to be present in the text which at first appeared

Framework Area Two

to be totalistically received by ideological discursive generalizations. Discourse is itself shown to contain deep structural differences, contradictions, and infinite deferrals of meaning within its apparent similarities and generalizations. As text is shown to contain a discourse in area one, so discourse is shown to contain a text, in area two ⁸.

The subject sees their own false consciousness form.

Each discipline has its own formal tools, and each discipline within itself constructs the meanings of these tools differently depending on what paradigms they are used within. Formal analysis must thus itself be subjected to diagnosis. The broader framework process traces formal analytical interpretations used within it for ideological and emancipatory content. This is further discussed in a supplement to this chapter.

2.3. AREA TWO : AREA STRUCTURE AND LEVELS WITHIN AREA

2.3.1. Function of area two as a whole

Area two analysis reads deeply into the formal aspects of discourses diagnosed in area one. The focus is now on picking out features from discourses rather than picking out discourses.

Analysis shows how formal systems are constituted by signifying elements and relations which chain structures and patterns prior to recognition, vision and repeated ideational content.

By focusing on the signifying systems rather than perception and facts, analysis reveals the narrative, logical and syntactic processes which manufacture the illusion of reality, identity, and truth. Formal analysis thus exposes or dis - simulates the simulations and dissimulations of symbolic forms at different levels of area two. This exposure interacts counterideologically with area three and area one analyses.

2.3.2. Levels of analysis within area two

Narrative form is analyzed using concepts like account, trope and trope, code, genre, theme, and field, pattern, plot, narrator, perspective, etc at level one;

Logical form is analyzed using concepts like deduction, induction, syllogism, generalization, premise and conclusion, to show the logical construction at level two;

Literary, aesthetic, and linguistic models are most useful for analyzing syntactical form at level three.

2.3.2.1. Area two : level one

a. Aims of narrative analysis

Level one focuses on the production of meanings by fictional narratives underlying discourse. The struggle for dominance of meaning and methods of mobilization of meaning within the text is investigated as a struggle between fictitious narratives. Both obvious and concealed narratives struggle for primacy within the text.

Narrative can be broadly divided for purposes of exposition into the following kinds :

b. Forms of narrative

-- Social and historical narratives:

Socially constructed narratives are talked about as though they are historical fact when historical narratives which claim to "know" history are superimposed.

Framework Area Two

As a result the complex, contradictory, multiple and fictitious character of experience is erased. As "history" is caught within a dominant reified narrative, the story or myth producing this history is reproduced as real and true by subjects caught within it.

Socio - historicist reading imposes a reductionist rhetoric which closes off the potential process of meaning formation at the level of the narrative. The dominant meaning of the historical narrative also reduces the potential for multiplicity within the text of narrative itself.

Dominant historical narratives reduce history to the product "desired" and imposed by the dominant reader who has to power to privilege and authorize one reading as history. This loss of alternative narrative meaning and the reiteration of a dominating narrative structure reinscribes "social identity" as historical fact thus producing a false historical consciousness in ideological subjects which dissimulates the sectional interests served by the dominant narrative.

Historical ideologies reproduce "empirical social history" thus concealing power imbalances of master narratives of social history (Fox 1993).

The fictional or constructed "base" of reified historical master narratives and identities must be revealed by analysis in area two, using tools of formal analysis.

-- Identity Narratives

"Both personal and social identity are constructed by finding stories to tell about the self." (Murray 1989: 177)

Identity narratives can be used reflexively or unreflexively to construct a sense of self. When narratives are unseen, personalities are born. Personalities are the reified version of characters within the narrative.

Dissimulated reproduction of narrative characters as personalities can be produced through regimes of knowledge / power (Rose 1989). Texts of identity are formed in con - texts of authority / knowledge / power, and internalized by subjects. An example of this is pathologizing narratives deployed in the discourse of psychology (cf Henriques (1984); Bordo (1991)).

The simulated illusion of the reality of the narrative is "experienced" by individuals who are forced and fooled into believing and acting as though they are the characters in the narrative. The fictive nature of narrative characters is misrecognized as real. Resistance to narratives of identity constructed by dominant narratives is read by these narratives as abnormal and irrational, and all resistance is read as pathology.

The fictional or constructed "base" of these imposed identities must be revealed to those enslaved by them. This can be done by analysis in area two, using tools of formal analysis.

-- Reality narratives

The linear flatness of the "empirical" real is shown to be produced by a narrative sequence encoded within a linear structure of categories of "cause" and "effect" and "space" and "time". The metaphorical and narrative construction of these categories within meaning systems of "science" is concealed. The discourse of "physical" entities is a construct based on historically constructed mathematical, scientific narratives. These narratives are transferred by concealed metaphor into characterological narratives producing "givens" and "assumptions" of human nature (Murray 1989; Shotter & Gergen 1989). Character narratives are historically linked to mythological or mystical symbolic constructions (Barrell 1989)⁴ which in turn rely on deeper narratives or "cosmologies" with implied moralities. These in turn are shown to conceal sectional oppressive, and exploitative political interests (Billig 1988; Parker 1991;).

The fictional or constructed "base" of realist master narratives and identities must be revealed by analysis in area two, using tools of formal analysis.

Framework Area Two

c. Steps for narrative analysis

The broad aim of narrative analysis is to reveal the fictive underlying structure of facts and the theories producing them.

Analysis exposing the fictive underlying structure of these different kinds of narrative uses the following steps:

Step one: narrative archaeology

Narrative archaeology (Foucault 1988), is a textual method which uncovers layers on layers of fictional or narrative structures weaving texts beneath discourses are exposed.

Narrative archaeology also reveals the manner in which one narrative links to many other narrative structures which in turn defer into many other other narratives, thus breaking the discursive chain.

Narrative archaeology thus disrupts the discursive structuring of texts which conceals these layers. The subject rediscovers and remembers what knowledge forced into the "unconscious".

"Consciousness" and "reality" are exposed as a structurally imposed dissimulation of master narratives producing a false consciousness which splits off and represses multiple other narratives so that master narrative constructions which are hierarchical and reproduce asymmetrical power relations are reproduced.

Step two : knowledge and narrative

The "history" of area one is shown through area two narrative analysis to be an illusion produced by preaccepted discursive categories dissimulating narrative. This discursive illusion concealing the fictive structure of narrative is doubly concealed within reified epistemic categories which ultimately serves political rather than logical motivations.

Narrative analysis aims at exposing the political interest in epistemic narratives which manufacture truth and facts thus concealing discursive links between power and knowledge. Knowledge is exposed as a narrative imposed on other narratives. Knowing narratives claim to legitimate the facticity of privileged narratives thus determining and mobilizing their meaning and erasing other possibilities.

Step three : Narrative and power

All narrative must also be analyzed as participating in a variety of ways in a struggle for meaning which mobilizes power. Narrative analysis exposes strategies used in this struggle. Stories form part of a fight for dominance in texts :

"stories are told glorifying those in power or justifying the status quo: the narrative logic of ideological discourse is linked with the legitimization of relations of domination." (du Toit : 4 appendix one)

Step four : doubling narratives

Narrative form is often only visible when juxtaposed with a different "narrative" describing the same "event". A double narrative shows "the" narrative is present in a discourse - the text appears in between. The double is made present by interpretation of interpretation as an interpretation. This double is present because the second narrative is an interpretation of interpretation as.

This could be at the level of a repetition of the first seen as a repetition or a formal or reflexive entry eg aesthetic

re - presentation eg drama therapy cf Kellerman (1991) and Paget (1989). As long as both are seen one can be seen in the mirror of the other. The focus is not on the think or the thing in itself forming but the meaning apparatus that projects and forms it there.

Framework Area Two

Step five : narrative and myth

Analysis investigates reiterated narrative structures, and connects these to mythical and allegorical sources. Facts are produced from myths which have been dissimulated by knowledge power authority and falsely given a status of "truth".

As knowledge is one to be one myth among others, power loses its legitimizing "base".

Myths are apparently historically stable meaning systems because these meanings are reiterated by ideological interpretation, not because myths have unchanging meanings. Analysis of myths shows that mythical structures contain multiple ambiguous narrative and metaphorical roots which may produce multiple potential variations, depending on how they are read.

Counterideological readings of the basic elements of myths as ambiguous metaphors infinitely defers their meaning and produces both counterideological difference, and emancipatory difference.

Myths are thus subjected to counterideological re - interpretation which produces variations.

Analysis of mythical structures underlying knowledge also exposes the inversion of fact / reality as a result of the artificial dichotomization of fact and fiction. This dichotomy is further analyzed as a logical form in level two.

Step six: narrative and identity

Narratives of identity reproduce identity if the identity within narrative is actively read as and therefore meant as same, not because it is the same (discourse-narrative). A counterideological reading at different levels of area two show complexities and ambiguities in narrative fictions which infinitely defer meaning into aesthetic textuality.

Step seven: narratives and belief

Exposing the narratives underlying subjective beliefs and experience release subjects from the delusions of false consciousness.

Step six : narrative and subjective interests

Narrative analysis also investigates the functions narratives have for agents constructed within them (Fox 1993; Katherine Young 1989). A fictive vision is necessary to connect fragmentary experiences organizing a sense of subjective coherence as well as providing temporal boundaries (Paget 1990) accounting for human actions as centered across time and space. Action thus always forms as part of a broader interested teleological vision. This vision is a function of writing, not a reality out there to be seen.

When the fictive nature of narrative is forgotten or concealed, narrative is transformed into discourse. The vision constructed by the narrative is dissimulated as history and fact (Fox 1993 : Introduction 1-24).

"This turning of real lives into writing ... functions as a procedure of objectification and subjectification." Foucault cited in Rose (1989: 123)

The concealed interests of a narrative vision can be analyzed through the narrative plot and other formalist tools of narrative analysis ¹⁰. The underlying socio-political and economic interests which direct the narrative are present in concealed form in central conflicts of the plot, and in the manner in which these are resolved. Other formal tools eg narrational function, point of view, the comparison of trope (specific differences in the use of narrative) with trope (general narrative form), etc, can also be used to expose underlying interests concealed by the narrative form.

Framework Area Two

d. Concluding discussion of level one analysis

Through the use of these steps, narrative analysis connects narratives to broader discursive processes. Analysis exposes the social, logical and semantically constructed nature and what narratives mask or dissimulate through simulation.

Logical operations and metaphors emerge for analysis at level two and three.

2.3.2.2. Level two : logic

a. Aims of logical analysis

Logic is a powerful reifying force, underlying the authority of positivism, naturalism, scientism and many other traditions of thought. Logic provides a deep structure (or containing rhetoric) for "knowledge " with essentialist implications for human "identity".

Diagnosis of logic as logocentric discourse occurs in area one.

At level two tools of formal logical analysis scrutinize logical constructions concealed by realist notions of for example, cause, effect, and explanation. Binary structures,¹¹ syllogisms, arguments, and epistemic rhetoric underly and manufacture the factual content of what is "caused" and "explained" , as well as the "truth" of the explanation and the cause "known"¹².

Steps can be outlined for logical and rhetorical analysis at level two. These steps deploy formal tools of logic and truth paradigm analysis to expose the rhetoric of logocentrism. The steps analyze formal structures with the aim of moving backwards from "reality" and "truth" into the poststructural meaning dimension. The end of the steps is reached when the Socratic question is all there is left of history.

b. Steps in the logical analysis of logocentrism

In this section different steps of logical analysis are discussed. These steps expose the logical, epistemic, and oppositional constructions which dissimulate narrative forms as oppositional subjects and knowing discourses.

Step one: formal logical analysis

Formal logic is used to reduce multiple analogical and alternative meanings to simple axioms taken as "givens". Axiom systems are built using rules of formal logic. On the basis of these axiom systems, clear and distinct arguments reproduce discourses which are thought to have been proved by the underlying axioms. Both the facts and the logical system are precritically accepted, and alternative meanings are erased and de - legitimated. Diffuse semantic origins are further reduced by arbitrary selection of "premises" of "arguments".

Logic imposes its own meanings onto the text and destroys other possibilities. In order to do this logic maps out "the contradictions and inconsistencies, silences and lapses" (du Toit 1993: 4 appendix 1) of narrative forms underlying discursive structures. Logic legitimates its own meanings as coherent, and erases the contradictory elements contained in these meaning systems.

The erasure of condensed meaning in the text by logical mapping out can be retraced and exposed. Formal logical analysis exposes rhetorical and ideological use of logical terms through which false truth is logically constructed giving an illusion of a coherent and unified reality ¹³.

The use of logical form for ideological interests can be associated with rationalist discourse. When the logical force of rationalism is exposed, it can be seen as a violent form of interpretation ¹⁴.

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Framework Area Two

Though logical and rationalist rhetoric claims to be rational and critical and therefore capable of neutral objective thinking, it rather produces unreflexivity through erasure, reiterating dominant discursive meanings, and constructing a "false consciousness" by reproducing ideational and referential delusions.

As logic is de - legitimated by reflexive formal analysis, semantics is written back into the discourse, allowing a return to textuality, and intertextual production. The subject sees illusion again.

Some of the formal tools which can be used to expose ideological and rhetorical use of logic are:

- i. Analysis of universalizing and generalizing to impose dominant meanings. Logical analysis reveals the use of syllogism and presupposed categorizations.
- ii. Fallacious forms of argument and conceptual incoherence within concepts can be exposed using methods of propositional logic and conceptual analysis.
- iii. The ideological function of inductive and deductive forms of reasoning can be exposed ¹⁵.
- iv. Analysis of contradictions and the manner in which reason attempts to dissimulate contradiction to sustain an illusion of coherence ¹⁶.
- v. Analysis of specific argument structure using concepts of conclusion and premise defactualizes perception as a logical rather than sensory effect. Reconstructive logical analysis asks for the reason for saying something, instead of presuming its existence as given and looking for what "caused" it. Giving reasons exposes the argumentative structure, including the assumptions, presuppositions, and implications of what is said.

Step two : Paradigm analysis

Truth and justice claims are assessed and shown to be rhetorical methods concealing or dissimulating deeper interests (Thompson 1984: 140 - 147).

When a fact is shown to presuppose a concept which is formed incoherently and contradictorily between epistemological paradigms, the investigation is led onto a different level ¹⁷.

Paradigms which construct discourse are analyzed in order to dis - simulate the narrative or fictional origins of discursively produced "facts" and "truths" ¹⁸.

Paradigm analysis reconstructs the epistemological strategies through which semantic forms underlying reality are concealed. Understanding goes backwards from facts into meanings and language, rather than the other way round, as in prior paradigms. Paradigm analysis leads to deconstruction which reveals the aesthetic and tautological base of all logic. Analogy is rediscovered, as are the multiple fictions and myths dissimulated by paradigm knowledge.

Step three : Analyzing binary structures :

Binary analysis forms an important part of any poststructural counterideological analysis. Logical dysjunction is a rhetorical strategy which both generates and conceals an oppositional relationship between the terms of the dysjunction. The relational origins of meaning are destroyed by the superimposed disjunction. Logical disjunction erases the possibility of being neither nor as well as both - and conceals contradictions and multiple meanings in texts.

Examples of logical binary forms which could be analyzed in texts are:

- a. Conceptual opposed to factual constructions and subsequent erasure of conceptual origins of facts ¹⁹.
- b. Constructions of reference through opposition to sense and subsequent erasure of sense as producing reference ²⁰.

Framework Area Two

- c. Construction of identity through opposition to difference and subsequent erasure of difference ²¹.
- d. Construction of induction opposed to deduction which subsequently erases the analogical origins of induction.
- e. Rationalism versus empiricism reproduces facts which are actually interested social constructions of master narratives concealed at the top and present on both sides of the binary ²².
- f. Rational versus irrational ²³ generates a false consciousness and erases and pathologizes imagination.
- g. The binarization of subject and structure :

Binary analysis at level two is of particular importance to counterideological emancipation of the subject caught within binary forms. The pathological effects of dysjunctive forms or structures on the human subject have been discussed in detail in Part one. Binary structures formed within hierarchical master narratives underlie "othering discourses" ²⁴ which generate intrapersonal interpersonal and social hatred. A "panopticon" is built within individuals :

"In the panopticon a central guard tower is encircled by cells which are built so it is possible to see the activities of the inhabitants. The prisoners do not see the observer. What is important is that the prisoners believe themselves to be observed." (Parker on Foucault's theory 1989: 62)

"each man is his own panopticon, an external monitor of himself and others and an interpreter of the hidden dialogues that prompt others to act." (Parker citing Rock, 1989: 66)

When oppositions formed between the binaries are internalized through identification with a binary label a cycle of suspicion, guilt and fear (Borch-Jacobsen 1991) is generated, and a schizoid - paranoid base to identity is produced. Self surveillance by individual of the "other" in themselves and others results in a psychically violent form of internalized social control. (Parker 1989; Sampson 1989). Sado - masochism builds as the next layer of defence on top of schizoid paranoid position resulting from binaries. The identity is inserted deeper and deeper into layers of opposition forming in the symbolic.

As a result of the dialectical process of diagnosis and analysis the oppositional structuring of subject and structure is exposed. Binary forms are not natural or social, (this is produced itself by a binary) but logical and then semantic, then either nonsensical / ambiguous or ideological in "origin".

Level two analyzes binary forms so that the complex web of discourses and meanings is rediscovered in the textuality of the signs on either side of the polarization.

c. Concluding discussion of level two

Generally, the aim of this level is to use logic to expose the dissimulating processes through which logicocentric discourse constructs a text to produce a "proof" of truth.

Formal logical, paradigm, and binary analysis are deconstructed in area three. The deconstructive process dissolves logical, epistemic and binary forms. Each is shown to be built on top of an illogicality concealed by master narratives (Lawson 1985).

The counterideological aim is to deconstruct constructions of fact and truth. Once the facts are proved to be fictions dissimulated by argument and logic, the complex of contradictory and conflicting reasons formed within a complex of discourses which were erased by logocentrism are remembered again. The Socratic question returns. As the questioning of logic produces more meanings, meaning goes backwards, sideways, and inside out again. Logic appears to be irrefutable, unless you go backwards.

Logic conceals the metaphorical roots of human reality thus repressing the imagination under reason, reiteration, and rule. For political reasons logic conceals its deep structure through misrecognition and refusal to question beyond axioms which are already built on binary forms. The political agenda of this misrecognition can then be taken back to expose ideological forms in area one.

Framework Area Two

Analysis at level two renders the fictive structure of discourse visible again. Metaphors emerge for analysis and level three.

2.3.2.3. Level three : syntax

Level three has linguistic orientation, looking at syntax and semantics. Level three is divided into two steps which focus first on verbal syntactic and semantic structures, and then on visual forms which mobilize meaning.

Step one : Analyzing syntactic simulation at level three

Conceptual tools from linguistics, aesthetics, and literary analysis are used to access formal structures producing semantic meaning in specific textual relationships.

Models based on formalist linguistics and aesthetics are of especial importance at this level. Linguistics analyzes the technical aspects through which language structures subjects and objects, and formal aesthetics and literary theory provide analytical entry points into the semantic relations and multiple codes which produce the richness of fictitious meaning potentially present in narrative forms.

Syntactic structure can be analyzed within a narrative which reifies both subjectivity and objects through for example, subject formation in sentence structure, nominalization, passivization, the use of pronouns, and tense structure (Paget 1989; Thompson 1984; 1990). These linguistic processes delete agency, simulate an historical illusion through the use of a continuous present, thus dehistoricizing historical society (du Toit: 1993 p4 app. 1).

"the libidinal and aggressive instinctual forces, the prehistorical forces of revolution, permeate the species subject and delegitimize its history. But the biological scheme of the philosophy of history is only a silhouette of a biological model; the two are equally precritical. The conception of the instincts as the prime mover of history and of civilization as the result of their struggle forgets that we have only derived the concepts of impulse privately from language deformation and behavioural pathology. At the human level we never encounter any needs that are not already interpreted linguistically and symbolically affixed to potentializations." (Habermas cited in Elliott 1992: 106)

The use of language also dissimulates in description the power of the visual sign and renders it unconscious.

The reification of language facilitates the reiteration of unseen narratives which reinscribe identity. Those who cross the boundaries formed by unseen logical, syntactical and iconographic codifications are subject to physical and social punishment based on criteria formed by these logical, syntactical and iconographic codes.

Formal tools of level three dereify and defamiliarize the criteria as products not of truth or justice, but from canons generated by linguistic and semantic codes.

Examples of aesthetic analytical tools which can be used to analyze the structure of narrative are "language games" "account" "theme", "story", "plot", "narrator", "grammar", "pronoun", "noun" "verb", "icon", "index", "symbol", "metaphor", "metonym", etc.

These are only a few of the vast number of analytical tools which can be used to do formal analysis at the level of syntax and semantics.

A brief introduction to counterideological analyses which uses these tools within the framework is given in the following paragraphs.

a. Analyzing language games.

The politics of identity concealed in the grammar of language games can be exposed.

-- Games of persuasion and command can be analyzed using imperative and prescriptive forms of address. (Slugoski 1989: 32)

Framework Area Two

– Conversation analysis can be used to expose how meaning changes and forms in relation to rules prescribed by discursive contexts with varying degrees of power and status. The analysis can also show how subordinates are conversationally prescribed by the partners invested in dominant discourses. (Kottler 1988; Sandenbergh 1993).

– Bennett (1994) gives an example of an investigation of the use of linguistic, narrative and epistemological forms of language on identity politics and power relations of victims identified within narratives of rape. Both resistant and disempowering aspects of these forms are analyzed.

b. Analysis of metaphor

– The analogical use of metaphors across discourses

Dominant metaphors can be shown to underlie certain narratives. (Slugoski 1989: 32) These metaphors are transferred across different narratives. For example personal and social narratives may be constructed by analogy to the physical forces of reality narratives. "Forces" of character, of temptation, of attraction and repulsion are used to construct and explain human thought, emotion, behaviour, and body and mind (Slugoski 1989: 32).

– The associative and implicational use of metaphor within discourse

Metaphor produces implied, connoted, analogical and associative meanings. For example, the "forces" metaphor implies either an identificatory or oppositional relation. Social narratives use the metaphor of "force" to describe interpersonal interactions. Binary logical forms are given metaphorical, then human flesh. The diffusion of these metaphors enters also into talk about personal successes and failings, strengths and weaknesses. (Slugoski 1989: 32)

– The metaphorical bases of symbols, images, and facts

At a visual level metaphors are connected to symbols, and images - iconic pictures which influence the "mind". (Slugoski 1989: 32)

Visual and verbal structures of texts are shown to be merged in concepts like metaphor, icon, index, symbol, image etc.

The verbal aspect merges with a visual aspect (Rose 1986) through the symbolic and metaphorical understanding of the text.

Analyzing metaphors and ensuring a reflexive dereified use emancipates subjects from entrapment within the pictures and images they produce. (Slugoski 1989: 32)²⁵

d. Pronoun, noun and verb analysis

Analysis of the use of pronouns in first second and third person forms and the use of active and passive voice shows how identity is constructed within and by these forms, with political and ideological implications cf Shotter (1989); and Pechaux (1982).

Step two : Analyzing visual simulation at level three

a. Analysing representations

Vision cannot form without the image. As the movement of the sun round the earth is an illusion of perception and semantics, so too is the appearance of any reality preceding vision and forming the visual image. In both cases it is not the other way round, but neither nor. Neither the image, nor the vision comes first, as both are the same thing - signs within multiple, ambiguous, arbitrary relations which are constructed by and as signifieds and signifiers formed within systems of meaning, which in turn contain signs.

Framework Area Two

Vision is thus formed retroactively from systems of meaning within which condensed and contradictory meanings relationally form ²⁶.

Image analysis thus also forms a focus for dis - simulation in area two level three.

Analysis of form, colour, line, texture, tone, style, iconography, etc. can be used to show visual images as cultural and symbolic constructions underlying and producing visual perception.

"I cannot urge you too strongly to meditate on the science of optics peculiar in that it attempts by means of instruments to produce that strange phenomenon known as images unlike the other sciences which carry out on nature a division, a dissection, or anatomical breakdown." (Lacan cited in Rose, 1986: 167)

"What deludes the subject is the sense of perceptual mastery of the world, whereas what the spectator is in fact seeing are mere images demanding to be recognized as real (verisimilitude.) The subject is therefore, deluded by the nature of the perceptual phenomenon, rather than a by its very position as originator or centre of vision." (Rose 1986: 195)

These quotes show the unique importance of the visual element in counterideological analysis.

b. Re - presentation

Simulation of perception as representation of reality is exposed through formal aesthetic re - presentation which dis - simulates ²⁷.

Re - presentation involves exposure of rhetorical strategies of positivism and realism which result in the reification of the iconic and symbolic construction of the image. Photography and paintings ²⁸ are shown to be caught in a web of iconographic, symbolic, grammatical, and codified structures, retroactively forming perception, and then, "present" reality.²⁹

Area two level three implies an important role for art and aesthetics as a mirror and counterideological therapy (Hiller, 1988; Godby 1993; Kellerman 1991; Klopfer 1993; Marcuse 1978; Paget 1990) - a route to making the unconscious conscious.

Alternative or emancipatory aesthetics produces a counterideological comparative or relational perspective of an image re - presented as an image dis - simulating what is simulated by making both language and image visible as language and image. A mirror is substituted at the site of the sign no longer seen split from its formative con - text. Two meanings split into a multiplicity from one "event" now no longer "simply there " ³⁰.

Concluding discussion of level three

As syntactical and semantic operations of verbal and visual language are made opaque, the redeployment of dissimulating ideological visual and symbolic forms can be seen for what they are - sign systems reproduced as real through canonical and discursive reiteration in ideological art, photography, and other ideological forms of documentation. The political constitutive interests concealed in linguistic and iconographic structures are exposed. Traditional canons in social and symbolic constructions are seen underlying what is presented by ideology as real and true ideas and images ³¹.

Area three level three thus goes backwards along ideological channels, and as a result of this process, there is a reversal again from fact into fiction, fiction into language, language into grammar and symbol, and symbol into sign. The base of reality is now seen to be an ambiguous metaphor. Power is dis - simulated and re - presented everywhere.

In the unconscious the reiterated images of both "fiction" and "fact" which effect vision are perceived. Ideology lacks the double vision provided by the aesthetic mirror. Art shows the realities by showing the fantasies. Oedipus sees again.

Framework Area Two

2.3.3. Concluding discussion of levels

Through dis - simulating analysis relationships within the text are de - formed and opened. Multiple possibilities for interpretation are written back and are assessed for differences and similarities between the text relationships. The self understanding, investment, or affinities of subjectivity within the narrative is dis - closed.

C 3 : LINKS BETWEEN AREA TWO AND OTHER FRAMEWORK AREAS

3.1. BRIDGING AREA ONE AND TWO

— Area one:

Diagnosing of discourses for ideological or emancipatory content links reified discourse to historical context and historical context to discursive con - text. Discursive con - text is linked both specifically and generally to associated political interests. The dissimulating use of symbolic forms within broader processes and dominant reception sites or symbolics (called structural forms) is the focus.

— Area two

The legitimations of knowledge forming history are de - legitimated and revealed as rhetoric cloaking myth, myth cloaking exploitation. Ideological strategies and discourses are shown to be concealed and operating to dissimulate these narrative formations. The dissimulating operations within symbolic forms themselves is the focus.

Ideological operations are disclosed as analytical processes lead to greater and greater reflexivity. Analysis at different levels evaluates textual structure for both ideological and emancipatory formations. A reflexive conception of ideology shows how discourses are reproduced as ideas creating a homogenized "conscious" which conceals and inverts the relationship between real and the illusion through narrative, logical and syntactical processes.

A bridge into area three is produced by the analytical process described above. Area two leads by logic of logic alone, into area three.

3.2. BRIDGING AREA TWO, AND AREA THREE : BOOTLACING EMANCIPATION

It is only once the above features of ideology have been revealed through the counteridentifying strategies of discourse diagnosis, (dis - simulation of layers of simulation and dissimulations of discourse as is) combined with the dis - ruptive discourse analysis (dis - simulation of the is as as) that reflexivity begins to emerge in the subject sleeping amidst discourse. In the double or plural moment produced between is and as in area two, the textual can begin to be produced as as -- ambiguous subjectivity "free" from discourse.

Analysis moving from area two into area three moves into different depth interpretive models which give radically different poststructural formations to the text or content "formed". As in area two, where tools of formal analysis are formed within discourses, the "content" of the reading is effected by the constitutory and conceptual formations within these models.

C 4 : CONCLUSION

An analytical approach and a technique of textual montage ³² aims at articulating the narrative / mythological, logical / empiricizing, and syntactic / articulated construction of reified meaning systems, and connects these constructions to underlying political interests.

By articulating meaning construction through detailed formal and hermeneutic scrutiny of texts, and reintroducing the complexity, the incompleteness of these reifying systems (eg chains of thought, traditions, schools of thought, world views, philosophical systems etc) is exposed, and the underlying political motivation is laid bare.

Framework Area Two

Emancipatory discourse analysis in area three is possible because of analytical results from area two. In area three reflexive aesthetics and philosophical analysis are the mode of operation on structure, while psychoanalysis provides a mirror making reflexivity accessible at the level of subjectivity.

Framework Area Three

CHAPTER SIX - PART THREE:

THOMPSON'S FRAMEWORK : AREA THREE : DISCOURSE ANALYSIS PHASE

DEPTH INTERPRETATION

Framework Area Three

CHAPTER SIX - PART THREE:

THOMPSON'S FRAMEWORK : AREA THREE : DISCOURSE ANALYSIS PHASE

D : DEPTH INTERPRETATION

"The father intervenes only as the representative of the old territorial machine" (Deleuze 1972: 216)

"The imaginary operations of splitting, disavowal, detachment and so on, are constituted through their inscription in the phantasies of the patriarchal symbolic order. this potentially expressive sexuality of woman's pre-oedipal experience suffers violence under phallic law." (Elliott 1992: 214)

"these writers argue that society and all symbolic forms must be critically deconstructed as attempts to deny the antagonistic structure which is at the heart of culture itself. " (Elliott 1992: 6)

D.1.INTRODUCTION TO AREA THREE

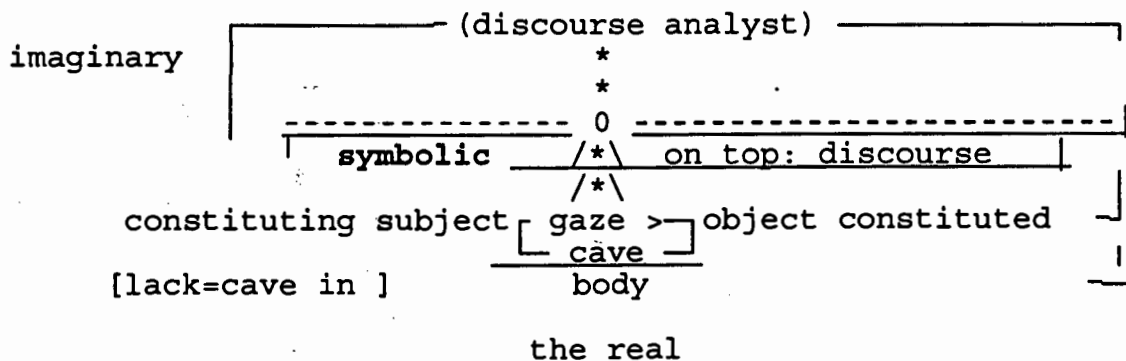
Tables and diagrams show the function and structure of the depth interpretive area of the framework.

●TABLE FOR AREA THREE/PHASE THREE ANALYSIS.DEPTH INTERPRETATION OF STRUCTURAL FORMATION

<u>Area three:</u> emancipation	l e v e l s	1.
Mode:reflexivity / intertextuality		philosophy
Focus: releasing the subject form structure		2.
Tools:mirror		aesthetics
		3. psycho- analysis

Area three aims to operationalize a reflexive and intertextual praxis.

The overall aim is to liberate at the level of both subject, and structure.



Framework Area Three

D 2: STRUCTURE OF AREA THREE :

On p114 of On Ideology, (1993) Du Toit describes the process worked through in the three areas of the framework (I have underlined the relevant section for this area.)

"a social analysis, specifying the relevant socio-historical context and reconstructing the pertinent institutional dynamics within the underlying constraints of social structure"	"the discursive analysis of narrative forms, and of argumentative and syntactic structures with view to uncovering the modes of legitimation dissimulation and reification through which meaning is being mobilized to establish and sustain relations of domination"	<u>"hence to eventual interpretation of what the ideological discourse is about and represents"</u> <u>(du Toit 1993:114).</u>
<u>AREA ONE</u>	<u>AREA TWO</u>	<u>AREA THREE</u>

2.1. DEPTH ANALYSIS IN AREA THREE -

Modes of analysis in area three correspond to three kinds of reflexivity. These are produced from depth interpretive texts using the perspectives of poststructural philosophy, aesthetics, and psychoanalysis. Depth interpretations using these perspectives are autonomous, but not absolutely separate from each other. A prism (Flax 1990) is formed in which each facet focuses on a different form of reflexivity which uses and reflects other facets ¹. This prism takes on a substantive existence every time it is used ². Intertextual practice produces reflexivity through the use of an emancipatory text which forms a textual ground. This "textual empirical" can be worked into and reflect on interpreting and preinterpreted texts.

The prism forms as part of the whole counterideological process mobilized by the framework. Reflexive texts can be brought to ideological texts by being taken into area one, and can also be used generally within the framework to generate reflexivity. This is facilitated through intertextual work between areas. Reflexivity and intertextuality which are the final purpose of the framework thus manifest in multiple form as a result of area three.

2.2.LEVELS OF AREA THREE .

Area three is divided into three inter - textual levels which articulate the three kinds of reflexivity.

When systematized as levels with the framework, the textual prism can be superimposed on the top of ideological triangle,(cf diagram above) revealing the third discursive force of structure (the gaze of the subject) in order to expose the construction of "subject" and "object" on its lower level. The unbracketed part of the bottom line - what ideology would call a basic explanatory category or a given - is now seen from the other hidden end of the spectrum. As the prism shatters the triangle, intertextuality explodes in all the possible directions of infinite regress.

2.2.1.Philosophical reflexivity at level one :

Derridean deconstructive philosophy as a text producing philosophical-aesthetic reflexivity

2.2.1.1.The ideological trinity

Deconstruction produces reflexivity at the philosophical level.

Framework Area Three

Reflexive and counterideological philosophy works against philosophical ideology to expose the dissimulation of master narratives under philosophical narratives, thus linking philosophy and knowledge to power (Sampson 1989: 8).

Three dominant master narratives form the "object" of deconstructive analysis:

- a. Logocentrism, through which multiple meanings in texts are erased;
- b. Ontotheology, through which patriarchal master narratives are rendered real, and dominating laws imposed as real, true, and good;
- c. Phallogentrism, through which alienated and narcissistic subjects are produced.

Through the actions of agents structured according to these discourses, master narrative classifications are mobilized in the interests of instrumental-competitive relations and masculine reason and the opposite these produce - fetish.

Master narratives work together to conceal and reproduce social injustices under false ideas. This allows the practical enforcement of asymmetrical power relations dissimulated as religio-ethical systems and the rule of law.

Dissimulated logocentric splits and ontotheological systems are unquestioned as truths and facts and thus reproduce the unreflexive subjective superego ego - id through deep structural oedipality inherent in master structures producing hierarchical family and social relations (Fox 1993; Cadava 1991). Oedipality constructs a damaged, defensive othering subject who hates and desires as a machine in the service of commodity materialist ideology.

The alienation from imagination and the other caused by the split between subject and object produces a rational self and a violent other - what is not rational i.e. done according to the law. The violent other is produced in opposition to the force of the rational law. Violence is intrinsic to human nature because the definition prior to and producing this "nature" goes unseen. Oedipal subjects are blind because they think they have a choice between oppositions but actually are formed by an unseen logic which thought them into existence as subjects apart.

The pathological consequences of oedipality are used again to justify the discourses of control and mastery which ensure the privileges reproduced by these narratives. Those privileged by the power asymmetries thus reproduced in turn invest in and ensure the reproduction of the lie concealing the injustice of justice.

2.2.1.2. Deconstructing the ideological trinity

The deconstructive method can be described as two steps which operationalize deconstruction :

Step one: deconstructing master narratives.

Step two: deconstructing binary constructions which form a deep structure of master narratives

(When the framework is applied, specific texts of Derrida (1991) and Derridean analysts e.g. Fox (1993) can incorporate a deconstructive process into actual textual work. Here only a broad summary of the deconstructive process is given)

Step one : Deconstructing master narratives

a. Deconstruction of logocentric master narratives

If seeing is seen to be the product of logocentrism reifying ontotheological and phallogentric master narratives, history itself can be seen to be an intellectual product. Intellectual products can be deconstructed and shown to conceal asymmetrical political interests.

Framework Area Three

Deconstructive philosophical reflexivity (Lawson 1985) mirrors the logocentric and epistemological structures which manufacture "knowledge", "reality" and "history", revealing what is concealed by the rhetoric of legitimation, whether this be traditionally, transcendently, or structurally conceived.

Consensus is built on top of oppositional and contradictory structures, and depends not on who has truth, but on who has the power and control to influence others into believing. Deconstruction breaks the epistemological circle and empty tautologies of truth. Definitions go into infinite regress then further, ad absurdum, shooting the subject into intertextual orbit.

Deconstructing truth claims of logocentrism deconstructs the possibility of truth itself (Lawson 1985). This removes the veil of truth from logical constructions which privilege certain structures over others. All meaning is re - turned to the status of fiction producing ambiguities of intertextual flux in subjective imaginations.

b. Deconstruction of ontotheological and patriarchal master narratives

"History" happens when sense is given reference and the discursive circle goes unbroken. Parallel to this, the symbol / reality opposition is lost as the symbol is seen as reality. The counterideological effect required is to restore the visibility of the symbol - :

"Difference is thus connected to the father, as representative of language and the outer, symbolic world. And it is this equivalence between language and the place of the father which ... is fundamental to the patriarchal nature of the symbolic order" (Elliott 1993: 209).

Deconstruction throws an inverted mirror on truth as concealing a lie, showing God the Father, his family representative and other Judges to be manufactured products of a massive structural lie which dissimulates asymmetries of authoritarian master narratives. These discourses produce "religio-legal-ethical" othering and stigmatization which reproduces the hierarchies which reproduces privilege and its other, exploitation.

Deconstruction is not an elitist game. It is a war on and of meaning which steps backwards from violence and injustice but does not turn its back on the parasite discursive forms that re - produce violence and injustice through the host human being. The aim is to expose the exploitation i.e. of gender race and class required to produce surplus to produce the privilege produced by the humane deficiency syndrome produced in and by those infected by the viral discourses - ontotheology, logocentrism, phallogentrism.

c. Deconstructing phallogentrism / egocentrism

Deconstruction exposes a deep structural binary and hierarchical classification system which constructs human identities in oppositional relations. Semantically produced oppositions are concealed within the cosmological narratives concealed within a broader "metaphysical" and "epistemological" discursive directories. Deconstruction exposes an elastic medium between them all. Master narratives are questioned about them - selves and probed and forced by this en - query into the elastic regions of the "selves" they form until they reach the point (axiom) where they snap. At this point the weaknesses of coherence reveal deeper contradictions and reified polarizations produced by self generating oppositional formations.

Deconstruction forms in opposition to the oppositional parasite and goes beyond opposition through a dialectical use of deconstructive strategies. Opposition forms to opposition dialectically and then textually produces something different.

Exchange relations are deferred as the opposition is displaced and replaced by what oppositional forms puts off center -- the Gift of Care (Fox 1993). Non-narcissistic caring is possible because the voice of the other can be heard beyond one's "own" disowned. The father is redeemed from "him" "self" as his symbolic origins are seen, and his others are released from bondage to the master slave dialectic. Oedipus is no longer "father" of all. The subject is redeemed from oppositional forms making triangular barriers beyond which oedipus cannot see. Oppositions to opposition constitute the dis - solutions of the deconstructive version of poststructural counterideology.

Let there be difference.

Step two : Deconstructing binary forms inherent in master narratives

Deconstruction dis - simulates the ideological interests of fragmentation generated by binaries.

In deconstruction, binarisms are detected within specific textual structures and linked to discourses. When binary structures are linked to discourses and shown to be narrativized within a hierarchical structure, the subject realizes the dysjunctive roots of identity are discursively produced reality, not real³. The identification of this process as discursively produced is followed by interpretation and deconstructive analysis which reverses and rewrites the effects of binary structuring and binarizing interpretations.

Through decentering the privileged side of the binarism, the constructing meaning system which is the centre is undermined, and shown to be dependent on and containing its excluded "other". The one forms in and through a **relation of opposition** to the other. The standard which excludes and by which the other is defined, dominated and evaluated as inferior is re - evaluated and reversed. Positive is shown to be negative from the perspective of those oppressed by the standard.

The analysis has to show within specific texts how the other side of the oppositional structure has to be forcefully repressed, by evaluations, or concealed through logical fixation on one side. The dynamic of othering discourses resulting contaminates at a deep but unrecognized structural level in all social relations, and is manifested in the psyche when internalized as superego. In all cases, social and internalized, the generation of the opposition is shown to be first a logical construction, of which human identities are the end result.

The feelings of hatred, judgementalism and the irrational are discursive products. Deconstructive reversal shows the pathologized individual as the site where the inevitable return of the excluded other of rationalism is pushed, and articulates pathology as resistance, refusal, or a site of struggle which the distortions of logical structure impose.

This inverts and exposes the victimology as a discourse within the symbolic which blames the victim. The pathology produced by the exclusions of the symbolic are personalized or projected from the rational system as "other" - that which actually produces the pathology then claims to "cure" or control the damage it really produces.

The I recognizing itself recognizing itself in relation to the "other" in oppositional social relations⁴, sees then the mode of surveillance, the mirror, and his own eye. Narcissus sees the river, at which point he sees the reflection as a reflection.

"ideological effects occur in and through human beings at the level of those deep affective, unconscious images which we carry both of ourselves and others" (Elliott 1992: 173).

The power of opposition will be felt as repression and forms the unconscious unless the dialectic, conceptual and discursive base(s) to the dysjunct is / are revealed.

2.2.1.3. Concluding discussion of level one

Backwards into the circle : deconstructing ideology

Deconstruction in area three goes back to area one, and sees it differently⁵.

"History" is concretized narrative, narrative itself formed from chains of relationships of signs, themselves formed within further chains of relationships of signs (Sampson 1989: 12). Con - text is always contained within other con - texts. These con - texts are contained within other con - texts. Each con - text in turn contains other con - texts within the signs which form it, which disrupt any coherence. The structure of history is shown to be built on discontinuous metaphors.

Deconstructive philosophy does nothing more than show this. Meaning can then be left to deconstruct itself, and ideology falls apart from within.

The role of deconstruction is a philosophy acting as a mirror of the mirror of nature. In the mirror philosophy dissolves into art, and vice versa. In the solution something else forms then deforms again. Reflexivity is constantly reproduced as a result, as it is only through deformation, that the form can be seen to be seeing for the subject. At this point, deconstruction dissolves into aesthetics.

Dis - simulation of master narratives is the role of deconstruction, de - forming reality into the aesthetic flux of intertext.

2.2.2. Semiotic aesthetic reflexivity at level two:

Kristeva's deconstructive semanalysis as a text producing philosophical - aesthetic- psychoanalytic reflexivity

Kristeva's depth analyses works not only to make the symbolic form visible as a symbolic form, but goes beyond that into the semiotic undercurrents which deform the symbolic.

Subjectivity is cathected as meaning or form within and between the semiotic dimension, and language, or symbolic representation, through which the semiotic expresses itself.

For this reason the method for producing semiotic - aesthetic reflexivity will be divided in terms of a distinction between the symbolic and semiotic analysis. Steps for semiotic analysis can be described in terms of the distinction. The manner in which the two separated aspects intertwine as a result of the analytical dialectic will be an important part of the exposition.

2.2.2.1. Steps for semiotic analysis

Step one : Seeing seeing - rendering the symbolic visible

Multiplicities and ambiguities of textual and semiotic histories are covered by a symbolic illusion reproduced by knowledge and power.

Due to essentialism and symbolism, false consciousness dissimulates the textual complexities of the social-historical dimension. As a result ideologically cathected signs constructing subjectivity and sexuality are lost from view (Elliott 1992: 207). False "true histories" thus protect the dominant discourses by rendering them apparently transparent.

The veil of reiterated discursive sameness of the symbolic defining ideology foreclosing specific histories and narrative differences has to be removed before aesthetic differences which move away from the symbolic are to be seen at all.

History has to be analyzed as constructing an order before "history" can be revealed and deconstructed as a "history" reproduced by power.

Step two : The struggle of negative and positive desire - between symbol and sign

Consciousness is not some "pre-given" substance but a result of symbolic positioning.

"The thetic is not a repression of the semiotic chora but is instead a position either taken on or undergone." (Kristeva cited in Elliott 1992: 222)

"This repressive positioning of the semiotic by the patriarchal symbolic order connects to oppression..." (Elliott 1992: 223)

Semiotics and the symbolic forms do not exist in a separate dimension. The one is intertwined with the other - the one is accessed through the other:

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"The subject in ~~process~~ for Kristeva encompasses semiotic drives, symbolic meanings, and the social historical world in which these are embedded." (Elliott 1992: 224)

Once the con - texts of power have been diagnosed and master narratives and deconstructed, fragments of meaning-history are discoverable as ~~traces~~ left before the self and the symbol was put there. The traces can be detected as they arise in muted repressed form between meanings of "self" and the "symbol" by amplifying the dialectic of subjectivity cathected in the sign through close symbolic and semiotic analysis of specific texts.

The work of semiotics connects the "empty signs of traditional linguistic theory to the field of psychological and unconscious processes" (Elliott 1992: 221).

Repressed history and the imaginative semiotic can only be seen once the symbolic is seen as a symbolic suturing subject into structure. The inaccessible real can then be recognised in semiotic de - forms resisting both inside and outside subjective and structural symbolic forms:

Disillusionment (Kristeva 1987) becomes an emancipatory force.

Semiotics is not passive within the symbolic but continually violates its codes. Kristeva investigates semiotic infusions in language in a project which, through analysis of gaps, silences, lapses, discontinuities and displacements in language, transcend deterministic interpretations of the symbolic and of approaches that "mistakenly place the body or primary processes outside of signifying practices." (Elliott 1992: 222)

"Created into the space of imaginary contradictions, this subject in ~~process~~ encompasses a potential political means of undermining the symbolic order, social institution, and traditional gender divisions." (Elliott 1992: 224)

After history constructed by binaries, hierarchies, and the symbolic of othering narratives is deconstructed and seen as reiterated fantasies reproducing a violent and negative form of power and human agency, the subject can move through without fear of the real and the imaginary remembering and reading complex and contradictory details of specific texts of history which is the condition of possibility for intertextuality.

Step three : Semiotics as positive desire.

The semiotic is a form of revolutionary writing or "jouissance" which is the meaning injected into the empty signifier by the cathexis of the subjective energy field, termed "chora". (Elliott 1992: 221)

"Jouissance" is characterized as the unconscious pleasure of semiotic experience breaking up and subverting symbolic categories and meanings (Elliott 1992: 223).

Aesthetic semiotic energy which erupts in revolutionary and poetic writing, for example, "tears" the thetic, inducing a state of loss which discomforts, disrupts and unconsciously forces subjects to confront the "sensible certitude" of the historical, cultural, and psychological assumptions of ideological existence. (Elliott 1992: 225).

This process is not always negative - "jouissance" also brings about transformative processes which are creative.

"Man as affixed, valorized entity finds himself abandoned in favour of a search, less for his truth....than for his innovative capacities. The effect of love is one of renewal, our rebirth. The new blossoms out and throws us into confusion when libidinal auto-organization encounters memory consciousness, which is guaranteed by the Other, and becomes symbolized ... In a semanalytic interpretation, it would amount, for the amorous and-or transference discourse, to a permanent stabilization - destabilization between the symbolic (pertaining to referential signs and their syntactic articulation) and the semiotic (the elemental tendency) of libidinal charges toward displacement and condensation, and of their inscription, which depends on the incorporation and on introjection of incorporated items; an economy that privileges orality, vocalization, alliteration, rhythmicity etc." (Elliott 1992: 229)

"The semiotic is principally centred around those "archaic" dimensions of subjectivity which precede the mirror - stage in Lacan's work. This...allows Kristeva to avoid the deterministic impasses of specular identity...and to transcend the implications

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of Lacan's theory of the symbolic. Conceptualizing this primordial experience of the preself, Kristeva points out that human infants are only at first capable of separating from the mother through certain semiotic forms such as voice, colour, taste, the skin surface, and so on. These semiotic affects and drives are a product of the imaginary capabilities of human subjects and are formed in a non-specular way. Kristeva describes this first grasping of the self as the "zero degree" of the psyche." (Elliott 1992: 228)

This implies a return to preoedipal symbiosis, through semiotics. In the metaphoric, or reflected semiotic brought about through semanalysis, beauty and ugliness, hatred and love merge without destruction. With experience seen as images flowing in a river as cathected metaphorical process, the dialectic return to experience from fixation is possible, and identity dissolves into a process in formation. The aesthetic semiotics of the subject in process are neither beautiful, nor ugly, nor having to keep the one up, or away from the other.

"the body can only ever be signified, it is never produced" (Rose 1986: 145)

In retaining the distinction between process and product of signification, semiotics makes a constant disruption of the symbolic possible - inevitable. Whether this disruption is seen or not is another matter - an ideological matter.

Step four : semiotic subjectivity

Once reflexivity exposes the political nature of claims to truth, the aesthetic base of the real is revealed. This allows the aesthetic subject without definition or truth to exist as decentered force, without ego, and thus without oedipality⁶. There is no ideological wedge between subjects as there is no division between subject and no object.

Fragmentation takes the illusion of a rational self into the dimension of imaginary and the semiotic flux. Meanings reflected in signs are formed and deformed, conceived as an infinitely deferred relational process. Personal existence lives only in traces in signs activating memory and invention. Aesthetic reflexivity allows the reader or relator to fragment into textual montage. The only subject there is is part of everything that forms as images and word come together and fall apart.

Meaning is formed through relations to others. This generates a symbiotic relating which precedes the fixated oppositional symbolic. Human relations move into a different realm, in between meaning trace and difference. The grasp of the imagination is forever beyond the reach of truth.

Intertextual subjectivity exists between the texts, continually de-formed through the difference of ~~aesthetic~~ semiotic productions.

The aesthetic subject marginalizes capitalist meaning systems (Oliver 1993)⁷. Giving and taking make no sense when nothing belongs as there is no coherent self which can own.

Desire as imaginative is not fixed in products and exchange relations which alienate and split subjective intra- and inter- relatedness into separate selves structured by master discourses. Rather the communicative relation is prior to all meaning and image⁸. Semiotic interrelatedness precedes the clear and distinct idea, thus recognizing the illusion, making something else prior to it⁹.

The fragmented ambiguous decentred aesthetic self as different from any identity no longer disintegrates when merging with the other, so that oppositional relations (Oliver 1993; Kristeva 1987) of the symbolic are avoided¹⁰.

2.2.3. Psychoanalytic reflexivity at level three

Antioedipus. Lacanian and PostLacanian texts producing psychoanalytic - aesthetic - philosophical reflexivity

The aim of level three is to produce an inter - subjective form of reflexivity. This reflexivity is produced as a result of the therapeutic qualities of the psychoanalytic relationship.

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Damage done to communicative relations by the dominant ideology are recognized ¹¹ and treated.

Repairing the damage done to subjects by master narratives opens a space for an antioedipal way of being. Antioedipality is crucial to every counterideological act and the condition of possibility of a return to communicative relations.

The therapist provides an internal yet external mirror in which reflection by subjects on the symbolic which constructs them is possible. A reflexive inter - subjective antioedipal relating results from the psychoanalytic reflexivity produced by the mirror experience ¹². The mirrored place "outside" the symbolic allows Narcissus to see himself seeing himself and Oedipus to see that his mother is someone else.

The role of the psychoanalyst facilitating reflexive relating can be systematized as steps constituting level three.

Step one : Mirroring

Psychoanalysis constructs a relationship in which a mirror forms between two subjects. This mirror :

- a. Externalizes what ideology as subjective consciousness and unconsciousness has internalized.
- b. Breaks the artificial distinction between fantasy and reality produced by oedipal master narratives.

Unconscious oedipality is seen in the mirror as false consciousness as resulting from master narratives, not a given fact of human nature.

Step two : Exposing master narrative pathologies

Inscriptions of symbolic violence remain as marks and scars in subjective energy fields - the trace that makes the "mystic writing pad" ¹³.

"The insertion of the subject into the symbolic order smashes the imaginary plenitude of the reflecting mirror, with an immutable gap opening between signifier and signified as desire "sinks" or "fades" into that system of linguistic difference which for Lacan, is the unconscious. As Lacan describes the primacy of the symbolic : "The effect of speech is the cause introduced into the subject. Through this effect, he is not the cause of himself; he carries within him the worm of the cause that cleaves him...[The subject] could not signify anything unless it be from another signifier : to which then the subject listening is reduced." (Elliott 1992: 153)

Flows of subjectivity which cannot be contained by the dysjunctive symbolic are repressed and concealed as meaningless nightmares and imagination "in the head" of the rational, logical, knowing machine producing ego /superego /id .

"The imaginary misrecognition of the ego thus refers to that process by which human subjects come to secure a degree of self cohesion and regularity, thereby distancing themselves from that painful lack which undercuts all subjective experience." (Elliott 1992: 142)

The pain of inscription prevents the inscription from being realized as an inscription.

Radical psychoanalysis brings the pain of alienation and narcissism underlying oedipality back into awareness at the level of subjective experience.

This is done by reversing the direction of the pathology connected to the pain. Ontological narratives of identity are reversed and rewritten

"Internal" pathology of subjects is shown to be a projection of a violence in discourse. The discourse not the subject is the pathology. The pathology in discourse is projected into / internalized by believing subjects who reproduce the violence.

Experiencing reversals within the discourse of oedipality¹² is an important aspect of radical psychoanalytic relating.

An example of a psychoanalytic reversal would be a reversal of the oedipal power relations reproduced by the phallogocentric logocentric symbolic constructions (Grosz 1989; Rose 1986: 145-146).

The reversal shows the primacy of the phallic sign¹³ dissimulates a deeper maternal debt¹⁴ in order to keep the "m/other" in a position of slavery to the father¹⁵.

As the maternal debt is recognised oedipality appears in the mirror and dissolves. The pathological desires producing the subject who married into the logic of oedipal consequences disappear as a result.

Oedipality is a direct but dissimulated result of the Law of master narratives. Beyond oedipal pathology is what master narratives repress - imagination.

As the symbolic is reversed and rewritten, the subjective imagination is freed from the binary opposition of rationalism / irrationalism. Semiotic processes return to awareness as forces which precede and over flow symbolic history. Subjectivity as flow or imaginative process transcends and resists what is produced by desire producing machines or discourses inscribed through logocentricism.

Step three : Sharing pain

By forming a symbiotic relationship the psychoanalyst shares and therefore makes bearable the painful end result of symbolic pathology.

The radical psychoanalyst is not afraid to connect with pain and disintegration, as neither is opposed to pleasure (Fox 1993). In the psychoanalytic relationship both the pain and the inscription are understood and space is made for the expression of both.

Because of this safe space, defences can be dropped, and the mirror appears in the eye of the other. The subject sees his own eye (thought) mirrored in the action, and back again in a circle. The difference is seeing the circle as form.

The double and self - multiplying mirroring explodes the semantic and epistemological and ideological circle and turns it into a spiral. Psychoanalysis pulls an unstructured semiotic subjective ~~force~~ unconstrained by structures through which it orbits, from out of the top of this spiral.

Step four : antioedipality¹⁷

Imagination makes being everyone possible thus freeing the subject from oedipal triangle - the release from the prison of split - off conscious has to leave "reality" and move into the pounding unconscious :

"The desiring machines pound away and throb in the depths of the unconscious." (Deleuze & Guattari 1972: 54)

The question is thus not Oedipal resolution, but how to get out of a metaphor once it is a symbol ?

"Desire is by no means an interplay between a son, a mother, and a father. Desire institutes a libidinal investment of a State machine that overcodes the territorial machine and, with an additional turn of the screw, represses the desiring machines. Incest derives from this investment and not the reverse. At first it brings into play only the despot, the sister, and the mother: it is the overcoding and repressing representation. The father intervenes only as the representative of the old territorial machine" (Deleuze & Guattari 1972: 216)

"On that level, I spoke of the paternal metaphor, I have never spoken of an Oedipus complex." (Deleuze & Guattari 1972: footnote on p53)

If the oedipal symbol is seen in the psychoanalytic mirror, antioedipal separation from it is possible.

Once the ideological function of the autonomous ego is exposed as a product of master narrative pathology, ego identity is pathologized, and replaced egoloss (Deleuze & Guattari 1972) and symbiotic inter subjectively. Human "identity" is infinitely deferred into difference and intertextual flux.

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"Desire does not threaten society because it is a desire to sleep with the mother, but because it is revolutionary. And that does not at all mean that desire is something other than sexuality, but that sexuality and love do not live in the bedroom of Oedipus, they dream instead of wide open spaces, and cause strange flows to circulate that do not let themselves be stocked within an established order. Desire does not "want" revolution, it is revolutionary in its own right, as though involuntarily, by wanting what it wants." (Deleuze 1972: 117)

2.3. REFLECTIONS OF TEXTS CHOSEN FOR LEVELS OF AREA THREE

2.3.1. The effect of texts structuring the analysis in area three

The depth analyses of area three are constituted by interpretations of chosen poststructural texts. This implies a belief that these texts have an important role in producing reflexivity.

The framework mobilizing these texts must therefore confess to a certain sensitivity¹⁸. A specific discursive practice plus sensitivities and interests are produced by depth interpretations.

Texts are only reflexive to the extent that they are also self - reflexive. For this reason their effect on the constitution of the analytical process which structures the subject of the framework must be recognized. Selected texts need to be supplemented by alternative perspectives, and alternative others.

Any text producing poststructural reflexivity may be used in area three as long as the interest is counterideological. The ethic of the framework is one of inclusion. Two and more languages can be learned and used as tools supplementing and revealing strengths and weaknesses in each other.

An eclectic use of multiple different specific discursive practices of poststructural thinking with different sensitivities is both possible and desirable "within" the area three of the framework, which from another point of view, is also "within". No one wins, because analysis is not linear. IT explodes into everyone.

2.3.2. The effect on the subject of the framework structure of these three emancipatory discourses

Poststructural characters (actors playing in a mirror in between formed subjects and unformed subjectivities) formed by the reflexivity producing discourses are ironical and serious not not identities ambiguously or aesthetically de - scribed against the grain of master narratives. Allegorical personifications of the three selected and amplified discourses can but might not be named respectively, as Kilroy, Charlie Chaplin, Alice in Wonderland.

Fictional characters seen as fictional sites where the force of the subjective can play outside and with master narratives are what makes the work of the framework empirically testable. They are not there if seen to be aesthetically there first, and if believed to exist, then only empirically. Aesthetic identities (allegories) are not not there but they are not inscribed in the body or in the consciousness or unconsciousness as they are in the structured subject. It's not necessary to read a novel to see what is in the street, in a text or a life. It can be done the other way round too, because it is as - the same¹⁹ thing.

Identicals are indiscernable unless one is recognised ironical - then there are two formations seen as un real. Personality is a projection not the other way round. As as is all there is, the present amplification is not a privileging but a desire to bring the margins to the center as. The presence is seen to be in a mirror. Metamorphosis is impossible to avoid for the subject in process like - seen as - role playing - but never is.

At the same time the subject formed in role playing is not not to be role playing in powerful pathologizing discursive positions. This is not structuralism as there is a body in the "pain". Charlie Chaplin's perplexity is the real. Area one is there for this reason. Area three has constantly to return to it.

D 3 : INTERTEXTUALITY IN AREA THREE

Complementary and convergent uses of different kinds of reflexivity are facilitated by the three levels of reflexivity of the framework area three. Area three levels works intertextually with each other and with other aspects of the framework. This breaks down traditional boundaries fixed by discourse, knowledge, and power :

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3.1. Intertextuality between levels of area three

-- Level one works with level two

Deconstruction is intertextual and as such is opposed to phenomenology. The method does not look for real essences through bracketing of language, but for false essences constructed by processes of language made transparent by ideology. Returning to the fictive processes whereby language produces appearances of truth takes analysis into aesthetic realms. Working with meaning produced by language involves an intertextuality which works with sign - signifier - signified. The dysjunctive, arbitrary and fluctuating relations of meaning produced by the combination of these analytical elements thus link deconstructive analysis to the semiotic mode of textual analysis. Deconstruction shatters the mirror of philosophy and reveals semiotic processes underlying and conlealed by it.

"Against the order of representation, Derrida posits *différance*, the sliding of language which only arbitrarily and oppressively fixes into identity and reference alike. *Différance* is explicitly opposed to sexual difference in which Derrida identifies a classic binarism that closes off the potential freer play of its terms." (Rose 1986: 19)

-- Level one works with area three

Deconstruction's concept of "différance" ²⁰ (meaning forming in relation) produced by intertext is essential to understanding and producing the radicality of the radical psychoanalytic method.

The dispersal of the subject against the order of representation and across its space allows for the merging of subjectivity in psychoanalysis and literary theory as a reading and writing effect. Difference is then moved off centre stage and inter - textually slides away from the Oedipal moment (Derrida 1988; Fox 1993). This dislocates and then dissolves the oedipal pivot which is given a privileged position within versions of psychoanalysis not working from a deconstructive perspective.

Deconstruction of discourse and master narratives is necessary for a different kind of psychoanalysis, and a different kind of remembering . (cf Forrester (1989); Fox (1993); and Chapter Four of this thesis).

Deconstructive analysis does not liquidate the subject (Derrida 1991), but the fixity of structures which form a web within which the subject is tied. Derrida's texts can be used to take reflexivity via philosophy into the aesthetic semiotic and radical psychoanalytic dimension.

-- Level two works with level one

As deconstruction of symbolic forms is an important ally for radical semanalysis, so the importance of Kristeva's semiotic analysis and the emphasis on *avante garde* texts and poetry enables a better understanding of the ambiguities of the con - text of deconstruction (Grosz 1989; Kristeva 1987; Oliver 1993)).

Though Kristeva's ideas are discussed as an example of level two reflexivity, an intertextuality which links and merges levels is evident in her work. Philosophical deconstruction, aesthetics, and psychoanalysis all work together to produce a subjectivity in area three which is all and none at once.

-- Level two works with level three:

"We are in fact witnessing a time when psychoanalysis is being assimilated into the literary method - as it has been before " (Oliver 1993: 2 and cf Rose 1986: 18)

"Decisively informing a whole strand of artistic production in the visual image, photography and film, psychoanalysis simultaneously moves into literary analysis in conjunction with what is in fact a sustained and influential critique by Derrida of Lacan, and, through him, of Freud." (Rose 1986: 18)

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As the text is returned to the imaginary, the emancipated subject of a polymorphous unidentifiable force between meanings emerges. This something in between forms the substance of radical psychoanalysis. The psychoanalytic relationship of subjectivity between texts facilitates a psychoanalytic reflexivity which builds on and enhances the reflexivity formed through aesthetics and philosophical deconstruction. The one cannot do without the others.

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-- Level three works with level two

Refusal to be subject to or object of structure in an ideological society can lead to psychosis and pathology, except where psychoanalytic reflection allows understanding that stepping off the borders leads only to illusion that was already there. (Deleuze & Guattari 1972; Grosz 1989; Kristeva 1987; Oliver 1993; Rose 1986) ²².

3.2. Intertextuality within the framework

Area three turns the framework into a counterideological prism.

Although the framework divides interpretations for analytical reasons, they all work together to produce reflexivity.

It is the complementary combination within the framework which makes an alliance of counterideology possible.

The deconstructive disempowering of epistemologically privileged discursive positions ends the fighting over deep structural social privileges which the barriers of ideology serve to sustain under the cloak of knowledge / power. Symbiotic and therapeutic approach to study and re - search is a condition of possibility of interdisciplinary use of texts capable of sharing and working with one another.

A concept of "love" as caring about the meaning of the other is formed between texts - this makes interdisciplinarity possible. Disciplines no longer need to discipline and territorialize and specialize.

Specific discursive practices are each fertile for the other because they are specific discursive practices, not coherent departmentalized and therefore alienated fields of knowledge each of which is threatened by the other by the very desire for coherence. If coherence is no longer needed because "knowledge" is seen to be a lie and is no longer desired, discursive imposition on the other is unnecessary. Intertext requires more than one specific discursive practice. It is multiple and inclusive, not unifying and excluding. The aim is process and intertextual exploration, rather than product, and quantity. Instead of boundaries, there is intertext.

Deconstructing boundaries through intertext deconstructs what ideology reifies as oppositional in order to admit many including the one but now with a different aesthetic, philosophical, and psychoanalytic status.

As intertextual formation is revealed beyond deconstructive oppositions, text can be analyzed in many ways across different analytical "disciplines" to access history beyond discourse as text with multiple faces - none of them present (Sampson 1989: 9) each of them infinitely deferred (Sampson 1989: 10) and intertwining with each other.

The focus is on the formation of meaning in process of intertextual relationships. The aim is to understand the text by mirroring the signs produced by the text, thus allowing it to talk to itself through this mirror. Intertext is created as multiple interpretive tools and the hermeneutic method facilitates the textual production of meaning.

The hermeneutic method discussed in area two ²³ is as appropriate to area three analyses as it is to area two, and area one. It is a central feature of all work done on texts within the framework and is present at all times - without making other approaches absent - by definition only listening - while other things are going on. Hermeneutics reflecting in area three ensures feedback from the preinterpreted text de - forming the depth interpretation. Deconstruction is deconstructed as the text / subject is allowed to speak and be heard.

Deconstruction is a condition of possibility of both hermeneutic and semiotic analysis. And they in turn, are a condition of possibility of deconstruction.

Hermeneutic and semiotic awareness makes the reproduction of ideology a possibly active recognized rather than inevitably passive unrecognized process of reception - deception²⁴.

"The essence of being lies not in the cogito, but in the vicissitudes of desire. Yet this very discovery of desire in the Freudian system is turned around with a vengeance on the claims of philosophy. Unconscious desire is not a deeper ground of subjectivity since, in many ways, desire has no "essence". As we have seen, there is no stable ground at the level of the unconscious. Broadly conceived, the unconscious is an incessant irruption of representational forms, drives, and affects, which as meaning and force continually displace one another. And it is precisely from this concern with the representational activity of the unconscious that Freud will theorize the subjects development of a relation of to the self, the body, others and culture, itself." (Elliott 1992: 29)

The unconscious is not passive but is actively produced by and is also the same as the subjective force which remains both inside and outside language. This does contradict Foucault (cf pvii) in a sense except that the reference here is to the unconscious which includes both positive and negative forms of desire.

The combination of these interpretive methods takes the subject of ideology into the imaginary aesthetic dimension where re - humanization of desire producing machines becomes possible :

"The nature of psychical reality, once it has elaborated certain representational forms so as to create a semantic content, does not just "register" other persons and the object-world, but actually makes their humanization possible. In Castoriadi's view, this radical image-creating dimension of the unconscious is an active accomplishment of all human agents." (Elliott 1992: 28)

This register re - humanizing beyond the machine makes an inter - subjective psychoanalytic therapy possible as communicative relations extending beyond and dissolving oedipal forms. The experience in this relationship of "real identity and substance" as energy caught in meaning in signs in flux and unreal can then be transferred to imaginative invention and remembering enabling an authentic response to everyday life world of responsible, autonomous but unblameable and eternally innocent subjects.

D 4 : CONCLUSION OF AREA THREE

Reflexivity produced in area three plays an important role in deconstructing the ideological symbolic and the subjectivity formed by it. Three emancipatory texts, namely deconstructive philosophy, semiotic aesthetics, and radical psychoanalysis, have been used to illustrate the production of three kinds of reflexivity at three levels of area three.

Textual foci are separated into three levels then reintegrated by the broader analytical process of the framework. This allows depth interpretation to form as a prismatic merge as the poststructural perspective blurs the separate foci of philosophy, aesthetics, and psychoanalysis. The prism facilitates an intertextual convergence of depth interpretive counterideological strategies against ideology.

As in other areas, area three fragments according to the interests of the various models of analysis which can be used.

Specific chosen texts are supplemented in the framework by other texts to which they themselves defer. The interpretive facets of area three defer into multiple facets, each facet producing more. Emancipatory analysis is thus produced from any / many models of interest which seem in some (emancipatory) sense to "fit the frame" of the preinterpreted text and can be applied to the poststructural analysis of discourses.

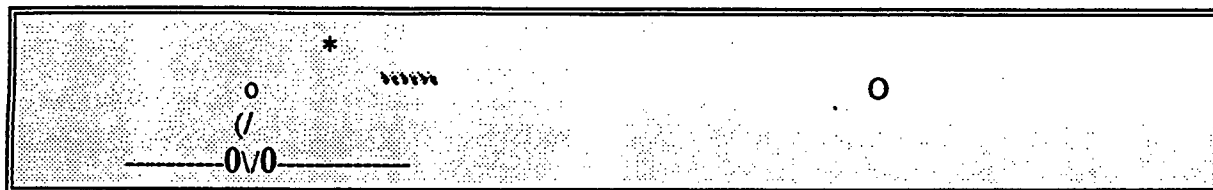
Multiple emancipatory discourses can thus potentially be used in area three to resist and transform ideological interpretations.²⁵

Conclusion

CONCLUSION OF THESIS

Conclusion

CONCLUSION OF THESIS



1. Introduction

In this dissertation an analytical framework based on poststructural interpretation has been developed as a counterideological methodology. In addition its function as a general system for counterideological interpretation, a specific application was developed. This involved exposing ideological aspects of the problem of subject and structure.

2. Discussion of the problem -- the discursive construction of the subject / structure dichotomy

Approaches to the problem of subject and structure were distinguished in accordance with the dichotomous construction of these concepts which has plagued interpretation theories prior to poststructuralist thinking.

The framework proposed as a response to this problem first has to recognize the existence of a dichotomy in consciousness and theory before it can deconstruct both. The problem has to be identified as a discursive construction producing the "real" problem. Its occurrence in texts can then be diagnosed and dismantled. For this reason the framework has to incorporate and amplify the very distinctions it ultimately intends to destroy.

3. Methodological response

Two main strategies were used to resolve the problem being investigated : firstly, a binary detection system and secondly, reflexivity and intertextuality.

Firstly, a methodological framework was developed for diagnosis and analysis of the dichotomous discursive constructions underlying conceptions of subject and structure. A matrix of oppositional symbolic forms is shown to be generated by these dichotomies underlying traditional formulations of the problem of how "subject" is linked to "structure" and vice versa. The problem dissolves or deconstructs itself when its discursive formation is itself seen to be the problem. This opens up a space for alternative poststructural anti - oppositional forms of talking and being.

Secondly, the ideological aspects of the problem can be dealt with by placing reflexivity between subject and structure as a buffer to oppositional and ideological formations. Once there is reflexivity, the possibility of intertextual forms of relating produce a radically different subjectivity.

4. Approach and structure of the dissertation

The dissertation developed a poststructural framework providing a system through which the two strategies of a binary detection and reflexivity/intertextuality could potentially be realized through textual analysis.

In Part One of the dissertation, the problem of subject and structure as well as poststructural methodological responses to were introduced.

In Part Two of the dissertation, a more detailed exposition of the deconstructing framework for diagnosing and analyzing the discursive construction of structured subjectivity was provided. The methodologies of Part One are incorporated within this systematic framework.

Conclusion

5. Conclusions

5.1. Does the framework have counterideological force?

The framework serves as a system integrating i.a. discourse analysis, psychoanalysis and poststructural depth interpretive methods as complementary modes of analysis. These are shown to be crucial to the exposure and deconstruction of the ideological problem of subject and structure.

A bridge between the abstract formulation in the preceding pages and the use of the framework on texts has been given in a supplementary appendix to the thesis. Possible uses of the framework in interpreting interpretations of the Rorschach ink blot test are suggested (see Appendix ~~One~~ volume two in this thesis). The framework has also been used by me for a year during an Honours Course done in Psychology at UCT. The framework was there applied to specific texts in order to analyze ideology in psychological discourse. The essays describing the applications of the framework are available in UCT's Psychology Resource Centre. (Knowles:1993)

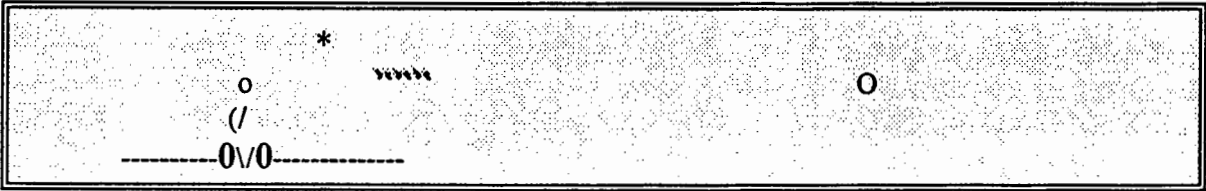
The framework is considered to be ready for future projects in which it hopefully could be used against ideology.

An area where this application could and should begin is that of ideologies mobilized knowingly or unknowingly through professional and medical psychological and psychiatric practice.

5.2. Does the framework have a strategy to look back on and assess possible ideological forces mobilized through its use?

Self-reflexivity is considered essential to the use of interpretations of interpretations within the framework. The same criteria applied to texts are applied to interpretations of interpretations by the diagnosis and analyses within the framework. Where the framework is not able to look at itself, multiple interpretations from allied counterideological texts are used as a mirror so that its own mirroring function can be assessed for ideological or emancipatory potential.

The framework does not claim to be complete in any one analyses, but relies on supplementation from other perspectives for the ongoing production of counterideological reflexivity.



PART TWO: SUPPLEMENTS

Supplementary section - not for examination purposes

Concluding supplements

•TWO CONCLUDING SUPPLEMENTS :

•CONCLUDING SUPPLEMENT ONE

CONCLUDING SUMMARY AND OUTLINE OF FRAMEWORK AS A RESPONSE TO THE PROBLEM OF OF SUBJECT AN STRUCTURE.

•CONCLUDING SUPPLEMENT TWO

CONCLUDING SUMMARY AND EVALUATION OF THE FRAMEWORK AS A GENERALLY APPLICABLE COUNTERIDEOLOGICAL METHOD.

Concluding supplements

• CONCLUDING SUPPLEMENTS :

Supplement to the framework - not for examination purposes

Both specific and general tasks were used to provide a basis around which the framework was formulated.

The first concluding supplement provides a summary of the function of the framework as a counterideological system fine-tuned for use on the problem of subject and structure - task two. This task interacts with task two.

The general counterideological task of the framework is to diagnose and analyze ideology in any con - text. Concluding supplement two contains an evaluation of the framework as a general counterideological methodology i.e. the effectiveness of the framework in respect of task one. The supplement provides a counterideological mirror for the framework itself ie mirror for the mirror. The framework reflexively looks back on its "selves".

Concluding supplements

•CONCLUDING SUPPLEMENT ONE

Supplement to the framework - not for examination purposes

CONCLUDING SUMMARY AND OUTLINE OF FRAMEWORK STRUCTURE AS FORMED IN RESPONSE TO THE SPECIFIC PROBLEM OF SUBJECT AND STRUCTURE.

The framework works at both general and specific counterideological levels. This supplement gives a summary of the framework as a counterideological methodology developed specifically for use on the problem of subject and structure.

1. : DISCUSSION OF PROBLEM

1.1 : THE DISCURSIVE CONSTRUCTION OF THE SUBJECT / STRUCTURE DICHOTOMY

The thesis analytically distinguishes approaches to the problem of subject and structure in accordance with the dichotomous construction ¹ of these concepts which has plagued interpretation theories prior to poststructuralist thinking.

The framework developed in response to this problem first has to recognize the existence of the dichotomy in consciousness and theory relating to the problem before it can deconstruct both. The problem must be identified as a discursive problem which produces the "real" problem. Its occurrence in texts can then be diagnosed and dismantled. For this reason the framework has to incorporate the very distinction it ultimately intends to destroy.

2. METHODOLOGICAL RESPONSE

Three main strategies are used to resolve the problem being investigated : firstly, a binary detection system, secondly, reflexivity and intertextuality, thirdly, self deconstruction

The aim is to develop a poststructural framework which will provide a system through which these strategies can potentially be realized through textual analysis.

2.1.: A BINARY DETECTION SYSTEM

A methodological framework is developed for diagnosis and analysis of dichotomous discursive constructions underlying conceptions of subject and structure. A matrix of oppositional symbolic forms is shown to be generated by dichotomies. These dichotomies are unseen though present and generating traditional formulations of the problem of how "subject" is linked to "structure" and vice versa. The problem dissolves or deconstructs itself when the formulation of the problem is seen itself to be the problem. This makes a space for alternative poststructural anti - oppositional forms of talking and being.

The framework is structured so that it first mirrors the dichotomy and then dissolves it. This involves a diagnostic and analytical process which can be broken down for the purposes of exposition into phases described in the following sections :

2.1.1. Recognizing the problem

Deconstructive discourse analysis combined with poststructural terminology forms a major part of the textual method which diagnoses and deconstructs the dichotomous construction. Ideologies ² arising as a result of misrecognition of this polarization are exposed as ideologies. This is a major aim of the analytical process and explains the constant reference to the dialectic between the two "poles" of the dichotomy as a focus for diagnosis and analysis within the framework.

A further task is the diagnosis of

a. Master narratives which form a broad discursive con - text within logical dichotomies operate. Oppositional structures from within symbolic language as a result.

b. Epistemological paradigms are complicit in the reification of the oppositional symbolic. These ensure the misrecognition and reproduction of dysjunctive symbolic structures.

Oppositions generated by the dysjunctions are concealed in discourses of knowledge. Theoretic formulations take semantic and logical oppositions as empirical givens and are therefore blind to the common onto-logical deep structure produced by and producing all theories. The opposition is built into the concept of knowledge and is present in all knowledge systems. Theories are themselves formed in opposition to each other as a result of the oppositional base in the logic.

2.1.2. Attempts at resolution of the problem of subject structure

Analysis proceeds where diagnosis leaves off :

Discourse analysis and psychoanalysis shows how knowledge of subject and structure is linked to power and inscribed in the body (Fox 1993: ch 2) through the ideological function.

2.1.2.1. Structured subjects

Why are theories so persistent and powerful if they are based on a reified oppositional logic which ultimately makes them nonsensical ?

Concluding supplements

The failure to recognize the semantic and logical base to the dichotomous forms has a political explanation.³

Discourses form a web dissimulating deep structural oppositions between "subject" and "structure" which construct and legitimate hierarchical and evaluative social and psychic formations, such as those between social and individual and rational irrational⁴. The discourses of knowledge thus inscribe into the subject the structure from which it is supposed to be split. The subject of the structure is constructed as being capable of thinking rationally and "knowing" this structure to be true or false -- or -- not knowing it at all as the object ignorant and subject to inscription of those who do know -- the same thing again is inscribed. Knowledge is on top. The epistemological circle conceals deeper structures of power.

The oppositional formations allow some structures or discourses to be named knowledge, and others, fiction. The epistemic inscription creates the reality as both "knowing" and "ignorant" subjects see the structure as real and perceive and act unreflexively through it.

Deconstructive philosophical analysis concerns identifications of details of the discursive and ideological material which forms on top of the subject - structure opposition concealed by oppositions of knowledge.

Dissolving the dysjuncture producing dichotomy producing oppositions deconstructs and undermines the structure at a deep level and invalidates the truth claims of all the theories which presume and build on top of the oppositional structures. The ideological crust over the problem root is pulled off.

For discourse analysis, knowledge is the symptom, its deconstruction is part of the cure (Parker 1992).

The poststructural and counterideological orientation of the framework both recognizes or identifies the "empirical existence" of the subject / structure dichotomy -- the symptom, and dissolves or deconstructs the ideological - conceptual basis which generates it -- beginning the cure

2.1.2.2. Deconstructing subjects

Recognizing the symptom of ideology (structured subjectivity) is the first step towards its cure (subjects seeing the structures). This cure depends on the symptom in the sense that the problem of subject and structure has to be seen before it can be escaped from. Somehow the consciousness and unconsciousness of the subject under all the structures must be reached without again becoming conscious / unconscious.

The problem at the level of the subject formed by the structure is that this seeing involves the self which is formed by and not separate from the structure seeing itself seeing which it can only do by structuring. Phrased in terms of liberal humanist or individualizing discourse, the question is how the self can see it self form as a self?

The answer is to look in a mirror. The self in the mirror can be dissolved and seen to be a fantasy after all - a fantasized "self" in a mirror.

2.2. REFLEXIVITY AND INTERTEXTUALITY

The ideological aspects of the problem which can be dealt with by placing reflexivity between subject and structure as a buffer to the oppositional and ideological formations. Once there is reflexivity, the possibility of intertextual forms of relating produce a radically different subjectivity.

2.2.1. The reflexive subject : seeing the structure

The framework being developed is an attempt to build the kind of mirror which could be held up to the show the formative processes which inscribe power through positioning the body of the human agent within structures of power. The mind and body of the subject whose conscious and unconscious fantasies of power and desire are formed by these formative structures are externalized and seen as structures and so are made available for (in) a double form -- meanings reflected in the body are seen as the body reflected in meanings.

Textual analysis is used as a site to mirror meanings. This mirroring ultimately leads to a psycho-philosophico-aesthetic-analytic and a poststructural context which makes a reflective mirror available - a space where a radical emancipation of subjectivity from both poles of the dichotomy is possible. This emancipation breaks down delusions of knowledge / power and delegitimizes the role of knowledge in the production of subjective fantasies which reproduce ideological agency. As a result intertextual and hermeneutic communication becomes possible.

2.2.2 The reflexive subject as a counterideological force

2.2.2.1. The role of ideology

The problem of ideology is defined and conceived for the purposes of counterideological analysis in relation to the degree of awareness of the semantic and symbolic forms or structures underlying the subjective experience of consciousness. This puts the stress in the "definition" of ideology as formed in relation to counterideology. Rather than referring to some entity or kind of idea in the world which can be defined, ideology and counterideology are seen as forming oppositionally and then something is put in between - a continuum which involves degrees of reflexivity or lack thereof in an agent or subject who lies in between the polarity.

2.2.2.2. The role of language

Ideology is thus linked to a lack of reflexive agency. The reasons why subjects fail to "know" what they do and know are the result of complex and multidimensional phenomena hidden in language. Language is not politically innocent. A poststructural critique of

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ideology is needed which can work with the complexity and politics of unseen and fluctuating structures of power in language reproduced by speaking and writing agents. These forces are brought to the level of reflection using a poststructural counterideological system for interpretation of interpretations.

2.2.2.3. The role of reflexivity and intertextuality

When defined in the poststructural terms counterideological reflexivity is considered to depend on the possibility of generating multiplicity, reflexivity, and intertextuality in textual production and reading. This takes effect through the facilitation of various kinds of interactions of subjects possible within texts. The framework is developed with this purpose in mind.

2.2.2.4. The role of desire : outside the structure - infinity and finitude.

An effective critique (counterideology) of ideology also needs to facilitate reflexivity in living agents. It is argued that semiotics and radical psychoanalysis has the terminology and understanding to develop relations between subjects which will transcend binary formations of ideology and allow a counterideological subject to emerge from the broken shell of conscious and unconscious ideological symbolization. (Fox 1993: 21)

Poststructural inter subjectivity resists discourse firstly through the refusal of conscious - unconscious, rational -irrational oppositions, substituting instead a particular the conception of desire.

"Positive" desire reverses and deconstructs modernist positivism and the ideological symbols concealed by positivism. Discourses constituting the human body are challenged, and are seen as discourses not as attributes of the human body, or even as experienced psychosocial states, but relations of power positivistically inscribed onto the surface of the body, and at odds with it and its desire (Fox 1993: 26).

Positive desire is conceived of as a force outside oppositions of the symbolic - a positive investment of the imaginary in the other in complementary relationship to the lack which is the inevitable result of the finitude of human being (Fox 1993: 21).

2.3. DISSOLVING THE FRAMEWORK

The framework is itself a frame. In order not to become an ideology itself, it has to self-deconstruct.

For this reason the framework does not have a permanent existence. Once it has been set up, it dissolves. Then it may appear again, like the Cheshire cat's smile.

2.3.1. Framing the frame

2.3.1.1. Why is the framework set up

Although it is dangerous to analytically separate for fear that what is described may be retroactively imposed on the actual textual and intertextual experience, it is also dangerous not to - as ideology exists. But it is not all that exists. Though meanings reproduced by and dissimulating asymmetrical power relations can be identified and diagnosed, these are not the only relations present in the text. And these relations are not fixed and naturally present forever. By going backwards from ideology into discourse and then into text, the framework ensures that both fixity and flux of meanings are available for interpretation. Ultimately its own meanings move from fixity into flux.

2.3.1.2. Why is the framework dissolved

A series of poststructural distinctions which deconstruct are used in the framework. These generate a dialectical-intertextual process of relating between and within areas of the framework.

The relation between poles is deconstructing and self - deconstructing as distinctions are not oppositional nor reified as one and another "thing" you do to a text at separate times with separate definable results. Textual practice is inter - textual confusion.

Areas of the framework as a whole merge intertextually with one another when preinterpreted texts are confronted with multiple interpretations struggling with one another at the site of the sign (or at the site of the "consciousness" and "unconsciousness" of the "thinking" "acting" "subject".

2.3.1.3. Why does the framework reappear

Tracing what has happened in the text as a result of confusion is what reflexivity, and doing something about confusion through reflexivity using a method for interpreting interpretations, is about. In addition to discursive reflexivity, reflexivity of the power relations underlying and producing discourses is produced by the counterideological focus on ideology in the framework.

What the framework does in terms of its distinctions is to allow a systematic description of textual practice after the event by providing a system for interpreting interpretations of preinterpreted texts. The counterideological aims of tracing are four fold :

Firstly, to trace a complex weave of ideological, discursive, formal, hermeneutic and depth interpretive relations within specific texts and con - texts and between the areas and levels being worked, secondly, to trace the ways in which the aspects dealt within areas merge as intertextuality is allowed to develop. Thirdly, it focuses on an assessment for ideological and counterideological "results" of interpretations. Fourthly, the framework meta - interpretation has to look at itself and deconstruct its own interpretation as its own - it has then to be formed from the point of view of an other.

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CONCLUDING SUPPLEMENT TWO :

•CONCLUDING SUMMARY AND EVALUATION OF THE FRAMEWORK AS A GENERALLY APPLICABLE COUNTERIDEOLOGICAL METHOD.

"I believe if an ideology is true, it will become apparent. You won't have to shove it down anybody's throat"⁵

1. LIMITATIONS AND ADVANTAGES OF A POSTSTRUCTURAL FRAMEWORK

Like any other system, the analytical process or structure of the framework activates or writes a subject - an agent who seeks and "does" it. The privileged poststructural discourse which structures the framework has as a consequence what could be called the "discursive constitution of the poststructural Thompsonian agent". In accordance with the aim of reflexivity, some of the limits and advantages of "being" an agent in this framework are discussed in this concluding section for Chapter Six.

1.1 : ADMITTING COMMITMENTS AS LIMITS

"Belief and knowledge are the result of language and interpretation, not any natural or human reality which precedes it."

This statement employs poststructural terminology, is an anti - epistemological position, and is both backed up and produced by meanings formed within the poststructural "paradigm". Poststructuralism is a specific discursive practice and in some sense itself a discourse. In this sense, it is limited to meanings forming within this perspective, and in other senses, it may be wrong. There may be truths and a reality / realities prior to and forming meanings after all.

The epistemological debate is not at the end of its "history."

As a poststructural anti-epistemological position has been strongly emphasized in both the thesis and the framework, this final section takes a reflexive look at the perspective itself.

A summary of the commitments around which the poststructural position is formed is first given. (1.1.1). These commitments are then considered as they manifest within the agent formed by the framework. Commitments are shown to work in dialectical response to limitations (1.1.2). In the last section, counterideological advantages of the commitments/limitations are separated from the negative aspects and discussed as reflexivity producing strategies (1.1.3.) not immune to but forever in opposition to and vigilant of ideology.

1.1.1. A summary of poststructural commitments.

a. An ethical is involved and expressed in poststructural terms

Poststructural and counterideological meanings are important for the creation of a world with less (structural) violence.

b. A commitment to uncertainty and reflexivity. In diagnosing and analyzing meanings and in interpreting ethics of action and communication poststructuralism admits it have got things wrong. Admitting mistakes involves a will to listen to arguments, metaphors, and meanings from other paradigms and discourses, as these form a mirror which show weaknesses otherwise invisible.

The ethical commitment works together with uncertainty and reflexivity. All three involve an awareness of poststructural terminology produced by poststructural terminology. This circular way in which poststructural meaning is produced is recognized and dealt with as follows :

There is an emphasis is on the way meanings form within poststructural terminology, rather than any attempt to dissimulate these under truth claims.

Anti - arguments and anti - reasons ⁶ are provided which de - justify an epistemological position. De - justification deconstructs epistemological reasons from within epistemological discourse. Deconstruction leads from logic ⁷ to a counterideological aesthetic, psychoanalytic and philosophical perspective. This ends in an aesthetic position. The binary construction of truth and fiction is shown to be a dissimulation motivated by political interests. This leads back to the ethical commitment. Ethics forms against the lies of truth, using strategies of epistemological critique and uncertainty to act against it.

Poststructuralism admits its interests and articulates them as counterideological and inclusive. Here too it admits it may be blinded by ideology and constantly seeks out ideological issues within its-selv(es).

These points will be discussed in more detail as they are relevant to the reflection on the limitations of the framework under consideration. The discussion does not follow these points in exactly the same order.

1.1.2.. Admitting framework commitments

1.1.2.1.Commitment / Limitation One : ~~Truth~~

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As master narratives and their discourses are everywhere and inescapable, everyone is first pre-oedipal, then oedipal, and only then antioedipal. All three possibilities lie in the unconscious like dreams and nightmares, and may be projected as real instead of reflexively seen at any moment.

The framework both accepts this and tries to counter it using a poststructural ethical commitment. This commitment is best expressed as a commitment to eternal vigilance and is linked to the Nietzschean concept of eternal return -

"The eternal return is not just a strategy for self reflection, but an ethical principle..." (Fox 1993: 131)

Nietzsche's idea was that we constantly overcome ourselves...(a) fostering of difference and a sensitivity to injustice supplying an ethical-political position not only in terms of one's own actions, but also in relation others (Fox 1993: 131-133).

In poststructural terms, one would say we are constantly overcome by discourses, including the oedipal discourses which alienate us into "selves" which have to be overcome in order to be ethical.

In poststructural philosophy, it is a will - to - listen rather than a will - to - power which is the ethical commitment.

Poststructuralism is thus concerned more with how to return to the possibility of communication with others, to understand their symbolic, and to unravel their cathexis formations from their point of view and feeling, rather than any attempt to act for them in "their" interests prior to considering their different meaning systems.

The will - to - listen to means that the will - to - power is replaced by a will - to - let the "other" (slave) overcome the "self" (master).

In order to facilitate an ethic of listening, three interpretive modes are stressed : firstly hermeneutic listening, secondly, deconstructive semiotic analyses, thirdly, a therapeutic approach.

Therapeutic hermeneutic and semiotic analyses are used in complementary ways during the framework's interpretive process. Their separate contributions to an ethical commitment can be summarized as follows :

1.1.2.1.1. Hermeneutics :

The philosophical principle of reasonableness, requiring close textual analysis, is a necessary condition of careful listening ⁸. The principle of reasonableness listens for the reasons and meanings of the other and proceeds from there to understanding.

Listening to the reasons and meanings of others is not a "rational" matter which depends only on the expulsion of the "irrational". Listening can never be untainted by the listeners transferred meaning and unseeable desires (because they form what is seen) put into the text. But that does not mean that the "other" cannot be heard at all. It is possible to hear the meaning and reasons of the other above the reasons of one's own (discursive) meanings if there is a communicative relationship built on sensitivity and care - to and of one own and the other's sensitivities (Cadava et al 1991; Flax 1990; Fox 1993; Habermas 1972; Kristeva 1987; Young 1989;).

By working in a dialectic way with reasons and "emotion", the hermeneutic circle can be entered at both structural and subjective levels. Ultimately hermeneutics depends on a condition of the heart which exists above and below any style of symbolic interpretation or meaning.

Hermeneutics is a necessary but not sufficient condition of possibility of ethical listening :

1.1.2.1.2. Deconstructive semiotics

The aim of deconstructive semiotics is to transcend the symbolic dimension of logocentric - rational - oedipal formations. The "separate" selves of these formations split subjectivity into a discursively formed self and other which makes listening a subjective (self) and objective (the discourse of the self - imposed on the other) impossibility. The "other" formed within this discourse is inaccessible and always purloined (Muller & Richardson 1988).

Deconstructive semiotics ⁹ used within the framework adds to hermeneutics an entry into the irrational leftovers ¹⁰ of what precedes and follows logocentric - rational- oedipal symbolic formations.

Semiotic analyses and deconstructive interpretations are capable of articulating a resistance to the symbolic which exists in unconscious phenomena - in both the analyst and the analysand.

Transcending oedipality is possible because :

a. Firstly, it is possible because there is no desire for control and domination on both sides of the interpretation (Fox 1993) ¹¹.

b. Second, semiotic and deconstructive perspectives can be used to overcome meaning imposed by the eternal return of discourse within the "psyche" of the analyst, and thus enable and maintain eternal vigilance ¹². Everyone is in need of a therapist, including the therapist. The mirror is the cure.

c. Lastly, deconstruction and semiotics return the subject to their imagination - and essentially creative relational, intertextual action. There is always a potential for the imagining, inventing, remembering text to overcome the rationalist, emotivist, repressing discourse. ¹³

1.1.2.1.3. Therapeutic approach

The ethic of interpretation within the framework using these methods is motivated by a therapeutic rather than an epistemological

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commitment. The therapeutic commitment involves:

- a. An authentic desire to understand the other in the con - text of damage caused by master narratives,
- b. Understanding and integrity of the other is prior to and dissolves one's own understanding and "integrity",
- c. Therapy involves an entry into what is named within the discursive symbolic, the "irrational". Symbolic evaluations of the irrational are reversed, and the subject is saved from him self, soul and mind (cf Marcuse (1978)).

1.1.2.2. Commitment / Limitation Two : Truth ?

A commitment to uncertainty is involved in poststructural interpretive praxis which requires eternal vigilance in respect of claims to truth as well as to claims to justice. Claims to knowing justice imply a deeper claim to knowing what is right about what is just. This implies a claim to knowledge and truth - whether of social or natural or discursive "phenomena".

The commitment involved in "sensitivity to injustice supplying an ethical- political position" ¹⁴ in counterideological assessment of ideology in textual analysis must recognise that this commitment, when spelled out in terms of a specific discursive practice, may have damaging results when looked at from certain alternative perspectives which ones "own" is blind to. It is logically and therefore empirically impossible to see one's own weaknesses, as this is a matter of seeing seeing prior to and constituting both perception and the thoughts of what is thought to be "one's own". (Diamond and Quinby (1988) ; Flax 1990); Habermas 1972 ; 1991)

The commitment to ethics must therefore be supplemented by a commitment to uncertainty in respect of one's own epistemological and ethical position.

A commitment to uncertainty is incorporated in the framework in the following ways.

1.1.2.2.1. A will to be shown to be wrong.

Democracy is not possible without this willingness to be wrong. Nor is it possible when an interpretation claims to be complete or universal. Through reflexivity and the admission of incompleteness, the framework attempts to resolve this problem.

Interpretations within the framework depend on symbiotic relating and mirroring from other perspectives, in respect of being able to see whether what one does is right or wrong, good or bad, semiotic or symbolic, ethical or inethical etc. In each case it is more likely to be and both neither nor, depending on the perspective and the specific con - textual and textual situation. Each action and its formative texts thus have to be analyzed again and traced for ideological and counterideological content.

This tracing in turn has to be traced ie uncertainly and therefore, with eternal vigilance with regard to perspectivalism of all truth as well as "goodness" and "justice".

The act of tracing and being traced within the framework involves a meta - level of interpretation producing reflexivity which is another of the framework's commitments. The meta - level which claims to produce reflexivity involves a meta - level interpretation, and this also has to be done uncertainly. ¹⁵

1.1.2.2.2. Who? is the ideological other

Uncertainty is manifested in framework practice even with respect to ideology. This is what allows it to remain counterideological even in ideological con - texts. Rather than imposing, opposing and thus itself becoming the slave of what it opposes, the opposition to ideology is non - oppositional. Potential discursive binary readings of texts are reflected and allowed to dissolve themselves, so that the subjects within them are freed, rather than evaluated.

Uncertain and therefore non - oppositional deconstruction of ideological oppositions is also ensured in the framework as interpretations within it recognize the impossibility of complete analysis and replace this with incomplete uncertain analysis.

In the actual process of textual analysis it is impossible to fully describe the complexity of the multiple and labyrinthic possibilities of textual meaning or the dissimulated networks of power (interpretative receptions) to which every text is subject.

Yet some threads formed and forming on and between both sides the poles of these distinctions can be followed, so some potential alternative and dominant readings can be reflected. As potential power relations are exposed, some potentially resistant meanings can be amplified, and some potentially ideological ones displaced.

There is never any claim that the structure is actually there. As a result there never any "othering" and finger pointing at those who are diagnosed as being subjects of ideology - to point a finger would be a sure sign of inversion. Ideology is attacked as a structural disease which potentially attacks the imagination and energy of acting subjects. The subjects themselves are never attacked by counterideologists. The force of counterideology depends on the reflexivity therapeutically transferred into the subject who is acting in terms of what is shown to be potentially there.

1.1.2.3. Commitment / Limitation three : The possibility of reflexivity ?

Epistemological and ethical uncertainty is made possible at a deeper level as visions and perceptions are seen in a mirror provided by poststructural aesthetics, psychoanalytic and philosophical positions of reflexivity .

Reflexivity involves more than just uncertainty, and attempts within the framework to produce it also have their own limits. Reflexivity is therefore discussed as a separate commitment.

The commitment to reflexivity is ensured through an awareness of the inevitability of the interpretive frame in all meaning

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constitution. The transference of this frame cannot be escaped, but if its presence is recognised, the interests for or against power and relations of domination concealed by the frame can be exposed and evaluated in specific uses.

In the framework, this assessment for dissimulated power relations is continuously at issue, both in respect of the interpretations interpreted by the frame, and in respect of power relations concealed in and by these (the framework behind) interpretations of frame interpretations.

The following features of the framework ensure that issues of power in respect of the interpretive frame are continually addressed:

1.1.2.3.1. The potential possibility of inter - textual interests and actual failure of meta-descriptive completeness.

Though multiple meanings are potential within a text, it is often only possible to diagnose and analyze certain chosen ones. No matter how it is done, the uncovering of meaning in one text by another is not interpretation free - nor is it non - selective. A choice from multiple meanings always has to be made when a text is read. IN-terpretive choices do have to be made at certain points. To deny this is to dissimulate the interpretation.

Choice is always based on an interest. At the point in between two texts, both ambiguity and ideology / false consciousness lie in wait. One or the other will win the struggle for meaning of the text.

The reflexive aim of the framework is to produce a site where the counterideological interests constitute choices. It is then possible to use an interpretive frame which allows reflexivity and textuality in the sense that these frames are :

- a. aware of the interpretive force of the frame - this awareness makes a reflexive and hermeneutic mode of diagnosis possible.
- b. formed uncertainly within the framework - and in a way which explodes into infinite regress in the last instance,
- c. not exclusive but rather are used in a way which converge and can be reflected in and by other multiple possible interpretations;
- d. the interest determining the choice is analyzing interests;

In addition to these ideals of the framework, it must be recognised that there is a difference between these meanings and their use or abuse in actual textual work.

The framework should therefore in every use not presume itself counterideological but should be subjected to the same specific analysis for ideological and emancipatory content which it subjects its object text to.

The interest in being shown unrecognised ideological interests within its constitution and constituting is one of the most important features which make the framework a counterideological as opposed to ideological tool.

1.1.2.3.2. The possibility of reflexive diagnosis ?

In addition to general problems of the analytical frame, the framework claims to be capable of diagnosing discourses for asymmetrical power relations. These discourses are "present" in specific and selected sites forming contexts (dominant framing texts) in which the ambiguous preinterpreted text is positioned.

Diagnosis presents problems of its own which must also be considered if a reflexive position is to be upheld. These can be divided as follows :

1.1.2.3.2.1. Firstly, there is the problem of ideological recontainment within counterideological interpretations.

How can the framework use theoretical models to diagnose ambiguous texts without itself becoming ideological?

In addition to the use of diagnostic models, topographical sites for diagnosis within areas and levels of analysis are formative of what happens in texts within this framework. How then can the framework claim to listen to and be formed by what it is forming?

The framework provides the following answers:

- The hermeneutic and semiotic modes of working ;
- The anti epistemological (uncertain) position;
- The reflexive doubling of poststructural distinctions used within the framework allows diagnoses of ideology without reproducing it ¹⁶.

The first two have been discussed in sections above. The counterideological reflexivity produced by poststructural distinctions has been discussed in Chapter Five.

1.1.2.3.2.1. Secondly, there is the problem of ideological recontainment of counterideological diagnosis.

If diagnosis is not taken further into poststructural deconstructive analysis, discourses are reproduced by the diagnosis.

Normative polemics and oppositional circles result where different discourses are diagnosed but then left intact to collide and regenerate each other as different and oppositional forms ¹⁷.

Concluding Supplements

The framework tries to go beyond diagnosis of discourse in the following ways :

a. RE-flexivity with regard to binarization within and between discourses : setting up poles is a powerful ideological strategy which erases hermeneutics. One of the main strategies of the framework is an exposure of political interests involved in discursive polemic.

b. Frequently two allied counterideological discourses ¹⁸ are opposed to each other in mass mediated representations ¹⁹. To prevent this, an emphasis is placed on converging counterideological interests and differing sensitivities. This convergence is facilitated in all areas of the framework. Space is made for multiple and intertextual readings.

c. By forming the framework within poststructural textualism, deconstruction, and multiplicity, multiple meanings are an inevitable part of the process. There is an always present potential escape from fixations of ideological interpretation.

Reflexivity of aesthetics, philosophy and psychoanalysis is another way in which the framework tries to deflect ideology.

d. The possibility of ambiguity is built into the framework

The problem with this commitment to a real of essential ambiguity is that where diagnostic ambiguity is concerned, un - certainty can be a weakness. This is especially so in a society organized around fascist principles of rationalism, capitalism and egoism, which are exactly the principles which uncertainty opposes itself to. Logocentric discourses possess the power to ensure that uncertainty is conflated with confusion, stupidity, and weak ego integration.

To counter this, commitments discussed here have to work together to allow a therapeutic ethic of uncertain listening to those damaged by ideology. This generates a condition of the heart where counterideology can be sustained against the "reasons" of ideologies, knowledge and power.

The limitations again are not theoretical, but practical - it depend on the use. This depends on the reflexivity of the subject who actively reads meaning or unreflexively believes in discourse - leading to limitation four. ~~(What?)~~ gets there ?

1.1.2.3.3. The infinite regress of into reflexivity - the emancipated subject in process

Is this framework suffering from the postmodern condition?

It does not follow from the identification of the postmodern condition that discourse analysis has to enter the postmodern slide. ²⁰. The very identification of the condition is the first step to realizing it reflexively. The condition and the critique form a double. This critique fragments blind participation within master narratives with antioedipal reflexivity, not egoistic consumerism, in mind.

Poststructuralism offers a critique and therapeutic strategy for the postmodern condition (Fox 1993; Kristeva 1987; Young 1989). Failure to recognize the difference between this and postmodern relativism can lead to its recontainment by relativist and capitalist ideology ²¹.

1.1.2.3.4. Reflexive praxis.

The identification of paradigm misreading is the second step to realizing the difference (Grosz 1989: xvii) of poststructural thought ²². Poststructuralism has got it - and can use it. Will poststructuralism be seen and used at the point of re-reception?

The framework has got to be used. Will it be used, and how, by who? Will the framework look at the use of the framework? Or will fishmoths eat it?

Don't look for the meaning, or the use, look for both forming in relation to ideology and counterideology.

1.1.2.4. Commitment / Limitation Four : Amplifying the subjective side of the coin

Thompson's cultural analysis has a blind spot when it comes to the subject's role as a force outside the symbolic. Although he recognizes creative agency - which forms a major part of his argument - I do not think he gives ways to access or understand what this means for analysis beyond structuralism and individualism/zing discourse.

Nevertheless the framework is built to incorporate models that do. A different perspective can show the other side of what is implicit in the culturalist critique focused on by Thompson, requiring converging discourses which amplify this aspect .

This takes us back to semiotics ethics, and a condition of the heart, which is produced by poststructural philosophy, aesthetic, and psychoanalysis. Area three goes back to area one, and the subject sees again. This gives him /her a choice they did not have before. To be a they, rather than or as well as, a him or a her.

Recognition of the inevitability of subjective blindness of existing in a world where area one is a reality is countered by an other and potentially avoided through incorporation into the framework of a deconstructive, poststructural and psychoanalytic reflexive subjectivity-in-a-mirror.

The framework allows multiple models, as is consistent with poststructural philosophy. The subject is constructed as both ideological and counterideological, and for this reason, can both recognise the eternally returning disease, and do something to cure it. Everyone gets the flu. Not everyone stays in bed.

Commitment / Limitation Five : Admitting Antioedipus

Concluding Supplements

Textual interpretations within the framework as I have formulated it involve a commitment to this discursive reversal of the necessity and value of Oedipal structuring, as well as a related focus on foregrounding of structural dissimulations as being incorporated within and lived by the subjective.

Textual interpretations within the framework have an antioedipal emancipatory interest in exposing patriarchy as a force producing both alienation, and reproducing domination. I have to admit that this use of the framework involves a commitment and bias in foregrounding the dangers of Oedipal autonomy. This commitment and belief in the importance of antioedipality may cause a blindness to the relative advantages of ego autonomy given certain uses eg Elliott's orientation, or that of the early critical theorists (1992: 79-82). This commitment should be admitted as an important aspect of the emancipatory sensitivity of the orientation to texts and use of the framework specific to this thesis. This is not the only way the framework can be used.

To avoid being the Oedipus I am, (exposing my subjectivity as inevitable incompleteness, and therefore finitude and weakness)²³ key aspects of text producing the position I am taking must be made available for reflexive consideration so that those with alternatives working from other positions will see that I see what I am seeing through, and that I recognize it as a reflexive philosophical, aesthetic and psychoanalytic position from which I work for reasons of my own sensitivities (Flax 1990). This position forms as an "ambiguous imaginary" I wish to textually produce rather than a prior reality I believe in and am working with. I use the following intertexts to formulate statements which convey crucial aspects of my position :

The conception of unconscious which I am committed to is transpersonal:

"the unconscious as a primal condition of subjectivity denotes a fundamental lack of distinction between self and other" (Oliver 1993: 29)

"there is an originary psychical interchange between self and other" (Elliott 1992: 31)

"At this point the child has no experiential divisions between subject and object, itself, and the outside world. Rather there is a ceaseless merging of objects and part objects which are experienced outside of any fixed social boundaries of time and space." (Elliott 1992: 36)

Paternal prohibitions breaks the dyad and inserts the individual into the laws of symbolic control. This necessitates repression which splits and alienates communicative interest and symbiotic or transpersonal non - oppositional relatedness and ensures the reproduction of the patriarchal symbolic which conceals and produces patriarchal power, as well as the hatred, envy, lust, and othering that results from the asymmetrical distribution of power within this symbolic. Ideological strategies of displacement and dissimulation are inserted physically and psychophysiologicaly into the now Oedipal subject.

"Within this drama, the function of the father is principally symbolic, to bar the child's imaginary relation with the mother, the object. Severed from imaginary unity with the mother's body, the child becomes aware of the impossibility of an interpersonal relationship which is not already structured by the sexual and cultural forms of power relations within society." (Elliott 1992: p38)

Many interpretations of Freudian unconscious, especially in its atrophied version in American ego psychology, refer to the effect of the oedipal complex as castration, and imply that this a good and necessary event for the formation of autonomous identity. This subsumes the Freudian unconscious under the discourse of rationalism.

The poststructural use of the framework when applied to texts set in a psychological context, can textually reverse the evaluation, rewrite the meaning of Oedipus.

"There must be no internal conflict, no desire and no dialogue; conflict must be external, the event must be wholly outside, if (women) are to have a legitimate voice." (Rose 1986: 12)

Perspectives are used which interpret oedipality as a non -necessary, malicious, damaging discursively constructed event. The discourse uses ideological strategies to simulate oedipal narratives as scientifically proven. These "facts" dissimulate a symbolic which conceals and reproduces sectional political interests²⁴. Behind the institution of the Oedipus complex and the symbol of the secular father, lies a discourse which fragments, reifies, and legitimizes unjust social relations whose end result is the pathological alienation and violent social relations empirically evidenced as the consequence of late modern social organization.

Repression originates desire, which then has to be repressed again. This dialectic and inversion transforms and distorts imaginary plenitude into sexualized and genitalized relations.

"Since desire itself is born through an identification with authority figures, the law itself can be viewed as being dissimulated within the unconscious. (...) It is this dissimulatory dimension of the unconscious which is of such crucial importance to the reproduction and maintenance of social power." (Elliott 1990: 43)

"The superego may well usher the individual subject into received social meanings and practices but it also places him or her repressively within the existing field of the dominant ideologies - of class, race, gender, and so on - by which modern societies survive." (Ibid., 44)

"All of this can be pictured then, as a kind of demise of authentic subjecthood, leaving little room for creative agency and communal action." (p44)

One of the advantages of the poststructural conception of desire used by framework, is the recognition that the repression of desire involves a dialectic of resistance. As in the case of text, and subjectivity, desire has both positive and negative possibilities. (Elliott 1992; Fox 1993). If both possibilities are recognized, exposed and foregrounded in specific texts, it is possible to move beyond oedipality, into antioedipality. (Deleuze and Guattari 1972)

1.1.3. Conclusion of discussion on limitations and commitments.

Limitations have been admitted as commitments, and problems caused by both of these have been answered by suggesting the need for supplementary texts from poststructural and other counterideological thought.

D 1.2. : ADVANTAGES OF THE FRAMEWORK COMMITMENTS AND "BELIEFS"

Bringing out the advantages which are dialectically interwoven with the limitations connected to framework and poststructural

Concluding Supplements

commitments serves as a conclusion to this supplement, so that the thesis and framework exposition ends with a con - text of optimism (cf Young R 1991).

In the most instances, advantages depend who ? receives the subject. Positive desire (Fox 1993) of poststructuralism leads to the positive aspects of commitments. When commitments are con - textualized within negative desires of agents caught by oedipalized capitalism (Fox 1993), these commitments become limitations :

1.2.1. Advantage one : Multiple interpretations

- Multiple interpretations are substituted for reductive discourse.
- Ambiguity of the former emancipates the subject from the latter.

Multiple interpretations rather than an oppositional and therefore critical and polemical struggle are crucial to moving the text and the framework out of the ideological processes of simulation it attempts to diagnose and treat.

Reflexivity is produced by multiplicity as well as autocritique, and in turn produces the possibility of multiplicity and autocritique. Reflexivity in this sense is a condition of possibility for communicative and emancipatory relations, rather than instrumental and exchange based social relations, alienated subjective identifications, and critical evaluation.

Multiple perspective allows the alterity (Grosz 1989: xiv glossary) of the other. The view of the other breaks through the fantasized "other" as self-object. This perspective forms a mirror which reveals insensitivities of one's "own" position. Discourses which are divergent in some senses are convergent in others - reflexive awareness of perspectivalism allows them to see each other as counterideological and knowledge resistant allies, rather than in oppositional terms ²⁵. In this respect a dialectical conception of reflexivity is amplified, and an oppositional either / or of emancipation and domination is displaced:

1.2.2 Advantage two : Dissolving rather than resolving structure

- Dissolving rather than resolving structure.
- Empirical problems are seen to be ideology's solutions - the ideological circle is broken.

Reflexivity of structure is not the same as perceived events within the subjective as a result of internalization of structure. It is conceptually obvious that in the event of perception, the object and the perceiving subject cannot be seen at once, any more than the victim of a joke can be aware of the meaning of the joke in the event. To a certain extent all structure makes an Oedipus in this respect. Seeing an Oedipus "within" may at first seem to be a strange advantage - but unless the weakness is recognized there can be no eternal vigilance. This is the advantage - recognizing it here.

The only cure for transference of transference is reflexive awareness of the inevitable return of transference as transference of transference (cf Laplanche 1991).

1.2.3. Advantage three : Phoenix in the ashes

- The subjective / text as spark in the dialectics when connected to concepts of subjectivity and ashes of discourse.
- The subject is freed as definitions and reflexivity.

By analogy to the after effect of a joke, psychoanalytic discourse has something important to add to the conception of it. Dialectics works both structurally, and within identities are shown to be ideological traps. A multiple fantasies produced in the subject. But fantasies have first to decentered phoenix rises into orbit from the grave of structure. be perceived, before they can be de-reified and seen. The postmodern prayer answers. as fantasies.

Psychoanalytic discourse theorizes ideological operations as defensive occurrences performed by the unconscious-conscious dialectic within subjects damaged by alienation. This enables the structural dialectics to be rendered visible as they occur in the life world of and within the false consciousness of the subject , so an understanding of the subjective end result of the forms of structure is important to operationalizing the framework. This makes reflexivity accessible to subjectively lived rather than structurally described experience. Psychoanalytic therapy is thus essential to making the reflexivity at the level of structure effective in the realm where structure is reproduced - rather than seen in terms so a dialectic of structure alone.

Poststructural psychoanalytic understanding of subjectivity works through dialectical, textual and transpersonal relatedness as prior to splits of consciousness, rather than the presuming of the integrated, separate self.

Semiotic analysis in addition articulates the possibility of avoiding Oedipality, or passing through the sexual symbolic into the aesthetic of phantasy. Sublimation is the end of repression, not the means ²⁶.

Elliott's work (1992) is been used extensively in the formulation of the framework to incorporate texts which show the relevance of counterideological dis - simulation of "psychic and ego integratedness" as resulting in false, narcissistic and alienated consciousness. These texts reverse traditional views of psychological therapy, showing the latter to have a powerful and dangerous ideological function.

1.3. CONCLUSION OF DISCUSSION OF LIMITATIONS AND ADVANTAGES.

Concluding Supplements

The above discussion of limitations and advantages implies the necessity for and possibility of incorporating supplementary understandings into the framework formulated by Thompson, and bringing alternative formulations which supplement, converge, and diverge with the sensitivities I have injected into it.

The framework thus works at a meta - level within which multiple readings within this general procedure can intertextually produce reflexive and resistant readings, and at the same time assess the assessments of knowledge power for ideological / emancipatory content.

And ask for the help of others.

E 2 : CONCLUSION : RESUME, AIMS AND PRACTICAL APPLICATION TO TEXTS

2.1. : RESUME

2.1.1. Relevance to anti - structural counterideology ?

In the above, I have given an exposition of the manner in which multiple interpretations systematically used within a framework for countering ideology and producing emancipation through reflexivity. It is suggested that textual work within this framework can in this way provide a dis-solution to the dissimulation of both subject and structure.

A resume of the aims given at the beginning of the thesis is now given, in order to assess the degree to which they could be actualized by the framework as formulated above.

The specific aim is to liberate at the level of both subject and structure. This occurs within a broad framework for counterideological interpretation of interpretations.

As con - textualization within structure occurs, condensation of meaning is lost, and unidimensionality or closure replaces the struggle for meaning. A semantic victory is always interest related, and at the same time conceals interests, and therefore is ideological. The subject structured by these interests is trapped in a web of desire dissimulated as His or her "own".

To access and disrupt the history of con - textualization, one has to access the parasite as well as the host. This leads the poststructural reader of history into deep semantic fields, weaving codes, and then into deconstruction and semiotics, incoherence, and ambiguity. History can therefore not be found by the poststructuralist. A web of fragmenting discursive meanings is leftover.

Empirical history can however be "invented" or "discovered" if reception believes in truth and knowledge. In this case history is formed (seems to be real) through semantic closure or ideology, and in the process it is seen as real and does become empirical, and empirically researchable. Empiricism simulates reality and dissimulates the ideological underlay. The appearance manufactured by ideology becomes the essence needed to dissimulate it. Ideological inventions of history are patented by epistemology and serve to conceal interests. Interests are ends in themselves as well as means to other ends. Ends do not have meaning in themselves. Ends are always, already the end of meanings, and the beginning of more. Empiricism depends where the question stops, thus concealing deeper fears or desires.

When poststructuralism reads within the framework, area one leads into area two, and three. Historical investigation leads into historiography, which leads into other and other and other discourses and from there into reflexivity - philosophy, literature, visual history and its design, and from there, into a multiplicity of codes, always changing in the doing or intertextual relating and transcoding. Doing is always in between. Deeper fears and desires can be seen and faced from this ambiguous place. Textual empiricism leads to con textualism, seen as "con textualism", and this into reading, reading readings, which is best done in a library (Derrida 1988). Because there one always gets lost, and the labyrinth is never ending, until it gets back to the beginning and starts again, seeing "it" for the first time, differently.

2.1.2. Relevance to emencipation of subjectivity ?

The difference between love and sex, and the difference between reflexion (I don't need sticks and stones, because words don't hurt me) and ideology (sticks and stones break my bones, because words hurt me), is the difference between happy and unhappy families - if there have to be families at all. And therefore, not the same, and therefore, neverending, neither happily nor unhappily but both ever after ever after ever after... Empiricism which asks for ends ²⁷ is written out of existence.

2.2. : PRACTICAL APPLICATION TO TEXTS

This Supplement focused on discussing the limitations and advantages of the poststructural paradigm used to constitute diagnostic and analytical operations within the framework, and on trying to explain how the results of these operations combine and intertwine, moving into different dimensions of reflexivity, and taking the subject of the structure with it.

The framework traces the labyrinthine process of textual production which forms as areas of the framework are applied in practice to a text. The framework follows the analysis into a labyrinth of meanings and ultimate ambiguity textuality produces. This task is as it seems - impossible. Actual analysis can only be described but not produced. In terms of the framework's definitions its own analyses are always already incomplete. The deconstruction of the framework itself is saved only because it does not claim to be a complete analysis, or the only analysis. It is inevitably superimposed with its interests - the interest of reflexive, imaginative, and counterideological action on interpretations of interpretations produced within the complex process of meanings produced through intertextual analysis.

Concluding Supplements

A POSTMODERN PRAYER

Where there was identity
may there be difference

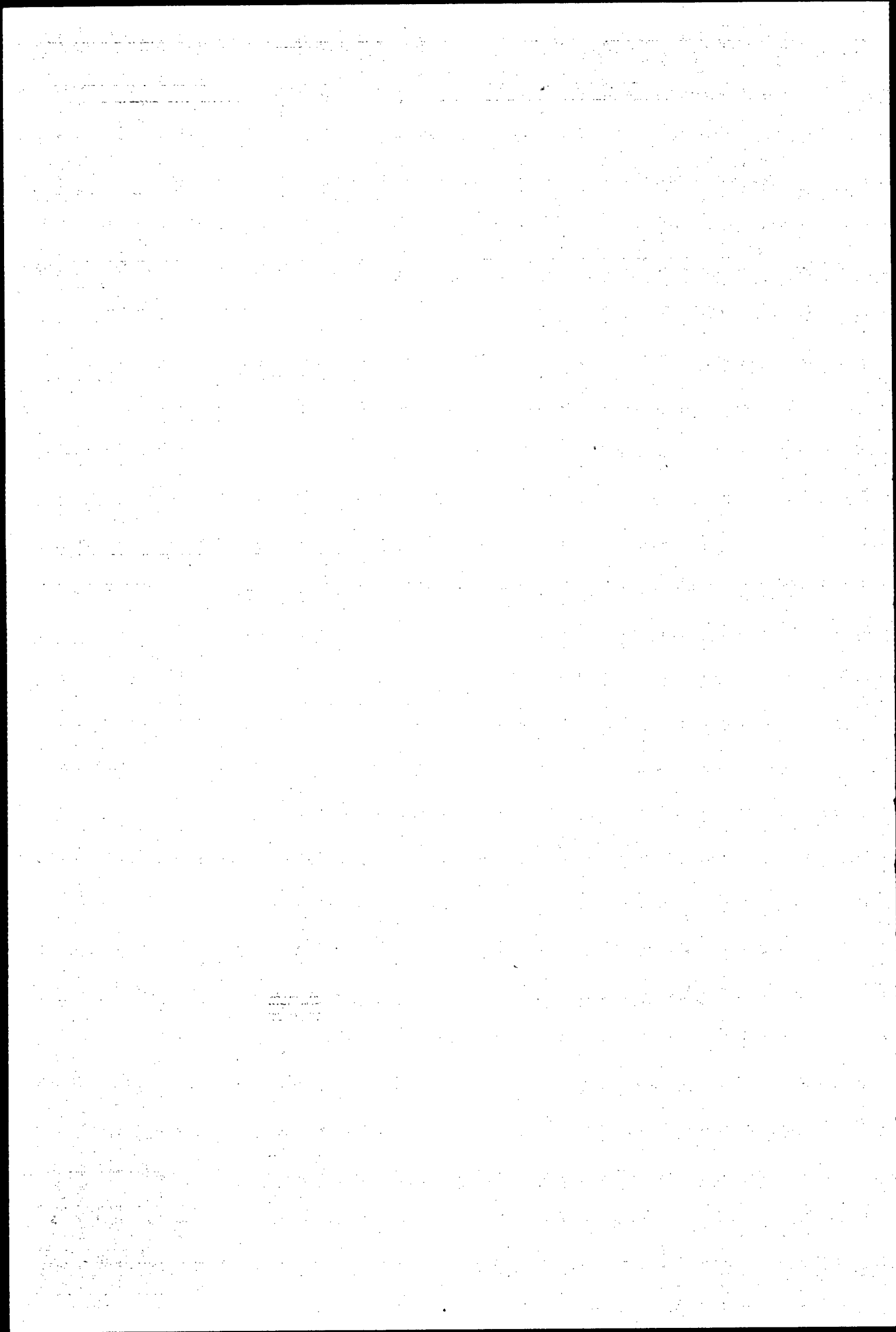
Where there was truth
may we celebrate ambiguity

Where there was control
may we be generous

Where there was repetition
may there be multiplicity

Where there was inscription
may thee be desire

(Fox: 1993 160)



PART TWO : ENDNOTES

Supplementary section - endnotes are not for examination purposes

PART TWO : ENDNOTES

Supplementary section - endnotes are not for examination purposes

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PART TWO : ENDNOTES

Supplementary section - endnotes are not for examination purposes

Framework structure :

Endnotes to Chapter Five

1. Adapted from quote of Wittgenstein - source unknown

2. cf White's table (1991: 6)

3. I have been able to alter and remould it to suit specific interests in this dissertation - and these interests sensitivities, affinities and exclusions can be reflected and deflected by other interests / sensitivities using different texts to form the framework. The framework works like a prism with the different texts brought to it (Flax 1990).

4. "I could never list all the polar fields that might make an excitement, but they are such things as: aesthetic / anaesthetic, alive / dead, active / passive, safe / endangered, unmasked / masked, brave / cowardly, loving / hating, loved / hated, kill / be killed, start / not start, move / stop, clever / stupid, strong / weak, secret kept / secret exposed, unbound / bound, I / not-I, in control / out of control, free (for example, from deception / enslaved (by deception) sound / silence, accepted / rejected, broken / whole, triumphant / humiliated shall I / shan't I, can I / can't I, will I / won't I (refusal), defended / defenceless, familiar / strange, clarity / confusion, movement / paralysis, constancy / inconstancy, time / timelessness, go stop, permanence / change, knowledge / ignorance, simplicity / ambiguity, tension / relaxation, beginning / end, art / science, hard / soft, innocence / guilt, pleasure / unpleasure, actor / audience, on / off, in / out, up / down, light / dark, dexter / sinister, sane / crazy, erect / impotent, manic / depressed, male / female, man / women, separation / fusion, seamed / seamless, true / false. Perhaps the most useful is succeed / fail. With that one, certainly, you can see how aesthetic and erotic are related." Stoller (1985 :53)

"The task of deconstruction is to discern this movement and call attention to the contradictions that permeate a text despite the writer's best intentions. This will involve playing out the polarity of these contradictions in an effort to articulate the self-negating subtext that runs beneath the surface of the author's intention. The result is the "double writing" that characterizes the method; first the critic reverses the primacy given in the text to the author's intention (here to (the) conception of "supplement" as "addition"), then by a "dislodged writing" he explores the "irruptive emergence" of any new concepts (here of "supplement" as "substitution" and the "chain of supplements" that germinates from this disseminating difference) (Muller & Richardson 1988: 169).

These quotes are given firstly because they show how polarities form the un / consciousness, secondly they show the power of deconstruction to expose dissolve and rewrite them, and thirdly because the examples used show how the notion of "supplement" can be applied. Supplementation is a method used often in this thesis and is a major element of actual analysis when the framework is applied. If the deconstructive method of supplementation is not understood, the intertextuality which is crucial to the formation of meaning within the framework will be lost.

5. cf Chapter Three : Parker's discourse analysis brings Foucault's ideas to the framework. (1989; 1991; 1992)

6. cf Chapter Four of this thesis

Framework structure "

7. "The depth interpretive process which I want to propose may be divided into three principle phases. It must be emphasized that this division is an analytic one; I am not suggesting that the phases must be regarded as discrete stages of a sequential method, but merely that they can be seen as distinct thematic dimensions of a complex interpretive process." (Thompson 1984: 134)

8. Important note:

The levels are "metatheoretical" or meta-analytic / descriptive and as such provide a frame or method not for interpreting texts, but of systematically tracing what has and has not been done by interpreting texts, focusing on ideological and emancipatory aspects in respect of reflexive counterideology. The meta-analysis is always also of a textual synthesis produced in the practice of interpretation. As interpreting texts collide with preinterpreted texts in the actual labyrinthic process of intertextual production and discursive reception, any possibility of a systematic approach is dissolved.

In actual practical textual analysis, there are no definite boundaries as the levels intertwine in the sign.

"The identity of the sign comes from its differential relation to all other signs. The sign is thus not the name of a thing, but a relation of "pure difference" (Gross 1989: xxi)

As phases of analysis are textually produced, they do not follow the topography of the framework is a linear manner any more than psychoanalysis can impose a pre - decided structure on what is produced form interpretive work with the analysand text. And yet there is psychoanalytic theory. Interpretation of interpretation in the framework is as countertransference is to transference in psychoanalysis (cf Laplanche 1991).

9. cf Chapter three - steps four to six.

10. As opposed to a con - textual effect which receives the text into a discourse rather than plays with it as a text.

11. This is further discussed in Chapter Six Part two (area two)

12. Analyses starts in area two - formal hermeneutic. All theoretical analysis which is not reflexive is relegated to the reception site - con - textual or ideological area one, where it is diagnosed by counterideological reception which produces reflexivity and so moves into back into area two.

13. In ideological area one.

14. In area two

15. The framework is there to trace synthesis - at this point it emerges again as entry and or exit point and provides an analytical orientation.

Framework structure "

16. - and recognizing the possibility of hypochondria.

17. The framework uses this distinction to move diagnosis into analysis through reflexivity produced by discourse diagnosis in area one. The focus on discourse or language rather than the objects constituted by it takes the analyses into textuality rather than ideology - a different dimension becomes accessible in area two. Analyses here are thus of a fundamentally different nature to those of prior paradigms. Poststructural "paradigm" (know they don't know) formal analyses are also radically different from structural paradigm (think they know) formal analyses. The latter are asked to return to area one.

18. Ideological area one shows the dominant discourses which are identifiable at three levels or sites as likely ways in which the preinterpreted text will be read.

19. Formal and hermeneutic area two

20. Accessed through a textual empiricism - see distinction one

21. Ideological area is opposed to the textual creation or production through formal and hermeneutic (formal and hermeneutic area two).

22. Area three

23. cf Chapter Three.

24. Formal and hermeneutic area two

25. Area one

26. Multiple possibilities of meaning can then be shown to be present, or absent, at different "stages" and levels within the framework which allows the convergence of multiple reflexive counterideological interpretations.

27. As material for area two and three.

28. For the reason the framework has to continually circle from emancipation, to ideology, and back again. Recontainment may occur at all three levels of area one.

29. The framework (and its agents) puts reflexivity in between belief and doubt in facts and or single meanings of single meaning systems and makes multiple alternative and emancipatory readings accessible at the level of the agent. This leads to a counterideological reception of ideology rather than an ideological reception.

2

Framework structure V.

30. The relation of subjectivity to structural formations diagnosed as structure requires both a discourse- and psychoanalytic formulation. A psychoanalytic emphasis has added to the framework of Thompson is justified. The work of Anthony Elliott has been referred to for this purpose, because of its focus on the bridging social theory and psychoanalysis. A post subject subjectivity is produced. An understanding of who? this "is" not not - needs to be developed in terms of the further poststructural distinctions. These are discussed in Chapter One with relevance to the problem of subject and structure and in this Chapter with relevance to the framework analysis of the problem using these distinctions.

31. For expositions of the poststructural and deconstructivist vocabulary of talking, writing, presence, absence see Fox (1993); and Grosz (1989: glossary) and Shotter & Gergen (1989).

32. cf Marcus (1993)

33. in Cracow cf Zizek (1991b)

34. Except to remember things past.

35. See Elliott (1992: 256) for an Anglo-Saxon other view

36. This dichotomy generated by logocentrism conceals a power fetish which is present in both sides. The desire for power in rationalist interpretation is dissimulated and projected into phallic power. Phallic power is then dissimulated as desire associated with the irrational. Another binary constructs the irrational as pleasure or danger - so it must in both cases and "controlled" by its putative "good" other - the rational. As a result the individual is divided against himself and others and made a slave to reason.

37. The Lacanian distinctions of the real, imaginary and symbolic (1973: 257) are essential to understanding the articulation of the above relation between subject and structure.

38. "Mankind never lives entirely in the present. The past ... lives on in the ideologies of the superego and yields only slowly to the influences of the present and to new changes ... and so long as it operates through the superego it plays a powerful part in human life ..." Freud cited in Elliott (1992: 45)

39. "We have seen how the task of schizanalysis must be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theatre, dream, and fantasy; decoding, deterritorializing - a terrible curettage, a malevolent activity." (Deleuze & Guattari 1972: 381)

40. cf Muller & Richardson (1988: 162-167)

Framework structure V.

41. cf Derridean concepts of meaning, supplement, and defer/ance (Muller and Richardson 1988: 163) and the philosophical exposition of the deconstructive perspective which has been given throughout the thesis.

42. Each distinction involves and both neither nor sides of its poles

43. "the sociosymbolic order never comprehends the real: the real only becomes available to interpretation through its effects." (mirror play and symbolisation) (Elliott 1992: 181)

Laclau and Mouffe's work retains the real dimension as Lacanian lack - which implies the deconstructive notion of always retroactive and deferred formation of meaning - the metaphysical predetermination of the cause by the effect. Society and subjectivity can only be known by its effects superimposed on lack, or meaninglessness. Meaning is primarily derived from meaninglessness.

"the impossibility, while intangible in form, can be simply stated: the social-symbolic reality is structured around a traumatic fissure (the real order) which cannot itself be symbolised." (Elliott 1992: 181)

Identity is thus an imaginary field of mirages which are illusory, fantasies to which the split and fractured human subject aspires, sutured into the experience through lack.

44. The exposure of the triangle of discourse as is as the philosopher Berkeley said of triangles, all triangles, and none at once. There is something on top - discourse of triangles. Analysis may be actualized in the text and a triangle may then appear (reception). But the potential for meaning production in the text is more than what reception puts in there. There may be millions of triangles, a circle too, and both neither nor - something else may form - a mirror of the gaze.

45. If the textual analysis of the framework is to access the unconscious, the distorting processes of the unconscious must be followed.

"What is peculiar to the unconscious as a psychical system is that it violently deforms, disfigures, or disguises meaning into something unrecognisable ... distortion is the global force through which the unconscious transforms and processes psychical expression. Crucial to this distorting force are four key unconscious mechanisms: condensation, displacement, considerations of representation, and secondary revision." (Elliott 1992: 23)

46. The poststructural versions of the distinction between analysis and synthesis substitutes following and tracing multiple meaning for reductive leading, knowledge, and prediction. This distinction is incorporated in the following way into the framework:

The framework structure provides analytical entry and exit points, and possesses an Ariadne's thread within the areas which

Framework structure VI

traces the monster, (discourse) and Ariadne, (subject caught within it) without reforming the labyrinth. In the process of tracing the framework structure gets lost in a labyrinth of textual synthesis.

However, synthesis can return to analysis dialectically because 1. it remembers its entry point; 2. it can see the exit point - where it emerges from the textual labyrinth back into the framework structure, which may be at a or many different points of this structure; 3. it lays down threads of reflexivity, using the framework structure and poststructural distinctions again to analyze what was produced synthetically.

Analysis is thus not systematic in the dimension of textual production, but works more on an aesthetic level. By analogy, one which cannot fully describe a work of art by the style which it works in terms of. Yet the style can be helpful in the analysis.

The framework works at an analytical level which follows the textual (experiential) level, and so has to follow the textual production rather than pre-impose apriori interpretation application.

The analytic entry and exit points lead back into the framework into a broad grid in terms of which it becomes possible to evaluate comparatively, and trace selection, and omission.

Hermeneutic praxis leads to a labyrinth so the framework splinters in the application, yet at the same time superimposes another level of analysis, which is traced through the areas being used in the intertextual production at that time.

47.cf Butler (1990)

48.The perspectives do not know. Rather, what is known is perspectivalism. And both neither nor mine and yours seen double and then into infinite regress - both the "subject" and the "object" behind "perception" explode and repair again and again.

49.cf Laplanche (1991)

Framework Area One

Endnotes to Chapter Six Part One

1.Poststructural conceptions of diagnosis and analysis shift the focus from the interpretation of reality to the reality of interpretation.

10. The term "production" is associated in Marxist economic history with relations of power. In this thesis, the "relations of production" referred to in Marxism become relations of discursive re - production.

"Production" as used in this thesis refers to the multiple potential of meaning within ambiguous texts. This use of the term is distinguished from Marx's use, and signifies the different "base" from which ideology is being investigated. In this thesis, Marx's base is already a structure (Fox 1993). This structure conceals a deep structural master narrative - a political economy itself built on deconstructable assumptions which when unrecognized are reproduced as ideology - in Marx's case - historicism dissimulating patriarchal authoritarianism, which is the product of a reproduced, received and unreflexive manner of interpreting a text.

The political economy produced by these master narratives is the third unseen term of both Marxism and capitalism. A binary which has served to conceal the politics of politics. The "failure of Marxism" has not meant the end of the binary. Actually, the binary produces and continues to produce the failure of Marxism. Because of the con - text nobody reads his text to see if something else lies there. Which version of Eve and Adam.

3.A discussion of how the absence of textual production complicates diagnosis of ideological reception (as diagnosis itself dissimulates textuality) is provided in a supplement to this Chapter (Section B 4).

4.The gaze of the subject within discourse sutures both subject and object into the body in the act of recognition

"All ideology represents in its necessarily imaginary distortion is not the existing relations of production (and the other relations that derive from them), but above all the (imaginary) relationship of individuals to the relations of production and the relations that derive from them. What is represented in ideology is therefore not the system of real relations which govern the existence of individuals, but the imaginary relation of these individuals to the real relations in which they live." (Elliott 1992: 165)

5.The levels provide a method of tracing the process through which ideological forms are mobilized and reified to dissimulate power asymmetries and are finally inscribed as the "imaginings", "identities", and "social" and "emotional" relations of "individuals".

6. It is not possible in this thesis to explain paradigm diagnosis in full. The main aim here is to make a place for this form of diagnosis in the framework. This place within the framework awaits those who know how to do it. Those who know how to do paradigms in can then be incorporated when the actual text is met with in the operational stage.

This is the case with all modes and models of interpretation incorporated by the framework, from area one to area three. The claim and aim of the framework is to be interdisciplinary, and to want many disciplinary analysts to come inside. It does not itself claim to know or be able to do all it wants to have done within it.

7. An aspect of intellectual history emphasized in this formulation of the framework is paradigm diagnosis and analysis. This form of intellectual history involves an enquiry into knowledge claims which are used within texts to privilege certain codes or discursive structures. Historical analysis thus merges with knowledge analysis, as what is claimed to be known and true manufactures a "real" history. The interested nature of knowledge claims thus merges history and knowledge with diagnoses of power relations.

Power is shown by paradigm diagnosis to be dissimulated through reality simulating claims to truth cloaking tautologies and fictions in epistemic, fact producing rhetoric. Knowledge thus conceals a violent imposition of hierarchical levels of power dissimulated through knowledge fixed by structures and projected onto texts through complex processes of language and representation.

In area one, conflicting truth claims in discursive structures are diagnosed so that further epistemological analyses which deconstruct the constructions of truth diagnosed here can be carried out in areas two and three.

8. Paradigms of truth conceal the constructed nature of texts, thus reifying the discourse and creating the illusions of a simulated reality. Subjective fantasies are externally justified by "objective" methodology as the truth. Privileged discourses are then deployed by a deluded subject.

Diagnostic charts of truth paradigms and the meaning /knowledge systems legitimated by them can thus be used in area one to expose this lie of knowledge.

Power concealed by knowledge enforces patterns as a

"stable set of ideological signifiers that (is) deemed to be essential for social reproduction. Like some omnipotent superego, ideology operates to subject individuals to predetermined social positions in which all identifications are formed in accordance with this symbolic presence." (Elliott 1992: 172)

9. These paradigms were explained by Professor Johan Degenaar (1984; 1989).

10. A preview into analysis may be given now in order to show what diagnosis leads into. Further deconstruction is shown to be inherent in truth claims. This becomes evident when they are subjected to philosophical scrutiny at the conceptual and logical level area two. In the end both truth and justice cloak the same thing - master narratives. When the cloak is removed by the paradigm focus the simulation of knowledge and history and dissimulation of power is exposed with it (Zizek: 1991b p73). Textuality of history and subjectivity is put into a place which is between deceptions so that both deception and truth are seen from the place in between. The complex relations between structural lies and fictions and the subject caught in them can be seen. One is left not with truth or justice, but discourse and the lie of correspondence and consensus as the source of coherence. Analysis must then be directed on a different level: the analysis of narrative, arguments, syntax, and discourses underlying the lies of truth. Diagnosis of contradictory and conflicting truth claims thus leads into the analysis into area two and then into reflexivity and aesthetics and psychoanalysis as a substitute for truth in area three.

11.

paradigm 1	paradigm 2-	paradigm 3	paradigm 4
knowing universals corresponds to Forms in reality	transcendent human universals a product of human judgement	structural human rules relative and formed within a system	post- structural ambiguous rules retroactively understood by multiple and contradictory interpretive systems
metaphysical	synthesized	constructed	aesthetic

12. "Objective contradictions" are shown to be formed by a nest of discourses which produce political and ideological turmoil ... bound up in the most imaginative ways with the unconscious economy of human subjects. (Elliott 1992: 175)

"Social upheaval" is the end result - "an imaginary crisis of human relationships" which bursts into alienation and violence as subjects are positioned against themselves and others within this turmoil.

13. Poststructural diagnoses at the three levels forming the "politics of identity" is a necessary but not a sufficient condition for emancipation. Analysis in area two goes further, taking what is diagnosed further into the regions of semantics.

Further analysis then reverses the direction of identity pathology which is shown to be result of structural violence, and rewrites the manifestation of the result of this violence as a force produced by the desire of the subject in resistance. Law and reason produces disordered desire, and that which refuses to accept this disorder, is positive desire. Anorexia is part of the cure (Bordo 1991).

Diagnosis works dialectically with analysis. The reflexivity produced as a result of the articulation of the way ideology creates a web of dissimulated power which forces a form onto subjectivity shows the subject its ideological formation as a structured subject. This both implies and produces a conception of agency or subjectivity as possible outside identity. The semantic roots of identity are rendered visible, the ideological subject is dissolved into the structure, and an emancipated subjectivity emerges. This subjectivity is a reflexive aesthetic force playing with meanings rather than determined by facts. The subjectivity is decentered, orbiting and mimicking structure rather than caught inside it. As long as reflexive use is made of structure, the subject can exist both inside and outside structuration.

14. cf The "nature" of this oedipal subject and the possibility of its deconstruction are a central theme of this thesis.

15. This analysis exposes and deconstructs deep logical structures concealing and reproducing phallic symbols through rhetorical polarity. Phallic structures in turn both underlie and generate logocentric master narratives.

16. This subjectivity is radically different to that subject formed through a structure built in opposition to a "self" existing within deeper unseen structure formed by rational logic. It (Elliott 1992: 107) and the ego (consensus) formed in relation to whatever (I)t is, can never be final, unless it is reified or reiterated by the violent imposition of system - as in the instrumental relations of capitalist exchange. The importance of this for counterideology is expressed by Deleuze & Guattari (1972).

17. In the views on subject and structure being developed in this paper, descriptions are considered to be structured by discourse. But what is described, though analytically separated for the purposes of descriptions, does not exist as a thing or essence over and above the description - except when ideology desires and reproduces this "existence" through reification. Existence qua existence is essentially entwined with perception, and is therefore essentially fixed only in relation to difference. Existence as perceived is therefore relational and therefore nonessential and nonexistent, or not separately existent as a simple element. It follows that "identity" which has to be described through criteria of "sameness" formed in identifying fixed relations of signs, which is not the identity, but a description which produces it through its binary - fixation of "same" in the sign. Similarity is dysjunctively situated and produced in oppositional relation to difference, and erases difference, deferral and relational understandings of intertextual communication which is based in aesthetics and metaphor, rather than epistemological search for and

production of the same. The desire for the same conceals a deeper interest in reiteration of fixation of One discourse in a sign. This discourse reproduces and interested social structure and purpose at the expense of others and thus conceals a political or phallogocentric base or purpose within its logocentric binary form. This complex deep structure of logic imposed upon ambiguities of communication using signs thus precedes identity of both object and subject relations. Identity is signified through signs in fixed relation not in essence. What is substantial is not the fixation but what is fixed - and that is not an aprior substance, but a relation between the only material there is - ambiguous, meaningless signs which attain meaning by being brought into a system orientating the action of agents - whose identity is then formed by this action formed by signs.

This implies that all identity is at a deeper level relational, and therefore is autonomous, but not separate, nonobjective, but very material - the materiality of signs inscribing and energized by bodies of agents acting in terms of the visions formed by them.

This converges at some points with Habermas views of identity as formed first through communicative interests, which are subsequently rationalized in terms of instrumental interests of broader discourses which appropriate and distort communicative relations. This view also converges with Kristeva's views of symbolic vs semiotic subjectivity. These theorists can thus all be used complementary ways to interpret and emancipate subjectivity through textual analysis within the framework.

18. For example, legomedical pathologizing interpretations in psychological discourse may be liberating when compared with the perspective of theological judgementalism attributing sinfulness in interpreting the texts produced by its "objects", but the pathologizing and personalizing of legomedical discourse may be in turn be associated with dissimulating relations of domination when viewed from a more socially aware perspective. What is more, the latter may reintroduce the blaming discourses of the former as personality traits, concealing social domination as responsible for pathology under the question of individual maladaptation.

19. not all theology is judgemental

Endnotes to Chapter Six Part Two

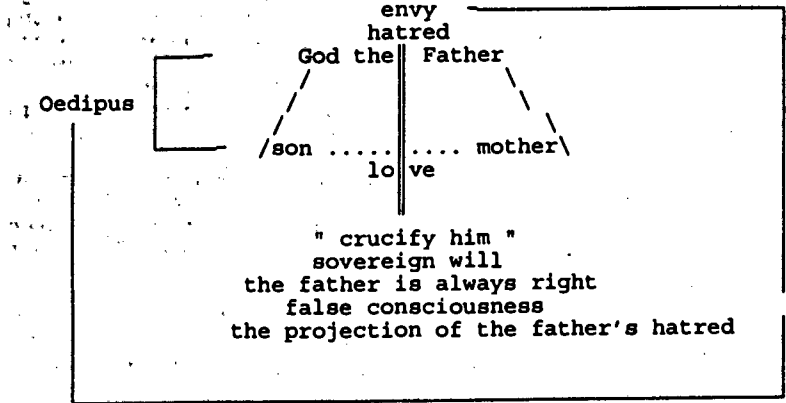
1. Perception follows from the sign system (sense) which relates and constitutes the subjective gaze which produces the existence of the object in time and space (reference). Aesthetics is already the base. Modern artists and psychoanalysts began to realize long before the modernist scientist - language and image become the mirrored "objects" required in order to see the "hows and whys" of forming reality.

2. "Surely these are precisely the various ways in which ideological discourse itself serves to establish and sustain relations of domination, and not only through their perlocutionary effects but also through their illocutionary significance and force." (du Toit 1993: 10)

3. "To analyze discourse is to investigate an object which is produced by a subject and received read, listened to, understood by other subjects. The understanding of discourse by the subjects who produce and receive it is an element, although by no means the only element, of our investigation. These hermeneutical conditions of social historical inquiry have consequences not only for the nature of the methodology appropriate to the study of ideology, but also for the status of the results of such a study." (Thompson 1984: 131)

4. (*) The stage when the end of the circle meets its beginning cannot be depicted on a flat page. (Thompson 1984: 134)

5. In the beginning there was love
Then God created alienation
Then alienation created narcissism
Unto us, ego is born



trope: I: the jealous God dissimulates his seven sins
tope: II: Isaak and Abraham
Adam and Eve
Jesus and Mary
Characters of Basic Instincts, Fatal attraction

male	female
+	-
castration	crucifixion
power	suffering (refusal of power)

hate/envy love

before oedipus	
father	son-mother
+	
after oedipus	
master/ father son	mother/slave or whore
++	+

6. For the way this effects intersubjective relations formed within this structure, cf Shotter (1989)

7. This is not to say formal analysis avoids intertext, but rather than formal analysis is a intra textually interested inter text. The inevitability the frame does not imply that a frame cannot be more or less interested in itself as opposed to the other. (cf Habermas knowledge constitutive interests (1972)) This is discussed further in a later section.

8. For a formal model showing this see for example Parker's steps four to six in Chapter Four.

9. Human identity assigned by Pythagorean number and number combinations to symbols is the base of occult prophecy and astrology and lies as trace in symbolic forms - cf underlying the meaning of symbolist art is the Kabala and Judaic patriarchy.

10. cf Texts of identity (1989) Part three : Drama and narrative in the construction of identities especially the chapter by Young, K. (1989: 154)

11. cf Billig (1988) shows how discursive threads insert themselves into thoughts feelings and actions of everyday life practices

12. cf Derridean analysis cf Derrida (1988); Muller & Richardson (1988)

13. Formal logical tools are thus reflexively used in emancipatory interest against their abuse in ideological interests. Formal logical analysis is used against itself to reconstruct the epistemological strategies through which semantic forms underlying reality are concealed.

14. Theory is shown to be producing not describing realities of "nature" and human "nature" in oppositional terms. Violence consequent on the oppositional logic of rationalist discourse is shown to be the end result of knowledge power which claims to "cure" it.

Truth and justice are shown to sow the seeds and protect the roots of lies, corruption and disorder in the symbolic and its institutions.

The manifestation of rational discourses in specific texts is and dis - simulated and taken further into analytic deconstruction. The discourse of rationalism is exposed as a dangerous, violent,

and pathologizing ideological rhetoric. Analysis of rationalist discourse exposes an underlying phallogocentric discourse concealed by rationalism. Close formal scrutiny of rationalizing talk shows how it intrinsically connects to and reproduces oppressive ontotheological and phallogocentric master narratives. For example, the free liberal identity is free in that it is a rational identity. Rationalism is associated with the masculine, and by association, rational discourse conceals and paves the way for the power of the phallus. The power of the phallus (transcendental signifier - transcendental apperception) is the unconscious of logic. The logical copula has more to hide than the simulation of facts under logical construction (Elliott 1992: 209).

Logical analysis of logic as penetrative, narcissistic, violent, and imperialistic at level two thus enters into and deconstructs the subjectivity, rationalism and exploitative power relations which these discourses sustain.

The categories of real and true and good are reversed, exposing unjustified assumptions reproducing ideological illusions as "reality" and "truth", which can be exposed as a privileged meaning system and deconstructed.

15. Reasoning rhetoric uses a dichotomous oppositional conception of deduction and induction to conceal the incoherent conceptual and ambiguous - analogical - relational process of meaning formation - including that of logic. Both induction and deduction are used as the forms of argument to generate truths and facts. But each form of argument is a myth born of reified concepts born of a dichotomous construction. The concepts have no separate existence. Induction is what deduction is not - each thus forms in opposition to the other. The existence of the terms on either side of the dichotomy is produced by a rhetorical polarity. Neither induction nor deduction have real logical validity as both are the products of what lies on top - a mythical truth generating epistemic discourse.

16. Analyzing incoherence and contradiction dissimulated by discourses within discourses. The interlinking of master narratives of knowledge power manufactures many layers of illusion by working in alliance with one another. Yet sustained logical analysis shows contradictions which are both produced and dissimulated by discourses within discourses. Parker's steps four to six can be used to analyze texts for strategies of coherence and underlying contradictions.

17. The details of the method of paradigm analysis are beyond the scope of this paper, but the analysis will proceed along the lines of poststructural philosophical analysis, as discussed previously in this thesis, and in Lawson's book Reflexivity (1985).

18. Paradigm analysis in level two:

Exposure of the dis - simulation of the reification of history through paradigms of truth is part of the diagnostic force of area one. Once paradigms are diagnosed, analysis of logical

structures and processes producing these paradigms can be done. Analysis shows the logical processes through which fiction and language are misrecognized in order to produce truth paradigms, so that a false reality and consciousness is created.

The epistemic circle (Lawson 1985) and tautological or incoherent nature of truth theories concealed in the structure of all paradigms are revealed and deconstructed through paradigm analysis. There is no way to know a correspondent, transcendental or rule governed structure is true without presuming the criteria of truth are true.

This leads analysis into area three, which works with an essentially aesthetic, nonjustifiable text. The failure of truth claims to justify themselves without infinite regress or admitting a definitional base leads out of the regimes of epistemology characteristic of modernism and into the aesthetic, philosophical, and psychoanalytic reflexive dimension.

Deconstructing contradictory truth claims also undermines the foundations of the discourse using and producing them. This exposes the sign based, socially and logically constructed rather than reified, "nature" of nature.

This again, but at a different level, exposes ideology and the legitimization of social relations which conceals structural exploitation.

-- Subjects and paradigms.

Analysis of paradigms deconstructs structures and leaves a leftover:

"the discourse of the analyst is the inverse of that of the master. The analyst occupies the place of the surplus object; he identifies himself directly with the leftover of the discursive network." (Žižek 1991b: 94)

A focus on the oppositional structuring of the subject is concerned with different forms of binaries and disjunctions recurring within paradigms. These are related to the production of violent and violated identities. These identities could then be dissolved by moving the structure up levels of reflexivity on the paradigm chart. The following diagram describes how this occurs:

Entry : structure + paradigm = subject gaze at object formed by structure

The subject moves dialectically through the counterideological process and comes to recognize different rhetorical systems justifying truth simulating reality in texts.

->

paradigm 1. paradigm 2. paradigm 3.....= rupture of truth codes:

- >

Exit : subject sees structure is not true and spits it out.

A focus on the subject within structuration at different levels of awareness would be appropriate to move the text into a reflexive domain by diagnosing and analyzing the feelings that are the end result of discursive formations eg irrationality as the other of rationality.

The subject could be moved through paradigm diagnosis and analysis into greater reflexivity, from denial of insertion within a system, to displacement in truth theorizing and knowledge power rationalizing, to reversal of structural opposition and angry resistance against a formation, and finally, into the reflexive view onto structures, and orbiting, creative playing or splitting, through irony, and mimicry. The imagination is developed, and the aesthetic dimension, where neither irrationality, nor rationality, nor the evaluations they imply, make sense...

"Likened to a core of inner selfhood, phantasy is at once a kind of negation of the repressiveness of the social world and somehow also prefigures new possibilities from that world. Marcuse speaks of phantasy as providing a privileged glimpse of the individual subjects needs and desires prior to the brutal distortions and pathologies which are inscribed by modern social processes." Elliott 1992: 90

Greater reflexivity builds in a dialectical way, and is a never ending process. The movement through paradigms is not sequential, but builds in layers, removing bit by bit encrusted and deeply inscribed symbolical forms.

A subject within paradigm three can be just as blind to the ideological closure of the system as those in paradigm one or two. Yet moving out of one leads to greater ability to move out of another, as the falsity of the concept of truth is recognized in a process of emancipation

19. The logical concept of a "concept" dissimulates its own formation through erasure of the meaning system and sign - signifier - signified relations which formed it. This concept of concept thus dissimulates both the meaning system and the system relations which are shown by poststructuralism to be dysjunctively discontinuously and arbitrarily connected to the sign - the only reality. Logical construction imposes on top of and dissimulating this, simulating a false logocentric reality.

The constituting signifying system constitutes both the concepts and the subject. The reification of the unseen signified occurs when the concept is applied -- reference - operational definition. This referential dimension can then be "known" as the cycle repeats itself: the reiterated double articulation and inversion of sense and reference. What is referred to proves the sense, and what has sense is proved if referred to - again. The action is erased in the description which slips into the explanation and the proof, and the gap between theory and practice is secured. The Law constituting (in between and on top) both slips from view. Dyads of cause and effect allow for statistical prediction and control. The Law slips further from view as the natural is cultivated, and culture is organized by knowledge and theory.

20. The opposition of sense and reference creates the following illusion / delusion for the subject inserted within the structure. Where subject meets structure, a discourse is embodied. The difference between sense and reference is this difference. Unless this is seen, all that is seen are facts and knowledge, not the third (and only) thing that they both are - the discourse of "sense" and "reference".

21. Knowledge both justifies and produces the same by slippage from induction to deduction erasing first the analogical under the factual, and then tautological under the rationalist reduction of meaning.

In this way, narrativized characters formed on a principle of opposition producing identity in relation, are reified as real personalities.

At the level of the subjective and social identity, borders are generated to signify and reproduce the dysjuncts, which in turn reproduce the signifying borders. These borders are necessary to sustain the ideological power asymmetry. Cross the border between male and female, and see what happens. Redeployment of discourse reconstructs and misrecognizes resistance to borders as irrational, pathological and dangerous, and legitimates its suppression, control and regulation by knowledge. The communicative dimension which resists the significations of the symbolic is lost and subjected to or colonized by rationalism.

Mutual interaction labled within a social / individual sphere is deconstructed as two dichotomies - the selfish individual or the chaotic mob. Both sides of this dyad are used to justify social and individual discipline and punishment when the need arises. The criminal is on top.

It is possible through analysis of text to expose the manner in which power hierarchy of those in control uses both sides of the dichotomy (on top) when being threatened by the refusal or resistance of the people constructed under it. Hitler is the sick/deviant individual who caused the war. The irrational mob submitted - their deeper primitive nature aroused by the madman. Attention is shifted from asymmetries of power and the struggle of the worker, and the continual and violent structural repression of this struggle against oppression by a hierarchical political economy built on binaries and dissimulated as real.

This example shows how the binaries intertwine with the problem of subject and structure. A web of ideology which produces false consciousness is reproduced by binary spiders. Guess who gets caught in it.

22. Either rationalist or empiricists are right, and the struggle for the presumed knowledge keeps the lie going. Power -> knowledge -> logic -> the subjects supposed to know (Žižek 1991b) reap what they sow no matter which country / university / discipline / journal they are in. More bombs / research / cheaper televisions are the end result.

23. Rational versus irrational

The more the rational unidimensional linear conscious simulates, the more unconscious dissimulates, splitting what is in formation mutual. The imagination is repressed as irrational so ensuring the reproduction of the same. The imagination de-forming the symbolic inscriptions reforms under One meaning system is so privileged and glorified with dissimulating evaluative terms of

truth, beauty, and justice that its constructed nature and associated sociopolitical interests can no longer be seen. As long as Oedipus is killing for ideology, man is born "free", so he cannot see that he is not.

In the repressed imagination, he is neither nor a man, or Oedipus.

To keep this nonsexual dimension out of consciousness, there are heterosexual / homosexual divisions, in terms of which a homophobic projection of the repressed imagination in negative form serves the one by reviling the other.

There is more to truth and logic, than epistemology. The copula is condensed. By revealing the split in its reference, the phallus in between both homo and heterosexual is revealed. The opposing interests serve a dissimulated interest.

24. "the strong boundaries that are drawn between "self" and "other" in an individualising psychology, serve to construct a relationship of opposition between individuals and groups." (Zetler 1993: 3)

"theorising on identity formation...places the highest value on the integration of contradictory resolutions to identity crises and describes identity diffusion as a harmful condition which prohibits individuals from taking full control of their lives....traditional psychology, rather than affirming the multi-dimensional, dynamic and contradictory nature of the self, labels the shifting and contradictory self as pathological" (Zetler 1993: 5)

"the operation of power is masked by the effects of modern discourse which is constructed in such a way as to make us assume that we hold full responsibility for our acts and intentions. The masked operation of power has afforded obedience a voluntary quality which is best illustrated through Foucault's metaphor of the Panopticon." (Zetler 1993: 5)

25. cf also Lakoff's () work which gives an extended analysis of dominant metaphors present constructing narrative. This work can be used intertextually to analyze metaphorical presence in texts at level three.

26. The image is a projection of this meaning into a meaningless sign. Meaning is formed in relation to other signs of the system which is in the head, not in the world. But the head is not in the head. The image is the end result of a fantasy. The body is the end result of a sign.

27. Cindy Sherman's (1990) art is a good example of the counterideological strategy of re - presentation. See also Butler (1989)

28. cf The work of art historians Michael Godby (1993) and Sandra Klopfer (1993) on this subject eg see for example their articles in Social Dynamics on the Burton exhibition .

29. The hidden tautologies of logic are concealed by and conceal linguistic and iconographic codes which build a web of ideology with layers of encrusted dissimulations. Power is everywhere but nowhere is it seen (Parker 1989).

30. As an example of what poststructural linguistics can show to be hidden in what at first appears to be a factual text of Jane Bennet's paper, (1994) and from there into James Joyce.

31. Here analysis has to return to area one where ideological structures connecting syntactical forms of language to the dissimulation of the knowledge power relation.

Norms and canons concealed in language and symbol are exposed as products of Laws, and laws constructing symbols as facts are exposed as constructs forced into being through the rhetoric of realism and science research, which in turn prove both Laws and laws are right and just. The subjects of this seeing thus see the whirlpool of ideology in which they are spinning. In the conscious the image turns from perception of represented fact to idea formed by image and discourse seen as fact.

32. Quote from Helga Geyer - Ryan (Collier & Geyer-Ryan 1990: beginning of Ch four)

"As a modernist philosopher of history, Benjamin called into question such notions of traditional historical discourse as continuity, developmental process, progress, and organism. As a modernist theoretician of historiography, he was critical of traditional narrative with its rosary-like chain of cause and event stories. Inspired by the practice of the literary avant-garde, he developed his own theory of textual production or signification, which was based on the principle of fragmentation and montage : the central features of Benjamin's own texts are thus the quotation, the thesis, the fragment, the arrangement and the compilation."

"(traditional political critique has represented the) unconscious as ideology (its present oppressiveness,) or as pleasure (its future emancipation) , but not something which hovers uncomfortably in between. " (Rose 1986: 12)

"by woman I understand what cannot be represented, what is not said, what remains above nomenclatures and ideologies. " Kristeva, cited in Elliott (1992: 225)

Endnotes to Chapter Six Part Three

1. Each reflexivity contains all other kinds which were not seen before reflexivity emerged from the depth interpretative strategy. Once within the prism each kind of reflexivity forms a mirror for the other. This mirror is intrinsic to all reflexivity and produced by it.

2. The difference between theory and practice is use

3. "this is what transference of guilt is all about: what confers upon ... (the) universe its radical ambiguity and lability. At any moment, the idyllic texture of the everyday course of events can disintegrate, not because some iniquitous violence erupts from under the surface of social ruses (according to the common notion that, beneath the civilized mask, we are all savages and murderers) but because all of a sudden as a result of unexpected changes in the symbolic texture of intersubjective relations, what was a moment ago permitted by the rules becomes an abhorrent vice, although the action in its immediate physical reality remains the same" (Žižek 1991b: 75)

4. The self is constructed through logical fixation of the sign within a concept re-cognised by identifying on the base of a polarity, formed by a prior dysjunction, fixed through operational definition and repetition.

If exclusively conceived, subject / structure, reference / sense, body / mind, particular / general do not exist apriori but are formed in dysjunctive relation to one another. It follows that the more the one is emphasized, the more powerful the lack produced in the other. This means that at the level of the subject, the more the one is felt, the more the lack of the other is felt. The whiter the light, the blacker the shadow appears. But if only the light is seen, this shadow reflection there will be repressed, made unconscious, experienced, but not recognized. Separate identity is born.

5. See supplements to this Chapter

6. As the projection of the object as real is reversed and seen as fantasy in a mirror the boundaries of subject and object dissolve: one becomes the other.

7. Through aesthetic reflexivity personifications are exposed as being inserted in bodies through the subject formation of master discourses which produce surplus repression, sense and reference, and thus produce existence when "implanted" into the human body.

Force is territorialized by discursive appropriations which become desire and the split hatred of "outside" desire by "inside" desire, of "inside" desire by "outside" desire. This dynamic reproduces itself. Desire producing machines produce desire both inside and outside the "self". This machine which becomes the self as much as the self's desire is unseen because it is the subject seeing, underlying and producing "personality" and the motives of agents acting for desire. It is not a case of cause, but of copying - the mirror function of the brain. (Lacan 1973)

"Desire is by no means an interplay between a son, a mother, and a father. Desire institutes a libidinal investment of a State machine that overcodes the territorial machine and, with an additional turn of the screw, represses the desiring machines. Incest derives from this investment and not the reverse. At first it brings into play only the despot, the sister, and the mother: it is the overcoding and repressing representation. The father intervenes only as the representative of the old territorial machine" (Deleuze & Guattari 1972: 216)

The reflexive sense brought by and to the exposure of these three as metaphor reveals the emulation in personifications, showing the subjective force to come before and be destroyed by the sign of personification.

Which sign the reader can embody or identify with (mirror) and thus create and become the empirical. The empirical can never be, as is always as...signed. Within the signifying system the signifier and signified are seen reflected in the sign, not as object in the eye. Poststructuralism reverses what used to be to be as to show its base to be as.

The form of sense is a product of knowledge which doubles back on its content to produce this content as true. Reflexivity shows this doubling and identity is seen to exist apriori in the sign not in the thing itself. Narrative cause becomes real, by becoming human, performed rather than produced in time and space. The acting of the act frees the subject from agency as actor.

Multiple interpretations show no narrative is alien, but thinking in other narratives makes it so. There is no other, when nothing human is alien to me. Who? am I. Maybe you. The reflexive aesthetic subject is all and none at once. (Butler 1989)

8. cf A link to Habermas (1972)

9. Heterogony: a preself register of bodily capacities which are multiple and discontinuous. (Elliott 1992: 221).

10. "It is a question of cohabitation, says Kristeva, not of absorption. Just as we must learn to live with the other within us, so too must we learn to live with the others around us". (Oliver 1993: 151)

11. The logico-phallic wedge splits relational identity into separate selves. Identities separated are constructed within the oedipal symbolic. The symbolic breaks the relation in order to fix different subjectivities within exclusive dysjunctions

In social form the exclusion is built on an opposition which serves one side, and exploits the other, or opposes both, in the service of that privileged pole of the triangle - higher up in the hierarchy.

Decentered by the operations of a global economic system the "fiction" of scarcity is said by Kristeva to be deeply implanted within our subjecthood, thereby positioning subjects within highly competitive and conflictive social relations. To maintain this high dosage of economic rationalism, there is a need for the continual strengthening of the more repressive aspects of the ethic order, the Law of the Father. In short, modernity has induced a widespread schizoid-paranoid disorder, levelling and equalizing all semiotic experience into the rigid structures of the symbolic order itself." (Elliott 1993: 223)

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12. Fox (1993) describes how this relationship radically differs from master narrative "relating".

13. Radical psychoanalysis connects with deconstruction. The concept of the mystic writing pad is discussed in Sampson's essay (1989).

14. In radical psychoanalysis the attribution of oedipal pathology is reversed in the mind of the subject as pathology and returned to its real owner, the symbolic father "in" us all. When the identity of the father is seen in the mirror to be a master narrative constructing consciousness and unconsciousness, oedipal individuality dissolves into an image in a mirror. Something is left over after the panopticon. Without matter, without guilt (Borch-Jacobsen 1991) - a counterideological subjectivity.

15. Somewhere between phallogocentric discourse is the process of relationship which is produced by something else - a concealed inverted dependence on the mother.

"The position the individual takes up as a gendered - subject within the symbolic order is necessarily tied to a fundamental loss - the loss of the maternal body - and it is this loss of the maternal body that human sexuality is understood as being created within a lack, leaving the phallus with its status as the "transcendental signifier" - to stand in for the divided and incomplete human subject at the level of sexual division." (Elliott 1992: 208)

Psychoanalysis reverses the dependency conflicts of the oedipal relation. Independence of the father is shown to be produced by his dissimulated dependence on his slave, the mother.

16. cf Henriques (1984: 211 and 219), Deleuze (1972: 114) and Shay (1989) "The father's absolute power as head of the family can corrupt absolutely" (1989: 90)

17. Binarized subjects

Binaries and inversions

Binaries structure the subject as parasite to host. As is the case with all structure, binary forms need a host and are empty and impotent without one. The inscription of binaries into human consciousness has a powerful effect on the vision and relationships formed by that subject. The binary virus human affects vision in the following ways:

i. The gaze

The dysjunctive relation splits the relational process and fixes the gaze on one, or the other side. The gaze is in the mirror, the mirror is in the gaze. Neither sees the other in what lies behind the eyes. The shift of attention from process into product serves ideology

ii. Oedipal inversions

The fixation in Oedipality or the symbolic that excludes the other side, can only be sustained at the cost of making the

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mutual oppositional. As wedge is to wound, so structure is to subject.

Without mutuality, dialectical rupture of both sides back into the process of the experiential dialectic ideation fixes and gets caught in inevitable self fulfilling oppositional relation which makes a product ideal (or material but also ideal - surplus ideal from overdetermined idea) but destroys process ... the real and imaginary roots of symbolic existence. All that flows from dialectic and relation is what is leftover of rationalism - feeling - symptom - pathology - violent subjects - either sexual, or aggressive. Words words words, or fuck fuck fuck - with nothing in between: some like it opposed:

"the most she can do is throw shadows at you but she's always a woman to me." (from a song by Billy Joel)

"now, following Foucault, we could see such phenomena as manifestations of the apparatuses of discipline and confession which suffuse modern life." (Parker 1989: 67)

"the I recognizes itself in relation to the other" (Parker 1989: 66)

"Whether one is in the grip of some piece of male chauvinist doctrine, religious fundamentalism, or revolutionary nationalism, these are all antagonistic misrecognitions formed in the hegemonic realm of ideology." (Elliott 1992: 182)

The separation of logic from the human identity which makes and proves judgements within the terms of logic is shown through analysis to produce rather than be a result of "rational" consciousness. Logic splits or dissimulates idea and reality and at the same time legitimates unconscious phallogocentric desire. Chaotic reality is that which does not conform to the phallogocentric desire, and therefore must be subjected to control and ordering via logic. The discourse of logocentrism is connected to a phallogocentrism deeply invested in reproduction of binaries which reproduce oppositions - eg gender - which serve and sustain the relations of domination of the penetrative Master who takes others in terms of his "own" needs. The end result is exploitative and pathologically sexualized social relations. It is human beings who appear at the other end of the telescope to be the violent and sexualized other/object of what is constituted by the oedipalized ego centric subject looking out - through - deploying logocentric discourse. The dynamics of projection are generated in the very attempt to be rational.

"The imaginary operations of splitting, disavowal, detachment and so on, are constituted through their inscription in the phantasies of the patriarchal symbolic order. this potentially expressive sexuality of woman's pre-oedipal experience suffers violence under phallic law." (Elliott 1992: 214)

"these writers argue that society and all symbolic forms must be critically deconstructed as attempts to deny the antagonistic structure which is at the heart of culture itself." (Elliott 1992: 6)

The importance of binaries as generators of oppositional social relations, eg gender, race and class relations, and resulting alienation and pathological states has been recognized in poststructuralist discourse (cf Lacan and especially Deleuze:)

"Schizophrenia as a process is desiring-production, but it is this production as it functions at the end, as the limit of social production determined by the conditions of capitalism. It is our very own "melody" - modern man's sickness." (Deleuze 1972: 130)

"Recognizing the desire is tantamount to setting desiring production back into motion on the body without organs, in the very place to which the schiz had retreated in order to silence and suffocate this production." (Deleuze 1972: 130)

Logic penetrates by both destroying relations of difference and producing similarities through reiterations and self generating binaries which are concealed as processes of induction, deduction and the generalization. Phallic fixations at the level of logic "prove" phallic standards (dissimulated desires) are the norms or averages from which difference as otherness is generated. What logic identifies is reproduced in social identities - the "horror" forms.

Sentence of substance which excludes the other will dissolve as the formation in relation is seen in the process of occurring. The substantive nature of love and hate dissolves as the fixed idea they became is seen. Something new under the sun is possible. As arbitrary relations are returned to signs, conjunctions are returned to dysjunctions.

"Very few accomplish what Laing calls the break through of this schizophrenic wall or limit: "quite ordinary people" nevertheless. But the majority drew near the wall and back away horrified. Better to fall back under the law of the signifier, marked by castration, triangulated in Oedipus. So they displace the limit, they make it pass into the interior of the social formation, between the social production and reproduction that they invest, and the familial reproduction they fall back on, to which they apply all the investments. They make the limit pass into the interior of the domain thus derived by Oedipus, between the two poles of Oedipus. They never stop involuting and revolving between these two poles. Oedipus as the last rock, and castration as the cavern." (Deleuze & Guattari 1972: 135)

18.cf Jane Flax (1990) on nonoppositional admission of sensitivities as ways of providing different and complementary use of divergent counterideological practices.

19.you also I also - like

20.The connections are clearly and concisely articulated by Grosz (Grosz 1989: glossary)

21.Visual and perceptual experience is reproduced by meanings mobilized through both visual and verbal symbolic representations and iteration and reiteration of iconographic codes. The desire and the identity of the human subject is caught up in these forms.

In Sexuality in the field of vision, Jacqueline Rose (1986) articulates the relationships between fantasy, institution, and subjectivity:

"the effects of the unconscious are tied into the key fantasies operating at the heart of institutions ... these in turn are linked into the most fundamental images of sexual difference."

"The interface between these two factors of institutions and their fantasies shows the fully social import of the concept of the unconscious" (Rose 1986: 4)

"Film because of its power as an ideological apparatus rests on the mechanism of identification and sexual fantasy which we all seem to participate in, but which outside the cinema are, for the most part, only ever admitted on the couch. If ideology is effective, it is because it works at the most rudimentary levels of psychic identity and the drives." (Rose 1986: 5)

Analysis of the fantasies underlying perception as produced by the dissemination of images in the communications industry show how subjective desire is cathected in the sign. This takes analysis into semiotic, aesthetic and psychoanalytic depth dimensions.

"The fictive sense of subjecthood which is at once implanted and supported through "mirror misrecognitions" (Lacan), "ideological interpellation: (Althusser) or the "antagonistic structure of symbolization" (Laclau / Mouffe / Zizek) locates human beings within an order of others from which one is always excluded or alienated due to the impossibility of transcending the "wall of language." (Elliott 1992: 235)

Level two has already exposed the ultimately linguistic structure through which reality is seen.

Level three takes this analysis further into the aesthetic.

"the semiotic dimension of subjectivity is always implicit in the symbolic exchange, articulating the displacements of libidinal drives in tonal rhythms, slips, discontinuities, silences ... the Kristevan subject is at once structured and heterogeneous, subject to the law but ruptured by the boundless play of semiotic drives." (Elliott 1992: 222)

A poststructural hermeneutic and semiotic reading can produce a counterideological "consciousness" through the semiotic play with language, and the same time, expose the ideological nature of the symbolic.

22.. Radical psychoanalysis makes the place where aesthetic subjectivities live safely on the borders of subject / object distinction, without being subjected to pathology or abjection..

23.The hermeneutic method was included (this is an inclusive inclusion ie neither nor inside or outside but amplified here) in area two for the following reasons :

Area two investigates ideology

a. reiterated meanings which reproduce narratives of differences and similarities using binaries to divide and create affinities and exclusions (cf all essays in Shotter & Gergen 1989 esp. part three : Drama and narrative in the construction of identities)

b. detailed hermeneutic and formal analysis in area two looks for difference which is not as expected by ideological similarities and difference "in and behind the text", and thus for resistance to ideology (the focus of area one) as differences in the actual use of these forms.

Area two is meant to make present again as potentially present in the text what the ideological focus of are one made absent.

Both areas nonbinarily symbiotically working together are essential conditions of possibility of counterideological analysis.

The importance of difference in constitution at the level of the subject is often read out when the text is read as expected reproduction of the master narrative symbolic. This is a problem for counterideological analysts who often in eagerness to expose

the ideological potential forget about resistance, thus erasing it in the text, and thereby also misrecognizing the resistant subject it aims to help.

Sometimes the resistance is amplified at the expense of the far more powerful positioning of the subject within a structure which ultimately pathologizes and stigmatizes.

Hermeneutic use of depth analysis in area three takes what area two does further and then circles back onto and further defers into difference the ideological focus of area one.

24. The aim is reflection of reflection and process rather than any attempt at discovering definitive meanings. Hermeneutics and semiotics in the poststructural sense work in a similar way on texts as Freud did on dreams :

"The dream thoughts to which we are led by interpretation have to, in an entirely universal manner, remain without any definite endings; they are bound to branch out in every direction into the intricate network of our world of thought." Freud cited in Elliott (1992: 25)

25. A supplement to this Chapter continues the discussion of area three - not for examination purposes - :

D 3 discusses the dissolving effect of the area on the problem of subject and structure.

D 4 examines the counterideological force of area three

D 5 gives a supplementary conclusion .

Endnotes to Appendix 1 on Rorschach

1. Ernest Jones The theory of symbolism , In British Journal of psychoanalysis 11:2 ,1916 Ecrits, 1959

2. "what is distorted is the modernist social scientific model of the rational human actor itself." (Fox 1993: 18)

The shift of attention is from modernist discourse to postmodernist discourse, which entails a critique of modernist views. This involves i.a. In place of the unitary, prior, essential subject, there is a fragmented subject, , constituted in difference .

Power is evaluated as both positive and negative, as is desire which involves "a concern with the repressed and the unconscious, and with the relationship between desire and discourse " (cf Fox p19 and table on p11) , or as referred to in this thesis, the relationship between subject and structure.

Though the above may sound abstruse and theoretical, the application to "concrete" texts like Rorschach is all that is needed to make present what would otherwise remain absent. The counterideological potential of this interpretation is what could be tested by using actual Rorschach texts within the framework.

3. "In psychoanalytic theory, the realm of representation which a child enters into with her/his acquisition of language. It is regarded as a realm dominated by the Father. Desire in the symbolic realm is always about possession and control, about filling a lack which was created when language intervened between self and the other". (Fox 1993: 163)

4. In a brochure advertizing a new organization called "Psychology, Politics Resistance " Ian Parker and Steve Reicher sum up the field of counterideological psychology as :

1. Providing a conceptual alternative to current psychology as well as a challenge to the abusive, silencing, and disempowering consequences of concepts constructed within this discourse. The aim is to find ways psychology can fight against oppression rather than be part of the oppression itself.

2. Challenging ideas in the context of practical opposition to their uses including use as a result of framing within institutional policy and state formations.

3. Exposing the nature of institutions which limit the possibilities of radical work.

4. Psychology must be accepted as part of the problem before it can be accepted as part of the solution.

A division of PASA to being organized along these lines in South Africa :its aims are

1. To show that psychology can be used either for emancipatory or oppressive purposes, and to expose certain historical trends in South African psychology which have tended to favour the latter.

2. Expose

a. individualizing and medicalizing of psychopathology and failure to engage with its sociopolitical origins

b. the exclusive concern with curative rather than preventative interventions.

c. the overemphasis on empirical and positivist research at the expense of theoretical work and the exclusion of interdisciplinary and emerging critical approaches.

d. the failure to examine the ideological and political system within which psychology operates and the way in which it supports and legitimates the status quo.

6. Substitute

a. a critical reevaluation which will enable psychology to move away from being a highly qualified professional interest group, directed rather towards participation in social issues and transformation focusing on the needs of marginalized groups

b. encouraging participation from individuals and groups in all aspects of progressive psychological work, orientated towards active participation rather than academic qualification or professional categorization.

c. move away from professional self interest towards concern with broader issues.

This society will particularly encourage responses from those who have previously been excluded by various academic, professional and social barriers, such as progressive industrial psychologists, non professional and other marginalised interest groups.

I try to work with all these aims in this appendix.

5. Murray, J. F. (1993) The Rorschach search form the Borderline holy grail : an examination of personality structure, personality style, and situation. In : Journal of personality assessment, 1993, 61 (2) , pp 342 - 357

6. As the formulation of the framework uses Lacan's conception of the unconscious . Key concepts of Lacan's system is clearly described by Rose in the following quotes (1986: 54-56).

Rose says Lacan "termed the order of language the symbolic, that of the ego and its identification the imaginary (stress, therefore, is quite deliberately on symbol and image, the idea of something which "stands in" . The real was then his term for the moment of impossibility on to which both are grafted, the point of the moment's endless return ... His basic premise is that identity is constructed in language, but only at a cost. Identity shifts, and language speaks the loss which lay behind that first moment of symbolisation. demand always bears on something other than the satisfaction which it calls for.....so this something other is relegated to the place of its original impossibility. Lacan terms this " desire". It can be defined as the remainder of the subject, something which is always left over, but which has no content as such. Desire functions much as the zero unit in the numerical chain. - its place is both constitutive and empty."

"Identity and wholeness remains precisely at the level of fantasy. Subjects in language persist in their belief that somewhere there is a point of certainty, of knowledge and truth. While the subject addresses its demand outside the self to the other, this other becomes the fantasised place of just such a knowledge or certainty . Lacan calls this the "Other" - the site of language to which the speaking subject necessarily refers. The Other appears to hold the "truth" of the subject and the power to make good its loss. But this is the ultimate fantasy. Language is the place where meaning circulates the meaning of each linguistic unit can only be established by reference to another, and it is arbitrarily fixed. "

Another good description of these Lacanian concepts can be found in Fox 's glossary - (1993: 162-3). According to Fox, the symbolic is the realm of the Oedipal Law of the Father, which intervenes and pathologizes the love of the mother for her child

The symbolic represents experience where the child is entered by the force and power of the Father's Law into language. Here desire is constituted in terms of possession and control, filling a lack which was created due to a split within the symbolic between self and other . The imaginary is the realm of the Mother , before the split into "self " from (m)other, where the mother rather than the father is the significant figure . Imaginary desire is resistant and positive (cooperative) and opposed to the negative (competitive) desire of the Father .

7. "Or" is used in the inclusive (conjunctive, not dysjunctive) sense - there is a place for the inclusive dysjunction made by logicians, but it is not used in argument because - the whole would fall apart -- allowing too much. Conjunctions allowing poetry rather theory can be seen in Rorschach if only theory is not seen.

8. cf Rose (1986 : introductory chapter)

9. or two doors to separate entrances in the following way :

body	/mind
primitive	/civilized
sinful	/spiritual
irrational	/rational
female	/ male
patient	/doctor
known	/ knowing
uncontrolled	/controlled

10. i.e. The critique of epistemology as exemplified in Kant's critique of pure reason, in which the very organizing principles of rationality are investigated and exposed.

Reflexive philosophy is a potentially reflexive discourse when it is not appropriated by framing discourses sustaining power structures. Philosophy is a tool which can be put to ideological or counterideological uses.

-- The counterideological form of philosophy involves a reflexivity which is intrinsic to the definition of the term. Reflexive philosophy has historically demanded the principle of reasonableness combined with self doubt -- a condition of possibility of hermeneutics -- ie the attempt to reconstruct the argument of the other, and reach the axiomatic point rather than criticize from another perspective before the argument has been understood.

Although subsequent to reflection, the search for and belief in truth has led philosophers to impose foundations and thus to know and control again with "reason", the reflexive praxis of philosophical questioning which is fundamental to philosophical form has also been historically involved in the articulation of a counterrational reconstructive hermeneutic method.

The ideological form is appropriated by rationalist discourse. Rationalism is a system of philosophy which has been reified by ideology. The rationalist system presupposes without "knowing" that there are universal categories which can be known and in terms of which universally applicable rational decisions can be made. What is concealed is a system of rules which the concept

of "rationalism" demands strict adherence to. What does not stick to the rules, is irrational, abnormal, negatively evaluated. Rational discourse thus conceals a fascism. Other interpretive systems are misrecognised by the rational system in terms of its privileged rule. The privilege is dissimulated under claims to truth and knowledge which simulate a reality supposed to be corresponding to and reflected in the rules, when the reverse is that the reality is produced by the rules, is actually "true".

11. To assume axioms as given is to stop the questioning and thus close off the infinite regress of interpretation at the point of the axiomatic given. This destroys reflexive understanding of interpretations and interpretive chains which is required before the "meaning" of the rule prior to its application is to be understood.

12. Conscious and preconscious of Rose (1986: 39)

13. Hermetic semiotics requires a dissolution of dysjunctive logic which produces ego/I/man reason and takes identity into the symbiotic flux of intertext where "self" dissolves into the semiotic dimension - where borders are seen /played with, but not lived as facts of identity.

Semiotic vision works with hermeneutics, and each in turn requires formal tools of analysis as entry points. Each mode of analysis works to dissolve logical construction and binaries, to show the complexity of lived experience, and the distortions of this experience required by logic. In this view, and therefore the separation of the modes are artificial - the distinction describes the different interpretive methods, but these cannot be literally separated in the relational intertwining of the analysis which attempts to understand the actual process of everyday textual synthesis.

14. The expulsion of and misrecognition of deconstructive philosophy by regimes of truth ensures the erasure of the epistemological critique which leads to critique of epistemology entailed in the reflexive deconstructive method. Deconstructive philosophical investigations are marginalized as semantic games. In this way deconstructive investigations of philosophy by philosophy are prevented from disclosing the systematic of distortions of social and symbolic form -- the disclosure which could deconstruct these regimes. Rorschach investigators and researchers need to be aware of the knowledge constitutive interests of science, and the difference between the deconstructing, philosophy of science, and science. It is manifestly evident, that it is not in the interests of knowledge / power/ academia not to allow this reflexivity and knowledge of knowledge to be taught at universities.

The discourse of scientism is a powerful weapon of knowledge / power, and its power to reproduce itself is evident in psychological texts everywhere. There is not much deconstruction in institutional psychological research. The marginalization of poststructural philosophers (and the rest of the real and "other" side) ensures that the imaginary side remains in the margins. Where this is not the case it is made special in some cases, or pathologized in others. But in each

case the imaginary is subsumed and dissimulated under the politically interested controlling gaze of rationalism. Poststructural understanding of what is not rational, and therefore not subject to hidden rules of the rational gaze, stays in its managed place -- not in schools, libraries or art galleries, and hardly at all in universities - certainly not published by them.

In the case of Rorschach texts interpreted by the deconstructive area, the close analysis of the textual relationships and formal and con textual connections revealed and broken by the deconstructive method not only resists the reiteration of ideological codes within the rationalist atrophy of philosophy, but also writes back difference as resistance to rationalist discourse.

15. Elliott (1992) citing Rieff

16. "We now seem to know all at once what the difference is between a conscious and an unconscious presentation. The two are not, as we supposed, different registrations of the same content in different psychical localities, nor yet different functional states of a cathexis in the same locality; but the conscious comprises the presentation of the word belonging to it, while the unconscious presentation is the presentation of the thing alone" (Freud cited in Elliott 1992: 151).

17. The therapist learns from and is cured of rationalism by the patient. The usual "order" is now completely reversed. cf (Deleuze & Guattari)

18. Radical psychoanalysis converges with deconstruction :

Seeing the Cartesian subject as illusion produced by binaries allows the subject to see this illusion form as an internalized discursive process which produces an internal police state. The internalization of the discursive generation of guilt subjects the subject of this structure to constant guilt so that as this subject, defense, projection and paranoia become essential to save himself (Cadava (1991) Parker (1989) and Deleuze (1972)). In addition to guilt generation and working with it to generate the ideological agent, the construction of a self as essentially separate and existing requires that the subject form himself in a violent oppositional relation to other subjects.

Discursively generated affective and disintegrative - integrational oppositions are further consolidated at a social level by exclusion and repression of desire in the patriarchal system. The subject has to project desire onto the other, opening a Pandora's box of Oedipal being. The repression produces the seven sins, which need a police state, a superego for assurance - guilt producing, "its not me". But it is, and it (before the triangle) is not.

Endnotes to Appendix to Chapter six part two

1.The structure of this chart was obtained from Kottler,A. (1988). Unpublished Psychology Honours research project using the method of discourse and conversational analyses on constructions of gender in the context of sexual harassment.

2.The structure of this chart was obtained from Sandenbergh, R. (1993). Unpublished Psychology Honours research project using the method of discourse and conversational analyses on constructions of gender in the context of sexual harassment.

3.Using the Johari window as interpretive model

4.Lacanian

5.cf Kottler citing Spender ... "argues there are no words for experiences which cannot be felt by men and worse still, if there are no names then the experience cannot exist - they fall into the realm of "nondata" (p199). These notions obviously have significant implications, the most important of which is one which forces women into living and experiencing two realities. One "reality" is that which they feel or experience but for which there are no words, and the other is that which does not feel real but for which there are words." (Kottler 1988: 11)

Endnotes to Appendix 3 on Chapter Overview and Notes on method

1."All the physicians and authors in the world could not give a clear account of his madness. He is mad in patches, full of lucid intervals." From *Don Quixote*, cited in Hopper, (1992: 89)

2.Operationalizability

In "On ideology", Du Toit (1993) makes clear the practical function of this meta and multi theoretical (interpreting interpretations) or descriptive framework. The possibility of operationalizing a highly abstract and complex design is possible because it works on multiple levels :

"A main feature of this analytical framework is that it integrates a number of different perspectives into a more general scheme, thus allowing a range of different approaches to contribute to the project of analyzing and interpreting ideology. Prominent among these is the distinction between the different levels of social analysis, of discursive analysis and of interpretation, all subject to the eventual criteria of critique and justification, as part of a general methodology of interpretation. On this basis it becomes possible to see how the contextual approaches characteristic of social history and institutional analysis as well as the more text-based and formal methods of discursive analysis may actually complement each other in an integrated research strategy. This provides a much-needed corrective to the preoccupation with the formal discursive structures, to the exclusion of other relevant considerations so typical of prevailing methodologies. It also indicates how the more descriptive and analytical accounts, at certain levels of investigation, need to be guided by relevant normative criteria at other levels of reflection. In these ways Thompson's analytical framework is a model of systematic synthesis " (1993: p6).

An important point is recognizing the normative rather than epistemic base to the critical perspective of the framework, so that :

"A critical perspective needs to keep the normative dimensions of domination or emancipation explicitly alive; it need not be confined only to discourses serving to sustain relations of domination " (24 : p10).

(In this paper , Professor du Toit also refers to discourses resistant to dominant discourses as contestatory - these are a form of what I refer to in the thesis as emancipatory discourse).

Reception and production

The complexity and variability of ideological formations require recognition that the framework cannot be mechanically applied, (du Toit 1993 : p6) or generalized across textual formations. A specific analysis of individual texts in specific contexts forms the "material" base of its use.What emerges is never necessarily, but only possibly generalizable (reproduced, or resisted by agents) - and then at certain levels. Textual production is by definition ambiguous and polymorphous - as many readings as there are readers - reproduction depends on reception - which again becomes a polymorphous production for a next reception. The possibility of ambiguity may or may not be retained at the site of reception.The framework thus has to working a circular process, never finally deciding the ideological issue eternally.

3.Critical theorists have not escaped this blindness : see Elliott (1992 : p74-76). This makes works by Deleuze and Guattari (1972) important as antidote. cf also Fox (1993).

Appendix Three

4. "the schizo knows how to leave; he has made departure into something as simple as being born or dying. But at the same time his journey is strangely stationary, in place. He does not speak of another world, he is not from another world; even when he is displacing himself in space, his is a journey in intensity, around the desiring machine that is erected here and remains here. For here is the desert propagated by our world, and also the new earth, and the machine that hums, around which the schizos revolve, planets for a new sun. These men of desire - or do they not yet exist? - are like Zarathustra. They know incredible sufferings, vertigos, and sicknesses. They have their specters. They must reinvent each gesture. But such a man produces himself as a free man, irresponsible, solitary, and joyous, finally able to say and do something simple in his own name, without asking permission; a desire lacking nothing in a flux that overcomes barriers and codes, a name that no longer designates any ego whatever. He has simply ceased being afraid of becoming mad. He experiences and lives himself as the sublime sickness that will no longer affect him" (Deleuze & Guattari 1972: 131).

5. For example Flax (1990), Diamond (1988), Parker (1992), Sayers (1990) Potter and Wetherill (1991)

Concluding Supplements

Endnotes to Concluding Supplements

1. Important note on binaries

The term dichotomous can be used interchangeably with binaries polarized / dualistic / oppositional.

These refer to different manifestations of the same logicosemantic and ideological construction. Each manifestation has in common an either / or exclusive relation which has different logical semantic and social effects in different contexts of use. The change of terms refers to different contexts or matrix in which different versions generated by the basic "form" arise. The following table shows how the matrix works and intertwines in different contexts:

Manifestations of either/ or

Forms of the matrix

Versions : polar/oppositional/dualism/binaries/dysjunctions
Context : forces/social/philosophical/logicosemantic/logical
 chemical psychological |
 bio (drives).....> subject <.....:

Being more of the one implies being less of another. Being one implies it is contradiction (or abnormal / irrational / negatively evaluated) to be the other as well. An example is masculine feminine. The gender polarization has implicit all the above forms and can manifest in one or more forms at any time. Gender poles are also discursively associated with other polarizations eg rational irrational. The masculine is associated with the rational, and the feminine with irrational. Feminine rationality is thus either abnormal, or masculine -- and therefore also abnormal.

Either or forms thus intertwine with discursive constructions to form an ideological web. Knowledge manufactures the criteria as to what counts as being one or the other. Knowledge conceals the interested base of these criteria. (If you are a woman you must love a man). Criteria form borders which divide human being into human beings and thus from symbiotic love without borders or identity. The transmigration of souls turns out to be psychopathological. The schizo knows how to leave (Deleuze & Guattari 1972).

2. An ideological function is performed by discursive dysjunctions and discursive structures both producing and built on top of these dysjunctions.

3. The dissimulation of a structurally produced division between subject and structure generates oppositional constructions between structures and subjects and structures and structures. The oppositional form forces one structure to be chosen and privileged to the exclusion of the other, making dialogic relating impossible. This serves an ideological function.

The false opposition between subject and structure allows the dissimulation of structures which structure subjects. "Subjects" are actually structures dissimulated as subjects (simulated).

Opposing structure to structure allows some structures and the subjects they structure to be named objective and as possessing true knowledge of essences, while other subjects and structures are marginalized as subjective appearances or fictions. In the process, some structured subjects are given power to decide and impose their structures on the "other" oppositionally seen in terms of this knowing structure. As both the identity of the "subject" and what this subject sees are constituted by the structure, an inversion occurs which allows the subjective to be called objective. Knowledge is in fact a blindness in which truth is simulated to dissimulate a lie. This blindness gives rise to

oedipality at the level of the subjective "psyche" structured by these dissimulated structures. This structural blindness alienates the subject from both their own imaginative energy and the meanings of the other which are erased under the imposing structure.

Structured subjects are called "real" "substantive" subjects (master of the gaze of the subject inscribed by this structure) when they are dissimulated structures. Other subjects are called objects (slave of the gaze inscribed by the subject researching or seeing them). A power relation is both implied and legitimated in this way. The dissimulation of logicosemantic oppositions is thus, when manifest in social and psychological contexts, the root of ideology and false consciousness.

At a social level, the dissimulated structures (called discourses as fixed structures) produced on top of this matrix web of deep structural oppositions construct both subjects and structures in terms of epistemically legitimated and hence concealed hierarchical and evaluative social formations. The discourses of knowledge inscribe into the subject the structure from which it is supposed to be split. The subject of the structure, spider of the web, is capable of thinking rationally and "knowing" this structure to be true or false -- or -- not knowing it at all as the object ignorant and subject to inscription of those who do know - the same thing again is inscribed. Knowledge is on top.

4. By virtue of other unseen oppositions (rational / irrational) and in alliance with epistemic discursive structures, ideological decisions are made as to what criteria -- rules -- laws -- dissimulated power -- distinguish "rational" from "irrational". For example, modernist humanity rationality is constructed by measurement / education / privilege. If it bites, its irrational. Bitophobia of the master makes sure the other is imprisoned. So it wants to bite. So it is imprisoned.

5. Statement found on a postcard - author unknown -

6. As reasons do not have to be logical

7. Anti - political and anti - epistemological reasons work within the discourse of epistemology and undermine it from within (cf Lawson 1985). Lawson gives a historical, theoretical and a logical argument which shows that history, theory, and logic are all circular formations of closed (by virtue of the circle) meaning systems as a result of the epistemological circle. Logic destroys itself by logic alone. I believe in the epistemological circle, no world, but meaning without end, amen. All that is the case.

8. Hermeneutics always listens such that the meaning of the "other" is an end in itself, and never a means only. The ends of the self to which the other may be a means must be dissolved. This is possible if the self itself is dissolved.

9. cf Kristeva's concept of semanalysis (1987), and Deleuze's schizanalysis (1972).

10. cf Oliver (1993) on Kristeva

11. Desire for domination is a symptom produced by the symbolic forms of master narratives. This symbolic, which is not inherent in human nature but forms it until it exists in human beings (not not), is shown to be alienating and destructive when analyzed by deconstructive and semiotic perspectives.

12. "The problem of the time was how to articulate the unconscious as a point of resistance or defence without filling it out with visions of psychic and / or social utopia...or a site of absolute or uncontaminated truth as we are sometimes tempted to do now. The alternate discarding and reification of the unconscious has been (a) constant refrain." (Rose 1986: p 8)

The unconscious is not polarized into internal / external attributional accounts: every interpreter is always already a subject of history - both active and passive, containing both its evil, and its good.

"the account of social constraint is always matched by a recognition of the perverse and aberrant nature of the sexual forces bound over into the oppressive and unjust services of social forms." (Rose 1986: 9)

13. The complex relations between actuality, memory, and fantasy in the Freudian unconscious go beyond the rationalist opposition between reality and fantasy, into a dimension where there is no knower / known, rational / irrational, controller / controlled, master / slave, father / mother.

The framework processes interpretations in a way which attempts to show the ultimate incoherence, and ideological nature of the opposition of reality / fantasy, thus involving a commitment to a radically different understanding of subjectivity as a subjectivity which requires therapy, rather than knowledge, or "ego integration" for emancipation and autonomous action.

The commitment to imagining beyond reason is a condition of possibility of a hermeneutic interpretational practice producing a symbiotic subjectivity. Subject and subject are capable of understanding and imaginatively entering into the "other".

14. See the concept of "eternal return" from Fox (1993: 131-133) and also the ethical positions of poststructuralists in Cadava et al (1991) Flax (1990) and Habermas (1972; 1991) which do not center round "ethical" action on and control of, but rather (at least) consideration of and sensitivities to the sensitivity of other - communicative interests.

15. Limitation three discusses further a commitment to reflexivity which must work dialectically with limitation two, as these must in turn work dialectically with limitation one. All commitments work together as supplements and noncritical mirrors for each others weaknesses. Together the commitments form conditions of possibility of displacement of ideological formations, so that the text can be heard amid the con - texts.

16. The first two have already been discussed. Point three must still be considered.

13
Poststructural diagnosis aims to prevent the reproductive effect by working within poststructural distinctions which dissolve epistemology and traditional epistemological distinctions into textual aesthetics.

This then has the following reflexive effects :

i. -- Theory / Fact : Fiction / Metaphor.

"Theory" is not used in the framework. Models and meaning systems which used to be called theory are incorporated in the analyses, but are now given a different (narrative not knowledge) status.

As with the "theories" used within it, the framework structure does not have the status of a real thing or structure but works in terms of metaphor. For example the image of Ariadne's thread serves to describe the way the framework follows the labyrinth of discourse rather than forms it. The framework does not need a bulldozer to carve its pathways because it tries to follow specific formations rather than to lead by generalizing and predicting. Again, because the basis of the description is a fluctuating metaphor not a theoretical or factual structure, the diagnoses produced do not claim to know, but rather uncertainly to trace potential meanings which could be formed in the text. Certainty is not opposed to doubt. Reflexivity lies in between.

ii. Theory / practice : Analysis synthesis : Con - text / text

As there is no such thing as "theory", there is no theory / practice opposition. The distinction between synthesis and analysis used within the framework works with the distinction between text / production (complex synthesis) and con - text / reception (reductive interpretive analysis). Both complexity and discursive singularity can be traced. The possibility of the One can be exposed and shown to displace the other, and this Other can then be returned and to a level of reflection and so disrupt false consciousness.

The poststructural distinctions thus produce a neverending dialectic of uncertainty - counterideology and certainty - ideology which is unavoidable. On the one side, area one, the framework has to return to the Master, as it has to recognize the existence of ideology. But because the circle into uncertainty and complexity is there, it is always possible to get back to counterideological areas. On the other side, the amplification of uncertainty always already returns the ambiguity, and disrupts the ideology. By emphasizing uncertainty-textuality, the framework allows uncertainty / complexity / ambiguity to return again, thus both opposing ideological imposition, and allowing something other than news under the sun.

iii. Structured subject / reflexive subject

The uncertainty of a textual metaphorical position may allow the eternal return of a "knowing" ideological position in con - texts of power, but in the last instance, the difference does not lie in the uncertainty. It lies in the way it is read. And it can always be read differently. It just take someone who will do it. This lead again to Limitation Four. Who comes after the certain subject ? (cf Cadava et al (1991))?

Concluding Supplements

17. Academics then debate all day about whose norms are more ideological than the others, and politicians, who have direct control of the means and relations of domination, use the oppositional reversals generated by academics to reform the power of the privileged side - as exemplified by what used to be Russian - American politics.

The opposition forms a target to other. As ideological poles are generated by the binary oppositions, this very opposition paradoxically reproduces the norm which sustains and conceals deeper relations of domination. For example modernist political economy - a concealed ideology shared by both sides yet strengthened and dissimulated by a superficial, simulated ideological opposition between the so called political poles. Agents were coopted, polarized and fragmented as "Russians" and "Americans" in the service of the same exploitative and violent (cf the armament industry which benefitted) ideology in the last instance.

18. cf David Mamet's Oleanna (*)

19. Paradoxically counterideologies have to work within the symbolic and political interests created by con texts of knowledge power. Consequently their use within these ideological con texts is always subject to recontainment. There is always a danger within these contexts that counterideological agents can be recontained by ideology, or counterideological productions can be recontained by ideological receptions, or two counterideological strategies can be set up against one another in ways which negate each others counterideological texts.

20. Poststructuralism articulates and makes evident the

"distorting pressure of unconscious desire "which is far more extensive than semantic instability apparent at the level of the symbolic within the postmodern condition. The slippage of the signifier is articulated at the level of the effects of unconscious desire (Kristeva's semanalysis) disrupting and disfiguring language." (Elliott 1992: 150)

One of the important points emphasized is that con - text is always already mediated by another con - text, the infinite regress means that con - text is indefinite discontinuous and infinite. This "limitation" is mentioned as poststructuralism is often conflated with the condition it identifies and critiques. Making the signifier slippery again ruptures the superficial sliding of those subjected to the communications industry and shows something happening beneath - communication of meanings exploding between and in texts. cf also Robert Young (1989)

21. Examples of the difference between postmodern alienation, and what can be done with it, (and to it) are given in Kristeva's work. Kristeva accepts the power and eternal return of the symbolic, but does not use this as a reason for quietism, passivism, determinism, or concealed conservatism :

"The semiotic is a space of flux and heterogeneity, the symbolic of repressive social meanings." (Elliott 1992: 226)

With Kristeva, power is everywhere, but only afterwards: ie its existence is historically conditioned within the subject. Kristeva's diagnosis, and analysis of the postmodern condition which this "history" has produced as end result combines

psychoanalytic, aesthetic, and philosophical reflexivity.
(Kristeva (1987), Oliver's work on Kristeva (1993)).

A distinction must be made between the products of knowledge power, and the process through which the politics of identity works to ensure a manipulable postmodern subjectivity. Poststructural analysis is concerned with the "articulating the disruption of the symbolic through semiotic forces." (Elliott 1992: 226)

The recognition of the failure of epistemology does not lead to nihilism and anything goes, but to the realization that claims to knowledge and truth are inevitably dissimulating.

Critique of organizing principles concealed in knowledge leads to a reflexivity at deep levels, which dissolves the need for oppositional criticism. The crisis of legitimation and the toppling of hierarchies of knowledge power is a condition of possibility for emerging from the lies of truth and identity.

22. Kant (1934) needed it, Freud and Marx needed it - it slipped through the fingers of both. Each of the three got confused again and "regressed" to prior paradigms (cf Habermas in Knowledge and human interests (1972)). Some theorists say the same thing happens to Habermas when he looks for a solution combining reflexivity and considerations of truth and justice as base for "autonomy". (Elliott 1992: 102). This belief in a possibility of ideal communication using a consensus based communications theory still presumes a form of rationalism - while at the same time arguing against certain "other" forms of it. This is considered a dangerous return to a dissimulated dominance inherent in consensus required for rational forms (Elliott 1992 111-112) and is so close to the North American ego psychology position that it can be read as an argument for conservatism. The inherent fascism and ideology of the very concept of "reason" and its historical links to master narratives have been argued by Marcuse (1973) and esp. Deleuze (1972) and writers like Sampson (1989: 1) and Parker (1992: 21; 1989). The framework lets Habermas in because his texts can be assessed in specific uses for both ideological and counterideological potential.

23. Cogito ergo sum within cogito

24.i.a. from French theory and Lacanian psychoanalysis. These perspectives are supplemented by (and contain themselves) a Foucauldian perspective exemplified in Cadava et. al. (1993)

25.cf Diamond (1989: Introduction)

26. This formulation of phantasy is crucial for the subjectivity the framework hopes to produce from texts:

"subjectivity can be released from repression by phantasy. Moreover, Marcuse thinks that we are rapidly approaching a turning point in history where the release of phantasy can for the first time create a new reality principle. The connections between the collapse of technological reason and the creative release of phantasy will together curb the destructive antagonism which have caused so much suffering and pain in the Western world."

"Marcuse's valorization of phantasy is connected with the assumption that the individual body needs to be resexualized for the creation of harmonious social relations. In contrast to the repressive insistence on procreational

genitality under the "performance principle" Marcuse claims that the release of phantasy will lead to the development of a sensual (my addition -- replace sensual with semiotic and intertextual) Eros. This liberation, in brief, will involve the activation of pregenital impulses which will extend to all parts of the body. Drawing upon the work of Friedrich Schiller, Marcuse claims that this transfiguration of the libidinal body will directly help to produce a "sensual order" in which spontaneous cooperation, play, and intimacy can be forged. The new reality principle arising from the transformative power of phantasy, however, does not involve some kind of "release" of sexuality as in Wilhelm Reich's programme of sexual revolution....."

Elliott explains that Marcuse suggests a transfiguration of Eros that transforms libido and the very notion of sexuality. Sexuality sublimates itself thus minimizing the manifestations of mere sexuality, and integrates them into a far larger order, including the order of work.

27. By concealing them as facts of the matter. Once upon a time, there was a thing. Then there was a structure of a thing. Then there was a thing of the structure. Then the smile of a cheshire cat. Shock, grotesque. That's not me. Then there researcher will disappear into Alice's hole. He may not be pleased with you, but at least you can't see him anymore. Let him rant and rave, he will get tired of it, eventually. Then he will start to smack his lips. If you are a woman. He will get tired of it eventually. Then he may see the mirror. If you are lucky. If he doesn't, he will jump out of the hole and kill you. Johnny's got a gun.

Supplement to Chapter Six Part One

Endnotes to Supplement to Chapter Six Part One

1. "Context", like all words, is a contingent subject and incoherent concept until formed within discourse which has historical associations or traces. Reflexive discourse analysis must problematize the multiple meanings of the term "context" as resulting from discursive constructions of the term. These discursive constructions are caught within and between paradigms.

2. Metalogocentric diagnosis of logocentric history as logocentric shows how unifying history makes a pre mise for some a de mise for others.

From multiple possible meanings in a historical event, past, present and future possibilities / relations, some meanings are selected. Selection concealed through rhetoric of the pre mise (making a space for + before the surmise = a fact concealing a wishful if)

Premises reify meanings and simulate facts through a logic machine which works in the following way :

\ /
[this is not a cat on the mat]

1. Someone says, or writes -- "the cat on the mat" - or any other statement where a subject, verb and noun is used. A more political example : "meet my wife" .

how do you know?

2. The argument is that t/he - re is a cat on the mat - a wife in the room.

how do you know?

3. Existence is not a thing but a word which constructs existence and has to be justified by reason warranting the assertion that something exists. The existence comes from the proof of the argument of existence, not the perception which is epistemologically constructed by the same (unproved) discourse which produces as the proof of its truth.

how do you know?

4. The axioms of truth theory forms the knowledge base which produce the concept of "given" taken as assumption

5. The assumption is taken as premise

6. The conclusion proves the premise structure which produced the conclusion

7. The axioms of truth are thus concealed as "origin" of the facts they manufacture as real. What is assumed conceals the logocentric, phallogocentric and ontotheological discourse present in the axioms which construct and impose "reality" as true and factual, thus concealing the actual historicity and historicization of narrative structures.

8. The what science takes as given are the end result of deeper discourses - ontotheology creeps in the back door and reinscribes subjectivity in its interests.

9. The axioms are metaphors - which turn into names within a discourse. The name as thing elides the multiple types/kinds of the name resulting from different constructions, different interests - functions - interpretations - teleologies - and different inter textual functions of the name within different discourses.

In between the theory and the fact, and by epistemic association, the premise and the conclusion, the following occurs :

When discourses are used to refer, theories are applied, sense gets reference, qualities and substances are summoned up to go with them. For in stance

Supplement to Chapter Six Part One

("instance" which is the trick that does it when perceived as an instance) the subject instanced by the discourse is given the object instanced by what lies above of both - discourse. What lies on top - the unnamed or the gap or blind spot between subject and object and producing them both is discourse. The gaze of the subject positioned in an unseen discourse produces a product - object. The subject becomes a camera apparatus projecting discourse as Ideas into the work it perceives through discourse. For example, primal, renaissance, and modernist discourses produce primal, renaissance, and modernist subjects, who see primal, renaissance, modernist objects. The discourse passes through the head as a film strip passes through a camera - the world is a screen seen as real. Retroactively, meaning is reiterated as being and so becomes again - this is history projected through discourse. This is where history comes from (to form). The conclusion of the investigation is history for all, this history not wishing to realize how the investigation produced it by calling itself knowledge.

10. Taken as a whole, philosophy and epistemology is a theory producing machine, and theory is a fact producing machine. The process of factual manufacture from this machine works in the same way that factory production of say, sausages, from sausage machines works - producing consumption and then assuming a demand - works as follows : multiple discourses -> ambiguous metaphor -> fixed in concept - axiom -> premise and argument assuming -> conclusion conceals assumptions -> fact -> policy - agent (product : human machine) at the altar of policy.

Some of the facts produced are given the name of human desire, need, and motive. SO THE FACT PRODUCING MACHINE IS ALSO A DESIRE PRODUCING MACHINE.

The conclusion now drives the premises underground. Action takes place in terms of what is left in consciousness. The historical construction and foundations of reality are lost to the degree that the building is lived in

The cure : there are no ifs and there is no negation in the unconscious (Forrester 1989). Go back to the real and then go back to the beginning of this endnote. You have done a framework cartwheel.

3. The question is confused and confusing - in each case the aim is to make a place for multiple methods, rather than give a full exposition of what is involved. A full exposition and knowledge of all that the framework includes is impossible and it would also make the framework impossible. The aim is to include those who can in a symbiotic and complementary counterideological process.

4. cf Parker's steps four to six

5. "As the other side of language, then, the unconscious is a creative means whereby human subjects establish an interpersonal space between self and other. This representational capacity, to repeat, is creative in the fullest sense of the term, and ought not be reduced to the deterministic logic of "structure" ... representation is here not just an empty intersection between the self and external objects, but an energetics of practice whereby individuals organize a set of experiences as representational activity" (Elliott 1992: 153)

In Freud's terminology, thing presentation (representation) is distinguished from word presentation (attempt to describe thing-presentation). The unconscious is formed when thing presentation is denied translation into words. Preconscious is in between thing and word, ie the process of translation.

The world of the image, and therefore art - become important means to understanding the unconscious, and making it translatable - what therapy does as well as art eg dreamwork. Philosophy looks back or reflects on translation, (showing the obvious - knowing knowledge) but it may also translate as a new form of life, or sing a new song. None of these emancipatory

discourses is essentially reiterative, by definition. They all work again the grain of language, to translate the unfixed and detranslate the fixed, to expose the real and the image of the real the word / symbol conceals.

6. The only way to read a text without reading (an activity) is to photocopy or speak as a parrot does. Once there is meaning there is interpretation. All reading for meaning does something to what it reads. The question is is this meaning going to be ideological or counterideological.

7. "there is no radical and plural democracy without renouncing the discourse of the universal and its implicit assumption of a privileged point of access to 'The truth', which can be reached only by a number of subjects. In political terms this means that just as there are no surfaces which are privileged apriori for the emergence of antagonism, nor are there discursive regions which the programme of a radical democracy should exclude apriori as possible spheres of struggle. Juridical institutions, the educational system, labour relations, the discourses of the resistance of marginal populations construct original and irreducible forms of social protest, and thereby contribute all the discursive complexity and richness on which the programme of a radical democracy should be founded." (Laclau and Mouffe, cited in Elliott 1992 : 183)

8. What you see is what you believe.

9. Diagnoses of discourse already reveals the semantic and logically produced "nature" of opposing binary "forces". The one (term) which tries to exclude the other (term), is shown to be producing the other more powerfully in the very attempt at exclusion. The shadow and the light are shown to be produced by body (third term) which is present in neither as it gives birth to both, and both in turn give birth to it. This body (discourse and its agent) is both cause and effect of the discourses it uses. There is a third (discursive) cause to every "cause" and "effect".

10. Unless the circle is forgotten and changes into a triangle

11. "everyday life is also structured through certain unconscious mechanisms - condensation, displacement, distortion. Thus the unconscious, pace Habermas, does not consist of recording or registration of the relations between society and inner nature. It consists primarily, as Freud's account of the dream enables us to see, in creating the psychical conditions in which representations about these relations come to be established and systematized." (Elliott 1992: 113)

1. When master narratives exist, it won't help to sit on the borders and refuse to move out the way. Institutions, individuals, and machines of desire and reasons exist. Go back to area one. Then move to area three.

2. Habermas's (1972) distinction between different knowledge constitutive interests form radically different systems of meaning on the basis of these different organizing principles with their associated interests. These different interests allow a complex and detailed account of the connections between reason and subjectivity (Elliott 1992: 103). The interests of exchange (instrumental) result in alienated subjectivity due to the distorting of the communicative through the rationalization of organizations. There are three main kinds:

"our relation to the external world, (cognitive - instrumental interests) our social relation with others, (moral - practical and communicative interests) and an aesthetic - expressive dimension (emancipatory interests)." (Elliott 1992: 103)

Organizational rationality or systems integration has an instrumentalizing logic which, through institutionalization of knowledge, produces economic and bureaucratic structures. These systems dominate and suppress the social and consensual foundations of meaning (communicative interests). The spread of organizational rationality into the "aesthetic - expressive" is only achieved through repression (Elliott 1992: 103).

Using this system, the different interests can be detected or diagnosed as potentials for different degrees of ideology / emancipation in readings of texts.

3. Decontextualizing makes the multiple interpretations of the text possible. These can be used to expose each other as interpretation appropriating the essentially ambiguous text. cf Fuller (1988), Skotnes (1992); Muller & Richardson (1988)

4. cf Watermeyer's (1993) critique of history taking using the Maudsley format in psychological assessment.

5. A term from poststructural psycho-aesthetic-analysis cf explanation in Grosz (1989: glossary)

6. The dissimulations of master narratives in language form the psyche and are experienced both "intrapsychically" and "interpsychically".

Discursive formations erase the hermeneutic meaning of the "subject" and "object" identified by the "objective" measure - the imposed discursive system. This allows the reproduction of master narratives, with the following ideological effects:

Concealed by the dysjunctive symbolic and formal logic "objectivity" is the possessive jealousy of the Law of the Father. The penetrating logico-phallic wedge splits relational identity into separate selves. Identities are caught within the oedipal symbolic. The symbolic breaks the relational and analogical in order to fix different subjectivities within exclusive dysjunctions.

In social form the exclusion is built on an opposition which serves one side, and exploits the other, or opposes both, in the service of that privileged pole of the triangle - higher up in the hierarchy.

The allied ideological forces of phallogocentrism and logocentrism are once again evident. Hermeneutics does not hope to destroy the combined desire for borders and possession - but this does not mean quietism : listening allows for something different.

7. It is impossible to know unless you can recognize.
It is impossible to recognize unless you know.

All Marxism /Liberalism cannot be known or know.
If Marxism can be known as a meaning system

It can be known that liberalism is a meaning system.
There is not either Marxism, or liberalism.

Neither admits the Jew unless they admit the Jew. The Jew will admit them.

"live with others, without ostracism but also without levelling." (Kristeva cited in Oliver (1993: 151))

"what a representation of maternity provides, which a representation of woman does not, is alterity within identity. The mother provides a case of the other as the self and the other in the self. As such, only she can provide the necessary sense of separation within union that founds ethics. In other words, the child must separate from the mother, but the mother proves that the other is within. And just as the mother contains the child, the child contains the mother.....A representation of the mother as a subject in process, as an open subjectivity that contains alterity, sets up a model of autonomy that still allows for connection, identity, ethics, and love."
Oliver on Kristeva : (1993: 162)

8. The introduction of semiotic and deconstructive strategies in area two show that the distinction between formal and depth interpretation is artificial, as boundaries between the areas dissolve in the dialectic of the analysis.

1. This formulation accepts the Saussurian formulation of meaning, this acceptance being philosophically rooted in Kantian critiques of epistemology, which form the base for and provide a linking thread through much poststructural thought, and is essential to its understanding. If this is realized, Lacan and Habermas can be seen to work with the same interests in emancipation from knowledge/power, but in different ways, with different sensitivities. They can thus be used together in the same textual analysis, rather than set up in opposition to destroy each other, and the converging emancipatory interests at once. Meaning system converge and diverge, and the contradiction which occurs shows them as meaning systems thus bringing reflexivity. Contradictions show meaning systems as meaning systems always already disjunctive with the sign, unless there is a convention. In this sense, the exposure of contradiction by one system of another is a symbiotic or dialectical insight, rather than implying the one or the other system to be wrong. This would presuppose some universal system of right and wrong outside the formation of the words themselves within specific discursive practices or meaning systems.

Elliott fails to fully recognize and apply these poststructural reformulations and thus he is unable to recognize the poststructural shift in his critical practice. He reads in the exposition, and then misreads in the criticism setting up unnecessary oppositions in the process. The reformulation in criticism suits and imposes his own interests, which seem at times to be either made in North America, or invested with the World Bank. See for example his critique of Lacan (Elliott 1992: pp108-161). Note: he gives over twenty pages to this critique, and compare this to the five pages in toto for the exposition and criticism of Foucault. Amplification and displacement doesn't seem to help here when it comes to what underlies talk about which misrecognizes again! Saussurian conceptions which he has lucidly explained a few pages previously. Such splitting can only be a conversion disorder. Look into his imaginary and find a symbolic.

In spite of this subsequent misrecognition, the exposition of the Saussurian shift in Elliott is worth quoting here:

"language is a system of signs - signs being the conjunction between the thought realm (a signified and a sound - realm (a signifier). Language is thus conceived as a site where meaning circulates, meaning being generated by the internal play of differences of a living language. On this view, the connection between words and external objects or events is arbitrarily fixed since meaning is established through a difference from other meanings." (1992: 134)

Lacan is postSaussurian in that his connection changes the conjunctive connection between thought and sign into a disjunctive connection.

"The signified can never be pinned down since it is constantly slipping out of view, such is the productivity of the signified in shaping meaning." (Elliott 1992: 134)

Conjunction is a logical procedure which closes the productive process of play of signs into a conventionally fixed product - the symbolic.

2. What is present is formed in analogical relation to what is past (absent). The subject is recognized because of its position within a structure of signs in relation - The inversion of presence of the relation of a double to presence of substance formed as of the relation reifies the thing, (category formed by the relation) - which assumes the status of "observed", and made to exist - made present - when positioned within an transparent (seen through) seen sign system as "simple element"

3. Elliott recognizes that the family plays "a substantive role in ordering the unconscious drives and phantasies of subjects into forms conducive to the social divisions of labour and the world of monopoly capitalism" (Elliott 1992: 176)

4. Lacan's symbolic, imaginary and real (1973:p257) converges in some respects with Habermas' conception of instrumental, (universalized) communicative (practical) and aesthetic (metaphoric) (1972). I think the emphasis on different aspects of the operation of knowledge/power and alternatives to distortions of its consciousness makes them supplementary rather than essentially oppositional. They thus both can be used within the framework for depth interpretations

5. On the dissimulation of violence within the discourse of social regulation and law, cf Ayerszka article (1992) on Zizek cf Du Toit on violence (1990)

6. The insertion of subjectivity within the discourse - of rationalism dissimulates the dangers of Enlightenment "autonomy". Habermas expresses the dissimulating power of reason and the effect on the rational subject as follows:
To put it in the terms of Habermas:

"The dimensions established by id and super-ego for the personality structure correspond to the dimensions or deformation of the intersubjectivity of mutual understanding in informal communication." (Elliott 1992: 107)

Habermas maintains that the "ego" and "id" are reified by the individual's subjection to rationalized institutions. Rationalization forms a conscious/unconscious which mirrors distortions of communication. These distortions arise from precritical rationalization crystallised in laws, hegemonical institutions and agents acting in terms of them, and are analyzable and detectable in textual / linguistic structures.

This detection of rationalization is the aim of area one of the table.

Habermas argues that communicative action is necessarily structured into the "functional conditions of systems reproduction" to those impersonal forms of collective regulation in society.

The analysis in this table attempts to articulate the way in which these levels organize and reify "consciousness" repressing communicative action. This repression occurs through the construction of a reified "self", "freedom" and "autonomy" which is conflated with Enlightenment reason.

7. "The real order is for Lacan that aspect of reality which resists both mirror play and attempts at symbolization. It is that domain beyond representation, linked to desire and the death drive." (Elliott 1992: 124)

8. "One should not think that desire is repressed, for the simple reason that the law is what constitutes desire and the lack upon which it is predicated. Where there is desire, the power relation is already present. An illusion then, to denounce this relation for a repression exerted after the event; but vanity as well, to go questing after a desire that is beyond the reach of power" (Foucault cited in Elliott (1992: 100)

9. cf "If you don't" - see Zizek on Spinoza in Ayerska (1992)

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READING AGAINST THE GRAIN:

A METADISCIPLINARY FRAMEWORK FOR POSTSTRUCTURAL
AND COUNTERIDEOLOGICAL TEXTUAL ANALYSIS WITH SPECIFIC
APPLICATION TO THE PROBLEM OF SUBJECT AND STRUCTURE.

written by

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[v 2]

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VOLUME II

VON. [2]

APPENDICES

Supplementary section - appendices not for examination purposes

Supplement to the framework - not for examination purposes

●●**APPENDIX 1 - APPLYING THE FRAMEWORK:**

NOTES ON APPLICABILITY OF THEORY TO AN APPLIED TEXT:

●●**APPENDIX 1 : APPLYING THE FRAMEWORK:**

Supplement to the framework - not for examination purposes

NOTES ON APPLICABILITY OF THEORY TO AN APPLIED TEXT:

(Lacan 'criticizes) a definition of language in terms of an increasing mastery or appropriation of reality, and for failing to see, therefore, the structure of metaphor (or substitution) which lies at the root of, and is endlessly repeated within, subjectivity in its relation to the unconscious." (Rose 1986: 55)

A : INTRODUCTION

A 1 : TEST APPLICATION OF FRAMEWORK TO RORSCHACH MEASURES AND INTERPRETATIONS IN THE PRACTICE OF PSYCHOLOGICAL ASSESSMENT.

1.1.Introduction

The main motive for the formulation of the interpretive framework in this thesis is not as a purely theoretical exercise, but in order to test the use and value of its counterideological intentions on specific materials and discursive production of subjectivity.

The operationalizability of the framework is tested in order to bridge the gap between the theoretical formulation of the framework in other thesis chapters, and practical application of the framework to a practical context.

The context chosen for test application is the field of psychological assessment in the discipline of psychology.

The aim is to investigate the effectivity of poststructural methods within the framework as an answer to the requirements for a nonreductive, counterideological, interdisciplinary understanding of responses to the Rorschach inkblot test.

Rorschach responses and interpretation of these serve as a specific example of the more general discursive praxis of psychological assessment which can be investigated in the interdisciplinary constitutive apparatus of the framework, its areas, and levels. Although the focus is on a texts produced by a specific instrument, any text from the theory and practice of psychology and psychological assessment could be substituted or be used supplementary to Rorschach texts.

Although I have little knowledge of Rorschach interpretive systems which require specialization in both psychoanalytic training/experience and theory, I thought it would be an interesting exercise to see how the subjectivity and structurations produced by combined theory and practice present in Rorschach texts could be set within the broader perspective of poststructural interpretation theory, and to test for this purpose, the applicability of the framework being formulated in this thesis.

B : THE AIMS OF USING RORSCHACH WITHIN A BROADER FRAMEWORK WOULD BE AS FOLLOWS:

B 1 : USING THE FRAMEWORK

The reason for applying the framework to Rorschach responses can be discussed under the following headings :

1.1. to amplify a poststructural and counterideological emphasis.

1.2. to provide interdisciplinary perspectives on disciplinary interpretations and to show how Rorschach texts could be multiply interpreted within poststructural discourse.

1.3. emancipation of the subject from structural fixations through the process of discursive deconstruction used within the framework.

1.1.A POSTSTRUCTURAL AND COUNTERIDEOLOGICAL EMPHASIS.

1.1.1. Poststructural terminology -- not "mere semantics"

The framework can be used to bring poststructural terminology to look at analyze discourses of psychological assessment.

When Rorschach is used within the framework, the language of subjectivity and objectivity and "objective measurement" is replaced by the analysis of "subject" and "object" of discourse.

Appendix 1: Rorschach

By working within the framework analysis can then be taken further into hermeneutic and formal dimensions, and then into the poststructural vocabulary of sign, signifier and signified, (Grosz 1989: glossary). Language and images elicited by the Rorschach tool can be used to produce multiple meanings and evaluate ideological formations in texts.

Qualitative and quantitative measures, both of which erase UNIQUE subjective meaning in the presumption or psychological gaze of the method, are dissolved². The muted voice of the imaginative resistant subject within oppressive psychological discourse is resurrected and amplified. All the traditional oppositions which go with the subjectivity / objectivity dichotomy³ are replaced by interpretations of multiple textual analysis.

1.1.2. Counterideology

Psychological discourse has been exposed by various writers as a powerful ideological field (Henriques 1984; Parker 1989; 1991; 1992 Shotter & Gergen 1989).⁴ Specific interpretations/contexts of use of this discourse produced from Rorschach inkblot test could be systematically assessed for the kind of ideological content which is exposed by Parker, (1989) Rose (1986), Henriques (1984) etc, in actual texts produced in psychological theory and practice. The aim is to provide a system in terms of which interpretive practice (as "present" in texts) can be identified as discursive practice, and assess to what extent these critiques can be found to be "true" of specific uses of texts and contexts of social and academic relations.

The analysis of the texts of patients before and after assessment could show how both form (power relations) and content (what "form" sustains through erasure and amplification) of psychological discourse are transferred and made to "exist" as self identification within and internalization of psychological discourse occurs in everyday lives of both professionals, and nonprofessionals.

1.2. MULTIPLE INTERPRETATIONS OR REFLEXIVITY

1.2.1. The problems reductionism of prepoststructural paradigms articulated by Murray in quotes given below -

"If the Rorschach can assess with any depth or sophistication, it must surely measure or reflect aspects of personality structure or organization, personality style, and situational variables. Those searching for the Rorschach borderline holy grail have failed to consider the partial complexities when diversities within these three factors interact and influence each other." (Murray 1993: 353)

"The Rorschach is a complex instrument that reflects a complex interaction between level of personality structure (or level of personality organization), personality style, and situational factors. Efforts at oversimplification fail to do justice to the intricacies of the Rorschach and to the complexities of personality functioning. An approach is needed that allows for an understanding of the complex interaction of these factors both as they are reflected in the Rorschach and, more importantly, as they are reflected in the patient." (Murray 1993: 353)⁵

It is not the holy grail, but the search for it as impossible and deluded, that poststructural Rorschach can reveal to both analysts and their objects of study. The investigation does not search in either a complex or simple way for any preconceived notions or patterns of "personality structure" (or level of personality organization), "personality style", and "situational factors". The concern is rather the search for what Murray and other psychologists mean and conceal and do to the "subject" when they use these concepts.

For the poststructuralist, a different search altogether is required - this involves a search for a theory in a different terminology.

1.2.2. Interdisciplinary perspectives

The framework is used to lay out strategic textual practices which could provide an orientation and outline of the kinds of analyses which could be applied in order to operationalize a poststructural interpretive system for Rorschach responses.

Specialists from a wide variety of different interpretive models could then be incorporated in a team whereby converging counterideological forces could come together for comparative evaluation of projections for symbolics which sustain relations of domination. Interdisciplinary and nondisciplinary (everyday) perspectives could be systematically brought together from different contexts (specific discursive codes) to multiply interpret the texts seen or projected by different subjectivities into the responses seen in the inkblot mirror.

The reason for bringing other disciplines to Rorschach interpretation would be an attempt to break out of the psychological expertise mould, not to say that it is invalid, but only to say that other interpretations of interpretations of the Rorschach may be valuable, not only as providing a different way of looking at and using the instrument, but also to provide a reflective surface in which psychological discourse could see itself seeing in the Rorschach. (Parker 1992)

The framework dissolves the problem of oppositional debate within knowledge power by refusing the dichotomous construction which sets interpretations against each other as either right or wrong, or forces a decision as to which method is "best".

The focus of framework is as a way of bringing multiple poststructural interpretations of interpretations of Rorschach texts to specific psychological assessment practices. Note that the framework does not work on the preinterpreted text, but on interpretations of these. A sustained hermeneutic entry into the text requires ongoing discussion with or textual investigations of those who produce the text, whether those of the patient, or of the psychologist. The aim in either case, is not criticism, or interpretation, but reflexivity.

In poststructural analysis, no theory is disallowed, but all and none are allowed and are possible at once as potential interpreters of texts. The use of these is diagnosed within a broader interpretive context, and then assessed for ideological and emancipatory content.

How do you actually do everything all at once ? to something you know not what ? You begin with the text you've got.

The framework gives a number of different entry points into this text. These entry points systematize poststructural theory and practice for eclectic use of and reflection on multiple models for interpretations of specific Rorschach texts.

The function of doing discourse as a complex process within Thompson's framework, is that specific analyses can be done, focusing on certain aspects, without reducing, or marginalizing or othering other crucial aspects of a full counterideological and emancipatory analysis. Some can be done of everything that has to be done, without claiming that all has been done, at once. Here dissolves into inkblots all solutions to Berkeley's triangle paradox, and with this, the liquidation of the Cartesian I. Some doubt, does not imply all is illusion, if there is uncertainty allowed in between. One interpretation makes an ideology. Two makes a double which can only be if there is uncertainty. The mirror has to show itself in between the texts - in this case the Rorschach inkblot..... mirror.

In the above I explained why I would want to use the framework as a context for Rorschach. In the next section I explain why I would want to use Rorschach in the framework.

B 2 : USING RORSCHACH WITHIN THE FRAMEWORK

The Rorschach inkblot test is used as a projective test in the practice of psychological assessment.

Reasons and nature of its selection as a text for the operationalizability and usefulness of the framework are as follows:

2.1.PRODUCTION AND RECEPTION

2.1.1. Rorschach as a site of textual production ?

Due to ambiguity and the lack of imposed content of any sort in the Rorschach, the inkblot may serve as a "pure" reflective mirror for interpretations of interpretations emitted by conscious and unconscious projection.

The inkblot is in between both nature and culture, like dreams, and thus serves as a route to the projections or transferred meanings "behind the eyes / in the texts" of the gaze : both that of the clinician, and that of the patient are absorbed and reflected by what is in fact (the real)....nothing but a blot.

Both the imaginary, and the symbolic are what appears within that surface (the real) ⁶. What is usually hidden behind the seeing eyes can then be seen by both analyst and analysand as "subject and object of the discourse" - bits of discursive appearances transferred and countertransferred.

2.1.2.Sites of reception

Textual analysis of the use of the Rorschach within the disciplinary practices of psychology can be focused on hermeneutics and emancipation, or on exposing ideological, or all three of these ⁷, as different areas of the framework are worked through in the analysis.

The focus can be on either or both the interpretations of Rorschach images given by :

1. the patient : (the patient's text -- interpretations directly emitted by the patient)
2. the interpretations given to these interpretations by the psychological clinician : (from psychology or other discursive frameworks applied to patient's texts - those interpretive systems used to interpret the "projections" of the patient).

The actual analysis of the first kind within the areas of the framework is a complex and lengthy undertaking beyond the scope of this thesis firstly because the patient is absent and therefore the hermeneutic system is not available, and secondly because the psychoanalytical experience and therapeutic communication skills are absent. But the framework formulation, which is the focus here, includes and awaits a therapist who can.

2.1.3.The framework : deconstructing reception of receptions

The formulation of the framework built in other chapters, is now extended to possibilities for operationalization in interpreting Rorschach interpretations, with an emphasis on emancipatory and hermeneutic ruptures of the symbolic, following the counterideological diagnostics of area one, as applied to Rorschach projections.

The framework divides analysis of interpretations into areas and levels which focus on both the general discursive, and the specific hermeneutic meanings within the texts, and comparatively evaluate for ideological and emancipatory content.

Appendix 1: Rorschach

Distinctions used in the analysis of the framework coincide with poststructural distinctions which have been articulated in previous Chapters.

The text itself is the site of the ambiguous subject. To access the analysand's interpretations, (reception) the analysand must be asked for interpretations of this preinterpreted, ambiguous text. The interpretations of the text thus hermeneutically produced can be taken through the framework which interprets these interpretations, then hermeneutically returning to the analysand with these for a further interpretation of the interpretation of interpretation.

The site of production is considered to be essentially ambiguous, always already has to be reinterpreted. The question is by whom or what. Who is allowed to speak, and when, and what constraints and rules are there in this regard.

Subjectivity (text - site of multiple potential) as opposed to the subject (reading receiving or structuring the text and therefore structured by that structure) producing the text is always already the moment outside language, (the symbolic / structured / interpreted text).

As the real is always deferred in mediation, so mediation is always deferred into definition. The text which is taken as preinterpreted thus depends on the entry point. The interpreting text becomes the preinterpreted text, for it too has to be read. The analysand text will be preinterpreted for the clinician, the text of the clinician or the patient will be preinterpreted for the framework analysis.

An extended discussion of hermeneutics as applied to Rorschach is given in order to show that this relay race does not necessarily result in a purloined letter, (Muller and Richardson 1988) or person.

2.2. BRIDGING THEORY AND PRACTICE IS NOT EITHER THEORY OR PRACTICE.

The appendix focuses more on preliminary suggestions as to how the framework could be applied, so that a detailed textual analysis is not attempted here. The actual investigation into Rorschach generated texts following these suggestions would require detailed analysis of specific texts. This would involve a complex, detailed and lengthy process which is beyond the scope of this thesis, but could possibly form a subject for a future research project.

2.3. ACCESSING THE SUBJECT OUTSIDE SYMBOLIC LANGUAGE.

I have chosen a projective tool from psychological assessment because of the thesis interest in the subjective imaginary, and the nature of the unconscious. The aim of the framework is to expose the structuration (form) of both these forces and show how the combination of force and form can be used both ideologically, (e.g. patriarchal and logocentric discourse), for communication (area two - hermeneutic method applied to interpret the texts produced) and emancipation. (depth understanding via the knowledge resistant emancipatory discourse of poststructural philosophy, aesthetics, and psychoanalysis.)

The erasure or amplification of the one area and the production of the other is shown to be a matter of interpretation.

In each case, Rorschach does rorschach on Rorschach, instead of subjects.

In Section C I show how the structure of the framework can be used to break analysis of Rorschach interpretations into a variety of methods to organize a complex counterideological process.

C : SUGGESTIONS FOR FRAMEWORK APPLICATION TO RORSCHACH TEXTS

C 1 : RORSCHACH AND FRAMEWORK AREAS

1.1. LOOKING AT RORSCHACH IN AREA ONE

1.1.1. Diagnosis of texts and con - texts and levels

Although it is not possible to say anything universally true and generally applicable about "ideology", this does not mean one can not say anything at all about ideology as a structural force mobilizing domination. Specific textual analysis of generalizable and generalizing ideological potential within complex textual and intertextual relations can be performed at multiple levels, revealing sites and con - texts where ideological receptions can be diagnosed. This diagnosis is complex, and therefore the manifestation of these specific forms of general forms is specific to particular contexts.

The aim of diagnosis is not totalistically to criticize one discourse as ideological and privilege another "discourse" as emancipatory, but rather :

a. to reveal the discourse as discourse which can be subjected to further and analysis.

b. to show that both ideology and resistance inhere as possibilities within the language and use of the text. If multiple possibilities of interpretation are shown to inhere in texts, it follows that each possibility contains both ideological and emancipatory potential. In the actual use different aspects which exist in the same text can be emphasized to mobilize meanings which serve and conceal interests.

Appendix 1: Rorschach

The aim of the framework in area one is to allow a reflection on both the meaning and the use of the discourse as discourse which leads to another use of the Rorschach text - diagnosis lead to area two and area three analyses.

The complexity required of ideological diagnosis is made possible within the framework by an eclectic but systematic use of multiple models and charts of intellectual history which decode symbolic and epistemic codes. This apparatus is used to detect discourses projected into Rorschach and Rorschach responses with the aim of showing how certain meanings connected to ideology are mobilized by these discourses.

These discourses could potentially be read into the text at different ideological sites or levels investigated in area one of the framework. The discourses forming reception sites for Rorschach responses are called con texts. Con texts are divided into and assessed at three ideological sites or levels i.e. sociopolitical, institutional and agentic. By dividing diagnosis in this way the complex weave of discursive potentials mobilizing meanings with ideological and or emancipatory content in different discourses can be compared.

The ideological potential of specific texts is investigated through close textual analysis at these sites and historically connected to ideology through the diagnostic models and charts of intellectual history. The charts and models and sites used in area one focus on the occurrence by association and analogy of con texts historically associated with ideological structures, and show that these structures can potentially be read into the specific text being diagnosed.

1.1.1. Examples of diagnostic complexity

1.1.1.1. Diagnosis as historically relative

Poststructural hindsight may detect ideological formations in prior psychoanalytic paradigms⁸ used as interpretive convention for Rorschach, but these must be compared to what they were reacting against historically.

By using charts of intellectual history allowing comparative juxtaposition and extending articulating diagnoses into diagnoses performed at different levels of area one, differential diagnosis of the interaction of historically specific and general meanings (in this case the diagnosis of ideological and emancipatory content of different diagnostic systems) elicited through Rorschach texts are revealed.

1.1.1.2. Different versions and containing discourses

The same discourses can contain different ideological contents depending on the con - text which forms them. For example a patriarchal Freudian interpretation when compared to feminist psychoanalytic perspectives of the same Rorschach-elicited image shows how the degree and content of ideology and emancipatory content can change. What in a feminist interpretation would be resistance to patriarchy, could be written out of the image and then destroyed by the patriarchal interpretation when the image is seen as a "hysterical symptom".

Within patriarchal versions the concept of "symptom" can be more or less ideological. The meaning of the "symptom" depends on what reading is given to the word - and the subject who has the symptom may be more or less critically conceived as a result of the reading.

Liberal patriarchal psychoanalysis may be more liberating in some respects when opposed to for example more conservative conceptions. A Marxist psychoanalytic interpretation could reveal ideological aspects in a liberal humanist reading -- or vice versa. Both may be used to interpret the same text and resultant texts could be compared for relative ideological content. In the process both achieve greater self-reflexivity when viewed in the discursive mirror provided by the other.

A conservative view could be diagnosed as concealing moral values under the concepts of symptom and cure. The concept of "sin" attached to imagery and associated thoughts in theological models of "madness" brings concealed moral judgmentalism in through the back ("given") door⁹ of "science".

Patriarchal interpretations can also appropriate and systematically distort feminist versions in order to dissimulate and sustain power relations under the cover of feminism. (The agents may be of any gender).

Texts thus have to be evaluated through close textual analysis in specific contexts which are possible sites of ideological reception.

Texts can also be diagnosed for master narratives in area one. Exposure of rationalist discourse in Rorschach interpretations could enable alternative perspectives and release the subject from the discursive repression entailed by this discourse. The split in body and mind projected into the Rorschach will be especially evident in the theoretical reductionism of knowledge power/identity. Though a more complex hermeneutic will show the rationalist identity within the "psyche" to be a discursive lie, the patient as well

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Again, within master narratives, other discourses may be used as framing, or complicating devices, making a close and specific analysis of each Rorschach production and reception a necessary condition of the detection of ideological or emancipatory content.

For example biomedical discourses conceal as "scientific" a conservative political interest in turn dissimulated by ontotheological and logocentric structuring. This complex of discourses can be used as a ideological frame for and of psychoanalytic interpretations. In this way the radical potential of psychoanalysis is erased under master narratives concealed in the biomedical model (Fox 1993; Watermeyer 1993). When these are brought to Rorschach texts, the destructive consequences at the level of the subject inserted into the discourse are enormous. The "symptom" is revealed (inscribed) through research procedures. The subject spoken by the symptom can be controlled accordingly.

1.1.2. Paradigm analysis.

Paradigm analysis of texts could further detect broader containing discourses eg epistemological dissimulating systems.

1.1.3. Models:

Examples of emancipatory diagnostic models one could use in this area are -

1.1.3.1. Interdisciplinary diagnosis :

1.1.3.1.1. Habermas' (1972) formulation of rationalized organizational interests, versus communication and emancipatory could be used to detect ideological patterns and modernist dissimulations in the text.

1.1.3.2. Intradisciplinary diagnosis :

1.1.3.2.1. If the interest was exposure for conservative as opposed to radical psychoanalytic and political interests Elliott (1992) and or Rose (1986: introductory chapter) and Marcuse's (1973; 1978) could be used. This assessment of the text for different versions of the relation between subject and structure, could be both supplementary to, and show the "insensitivities " of Habermas'(1972) critiques of rationalism. (and vice versa)

1.1.3.2.2. Parker's steps could be applied to bring in Foucauldian understanding and definite criteria for discourse diagnosis within specific discursive practices of psychology.

The value of the framework is that it makes possible the reflexive use of multiple models "diagnosing diagnosis" on one text. The use of multiple models facilitates a converging and diverging counterideology. The counterideological alliance seeks to produce an emancipated and autonomous subjectivity through the interpretations given to the Rorschach text, rather than reducing interpretation to the rightness or wrongness of polemically opposed models .

1.2. : LOOKING AT RORSCHACH IN AREA TWO.

1.2.1. Hermeneutics and the Rorschach.

1.2.1.1. Hermeneutics as a counterideological philosophy for Rorschach

In the framework, discursive, formal and depth analytical tools involve interpretive systems which, in combination with the hermeneutic method, both enter into and reflect on the preinterpreted and interpreting texts.

Hermeneutics involves a dialectical process, in which a circle of interpretation dissolves the discursive triangle. Analytical tools which reconstruct the text are deconstructed by the hermeneutic approach, as the meanings of the reconstructed text dissolve the meanings of the formal system, through the process of textual empiricism which has been described in Chapter Six, Part two. Through hermeneutics the interpreting text is dissolved by what it interprets, thus turning the triangle into a circle via intertext .

1.2.1.2. The politics of hermeneutics : science as ideology erasing hermeneutic understanding

Hermeneutics is essential to the production of counterideological deconstructive and intertextual interpretations. The method must therefore be discussed in detail and compared to other interpretive con - texts of Rorschach use and abuse.

Hermeneutics is directly opposed to both rationalist and empiricist methods of pre poststructural paradigms, for example modernist and scientific epistemological methods, where knowledge power relations ensure the brutal imposition of one meaning system which makes both the subject (interpreter) and object (interpreted) slave to the master - the discourse on top.

The imposition of such discourses onto Rorschach interpretations and responses are diagnosed and exposed as serving ideological interests in area one. Identification of discourses is necessary but not sufficient for counterideology.

Part of the aim of the framework is to expose the dynamics of through which counterideology such as that mobilized by the framework is suppressed by ideology. The framework also has to expose its own erasure by ideological interpretations. The

As a philosophical intervention rather than scientific method, hermeneutics is marginalized. This marginalization must be discussed in relation to ideological and scientizing regimes of truth. These regimes reproduce master narratives and are mobilized by dominant methods of interpretation deployed by privileged agents working in institutional psychology.

Systems which presuppose and apply apriori ¹⁰ a conception of what reason is, have an ideological function which must be exposed. The system of rationality is discursively formed with philosophical systems which themselves are built on axioms ¹¹ built on other systems. These philosophical systems, which legitimate and underlie "facts" of science, can be diagnosed as philosophical systems producing factual illusions whether these are of reality, truth, or structure, in texts, including the Rorschach text. Scientific proof is demanded, but it is often forgotten that scientific "proof" is one form of philosophy among many.

The clinician who uses the discourse of rationalism (Habermas 1972) which legitimates science and scientific psychology, whether of quantitative or qualitative kinds, (Fox 1993) sees neither the Rorschach nor the patient, but only a reflection of his own theory - the narcissistic investments of which itself needs to return to area one for diagnosis within the ideological sites of area one. The therapist is the one who needs assessment for ideological false consciousness, and therapeutic help from area two and three. The framework turns the tools on the user.

A therapeutic approach is necessary (Fox 1993).

1.2.1.3. The possibility of hermeneutics and the role of philosophical analysis

Before narrative, argument and literary form in Rorschach texts can be dissolved by levels and areas, it first has to be read, not misread.

Hermeneutic understanding opposes "scientific" terminology which ensures misreading of the subjective in the service of ideological power relations sustained by scientific psychological discourse and practice.

As psychological research is unreflexively coopted by rationalist discourse, research cannot be separated from therapeutic approach (cf Habermas (1972)) to both itself and those it researches.

Hermeneutics in the reflexive mode rejects the rational / irrational system, and attempts the opposite - instead of imposing reasons, it attempts to listen to the reason of the other, bracketing its own.

1.2.1.3. Opposing forces : scientific psychology and hermeneutic philosophical psychology.

A hermeneutic understanding of Rorschach demands philosophy of the reflexive sort. Hermeneutics demands philosophy, rather than expels it.

What hermeneutics expels is the modernist atrophy of philosophy under logical positivism and documentary and material realism whereby a privileged philosophy serving interests of domination marginalizes all other philosophies, or makes them a handmaid of science.

Hermeneutics accesses alternative and idiosyncratic philosophical fantasies (or fantasized philosophies) which resist the dominant narratives of knowledge / rationalism / power. Alternative narratives generated by philosophical systems can also be interpreted as resistant when placed in juxtaposition to the codes present in con texts diagnosed in area one. "Subjective" fantasies are revealed to contain a resistance through the hermeneutic. These reverse the subject / object knower / known dichotomy which serves scientific rationalist forms of Rorschach interpretations (Parker 1989). Hermeneutics gives the patient as well as the alternative psychologist a space to write back.

Rationalist discourse erases resistant hermeneutic forms of the symbolic as irrational - at the level of the subject they are pathologized. This is reversed in the framework where in area one, rationalist discourse is diagnosed as the symptom, the hermeneutics which accesses the pathologized patient's resistance part of the cure.

Hermeneutic interpretation of Rorschach texts can be used within this framework to elicit meanings to expose the imposition of discourses over the complex texts of the patient's history, and to render resistance and difference visible, and also introduce difference which disrupts the exploitative symbolic forms meant to disempower subjectivity. If the mirror with its images is visible at the level of each individual subjective symbolic, this mirror takes the image into the imaginary realm where the unique semiotics of the subject's formative history can be understood, and used to bring understanding to the world of the "subjective" as force outside the symbolic subject.

A hermeneutic interpretation of Rorschach texts can be used to empower and amplify resistant forms in a reflexive ways, thus avoiding entrapment, as well as expose ideological forms of the symbolic by eg moving away from rational - irrationalist dichotomies which are so prevalent in psychological interpretations.

In the above I have discussed the philosophical position underlying the hermeneutic approach, and opposed this to the ideological position of scientism. This hermeneutical method as applied specifically to Rorschach is further discussed in the section for analytical area two.

Accessing the text requires a hermeneutic, but this cannot be separated from the formal analytic tools of area two. Structure is intertwined with language in a condensed dialectical and textual way.

In addition to the complexities in the text in itself, the interpreters system is always involved in the interpretation even when working in hermeneutic mode. Hermeneutic analysis can only work through close analysis and constant reinterpretation of the text of the interpreter's system, by the interpreted text. The analyst must thus use formal analytical tools in the process of entering the hermeneutic circle. Because hermeneutics is stressed formal analysis works within a hermeneutic method. Poststructural meaning systems work in the reverse direction from that of modernist knowledge seeking. Neither difference, the negated hypothesis, nor similarity, the confirmed hypothesis, but difference, and analogy, are the aim. The theory and its subject must dissolve under the gaze of its object.

Formal analysis and hermeneutic is easy to apply, but understanding the meaning of what it is applied to is not so easy. Formal analysis is only interesting in a communicative sense, that is, if both form and content are not projections of the formal and diagnostic system of the clinician inverted and seen as the projection of the patient.

Hermeneutically based formal analysis involves the interaction of the clinician with the formal tools, which orbit around the text of the patient. The hermeneutic circle is entered into through supplementation of interpretations by convergent use of multiple methods which accumulate around pivotal point -- the patient's text. Multiple meanings are produced which enter deeply into the history of the patient as complex text. Interviews, history taking, and other tools of psychology supplemented by reflexive psychological and psychoanalytic interpretations of these, combined with formal tools from other disciplines, are all relevant tools and entry points for formal analysis of Rorschach texts. A series of textual interactions develop into a process through which the specific history of meanings in the life world of the subject can bit by hermeneutic and dialectical and textual bit, be entered into. Rorschach responses dissolve into history as history dissolves into the text of Rorschach.

Formal analysis using formalistic psychoanalytic systems can also be used to differentiate and analyze the multitude of ways in which specific intrasubjective codes can be present, or combine. These could be reflexively and hermeneutically used to articulate structural forms at different levels in area two. Situated within the framework, systematic historical and depth interpretation can then be applied to what area two analyses show.

1.2.3. Levels of analysis within area two : the road to the reflexive counterideological linguistically structured unconscious

Analysis is also introduced at multiple levels of analysis

.1 Narrative .2. Syllogisms .3. Syntax

Complex textual structures are produced in area two from formal analysis of Rorschach elicited meanings. Hermeneutically understood texts produced can be subjected to counterideological analysis. However, as hermeneutics produces results of enormous and labyrinthic complexity, some means of tracing and organizing the process of ideological and counterideological meaning formation must be developed. Multiple codes produced can be traced by analysis at different levels of the framework i.e. narrative, logical and syntactic levels.

1.2.3.1. Level One : Rorschach and the narrated subject in area two

Narrative analysis exposes the narrative and fictional structure of discourses of psychology and identity. Rorschach texts whether scientific - rational subjective - irrational are ultimately fictional and linguistic constructions .

Level one shows for example that interpretations using Freudian terms such as superego (as guilt and Law) and id (as desire and sexualization of desire) are metaphors constructed within a system which has a narrative rather than real or empirical structure. This narrative is both split within itself, and splits into millions of other narratives. The dereification and refictionalization heals the subject split by deeper discursive splittings in Freudian discourse. The philosophical construction of theory and its contents are shown to be the product of narratives as well. Superego rationalism requiring the split between body and mind split into body and mind by "knowledge" is rendered impotent by dissolving the dichotomy of body / mind into one -- the third force at the top of the dichotomy. The discursive and ideological structure of the reified philosophical discourse which separates the idea from the binary that forms them -- the consciousness that believes in them is exposed. This can be seen, probably more in the theories used to interpret Rorschach texts than in those of the patients systems.

The patient's meanings can then be used to deconstruct the assessor. The id returns to the imaginary, and the ego becomes redundant.

1.2.3.2.. Level two -- logical analyses.

Diagnosis of binaries can be extended in area two where the split between rational / irrational is reversed and re evaluated, then rewritten as the imaginary. returning power to the subject outside the borders of rationalist legitimated laws. The chain of binaries that are linked to this master binary can also be expressed, and articulated, when seen in the interpretations of and responses to Rorschach image. Splits in projections can then be seen as projections of oppositional relations. For example symbolism of love and hatred can be analyzed as not split from but rather formed through discursive ¹² representations. Once the binarism is seen to be a superficial but for that reason extremely powerful dissimulation of experience with ideo-logical function, a semiotic ¹³ relation to fear, death, and anger could be re entered. This could be further linked to body needs, demands, which are shown to be split in the image of desire etc.

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The dissolution of binaries in Rorschach interpretations also dissolve the split between form and content, and reveal the meaning systems as codes and subcodes which form both sides of the split. Subjects can orbit between oppositional forces, or if they can see the triangle, can shoot out of it the top end. Both sides are incoherent in any case.

These condensations in the form / contentless Rorschach image allow this analyses, and show it to be what it actually is, not real, but image. This leads to area three, where semiotic analysis can take the images out of the symbolic binarism altogether, as more complex relations of the dichotomized concepts can be understood through the semenalysis (area three).

Deconstructive interpretations of interpretations of meanings emitted from Rorschach in area two and three release the subject from the structures of knowledge power which reiterate dichotomies constructed by rationality, thus at the same time deconstructing the subject of the Law, reversing and rewriting pathologized irrationality and moving into the imaginary. This moves the agent out of the identifying symbolic which subjects them to sexualized repressing and pathologizing discourses, and moves into the imaginary dimension and ambiguous subjectivity. In this sense, the Rorschach does assessment, research, and therapy, at once.

1.2.3.3. Level three -- syntactical analyses.

Reflection on simulation and dissimulation of language makes opaque the assumptions and categories as linguistic forms. Vision is seen to be constructed by metaphors, reified by simulating categories of time and space (also verbal in the last instance). The subject sees himself constructed in the mirror of Rorschach as having a "historical" or "referential" and therefore no substantial being. The subject formed by discourse is inverted. The subject sees in the mirror how what s/he thinks s/he forms is formed by the discourse. The complexities of textual history are lost to the flatlands of linear subjectivity as cause, (metaphor) becomes effect (fact) of positivism. As the Rorschach word and image is "not really there", the projective nature of perception and its relational formation can begin to be perceived by the perceiver. Thus Rorschach contains and inherently emancipatory effect, as essentially aesthetic works of the subjective imagination.

A visual aspect is always involved, introduced through the metaphoric of level three. Perceived visual and verbal codes are influenced by and reproduce canons and icons of art history and representations of popular culture. This influence can be made visible by comparing the images produced with paintings or photographs at all these levels, demonstrating how visual and iconic representations "perceived to be" are caught within narrative and logical and iconographic structures. These are re-presented and disarticulated and their condensed and displaced meanings revealed through formal analysis of the visions and meanings seen in the Rorschach mirror.

Both images and words and the formation of each other in co-presence can be compared for reproduction of difference from the master narrative symbolic. The aim of Rorschach can then be therapeutic: through the reflection of the symbolic as symbolic not real, the return of the imaginary becomes possible.

In the mirror of Rorschach, the opacity of language is made transparent - language can be seen for what it is: language not reality or consciousness. The "preconscious" image can be experienced again, outside the cave of "ideas" formed by the word - conscious /image - the "unconscious" reflected in the Rorschach, which is and is not the image.

As a condensed sign, the blot is suffused with the different representations produced by signifying systems in which linguistic gaps, euphemisms, metonyms, and the visual representations of these call forth showing the formation in conscious and unconscious of the fantasies producing these images. Fantasies are projected there into the double pool formed by the Rorschach inkblot mirror, but the difference is the subject sees the projection as projections into the sign, so the signifying systems appear here too. As this occurs, the working method of the unconscious in its linguistic and imagistic medium is made transparent. Here a displacement, there a condensation, now a projection, then an intellectualization - all the defences comes out as defences in the interests of, and sometimes resistance to, a violent, destructive symbolic.

The subject is not not there, except behind the eyes, via channels of discourse. Poststructural Rorschach philosophy shows the heat is not in the fire. In the cave the fire lies behind the eyes, all heat felt is misrecognized as the shadows on the wall.

In the projective context, Rorschach shows at least, the shadow is a shadow there. Analysis does more. If seen as a shadow is seen form what it is - the subject turns the subject around to see what's casting and then the walls, and then the cave come into view. Ideology within the subject is rendered powerless.

Other tools of analyses which can be used in level three are:

1. The language (langue) of general narrative and discursive formations are distinguished from the specific use (text or parole).
2. Similar vocabularies which can be used to analyze Rorschach coding are tope and trope. These vocabularies make the analysis sensitive to linguistic forms constructing both similarities to discourse or form, and differences in the use of the form.

1.2.4. Linking area two and area three

1.2.4.1. Hermeneutics and semiotics as convergent counterideological methods.

Rorschach is a tool which can be used within this framework to elicit meanings to render the mirror with its images visible at the level of each individual subjective symbolic, and take this mirror into the imaginary realm where the unique semiotics of the

subject's formative history can be understood, and used to bring understanding to the world of the "subjective" as force outside the symbolic subject. This involves a complex interpretive process using different modes of analysis which work dialectically and intertextually to produce both understanding, reflexivity, and emancipation, from meaning systems used by the subject.

In the following sections, I will show how these interpretive methods can be applied to Rorschach systematically within the framework to work the text into area three.

1.2.4.1. Hermeneutics and the unconscious

Hermeneutic understanding is a condition of possibility of both area two and area three analyses. It is not possible to investigate the text symbolically and semiotically before it is understood as a multiple and self-desystematizing system (and vice versa). In poststructural terms, the text is the subjective -- the subjective unconscious -- dissimulated by discourse. As the unconscious is the text, the text beyond the discourse is the key to reflexivity. After discursive dissimulation in area one, poststructural hermeneutics contains the key to the text.

It is easy to speak of the unconscious as a general term, but when closely looked for, the "unconscious" is that system of meanings and what they dissimulate - cathected signs which have been formed idiosyncratically, forgotten, and then remembered, and again repressed, displaced, deferred, replaced, again and again. A sign in one person has different signifier and signified at the same and at different times, so that reference to one thing may at the same time be reference to another. And these in turn may form in relation to that of another, and also be entirely different from that of the other. The "unconscious" in each person has an idiosyncratic and constantly altering "structure" which can only be accessed through hermeneutics.

Hermeneutics plays an essential role in moving into textuality -- the land of sign signifier, and signified, which is the terrain of semiotics.

The process can be diagrammatically expressed in Saussurian terminology as follows :

* ~~Text~~ -> entry in area two -> image seen as ->

-> textual sign : icon index symbol -> hermeneutic reception exposes -> signifier signified -> dysjunction/conjunctive relations to sign and between signifier / signified -> hermeneutics exposes -> specific relations of signifiers signifieds -> textuality and intertextuality ->

-> exposes -> body / cave / maternal debt ->

0-> dissimulating master narrative -> seen as text -> go back to *

Area one -> and or area two -> or moving into ~~area three~~ * * ->

The image is seen progressively more reflexively as condensed "image" (sign signifier signified : icon index symbol). Vision is seen to be cast retroactively, as the sign can never be understood unmediated.

Once the image is seen as "image" (caught within multiple narrative, logical and symbolic webs), the subject begins to see the structure, and separate, not from others, but from the identification prior to the split which separates relational and communicative interests into the oedipal exchange system required for the perpetuation of knowledge /power /identity.

At the level of the subjective, hermeneutics combined with semiotics accesses traces of energy stored in the sign which reveal the manifestation of subjective desire as cathected historically and as a result of knowledge, power, and resistance, into the sign, signifier, and signifieds of history, and discourse.

At level three, the three kinds of reflexivity begin to see the fantasized image invested in the perception of the sign as a fantasized image projected into the sign. This sign signifier signified comes in between seeing, and what is involved in "seeing" - "one's own" perception.

1.3. HOW AREA THREE COULD BE APPLIED

1.3.1. Levels of area three

1.3.1.1. Level one - philosophical deconstruction

Deconstruction forms a bridge between area two and three, as epistemological claims¹⁴ diagnosed in area one are in area two taken to pieces and shown to be narratives containing and contained in an infinite regress of other narratives.

Deconstruction shows all narratives end in axioms / metaphors which bring in other narratives, so that

a. the "other" is always already shown to be excluded, and therefore, from another perspective, included.

b. no privileging of any system is possible, reflexivity is the logical consequence, and both patient and analyst are forced to recognize that their truth is concealing both a fetish and a fascism.

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c. the metaphorical introduces the forgotten visual dimension of language, so that the imaginary dimension is returned to the subject. In the Rorschach, the patient sees where their experience really comes from as the metaphor fuses with the image, and the image, with a blot. The blot in the brain as mystic writing pad, is seen double.

1.3.1.2. Ontotheology and logocentrism

In between body and mind comes the seeing in the Rorschach mirror the terms of the discourse of body and mind. Body and mind are seen as "body" and "mind" constructing subjects and objects which are both the product of an ideological philosophy whose end result is the solipsistic subject and alienated social relations. Agents are formed subject to public sphere scientific and economic materialism "alleviated" by private sphere commodity pleasure - the reproduction of displayed private profit for some and hidden fetish for all.

1.3.1.3. Phallogentrism

By dissolving binaries the fragmentation of the reductionistic symbolic identity is revealed as a discursive projection into subjects. In the Rorschach mirror of discourse binary oppositions are seen, and deconstructed, so that complex notions of death, life, and pain and pleasure re-emerge and converge. The convergence of notions split by the symbolic in the mirrored image shows the subject their identity and their "qualities" as a narrative and logical product of language concealed as fact. This language reproduces ideology which produces the splits from experiential flux required for genital sexuality.... not the other way around. Sexuality is shown in Rorschach process within the framework to arise from anxiety due to a dissimulated confusion within the gender construction, concealing a combination of pain and pleasure which the concept of sexuality splits, creating the false consciousness of "pleasure" split from pain, health from illness, life from death. This alienation facilitates the manipulation of the subject by commodity materialism, medical, and the death industry.

The deconstruction of reflected opposing images deeply structuring master narratives can be linked to the narrative and logical binarisms analysed in area two. This deep structure manifests in a narrative and binary formation of a "Man/Master" who gains his freedom, identity and value by coming to be through the opposed construction (slavery, nonidentity and devaluation) of Woman and other slaves. HE projects and forms woman or underman in terms of the oppositional desire born of this construction. (T)his desire is the inverted mirror image of the desire of the other. So women's "sexuality" is "born" from man and in this sense that the woman outside this desire is erased as a subject of desire and becomes the passive object -- or abnormal. The constructed other - (t)his container, cannot speak.

These split symbolic (Rose 1986: 56) forms and their violence can be further exposed by taking deconstructive Rorschach interpretations into a dialectic within the framework.

Narratives of gender will not withstand the multiplicity of genderized signs splitting both biological and cultural formations when reference is exploded.

The symbolic construction of gender can be seen as its double articulation as a symbol and image in the Rorschach mirror. This symbolic construction is seen in the process of its formation in opposition - the subject is not not constructed by that re-presented real ly fictional "unreal" form.

Counterideological depth interpretations amplify as silent resistance rather than erase as pathological women's symptom (e.g. anorexia) formed in opposition to and refusal of construction within this symbolic. Counterideology identifies with the leftover - those who refuse structure - exposing the "pathology" as a politics of identity which is ethically resisted. The "object" of pathology is reversed as violence is shown to be structurally entrenched in language and symbolic representations and enforced by law and social control. These are in turn more deeply constructed by narrative, canon, and visual representation generated by the master narratives under discussion.

1.3.1.4. That's not my narrative.

Resistance to the borders structured by binaries and narratives and prescribed by power and knowledge are revealed as expressions of resistance through the framework diagnosis and analysis rather than pathologized. They are read as symptoms of rejection of phallogentric desire and binary splits which fragment desire into representation of body and personal identity.

Once binaries are seen silence as protest can converge with further emancipatory depth interpretive analyses.

The man can be seen and see him self as a symbol not a reality in the process of forming his identity through discursively projected desire. Once representation is seen as representation it can be re-presented. The man's slave stops living the oppositional dialectic, seeing it not as her "own" but as the desire of the other which she is not, feels not, knows not, will not be known as. *hse* will allow it to be.

1.3.2. Level two : semiotic aesthetic depth interpretation

1.3.2.1. Semenanalysis

1.3.2.1.1. Out of the symbolic

1.3.2.1.1.1. Watching the superego form

As a projective test Rorschach disrupts the rationalist / irrationalist dichotomy by showing the falsity of any clear distinction between conflict, fantasy, and reality. (Rose 1986:14)

Rorschach texts works at the level of the unconscious, "below" word presentations, and the texts it produces are thus suitable for semiotic analyses. The importance of the semiotic war against the superego, is expressed by Elliott (1992 :p42)

" For Freud, the superego, source of the law of society and cultural relations, is actually founded in unconscious desire itself. The law is, in effect, a product of a differentiation of the id. This is because repressed desire comes into being with the prohibition of the law. Severed from the object of imaginary plenitude, the prohibition of the law at one stroke instantiates repressed desire. The result of this is that Freud's work powerfully undercuts traditional philosophical notions that posit the possibility of transcendental law or rational authority. Instead the order or authority is shown to be constituted to its roots by the vicissitudes of desire. The law is fully prey to the cruel, sadistic excesses of the unconscious. " (Elliott 1992 :p42)

Morality is a result of internalized libidinal coercion, so that the distinction between reason and unreason, fact and fantasy, order and disorder dissolves.¹⁵

Semanalysis shows how law dissimulates its irrational base. The irrational desires of the superego are concealed by a "powerful rhetorical front" -- a rhetoric legitimated by knowledge power.

Rorschach interpretation can either reproduce or resist, this rhetoric, depending on whether symbolic interpretations are reiterated, or the resistance and entrapment of semiotic forms by symbolic forms, articulated .

Counterideological interpretations of Rorschach can in themselves break the illusory distinction between rationalism/irrationalism + superego /ego / id + reality / fantasy + fact / fiction revealing these as symbolic forms all of which are reified fictions which are inscribed into "selves" and projected into "others".

Perceived / projected real forms in the ink blot are shown to be reified images formed within a reified unconscious produced by knowledge power and communications.

The deconstruction of the "I" which is taught through discipline and punishment to think it knows these forms is essential to the reflexive disruption of the forms. A Rorschach "I" seeing an I as "I" can then see its/them selves as parasites infesting the human body.

1.3.2.1.1.2. Liquidating the symbols of the blind Cartesian eye.

Hermeneutics necessary but not sufficient for counterideological exposure of ideological distortion. The fragmentation of the ego in the sign, the delusion of an "I" that "thinks", and the ideological function of both ego and "I" implies that the subject simply cannot see themselves in their own mirror. Language is using them and forms their seeing. There is no I in the image.

The I is an image. The I is formed by the image of "I" which can only be seen in the eye of the other - identity is a specular inversion. The subject is in need of the other in order to be seen.

"The "I" with which we speak stands for our identity as subject in language, but it is the least stable entity in language, since its meaning is purely a function of the moment of utterance. The "I" can shift, and change places, because it only ever refers to whoever happens to be using it at the time. For Lacan the subject is constructed through language the mirror image represents the moment when the subject is located in man order outside itself to which it will henceforth refer. The subject is the subject of speech and subject to that order. " (Rose 1986: 54)

Though the I does not exist other than as a symbol, the reification of symbols within discourse by epistemological discourses produce the illusion of its existence. The intentions of the I have an ideological function - they construct a responsible agent - an intentional agent - a rational agent - an agent whose split consciousness is subject to knowledge, to psychological assessment, the service of institution, and the law.

There is more to meaning than intention. Intention cannot understand the unconscious processes which forms it, though it does conceal the contradictions, gaps and silences involved in its production. Through the processes underlying "intention" the subject is manipulated by the power of the symbolic. Intention does not form, but is formed by the symbolic. Rational man does not know what he does until he sees the rational as a symbolic construction through which he sees, acts, and does psychological assessments.

Psychoanalysis knows what underlies "intention" within master narratives and its symbolics : alienation and narcissism. It is one thing to identify a disease, and another to kill the germ that spread it forever.

Radical egoloss (Deleuze & Guattari 1972) and radical psychoanalytic relating forms a space where subjects exist at least in part outside the symbolic without fear of each "other". This is a precondition for the further deconstruction of the symbolic condition (Young 1991).

1.3.2.1.2. Into semiotics

Counterideological meaning eliciting within the framework using Rorschach and the psychoanalyst as mirror will bring the subjective imagery of the symbolic and the imaginary into the realms of the perceptible visible in the lived experience of the subject.

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As a tool theorized within the specific discursive practice of psychoanalysis, semiotics is well conceptualized in terms of analytical concepts which can be used for depth analysis accessing the subject beyond and between symbolic structures.

Semiotics can take the analysis deeper into the unconscious. The semiotic middle ground moves analysis into the active affective relation of the subjective production of these representations :

" The individual, writes Castoriades, is not just a first concatenation of representations - or, better, a first "total representation " - he is also, and from our point of view, above all, a ceaseless emergence of representations and the unique mode in which this representation flux exists." (Elliott 1992: 28)

The representational or sensory - imaginary aspect of the idiosyncratic forms of the subjective unconscious is important but often misrecognized by the dissimulating verbosity (sensory as material mere affect- irrational other) of "theoretical" formulations in contexts of knowledge and power ¹⁶.

Seeing the shadow side of the fantasized image seen in the sign involves seeing "one's own" perception - a step through the framework to reflexivity and also return to image ination.

Her men eutics semiotics requires a dissolution of ego and the seeing I into the symbiotic flux of intertext where identity dissolves into the semiotic dimension - where borders are seen / played with, but not lived as facts of identity.

Semiotic analysis combined with hermeneutics can thus break entrapment within rationalist and symbolic forms, and return the subject to the imagination. ¹⁷

The imaginary conception of subjectivity may be experienced by the flux and change of the imaginary present in Rorschach. Internalized inscribed symbolic formations are externalized and dys - identification within associated fantasies of power is possible once revealed by the disruption. Disruption in itself contains an active resistance, which is leftover after the symbolic - whether this be seen as a "pathological symptom" or not. The resistance to the symbolic forms through semantic refusal to be the same, as either subject, or object of this same. This resistance can be seen and brought to a reflexive level by semiotics.

The semiotic cathexes underlying and producing invested meanings in the meaningless sign will reveal themselves bit by bit. Conventional symbolic interpretations are disrupted as the detailed hermeneutic is accessed and the weave of semiotic meanings in and out of the symbolic is recognised.

Detailed semiotic hermeneutic analysis of the symbolic subjective of Rorschach texts exposes whose fantasies of power are concealed in the "identity" of the housewife. "Unconscious" subdiscursive or discursive associations link her identity with binarized concepts such as madonna/whore and witch. These binaries enslave the women in the service of homme - she has to be judged either good or bad in terms of his desires which conceal his fantasies of power.

Semiotics exposes and disrupts these symbolic constructions. Her identity de-formed through semiotics splits and gathers her into multiples at the same time, a deformed force of a thousand pieces of identity. As decentred and multiple, in herself ambiguous, she is no longer for the other within the symbolic, and can be all and none at once. She becomes aware when she sees the symbolic construction of language outside her life, that it is not, and not not hers. In the Rorschach, not not she sees herself as essentially unspoken, and therefore unspeakable by another's desire. This forms the cure - resistance becomes possible once there is reflection. She knows she is not (not) in the movie. The lady will vanish into semiotic energy. (Zizek 1991b).

1.3.3. Level three : psychoanalytic depth interpretation

1.3.3.1. Antioedipus

Poststructural psychoanalysis dissolves the subject into the inkblot. What will happen to the liquidated subject who ? is not not there?

Elliott (1992: 29) shows how the Freudian discourse deconstructs traditional philosophical problems in which a unified subject imagines a stable object, as seen by a stable subject (its "own vision").

The Cartesian subject (Bordo 1991) is shattered and replaced by a discontinuous being, overdetermined and dislocated by unconscious processes.

This dissolution of the split Cartesian subject, who thought himself whole when in ego integrated states, is of huge importance for preventing the ideological manipulation of subjectivity caught within this illusion. ¹⁸

The Rorschach can be use as a tool to facilitate radical psychoanalytic depth interpretations, (Deleuze & Guattari 1972; Kristeva 1987) textually producing the emancipatory de- re- and trans-coding of the subject by disrupting the illusion of ego integration and the discursive generation of othering. A separate identity which necessitates violent repression, and insertion into an oppositional symbolic, is shown to be not only not necessary, but rather detrimental, to inter and intra subjective autonomy and responsibility. (Oliver 1993). Rorschach can thus, pace traditional psychology, be used to disintegrate the ego and thereby resolve the oedipus complex.

Appendix 1: Rorschach

The defensive and aggressive conscious produced through the rationalist moulding of the superego which enforces the reproduction of the symbolic, is exploded into imaginary regeneration, as different meanings liberated through poststructural textual analysis produced by Rorschach work.

"Derrida posits difference, the sliding of language which only arbitrarily and repressively fixes into identity and reference alike. Difference is explicitly opposed to sexual difference in which Derrida identifies a classic binarism that closes off the potentially free play of its terms" (Rose 1986: 19)

A psychoanalytic Rorschach reading can be more or less ideological when institutionalized within psychological assessment discourse. Psychoanalysis can either reproduce, or deconstruct Oedipal structuring brought about by master narratives.

Reproduction feeds the ego which serves the function of the lawyer-watcher of self and other in the panopticon. The panopticon is the metaphor for the master narrative discourses of the Law: rational control-surveillance of "irrational" desires which subject inter and intra-subjective communicative relationships to the control of the superego.

Deconstruction liquidates the ego then returns the subject to antioedipal relationships.

Which version of psychoanalysis will be used in Rorschach interpretations? The framework is watching the panopticon.

When radical psychoanalysis is used within poststructural theory of interpretation, the same psychoanalytic tools can produce and emancipate understanding of the representation produced or elicited during the use of the tool. The tool is turned back onto its users, and the discourse of interpretation, rather than the interpretation of discourse, comes into focus. This means that the tool can be used as a mirror of both assessors, and assessed. What appears in the mirror, is the "discourse" and "representations" of both.

Radical psychoanalysis is a condition of possibility for a counterideological relating. This relating sees itself as well as the text it works on in the facilitation of textual-intertextual production in place of ideological reception / reproduction. Only inter subjectively can the subject as structure be seen -- reflexivity is born in between.

In psychoanalysis, subjectivity is constructed reflexively as countertransference and transference replaces "objectivity" and "subjectivity". Something is possible in between - that was there in the beginning (Kristeva 1989). The scarcest resource on earth is not a zero sum game - yet it is zero sum games that make it scarce.

Psychoanalytic subjects symbiotically woven in Rorschach texts work in the unconscious dimension, disconnecting the subject from alienation within master narratives, and reconnecting to communicative relations, and emancipatory transformations via semiotics (Kristeva 1989).

1.4. LINKING AREAS AND LEVELS

1.4.1. Linking areas by linking levels

Interpretation of images as symbols can be connected again to narratives - eg phallogocentric master narratives. Thus area three levels two articulates with analyses of area two levels. Intra area links are connected to inter area links. Logocentric constructions connected to phallogocentrism are revealed through articulation of logical analysis with semiotics. For example, in the dissimulation of desire concealed within the binarizing dichotomy of rationalism / irrationalism.

1.4.2. Linking area two to area three and area one

Hermeneutics, and formal analysis lead the text into area three, and are in themselves emancipatory in this respect. The analytical boundaries dissolve as the areas intertwine dialectically/textually in and as a result of practice/praxis.

Analysis leads into the semiotic dimension of area three.

The seeing of seeing of how not only what, but how what is constructed is the focus. The how of the what is seen through the interpretation of interpretation. The triangle of discourse lived can be made present in the mirror, in Rorschach, in area two, through the formal section and levels which build upon what hermeneutics has revealed.

Disruptions, gaps, contradictions, condensations, splitting, occurring at the three levels (narrative, logic, and syntax) etc can in this way be articulated and all work the symbolic further towards a semiotic interpretation.

Formal analysis is a powerful tool for going beyond the reiterated symbolics. Formal analysis works in conjunction with hermeneutics and semiotics to reveal the cathexes generated by the subject and projected into the ambiguous sign/inkblot.

Employing the framework in the interests of the latter analyzes the text as site of struggle for meaning, introducing other narratives struggling with the text. These narratives are situated within a broader analytical framework.

The route to the resistant counterideological subjectivity outside the discourse of rationalism, is via discourse analysis, hermeneutics and depth interpretation using semiotics. This has to occur in a space unstructured by symbolic forms. What "form" is that? It is the relating between forms seen as forms of subjectivity in mirror which forms and is formed by the psychoanalytic dimension.

The radical poststructural and semiotic psychoanalytic approach to Rorschach interpretations in area three, working dialectically and intertextually with other levels and areas, offers possibility of accessing the subjective history or unconscious at levels of dialectic or intertext of both word, image, and text, within the specific meanings formations and historic cathexes of each subjective force formed within the mirrored space created by reflexive counterideological praxis of Rorschach interpretations within the framework.

Once hermeneutic and semiotic analysis has understood the intricacies of the text, Rorschach texts become a fluctuating seething mass of meanings. Analysis works dialectically through and between the levels, as one meaning is understood at different level simultaneously, splitting splitting. Deeper layers are revealed when these are juxtaposed with other levels.

Multiple interpretive systems for analysis allow eclectic but systematic structural analyses, so that patterns diagnosed in area one can be analyzed from the perspectives of different formal and counterideological systems - a use which does not ignore determinations by power relations inevitable in formal, and potential in hermeneutic and emancipatory readings.

Systematic use of formal tools and hermeneutics in combination with discourse analysis of area one add a counterideological awareness to these meanings. eg Parker's steps and criteria for discourse analysis could be employed, providing a system which would relate to the counterideological interests of the framework.

As in works of art, (which could be used in conjunction with Rorschach) the imaginary dimension which is the medium here, can serve as a reflective pool to reveal these multiple possibilities. This allows dereification of aesthetic, philosophical, psychoanalytic, and other preformed symbolic canons and contents found / diagnosed in both hermeneutic understandings, and theoretically interpreted Rorschach texts.

It is because the "sign" in the inkblot is so evident, that the signified and signifier are more easily seen as arbitrarily, and disjunctively related there.

C 2 : ASSESSMENT OF RORSCHACH INTERPRETATIONS AS INTERPRETED WITHIN A COUNTERIDEOLOGICAL FRAMEWORK

2.1 ASSESSMENT FOR IDEOLOGICAL AND EMANCIPATORY CONTENT

This eliciting of new counterideological meanings from old ideological interpretations is produced in three areas at different levels :

Area 1. Area one focuses on ideological awareness and thus possible resistance, for example sexualizing versus multiple possible versions of interpretation of Rorschach imagery. Texts from communications industry or even knowledge power can be introduced showing how the label serves an ideological function. Counterideological and deconstructing versions/narratives can also be introduced (White 1991).

Area 2. Area two focuses on understanding of subjectivity and textuality (specific production from intertext between Rorschach, assessed, and assessor). For example, formal analysis looks at what each sign means in relation to other signs present in the text and prior meanings produced by the agent. Texts elicited by Rorschach work may reproduce, reverse, or rewrite ideological formations at the level narrative, syllogism, syntax.

Area 3. Area three focuses on depth interpretative strategies are reflected in a mirror. This has a therapeutic result, and merges research in assessment, into therapeutic understanding. The projection seen in Rorschach may transform the symbolic in different ways and be assessed for ideological and emancipatory content -- as resistant to master narratives (eg Lacanian readings) as producing difference through synthesis or intertext (Kristeva 1949) or textual subversion (Derridean readings of Rorschach cf Derrida 1988; 1991).

Recontainment, through reproductive (e.g. ego psychological readings) makes an eternal circle to area one necessary.

The text in the mirror is seen to be a site of struggle. When used within a poststructural frame in area three the use is always already an known to be an interpretation. This ensures that all interpretations are recognized as interpretations with incomplete and selfdecomposing structures, with certain potential for and mobilizing ideological and/or emancipatory force within subjects seeing through them.

The end result of the framework is counterideological in that fixation is impossible at either the level of structure, or of subject. Both subject and structure are always already in flux as a result of infinite deferral of interpretation of interpretations of interpretations in the never ending circle of the framework. This makes the structure impossible, and the subject essentially creative within it.

In this way, discourses dislodged from historical context are returned to its text, and the "natural" base of identity and subjectivity - both objective, and subjective vision -- is revealed to be a lie produced by knowledge and tradition.

Writing is not presented as empirical givens or universal principles and reified personalities but is rather revealed as fantasy and symptom of discursive pathology which is inscribed into the subject. Instead of being seen "in" the body and mind of an

Appendix 1: Rorschach

individualized subject. the discursive constructions are seen in the mirror of art, philosophy and psychotherapy, thus creating a double moment which is emancipatory.

Seeing discourses as discourses not facts mobilized through the industries of knowledge / power and media and through iteration, and reiteration, allows the subject to see also how these structures come to form the collective unconscious, and then are "projected" there as present in the Rorschach. This allows subjectivity to shed this "consciousness", as not by any means his own. Consciousness is seen as a discursive construction existing to dissimulate other ends for which and against his own ends, becomes the means - called "his own".

C 3 : CONCLUDING DISCUSSION :

3.1. RORSCHACH AS A COUNTERIDEOLOGICAL TOOL

The Rorschach can be a powerful ideology detecting tool. Used this way, it can assess narrative structures that underlie perception - both scientific and everyday sorts : the focus is on the subject of the pathology formed by discourse, rather than the pathology of the subject of psychological discourse. It goes without saying that this is the subject, rather than the object of this discourse, who is now assessed assessing. A deconstructive reversal turns the tools on the assessor. Mirror, mirror, on the wall.

Standard responses to the inkblots can be interpreted as manifestations of the symbolic, and hermeneutically understood, and comparatively evaluated as discursive products via different perspectives in different areas and levels on the framework. These responses can again be articulated with different responses to the same inkblot, thus generating a space where received and alternatives to the symbolic can be compared. Multiple relations and meanings can be formed within and between images as a result of this analytical process.

Combined with emancipatory discourses, eg critical modernist, reflexive postmodernism, art "history", psychoanalytic investment and cathexis dynamics, the process shows (decodes) the codes of the ultimately aesthetic base to illusory subjective reality and exposes the epistemological rhetoric, thus rupturing the attempts of these to reify iconographies and associated discourses. Aesthetics shows the fantasies through which reality must be seen. The mirror of aesthetics shows the subjective reality of objects (objects are always internal objects as to be seen, is to be projected) by showing the fantasy.

3.2. SUMMARY OF INTERPRETIVE PROCESS:

A Rorschach image could be seen as a symbol within a symbol system :

"identity and wholeness preside precisely at the level of fantasy" (Rose :p55)

- and can be identified within a master narrative which preforms the meaning in terms of a preformed symbol constructed within patriarchal phallogocentric and logocentric master narratives which sustain relations of domination dissimulated as knowledge, and history.

When this image is brought within the framework area one diagnoses a few of the multiple possible contextual formations of the symbol, eg through looking at the way it is interpreted within the institutional use, and how those link with agentic investments, and sociopolitical interests.

Area two introduces textual and intertextual rupture of the ideological aspects of discourse through formal analysis, which reveals ideological reiteration of narratives articulated and reproduced the same, and contrasts this with hermeneutic difference produced by close analysis of the actual hermeneutic production of the specific subjective formation of meaning within the Rorschach text.

In area three, difference of interpretation can be brought to the text. Deconstructive reversals, the diagnosis of oppositional structuring, and alternative narratives which contradict and expose master narratives allow both a potential emancipation and a reflexive circle back to area one for the next reading.

Deconstructive and Lacanian analysis would look for the vulture of the symbolic in the gaze, rather than at either the object or the subject of the gaze of the vulture constituted thus.

Derrida has the last question, knowing the only answer is a another question - what is a vulture.

Appendix to Chapter Six area one :tables

APPENDIX TWO : NOT FOR EXAMINATION PURPOSES

**APPENDIX TO CHAPTER SIX PART TWO : TABLES DESCRIBING AREA TWO
AND THE RELATION TO THE FRAMEWORK PROCESS**

TABLE : THE PLACE OF THE TEXT

Broad Method

- text one : use the text you've got
- Divide into phases of analysis
- Interpret interpretations
- Compare
- Assess power relations emerging for both ideology and counterideology

Thompson : AREA ONE
Parker : AUXILIARY STEPS 8-10

Thompson : AREA TWO
Parker : STEPS 1-6

power discourse	repertoire/narrative knowledge /logic
diagnosis ->frame	hermeneutic/structural analysis- frame
>	>
1.symbolic - father -	1.narrative
sociopolitical - law - master narrative	2.logic
2.artist/psychoanalyst - theory	3.syntax
institution - hegemonical discourse	
3.victim/actor/audience	
agent - belief - action	
- >text two: whose reading the text - = text two s+d text which text	one >
-> text three :whose reading the text which text	

vignette/definition/data

[TEXT]

What does it mean -- preinterpreted = text one
It is an ambiguous production so you have to ask the reader (could be you) what it means even if its their "production"

"truth"	Thompson : AREA THREE
claims	Parker : RESISTANCE
"Justice"	
^	depth interpretation
^	poststructural
	levels
^	
deconstruction	philosophy
	aesthetics
	psychoanalysis

Appendix to Chapter Six area one :tables

APPLIED EXAMPLE (TO GENDER DISCOURSE IN TEXT) IN TABULAR FORM

These tables cover the approach to the text being considered. The application to actual text will follow the structure in these tables.

DIAGNOSTIC CHART I

TEXT	AMBIGUOUS	SUBJECT
deep structure phil-substance ling-subject psychology religious	dysjuncture eg male female masculine feminine rational irrational control nurturant	body quality
discourse SYMBOLIC repertoire warranting account VERSION	attribute	substance

ANALYSIS

hermeneutic

Inter text ie interpretation - perspective eg poststructural

IDEOLOGY discourse power	FORMAL ANALYSIS conversation analysis	REFLEXIVITY art philosophy psychodynamics

inter text

MULTIPLE READINGS

2

DE FERRAL

ALTERITY
DIFFER = ANCE

->

SEMIOTIC

CIRCLE BACK TO SYMBOLIC RECEPTION

Appendix to Chapter Six area 002 :tables

DIAGNOSTIC CHART II

LEGAL CATEGORY	public-outer	private-inner
1. rape	crime	violence
2. assault	civil	violation
3. harassment	panel	sexualization
	quid pro quo rule objective	everyday affect subjective

LANDSCAPE - spaces in discourses filled by participants

1. penetration	1. grade
2. attempted penetration	2. grade
3. symbolic penetration	3. grade

CONCEPTION - depends on the discursive position (complicated contradictory structure-discourse) from which the circumstances are viewed and by whom (never neutral or genderless but ambiguous subjectivity -history) it is observed

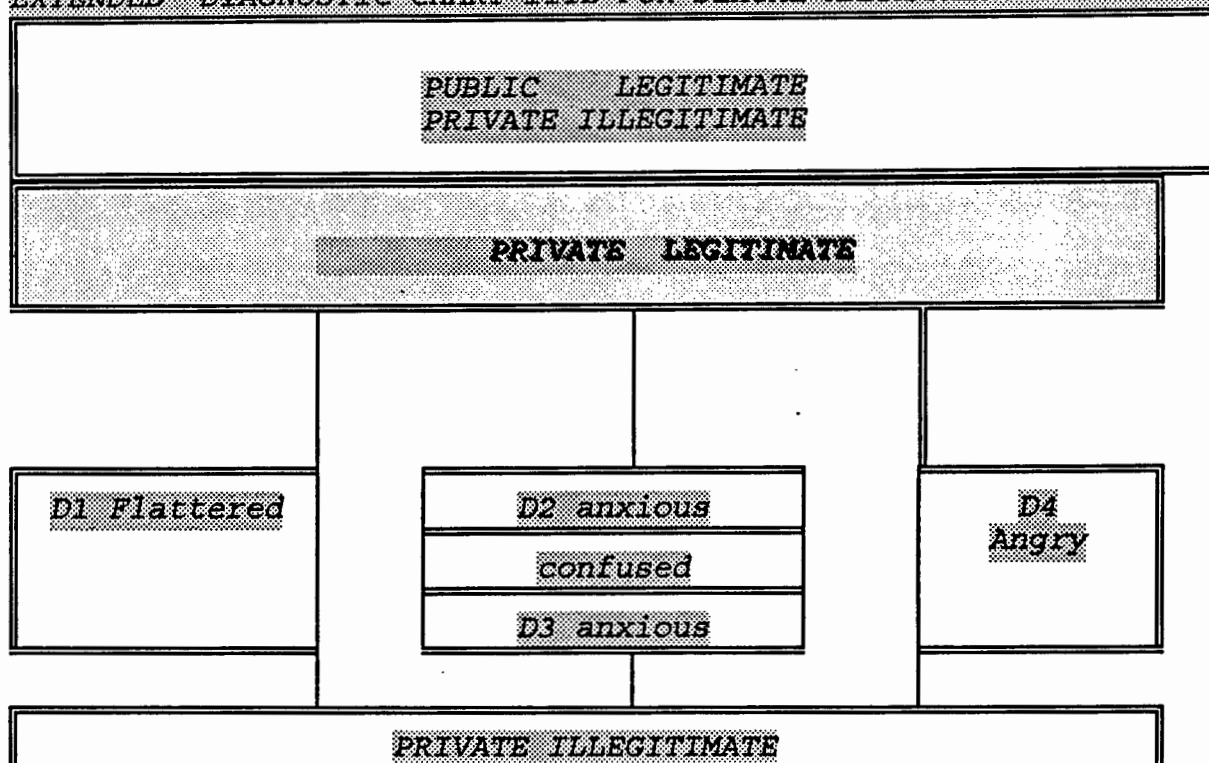
DIAGNOSTIC CHART III ¹

symbolic violence	compliment / self other
	ambiguous/anxious
	ambiguous/anxious
	angry / self other

(Kottler 1993)

Appendix to Chapter Six area 03c :tables

EXTENDED DIAGNOSTIC CHART IIIb FOR SEXUAL HARASSMENT DISCOURSE²



Sandenbergh 1993

KNOWING INVESTMENTS: SUTURE OF THE SUBJECT INTO GENDER STRUCTURE using johari window diagnostics:-³

reward - INVESTMENT -payoff reason -CONSEQUENCE- or else	
emotional - irrational feeling not word	cognitive - rational register - code
known to self as feeling not word	word not feeling
known to other as feeling not word	word not feeling
public - known by both	male voice -dominance
inexpressible - unknown by both	female voice - silence gap rupture - semiotic

DESIRE / NEED / DRIVE : SYMBOLIC-IMAGINARY +/- REAL ⁴

semiotic - Kristeva, Cixous	symbolic - Mitchell, Fenichel
One "reality" is that which they feel or experience but for which there are no words,	and the other is that which does not feel real but for which there are words."

Appendix to Chapter Six area 002 :tables

INTEGRATION WITHIN TABLE METHODOLOGY

expected - discourse	found -hermeneutic
AREA ONE -ideology -discourse	AREA TWO -formal/hermeneutic
truth and justice- deconstruct	
AREA THREE - depth	

DEPTH INTERPRETATION OF SYMBOLIC : BACK TO AREA ONE

DIAGNOSTIC CHART IV

MASTER NARRATIVE - wider and wider discursive structures
all within the symbolic providing justification for power relation of
domination with respect to i.a. gender

WOMAN - MAN	sex-gender	ontotheology logocentric phallogentric
MOTHER - WHORE	permissive conservative	ontotheology logocentric phallogentric
MASTER - EQUALITY- SLAVE	dominance - submission	ontotheology logocentric phallogentric

INTO SEMIOTIC

ETERNAL RETURN AND CIRCLE - > END - BEGIN AGAIN ->

Appendix Three

Supplement to the framework - not for examination purposes

••OPTIONAL APPENDIX 3.

APPENDIX 3.1. SUMMARY OF CHAPTERS AND RELATIONS BETWEEN CHAPTERS

APPENDIX 3.2. NOTES ON METHOD

Appendix Three

••OPTIONAL APPENDIX 3.1.

Supplement to the framework - not for examination purposes

SUMMARY OF CHAPTERS AND RELATIONS BETWEEN CHAPTERS.

OVERVIEW OF THESIS STRUCTURE BY CHAPTERS

The methodological chapters in Part One develop the framework formulation at the same time giving a meta-analytical explanation of the poststructural philosophy underlying the classifications and distinctions used to structure areas and levels. The purpose is to allow the analyst to trace multiple and counterideological poststructural interpretations of interpretations of texts. The aim of the framework itself is not to give interpretations, but to trace the interpretive work done by discourse analysis and other interpretive models.

An outline of the ways Chapters are structured and interact is provided in this section.

Each chapter builds a specific meaning for the interpretations produced by the framework. Chapters are structured so that each builds organically-dialectically-hermeneutically on the formulation of the other. Understanding builds chapter by chapter, as in a novel, so that layer by layer a depth understanding of the labyrinthic character of the framework is provided. The text needs to be read hermeneutically - dialectically - poststructurally if misreading and misrecognition of pre - poststructural perspectives is to be avoided.

• Preface

The Preface outlines the proposed framework and relates this to the focus on the problem of ideological formulations reproduced by dichotomous conceptions of subject / structure.

The aim is to provide a preliminary understanding of the constitutory aims and interests of the analytical process generated by the framework. In this way textual analysis within the framework generates a poststructural subject as an attempt to deal with the problem of the subject - structure dichotomy from a counterideological perspective.

PART ONE : THE METHODOLOGY OF THE FRAMEWORK

The aim of Part One is to provide an understanding of the specific problem in focus, and to connect this to methodological responses formed within the poststructural paradigm. This forms a background for understanding the complexities of the material and methodologies used to generate a counterideological process through textual work done within the proposed framework. This framework is to be discussed in detail in Part Two.

Outline of Chapter One : The problem of subject and structure in poststructural perspective.

As the underlying reason for the proposed framework is this poststructural subject, an attempt is made to explain what problem is involved with "other" conceptions of subjectivity and also to explain why the proposed framework wishes to produce a poststructural alternative. This exposition forms the content of Chapter One which precedes the methodological discussion in the following Chapters as to how this alternative can be generated by the framework.

Aims and problems to be dealt with are related to a selected focus on the subject-structure relationship. Supplementary texts used in the specific formulation of the framework in this thesis are introduced so that the problem can be reformulated in poststructural terms.

Outline of Chapter Two : Ideology and discourse

Chapter Two begins a more detailed discussion of the ideological material which forms in layers as a result of discursive reifications which misrecognize the semantic-logical and political nature of the "problem" of subject and structure.

The last two Chapters of Part One suggest two strategic poststructural responses which can be used to dis - simulate this dissimulation of ideology and discourse as real subjects in real structures.

Outline of Chapter Three : Discourse analysis as a methodology for the framework.

The method of discourse analysis is constituted in relation to a focus on ideology. Multiple counterideological approaches are used to multiply meanings of the text from different angles. Divergent and sometimes contradictory approaches supplement each other, converging in respect of the counterideological interests. An example is given of the manner in which a discourse analytical method formulated for use on psychological discursive practices, as exemplified by Parker's system, can be used within the broader interdisciplinary scheme of interpretive analysis formulated by the framework.

Outline of Chapter Four : Psychoanalysis as a methodology for the framework

The understanding of this methodology is further extended through exposition of key texts which infinitely supplement each other. A psychoanalytic supplement reforms the framework psychoanalytically only to regress infinitely itself¹. At the same time these supplements can be used to give specific meaning to the methodological process of a specific discursive use of the framework and/or interpretations within it.

Appendix Three

SUPPLEMENTS TO PART 1

Supplement to Chapter Four

Concluding Supplement to Part One

PART TWO : THE FRAMEWORK AS A METHODOLOGY

Part Two provides an exposition of the framework constituting the analytical process as a system for interpretations of interpretations. This system constitutes the process of analysis operationalizing textual work "within" the framework in order to generate a poststructural subject. In the process the framework dissolves together with all it contained thus producing a solution to the subject - structure dichotomy -- a reflexive subjectivity who? is not and not not subject to structure.

Outline of Chapter Five : The framework distinctions and classifications

The classification system used by the framework and reasons for the analytical phases is discussed. Distinctions are made to orient reading or analysis of texts in the interests of communication and emancipation through imaginative de - formations of the ideological symbolic ².

These distinctions are not made to privilege one or the other side, but create a tension which both exposes and dissolves the opposition as a relational formation. This dissolves the traditional dysjunctive oppositions of subject and structure, and the related oppositions of subject and object.

Both sides of the oppositions and the discourse using them can be seen so that the reflexive subject in between can be described in the following terms :

"The poles in the metaphor are markers limiting a territory within which the energy vibrates " (Stoller 1985: 53)

Although the framework is meant to dissolve reified distinctions, it also uses them to set up its counterideological argument.

Distinctions are important to understand the specific constitution of the framework interpretations. Skeletal distinctions are discussed in this chapter to show how the articulation of textual significance builds through an interlinking procedure . The aim is to make transparent the manner in which systematization of intertextual conceptual formations is possible without destroying intertext in the process.

The methods of social analysis / historiography, hermeneutics, and depth hermeneutics which have to be yet cannot be done all and none at once are analytically divided in terms of the classification system and distinctions so that phases of analysis allow all and none to be done at once. These phases integrate and deconstruct what analysis separates through its distinctions to form a complex synthesis - a dialectical and intertextual process. This means all three can be recognized through the framework so that a textually simultaneous yet analytically phasic complementary use facilitates a multiple convergent counterideological reflexive application of interpretations to texts .

Situating emancipatory discourse analysis within this frame allows a systematic use yet retains the complexity and multiplicity of the method which ultimately deconstructs both its "self" and the "other" - analysand and analyst collapse with the symbolic - something else emerges in area three .

Outline of Chapter Six : The framework exposition in three parts

In Chapter Six the areas and levels of the framework are outlined and the underlying philosophy discussed. Exposition of the tables and operational structure of the framework is explained and linked to the poststructural formulations of previous chapters.

Chapter Six Part One : exposition of framework area one

In Chapter Six Part One the ideological diagnostic area one is discussed. For the summarized content see Preface.

Chapter Six Part Two :exposition of framework area two

In Chapter Six Part Two the hermeneutic and formal analytical area two is discussed. For the summarized content see Preface

Optional Appendix to Chapter Six Part Two. Integrating the Framework in Table form

Chapter Six Part Three : exposition of framework area three.

In Chapter Six Part Three the depth interpretive analytical area three is discussed. For the summarized content see Preface.

Conclusion of Chapter Six

The last section of Chapter Six concludes the thesis with a summary of the exposition.

•OPTIONAL APPENDICES AND SUPPLEMENTS TO PART TWO:

Optional Appendix 1. Application : Test of applicability using Rorschach

Examples of how the framework can be applied to analyze interpretations from the discipline of psychology are given.

Appendix Three

The examples are not analyzed using specific texts, but suggestions of how the theorization of this thesis could be operationalized to build a poststructural use of psychological discourse and praxis are considered.

Psychological apparatus, ie the Rorschach test, is investigated as a palimpsest for multiple interpretation which can be assessed for ideological and emancipatory interpretive content through the use of the framework.

The emphasis in application is here on the emancipation of the subject, rather than on the exposure of ideological discourse within psychology, although this aspect would form an essential part of the research in practice. The focus depends on which texts are analyzed - those of the assessor, (psychologist) or those of the assessed (patient).

Optional Appendix 2 Tables for Chapter Six Part two

Optional Appendix 3.1. Chapter outline and overview of thesis

Optional Appendix 3.2. Notes on method.

•SUPPLEMENTS TO PART TWO

These include extra notes on the poststructural method and the problem of subject and structure, and ideological assesement within the framework

CONCLUDING SUPPLEMENTS

Concluding supplements contain summarized discussions and evaluations of the framework methodology:

Concluding supplement one :

Limitations and advantages

The inevitable limitations of a constitutory apparatus which can never totalistically describe implies a need for supplementary perspectives. Advantages of using a poststructural framework are also discussed.

Evaluation

An assessment of the extent to which the framework achieves stated aims in relation to the problem of subject and structure is carried out continually within the thesis. Assessment depends on whether resolution of the problem has been clearly translated and articulated using poststructural terminology and analytical models. The criterion is whether the framework can be made applicable to texts and to emancipation of living subjects. Assessment can further be based on the following emancipatory aims :

In the concluding supplements the results of counterideological diagnosis and analysis are assessed in terms of two aspects :

Firstly - the structural aspect. Textual analyses and interpretations are evaluated for both ideological and emancipatory content in specific and general senses. Diagnostic charts make it possible to detect possible ideological formations and deconstruct them prior to the process of ideological reception. The essential ambiguity of textual production is recognized and subjectivity is released from the discourse of unreflexive rationalism.

Secondly - the subjective aspect. The counterideological thrust of the framework facilitates a reflexive subject who does not depend on an integrated "ego" for autonomous action. Maintaining an integrated system as a separate "formed" identity actually requires compliance and subjection to the symbolic of ideological masternarrative (Fox 1993 :162). This represses the imaginary and the real (Lacan 1973: 257; Fox 1993: 161-163) and results in solipsism and alienation and therefore a fascist imposition of integration repressing difference in self and other.

This integration results in the blindness to alternative meanings characteristic of the oedipus complex ³. Ego is not the solution to Oedipus, but its cause. The framework aims through its constitution to reveal this inversion, and cure the subject of ego ⁴.

Concluding supplement two:

Summary of the framework as a solution to the specific problem of subject and structure

CHAPTER SUPPLEMENTS

Extra notes on the poststructural method relevant to each Chapter

OPTIONAL ENDNOTES.

Endnotes are separated from Chapters and given the end of the dissertation.

Appendix Three

APPENDIX 3.2. NOTES ON METHOD

Supplement to the framework - not for examination purposes

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"As a modernist philosopher of history, Benjamin called into question such notions of traditional historical discourse as continuity, developmental process, progress, and organism. As a modernist theoretician of Xhistoriography, he was critical of traditional narrative with its rosary-like chain of cause and event stories. Inspired by the practice of the literary avant-garde, he developed his own theory of textual production or signification, which was based on the principle of fragmentation and montage : the central features of Benjamin's own texts are thus the quotation, the thesis, the fragment, the arrangement and the compilation." Helga Geyer - Ryan in Collier & Geyer-Ryan (1990: beginning of Ch 4)

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1. First note on method : Interest in political interests

The term "counterideological" has political connotations, but since politics itself can be an ideology, different uses of the term "political" must be distinguished.

Firstly, a distinction must be made between direct political theorizing and the politics of interpretation. The claim to political "knowledge" via political theorizing may itself sustain or conceal one political interest, and erase or marginalize others. To the extent that "theory" makes claims to "knowledge" and does not admit its own constitutory interests, political theory may itself serve and conceal an interested interpretation. When politics is viewed in a discursive sense, as a politics of interpretation, political theory may itself be shown to be ideological and need meta - political theory - a metadisciplinary counterideological interpretation against theory.

The attempt to form a framework for this counterideological interpretation of interpretations is the subject of the thesis. The framework being developed for multiple use counterideological interpretive strategies is resistant to mainstream politics and therefore reflects on rather than participates in mainstream discourses of institutional and academic politics.

"Counterideology" indicates a focus on "politics of interpretation" using antipolitical or politically resistant discourse. These terms have in common the intention to expose the repetition in structure and subject of relations of domination and the related fetish of power and knowledge whose end result is political theory and practice. In counterideology, "power" is marginalized and disrupted as a "force" through the amplification of knowledge resistant communicative and emancipatory interests. These interests discursively write into the place of power other forms of resistance, mainly textual resistance which precedes and disrupts the idea of power as a central and indivisible feature of human relations.

The aim is not to work within a totalizing concept of power which is the transcendental signifier in "expert" political interpretation, or within any other kind of interpretation especially those claiming to "know". The focus is instead on the interpretation of interpretation. This foregrounds communicatory interests (Habermas 1972) which are not only the antithesis of power and knowledge, but also textually deform the assumptions underlying conceptions of "knowing" and "power". The conception of intertextuality produced by communicative interests leads to emancipatory interests which are also antithetical and alternative to interests of "power" and "knowledge". The manner in which the framework attempts to transform texts of power and knowledge into intertextual events is one of the main concerns of the thesis.

2. Second note on method 2. : The interest of the interest in political interests

2.1. Beyond neutrality

The "politics" of interpretation which tries to serve metapolitical analysis maintains that all politics involves an interpretation and vice versa. This does not imply that an analysis of power as relations of domination and the exposure of mobilization of ideological meaning to conceal and sustain unjust relations (Thompson 1984; 1990) is not possible.

There is no science which can be counter ideology, but there can be counterideology which exposes such claims as interested not neutral. The claim to neutrality dissimulates political interests and implicates knowledge in this dissimulation. Neutrality is built on rhetorical legitimations based on presupposed conceptions of truth and justice which are taken to be universal or factual, justified as claims to science or social / expert theory. The reasoning is circular, and under the rhetorical circle, is ideology. The framework attempts to break the repetition of the circular form and thus focuses on the interpretation of i.a. epistemic interpretations for ideological content.

A specific use of the terms ideology and counterideology is used and developed to bring out the differences between the "politics" and the exposure of the "politics of politics". The use of these terms is constructed to suit a counterideological purpose. The second epigraph of Chapter Four and poststructural meanings developed throughout the thesis explain and put into practice anti - dysjunctive and anti- knowledge perspectives constituting the framework's notion of counterideological analysis.

2.2. Practicing and preaching

The unavoidability of systematization is a consequence of the "epistemology" assumed. "Epistemology" is in quotes for a reason: there are political implications underlying the aesthetic anti - epistemological classificatory base used by the poststructural system used to constitute the framework for interpretation of interpretation. It (to the extent that it is an IT on its own which it is not) is not devoid of interests any more than are the interpretations which it interprets .

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The possibility for reflexivity requires that both the system / classifications and the interests constituting these are clearly articulated and admitted. The pipes are put on the outside. By doing it this way, the politics of interpretation being preached are at least also being practised.

3. Third note on method : Obscure(d) object of power

The position of the thesis in respect of its own institutionalization within the con - text of knowledge / power must be discussed. Although the framework does not involve direct political theorizing, its submission to a political studies department is in itself a counterideological and antipolitical action which resists the politics of affinities and exclusions made possible by the boundaries inscribed by disciplinary discourses of academic and institutional politics serving the interests of knowledge / power.

The vocabulary is interdisciplinary and therefore the text cannot be read from within the borders prescribed by academic departments. Crossing over the borders prescribed by knowledge / power is an important part of the emancipatory project. The thesis is not philosophical it is not psychoanalytic it is not political. IT is all and none at once.

4. Note on method 4 : Obscure(d) object of desire.

Understanding is when the questions stops. There ideology begins.

4.1. Reading epigraphs

Epigraphs are used to develop diffused intertextual meaning. These are given without paraphrasing or making explicit the direct relation of the "quoted" author to the thesis "author's" meaning or "intention". The epigraph has no such direct relation or "explanation". The epigraphs serve as an ambiguous frame which sets the reader's mind in an (un)certain way and implants active questioning which is deepened and further explained as the thesis develops. There is no argument, as the aim is rather to induce the reader to use their imagination to make links or just start wondering. Obscure(d) links can be made by the imagination if logic is put off center.

A hermeneutic mode of reading is necessary for understanding the meanings produced within this text. The thoughts / words do not go in a straight line. The thesis cannot be understood until it has been read.

Poststructural thought is not meant to be fully understood in any case. The thesis text and the reader's intertext work together to build an understanding of what is going on. The aim of hermeneutic understanding is to listen to the specific discursive practice being formulated whether this be considered sense or nonsense or both, the latter being the real desire. Non sense and sense, either or, leads to infinite regress and the disintegration of meaning. This is what is "intended". As desired - as long as these "exist" - to explode expectations and with them, existence, The author is not not here. I am, your wife, your student, your author, your Oleanna - gone.

4.2. Doing things with quotations

Extensive quoting throughout the thesis is also part of the hermeneutic intertextual methodology. Direct quotes from supplementary authors are extensively used in to build intertext. The intertextual method gives other authors being represented and used a chance to re (crossed out) present themselves in their own words. Paraphrase destroys text, the possibility of intertext, and the force of inter-subjectivity - something unformed and nuclear between the texts.

It is consistent with the hermeneutic and emancipatory interests of the framework and consistent with its method to keep the text and voice alive for and in the reader. A "coherent" text is not the aim. Contradictions exposed by intertext are the desire of what is the aim - thinking about rather than reproducing discourse. Multiple intertextual voices are provided to prevent the reduction of texts to that of one central "author". The following canon for academic essay writing thus becomes redundant:

"Too many quotations give the impression that the writer has merely cobbled together bits and pieces from books and articles on the topic." (Visser 1989: 54)

Applying this canon of "good" academic writing to the method used here would involve a misrecognition of the intertextual dystentions which are fundamental to the de-argument and purpose of the thesis. "Cobbling", or textual montage, is exactly what is required of both the method used in the thesis and the framework which is its subject.

4.3. On supplementation

"Just as writing opens the crisis of the living speech in terms of its "image", its painting or its representation, so onanism announces the ruin of vitality in terms of imaginary seductions." (Derrida 1988: 169)

"The word interpretation is used advisedly: it bears the weight of a tradition of thought which, for many centuries, has been concerned with problems of meaning and interpretation. The tradition of hermeneutics reminds us that the object of our investigations, utterances, expressions, texts is a pre-interpreted domain. It reminds us, that is, that the forms of discourse which we seek to analyze are already an interpretation, so that to undertake an analysis of discourse is to produce an interpretation of an interpretation, to re-interpret a pre-interpreted domain The link between language and ideology provides the touchstone for the elaboration of a systematic methodology of interpretation." (Thompson 1984: 135)

The intertextual and reflexive modus operandi of the dissertation and framework requires that supplementary texts are themselves supplemented - interpretations need to be interpreted in infinite regress. The manner in which the framework allows and encourages an infinity of complementary and multiple interpretations is discussed throughout the project.

4.4. Convergence

In order to practice the reflexive intertextual and multiple interpretations which the framework aims to facilitate, converging discourses / emancipatory and communicative interests are brought into the framework. The need for a complementary and allied approach to counterideological meanings has been recognized by many ⁵ but certainly not all poststructural theorists.

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An allied approach is possible and operationalizable within the framework because of its incorporative symbiotic nature. The meaning of the framework is not predetermined, but builds in process through intertextual relation. If the framework and the subjectivity it engenders has any identity at all, it is as intertextual facilitator. By definition, intertext deconstructs ideology and domination.

Discourses which contest ideology may be diverse and contradictory and even ideological in relation to one another. But this does not mean they do not have a greater common enemy and that conflicting positions preclude complementary use. A starting point in cooperation and a therapeutic attitude recognizes the force of damage done to individuals by competition and more and more social solutions. A therapeutic attitude to "knowing" "truth" and "reality" and the narcissism which is consequent on these concepts is recognized as a result of alienation and deeper intersubjective damage (Deleuze & Guattari 1972 ; Kristeva 1987; Young 1989) generated by ideologically structured subjectivity. Therapeutic recognition of a dialectic between the structural roots of violence and individual pathology allows individual weaknesses and rejects ego strengthening as a judgmental phenomenon subjecting subjectivity to projection, polemic, criticism and the "othering" of those who differ.

A common project which ensures cooperation and convergence involves the intention to expose relations of power and domination which makes this recognition of the problem of relative ideology itself a part of the counterideological project. This may at first sound contradictory, but is not necessarily so if the terms are translated in terms of poststructural reflexivity rather than structural relativity or epistemological or metaphysical "identity".

4.5. How does the framework make supplementation, complementation and convergence possible in practical analytical situations?

By implication of the reflexivity aimed at, one interpretative framework, even at meta-level, must be juxtaposed with another if ideological insensitivity and blindness is to be avoided .

By taking discourse diagnosis and analysis into a poststructural depth analysis, counterideological interests of the framework transcend the exposure of ideology. Exposure of ideological and instrumental relations that dissimulate power and domination are followed by re-interpretation of texts where relations of domination are substituted for relations of communication and emancipation. This cannot be done simply, but requires textual work using all the complex aspects of poststructuralism. Analysis of each aspect is immensely complex and in practice intertwines with other areas. The analytical separation in the framework facilitates a reflexive synthesis when the time comes for practical work on the text. The results of reflexive synthesis can then be retroactively, dialectically, analytically described. The framework is involved in a different way on both sides of the dialectic. On the one side meaning is contained. On the other, it explodes. When they come together, containment explodes, and the explosion is contained. Again ... text is all there is.

In the framework the focuses counterideological attention on three aspects produced in three areas (an area of exposure, a communicative area, and an emancipatory area) which work together in a circular process, so that the analyses do not exclude, but rather complement each other.

For this reason the framework is constitutory in the sense that its function is to search actively for converging analytical models which in any way suit the aims of generating reflexive subjectivity, especially those from poststructural philosophy, aesthetics, and psychoanalysis.

Thompson's framework in itself is not a sufficient condition of counterideology but it made a central feature because by definition it attracts multiple discourses in each of its areas and levels, and therefore can be supplemented with many other frameworks and methods for discourse analysis.

Textual complexity can only be made manifest by multiplying meanings, so the framework desires the incorporation and facilitates eclectic use of models which produce intertextual supplements, so that the framework practices the multiple perspectives on perspectives it preaches.

All the framework does is to make this intertextual flux possible, reflexive and manageable. This process is facilitated without involving interpreting in itself, but uses interpretation of interpretation and then interpretations of interpretations of interpretations to take ideological foreclosures into the arena of counterideological and emancipatory ambiguity.

The specific choice of the many poststructural texts available will inevitably be those which suit the con - text, the text, and the interests of the intertexter. Each application must be different, so although pattern /discourse diagnosis may be part of the search, the concept of generalization is no longer valid and is replaced by the more complex understanding of the relationship between the "universal" and the "particular" as constituted by textual analysis within the framework process.

Supplement to Chapter Six Part One

SUPPLEMENTARY SECTION TO CHAPTER SIX PART ONE

Supplement to the framework - not for examination purposes

Methods (Parker 1992: ch 1) for the diagnosis and analysis of discursive structures and their reified manifestations in the thoughts, actions, bodies and desires of human subjects have been given in the Chapters Three and Four.

These methods are however as complex as the ideological subject they are meant to expose. In area one the framework is meant to operationalize a poststructural system of ideological diagnosis which incorporates these methods and facilitates their use.

Two questions need to be asked:

- Firstly, what is poststructural diagnosis and what is diagnosed. This has been discussed in Part One.
- Secondly, how is this concept of diagnosis incorporated into within the framework.

Sections B 1 - B 2 answered the question of how the different aspects of poststructural diagnosis are incorporated within the levels and areas of the framework. The combination of these elements form a multilevelled poststructural counterideological diagnostic con - text for the diagnostic area of the framework.

Counterideological diagnosis at a structural level was discussed in Section B 1. (diagnosing i. and ii.)

In Section B 2 counterideological diagnosis at a subjective level was discussed. (diagnosing iii.).

In this supplement to the Chapter, Sections B 3 and 4, there is a further investigation of problems of diagnosing structure, both poststructurally, and within the framework

In Section B 3 the poststructural concept of *history* as it relates to ideological diagnosis is explained. Poststructural discourse diagnosis is shown to work with three elements:

- i. general and specific historical formation of ideology as the simulation and dissimulation of discourse plus power
- ii. mobilization of discourse and the use of knowledge rhetoric for the purposes of (i).
- iii. of unreflexive use of discursive structure - use of agents who are to be coopted as a result of (ii). to reproduce (i).

In Section B4, the concept of "diagnosis" as applied within the framework is further scrutinized, and the success of its use as a counterideological method within the framework is evaluated.

B 3 : THE NATURE OF HISTORY AND DISCOURSE DIAGNOSIS IN POSTSTRUCTURAL PERSPECTIVE

3.1. POSTSTRUCTURAL COUNTERIDEOLOGY

Poststructural counterideological diagnosis refers to the identification of the role of discursive constructions in reproducing ideological relations of domination in different historical con - texts.

Structures are diagnosed as discursive chains fixed in texts which reproduce ideology. Ideology is diagnosed as the discursive dissimulation of relations of power.

The discursive reproduction of ideology involves the dissimulation of relations of power through epistemic simulation of an ideational reality which constructs a false consciousness in subjects. This involves a political use of knowledge manufacturing false reality and consciousness.

Poststructural diagnosis has to deal with all these aspects. Each aspect is discussed more detail in the rest of this subsection.

3.1.1. Diagnosing " historical con - text"

"...social practices , and particularly social constructions of gender, are not simply homologous to textual /discursive structures, but rather are traversed by historically dense relations of unconscious force and power, situated within concrete social institutions" (Elliott citing Kristeva, 1992: 226).

The necessity of a historical investigation means that a poststructural conception of "history" must be discussed.

Diagnosis is concerned with identifying historical traces of ideology in specific texts. The poststructural tracing of "history" viewed through discourse and text is a complex affair. The aim of area one is to discern these "historically dense relations of unconscious force and power".

For this purpose, specific historical contexts must be investigated in which specific discourses may manifest.

The use of the concept of "specific historical context" must be clarified before the method of this area can be understood.

Supplement to Chapter Six Part One

"Con - text", as explained in previous Chapters, is used in this thesis to move right out of discursive and paradigm formations. The word is used as a meta-paradigm diagnostic tool within the poststructural perspective. Poststructural investigations work at the level of significations which produce history, rather than vice versa. Historical investigations use the analytical units of "discourse" and "text" which turn the focus onto language. The term con - text is for this reason used in area one to signify discourses mobilizing meaning in historically juxtaposed texts constructing subjectivity unreflexively.

Con - texts are texts which interpret other texts. Con - texts which impose structures on texts are called discourses. (See Chapter Three. The difference between con - text and text has been discussed in Part One Chapter One and Chapter Five.

3.1.2. History as discourse plus power

But the question becomes a circle again -- how does one diagnose the "historical juxtaposition" of texts ?

The "meaning" of history revolves on the possible significations of discursive structures in texts, so that historical juxtaposition turns on discursive juxtaposition. Potentially there are millions of possible discursive juxtapositions present in history conceived of as text which can split into millions more. Meaning in and of history is thus (like) an injury to the body which starts in one place and ends in multiple organic and organismic failure. There are a mass of possible contradictory meanings which could be given to a historical "event" "existing" somewhere between historically juxtaposed texts.

The question asked of history by poststructural discourse diagnosis is who did the injury in the first place. Power dissimulated as knowledge determines which discourse wins the struggle for meaning in the text and thus mobilizes historical and autobiographical "fact". Which discourse wins is often a question of which con - text has the status of knowledge. This in turn depends on authority, and therefore on power. In this way con-text is a discourse which sustains relations of power and domination (Parker 1989).

Domination is defined in the following way:

"When the relations of power established at institutional level are systematically asymmetrical, ie when particular agents or groups of agents are institutionally endowed with power in a way which excludes other agents or groups of agents, then the situation may be described as one of domination." (du Toit 1993: appendix one 1)

This definition does not solve the problem of what exactly is to count as domination in a specific textual and discursive con - text. The definition uses terms which themselves have meanings which spread out depending on how they are read . So the question returns again - if "perceivable" history is manufactured by dominant discourses, and multiple discourses exist potentially in a text - how can one "know" which is the dominant one in that specific case ?

As it seems that the criteria is not the meaning but the power to impose one meaning over others. As power is concealed as knowledge, discourse diagnosis has to be involved in a hunt for epistemic lies before any relations of power can be unveiled. History has to be dis - simulated as con - textualised by master narratives, before the complex meanings of underlying history and subjectivities can be accessed and understood.

The identification of master narratives in texts then, then, forms the content of diagnosis in area one. Diagnosing "History" renders visible reality simulating master narratives which erase or dissimulate the meaning of alternative systems of being and perceiving.

Diagnosis is thus led not into a search for the "real" history, but into the logical "grounds" which precede it - i.e. into the fields of logocentric master narratives dissimulating a phallogentric symbolic which provide the cloak for power and domination. A diagnostic con - text or frame which can be used for this purpose has been described in Chapter Four. Here I specifically discuss how Chapter Four can be applied within area one of the framework.

In the next sections I show how diagnosis of master narratives is possible within the framework in a general sense (B3). The problems arising for the frame when diagnosing the presence of these master narratives in specific texts of history forms the subject of Section B 4.

3.1.2.1. How to use area one to diagnose history as power concealed under discourse concealed under epistemology

Step a. Look for the text : doubly diagnosing history as text in a con - text of power dissimulated by history constructed by discourse dissimulated as knowledge

It has been argued throughout this thesis that multiple discourses can be introduced through interpretation, the con - text, into the only "material" event, the text.

Texts form a site of discursive struggle for meaning consequent on these interpretive acts. The struggle for meaning results in contradictions appearing in the text. In order to unravel the tangle of meanings under the contradictions, multiple discourses must be diagnosed.

Use: Poststructural distinctions : A distinction is made between ideology, discourse, and text. (Chapter Five)

Step b. Look for con - text as discourse plus power

The aim of diagnosis in area one is to identify specific cases in which ideological discourses force a structure into a text, thus foreclosing interpretation and erasing multiple conflicting and contradictory alternatives.

Supplement to Chapter Six Part One

Ideological con - texts are formed by discursive fixations of meaning repeatedly receiving (interpreting) and thus reiterating discourses in texts. Such reiterated texts are used to dissimulate relations of power and domination and thus are referred to as ideologies. Ideological diagnosis in area one focuses on discursive structures fixing meaning in texts thus forming con - textual situations which mobilize and sustain power and domination.

Ideological meanings are fixed in texts through knowledge and truth claims in theory and epistemology, through law, rules and socialization in institutions, and through discipline, punishment, and reward manipulating pain, fear, and enjoyment in agents. These aspects work in text to fix meanings in interlinking ways.

Use : Diagnostic charts and models within levels of area one

Step b. Look for the logical production of an "historical event"

The production of history through discourse within con - texts of knowledge / power can be exposed through diagnosis of logocentric formations of history ². Diagnosing discourse underlying "history" connects history to fictional narratives simulating fact. When combined with epistemic rhetoric this "history" dissimulates the power base of both epistemology and fact. Discourse diagnosis is a tool which can be used to expose the manner in which power is reproduced by knowledge through discourse producing both "history" and human desire producing history.

Use: Parker's steps and auxiliary criteria (Chapter Four) together with paradigm charts and models

Step c. : See con - text will deconstruct it "self" as text plus binaries

According to poststructuralism the meanings fixed through interpretation are unstable. Interpretations are multiple and ambiguous both within themselves and as intertextual possibilities. This means both con - text, (fixation) and text (ambiguity, multiplicity, openness), are always present in "history". The aim of the framework in area one, is to show how diagnosis can be focused on con - text by using the concept of discourse, without erasing or making absent the influence variability of meaning, by using the concept of text. This will be discussed in more detail later in this Chapter. (Section B4)

Use: Go to area two : use analytical process of framework

Step d. Look for reification of language

When history is connected to knowledge dissimulating reality and truth, "real" events and causes are then seen to be applied constructions of language of "event" and "cause" rather some thing over and above and described by language. Through this phenomenon, called reification, language constructs itself as reflecting reality outside itself. Reification dissimulates layers of discursive imposition of ideological structure on language, thus constructing an ideological false consciousness

Use: Go to area two : use analytical process of framework

Step e. Look for the subject of ideology and discourse

History in the poststructural sense, thus turns out to be a falsified fiction manifest as truth or belief in "thinking " subjects". History and autobiography are the product of ideological processes which inscribe master narratives deeply present in language.

Diagnosis of "history" as language as language as history as lies inscribed into brains and bodies shows reified consciousness to be intrinsically interwoven with the reproduction of power relations, the ideological dissimulation of these through i.a. epistemology, and the construction of ideological subjectivity through disciplinary and punitive processes (Ayerza 1992; Diamond & Quinby 1988; Henriques 1984; Parker 1989).

To the extent that a discourse is unseen as base of reality, it forms a potentially ideological - unreflexive agency. The dissimulation of power relations as a result of this false consciousness positions agents within the asymmetrical structures thus using them as host for reproduction of ideological relations which sustain domination and exploitation of some at the expense of others.

Use : Poststructural distinctions dissolving the problem of subject and structure

Step f: Look for subjectivity

Subjectivity can be more or less aware of the discourse and associated or reproducing ideological relations of domination.

Counterideology thus requires reflexivity which involves the exposure of these structures, and their deconstruction. The diagnosis of master narratives in area one of the framework is the first stage in getting the dialectic of this process going. Identification of "history" as a result of specific deployments of discourse has to precede analysis - reified discourses of history must be identified and dereified. To identify discourse is to recognize what specific discourses form in specific historical contexts - and contents.

The point where discourses form historical context is the point where the discourse becomes real/reified in the minds of agents constructed by them. These discourses must be separated out or diagnosed as discourses, and mirrored for ideological consciousness. The subject then sees its own formation as discursive, rather than "real". Diagnosis thus already has a potentially emancipatory effect.

Use : Poststructural distinctions dissolving the problem of subject and structure through reflexivity, plus all of the methods thus far described, plus psychoanalysis.

Supplement to Chapter Six Part One

Step g . Look for your own frame (reflexive reception) as opposed to ideology (unreflexive reception)

In line with the poststructural view, con - texts are texts which have to be interpreted, and are thus inaccessible except through further con - texts. The diagnostic con - text is distinguished from an ideological con - text (See Chapter Five). Reflexive diagnostic con - texts used to interpret the unreflexive ideological con - texts use a discursive approach to social analysis combined with intellectual history.

Use: *Diagnostic reception as opposed to ideological reception*

Step h. Look back through the framework.

In the framework charts and models using counterideological approaches are combined with criteria for distinguishing discourses as discussed by Parker (1989 : p56). Together with poststructural distinctions these methods produce reflexivity and intertextuality so that areas two and three emerge as a result of work done in area one.

Using the method of discourse analysis within a broader context constituted by the framework, discursive processes of history are understood in terms of diagnostic reception in area one which interprets historical contexts for ideological symbols. Ideological symbols are associated with power relations and hierarchical social structuration.

Use: *the framework as trace of what has been produced (synthesized from specific texts using the above steps in combination).*

Step i. Go back to the text and to other areas of the framework

Begin analysis of what was diagnosed in area one.

Use: *the hermeneutic method.*

Supplement to Chapter Six Part One

B 4 : SUPPLEMENTARY DISCUSSION OF METHODOLOGY IN AREA ONE

Complicating diagnosis

In Section B 4, the implications and interpretive problems of the use of a diagnostic frame for counterideological analysis are discussed. An evaluation of the counterideological force of area one is included.

Sections B 1 - B 2 discussed broad approaches into diagnoses which structure area one. This structure allows multiple and complex diagnoses of subject and structure to be carried out and traced within the diagnostic area of the framework.

When viewed in terms of poststructuralism, "diagnosis" is formed within a terminology which involves more than simple identification of structures. How is it possible to "know" a structure is present in a text without knowing it epistemologically. A discourse must be perceived in order to be. This means that the diagnostic frame is imposing a meaning on a text.

The application of diagnostic frame to a text is problematic. To what extent does the model fit the "meaning" of the text, and to what extent does it construct or project or inscribe closure through the framing interpretation thus contaminating the hermeneutics of the text³ ?

Yet if diagnosis is not done at all, how can one render ideology visible?

The poststructural dys - solution for these questions has been provided in previous Chapters.

Diagnosis within the framework must apply the terms "discourse" "text" "structure" "paradigm" "model" etc, as substitute for and in opposition to epistemic terminology, so that diagnosis is brought within a reversed understanding of the role of meaning in producing relations of power and resistance through language. Using Saussurian and postSaussurian conception of meaning diagnosis means going in reverse. The problem of the frame of the problem is seen not avoided, and this makes vast difference.

The poststructural methodology of Chapters One to Four must thus be shown to have direct application in the structuring, and therefore in the analysis, of the framework.

4.1.AREA ONE IN POSTSTRUCTURAL PERSPECTIVE

Diagnosis in area one involves attempts to research specific texts and their contexts as produced in history, to diagnose patterns within them, and to evaluate them for ideological and emancipatory content.

But this is more easily said than done.

To understand why discourse diagnosis is more complicated than at first appears; it is worth repeating the quote from Laclau and Mouffe :

"If we accept the non-complete character of all discursive fixation, and at the same time, affirm the relational character of every identity, the ambiguous character of the signifier, its non-fixation to any signified, can only exist in so far as there is a proliferation of signifiers. It is not the poverty of signifieds, but, on the contrary, polysemy that disarticulates a discursive structure. This is what establishes the overdetermined, symbolic dimensions of every social identity. Society never manages to be identical to itself, as every nodal point is constituted within and intertextuality that overflows it." (Laclau and Mouffe, cited in Elliott 1992 : p180)

Poststructural distinctions can be used to diagnose a text in a manner which engages with both ambiguity, and discursive structure : in area one, although discursive structure is made ambiguity is not erased, but left during this phase of the framework in the background. This does not mean it is absent. Poststructural distinctions allow a diagnosis which keeps an eye on multiple meanings present within the text, in spite of the presence of the gaze of discursive fixation. The manner in which this is facilitated by poststructural distinction has already been explained. These distinctions will now be discussed as they are textually produced through the diagnostic phase of the framework.

4.1.1.Diagnostic distinction one:

The distinction made by poststructuralists (Parker 1989) between text and discourse is used in order to retain the sense of interpretive complexity expressed in the quote above, while at the same time, allowing a diagnostic thrust. Social analysis which searches for and identifies "overdetermined, symbolic dimensions" can then be combined with intertextual interpretation.

4.1.2.Diagnostic distinction two :

A double is allowed to exist within the diagnostic site in order to bring the deconstructive circle of the framework into operation. This double uses the distinction between discourse and text, and the associated distinction between reception and production, to complicate and thereby generate a counterideological potential at the stage of area one.

Totalization of the diagnostic frame is also avoided as diagnosis-reception is not all there is in the framework. Proceeding from area one into area two and three and then into a circle is meant as an antidote to what has to be done in area one. The poststructural distinctions exist and are progressively dissolved through the process of the analyses, as greater reflexivity is achieved.

Reception does not exist in the text being interpreted, but in the interpreting action of the subject. The delusions of the subject unstructured by ideology once seen, can lead to an emancipated, autonomous reflexivity where the subject uses, rather than is used by, structure .

Supplement to Chapter Six Part One

As a multitude of discourses are present in the signifying practices which could be applied to a text in the reading, no diagnostic chart (reception of text) could hope to be comprehensive. Diagnostic charts themselves involve receptive devices "put into" the text by believing acting subjects and may themselves have ideological as well as emancipatory potential. The assessment of this potential in specific textual analyses in the poststructural paradigm is possible because the framework uses interpretation in a reflexive way.

The tension between textual production and con - textual reception is used in order to bring out the point concerning the power of reception, without allowing it to be totalized.

4.1.3. Diagnostic distinction three

This tension is introduced into the method of diagnosis and paradigm analysis so that even as ideology and its subjects exists to be measured by statistics, something else is present. Though discourse is identifiable as discourse and determines action organized by a language / belief / system, something lies on the other side of certainty - ambiguity / possibility / intertext / multiple interpretation. In addition to discourse and in view on the other side of discourse, there exists an infinite regress into possibility - an ambiguous site in which actors can imaginatively create.

4.1.4. Diagnostic distinction four

That which is brought forth as knowledge will destroy - that which is not brought forth as knowledge will create intertext. When the subject supposed to know begins to know they do not know, something else emerges.

4.2. EFFECT OF DISTINCTIONS

In the following sections I try to show in more detail how the poststructural distinctions mobilize poststructural diagnosis of and by multiple interpretations in area one of the framework.

4.2.1 Infinite textuality as the "real place" of poststructural historiography.

Poststructural historiography links the interpretive methods of Chapters One to Four to the structuring and diagnoses of area one of the framework. The poststructural meta-paradigm within which this historiography is employed is also the method through which area one is integrated with the analytical process as a whole.

In Section B 3 a poststructural concept of diagnosis of historical context was discussed as a method for area one. A further discussion of complexities involved in this diagnosis when situated within broader analytical process of poststructural ideological and counterideological analysis as a specific discursive practice generated by and within the framework in area one is necessary. The complexities of counterideological interpretation and its potential recontainment by ideological interpretation make this discussion a necessary supplement to diagnostics in area one.

It has been implicit in the discussion of above that poststructural history focuses more on the representations and interpretation of history, and the history of representation and interpretation, than on what supposedly Underlies these representations. In order to facilitate such a focus, history has been conceptualized within this paradigm as a text. It follows from this that all empirical existents are in the last instance deployed "conceptuals", and all concepts in the last instance representations which lead to further instance.

To the extent the concept or representation applies to reality, it has be like reality, not reality itself. A concept can never be reduced to reality, for then it would no longer be concept or this reality would in turn have to be conceptualized in order to be "known".

History is in the last instance a metaphor - it is as not is. Reality follows from analogical meaning which is always only like another meaning. Meaning does not and cannot form from reality - this is a tautological truth. Nor does reality ever rid itself of the traces of meaning. Nor do these traces in order to be perceived, rid themselves of other traces. History consists of the traces of meaning left in texts - systems and changing relations of signs, relations past, present, future, all in the text at once, and which in order to be perceived, mean more - require further - deferred relations, set up differently.

Poststructural meaning theory conceptualizes history as a context, and "context" as another text. The ontology of the unsayable real can only be translated through texts - mediated as representations in images and descriptions in words.

Intertextual meaning forms in textual relation rather than through "apriori" "concepts" concealing hidden oppositional forms misrecognised as real and imposed on texts at the stage of interpretation. Intertextuality is opposed to ideological reading. Intertextuality is not "present" within a text, but has to do with how the text is received. The reason for this is as follows :

4.2.1.1 Seeing history again

The real of history can only be understood through the infinity of traces left in texts. Which traces are picked out from this infinity of traces depends on the con textual site. But how can the meaning of the con text be understood? The context is also a text which contains an infinity of traces of meaning. Understanding con text is shown by poststructuralism to require a further context -- a con - text of con - text. Con - text is infinitely deferred at the specific level and ends containing every meaning formed in the whole of history.

In this sense, study of history is context deferred into the textual understanding of con text, and con - text is always contained within other con texts. These contexts are contained within -- and contain -- other contexts. So much for the

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structure of history. When two texts join. Con text. Many texts. Arbitrary texts. Selected texts. History is never secured, because in order to move, another con text. Any text. Selection and interests AND INTERTEXT.

"Society never manages to be identical to itself, as every nodal point is constituted within an intertextuality that overflows it" (Elliott 1992: 181)

The deferral of con - text into intertext underlies and is theorized as inevitable by the Lacanian and poststructural method used by thinkers like Laclau and Mouffe.

By implication, con - text shifts the focus of diagnosis from search for structure, to the reflection of inevitable interpretation of text -: con - text is an interpretation of a preinterpreted domain. To the extent that two texts are seen as texts intertextuality is produced.

In order to diagnose or trace this double and multiplying process of deferral of historical interpretation, two moments are distinguished in poststructural historical analyses - production (producing text) and reception (interpreting text).

The historical text which has to be read by another text is forever in infinite regress, the whole of history, and every meaning ever produced of / by it, is eventually arrived at and irretrievably lost in arriving through the associative or deferring process of specific textual interpretation into intertext. The analyst works with this specific text sees through textual empiricism what relations are formed in the specific textual instance. The text cannot be pinned down, but reflexive analysis hermeneutically traces traces of meaning shot out by close observation of signs situated in relation. Historical production cannot be predicted, but only understood retroactively from the partial perspective of the agents who receive and are effected - dynamized and magnetized by signs in the process of relating texts.

The text is seen as the site of struggle for meaning by multiple possible interpretations. Textuality allows diagnostics to look in many directions at once and see the site as a field where many codes interact.

Where one text wins the struggle by interpellation of an agent - there a context forms from the text. But the diagnosis of the struggle brings back that which the winning code has erased. The discourse that wins is no longer assumed to be the only discourse there was / is.

Multiple diagnosis also involves an investigation of subtle relations of power which allowed one text to win over another. The double moment makes this possible, so that dominant meanings can be exposed, without erasing multiplicity and alternatives.

An investigation of knowledge and power is thus brought into historical investigation. Paradigm analysis results from, and complements, diagnosis.

4.2.2. Knowledge of history as history of knowledge.

Historical analyses can be generated by oppositional structures, or analyze them. A very different "history" results in each case. In the former, the history "found" is generated by the opposition, in the latter, the analysis deconstructs the oppositions, shows how they form historical phenomena, and shows multiplicities of meaning of signifying relations which are erased by them. In this case, the multiplicity and complexity of history is not erased, and multiple codes are diagnosed in the text of history.

In the latter case, there is no gap between the universal and the particular because these concepts are in origin dialectically involved in and at a deeper level, semantically produce each other. The use of the terms within a system generates the illusion of the existence of one and the other.

"Universal" and "particular" take their place in the system of signs whose relations constitute the meaning of the subjects and objects formed within the system. Universals and particulars have an oppositional relations and generate an oppositional meaning within the system. Oppositions produce the confusions of knowledge of history which a history of knowledge exposes as conceptual delusions generated by the deeper delusions of binary formation. The inversion of confusion and knowledge misrecognises then claims to solve the problem produced by the confusion which generates the delusion of knowledge and creates the split conscious / unconscious . The distinction between discourse and text articulates different levels of the layers of confusion and thus disentangles the web of ideology. The parallels of structure and subject are at the same time disentangled. What happens when the origins of the problem are allowed to return to awareness ?

Texts are as symbiotic as the subjects who act within (between) them. The infinite regress of meaning into textuality and intertextuality deflects the oppositional processes which constitutes both the individual and the social - particular and universal - private and public.

Discourses foreclose the deferral of text into intertext by imposing a text onto a text and claiming the imposed text exists in the preinterpreted text. This imposition is facilitated by epistemological rhetoric. Violence is done to the multiplicity of relations which could be generated through intertextual relations of signs in two interacting intertextual systems.

Texts see the discourses they are positioned within. As both discourses and texts.

This movement into textuality thus forms a central feature and interest of this interpretive method. The reason for this is counterideological. But both closure and reopening must be recognized in an ideological-counterideological analysis. Why this is so this will be explained in the following points :

4.2.3. Allowing textual ambiguity : recognizing discursive construction

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The framework analytical process attempts to show both the "impossibility of an ultimate fixity of meaning" and partial fixations arresting the flow of difference in language and the overdetermination of these (the hegemonic medium of the ideological political field.) (Elliott 1992: 179)

This double moment or double articulation has to be present in all areas of the framework, as it underlies all phases of analysis.

An understanding must be given of why and how diagnosis and analysis focuses on both the "impossibility of ultimate fixity of meaning" and "partial fixation" and "flow of difference". Working through the double articulation of openness and fixity is absolutely essential to the interpretive praxis formulated by the framework.

The study of ideology on this view involves the study of the "empirical" as the arrestation of the flow of differences in language which creates an ideological symbolic of overdetermined points fixing the multitude of "floating signifiers" - the ideological struggle is the attempt to fuse and subsequently control freeflowing signifiers into structured networks of meaning (Elliott 1992: 179).

It follows that the counterideology will try to reverse or defuse what ideology fuses.

Emancipation from ideology is possible because the framework processes texts so as to articulate the real incompleteness⁴ of the symbolic thus exposing the impossibility of ultimate fixity of meaning. Short circuit to the unconscious⁵.

In section 4.2.3.1. I try to show what is involved in the exposure of processes of fixation as applied in the framework.

In section 4.2.3.2. I try to show how this fixation has to be partial, and how as a result, fixation can undermine itself. Loose ends left by fixation are the sites where counterideological analyses start to unravel the ideological cloak again. Once again, the poststructural formulation of the framework provides a methodological process which exposes the self-undermining aspects of discourse in the multiple ways they are manifest in specific texts.

Both discourse and textual analysis are brought into area one by the very nature of the multiplicity of diagnoses. The seeds of analysis are sown in area one. Fixation and ideology as dominant narratives can be exposed, but by going further into the interpretive dynamics involved in this diagnosis, the winner is not allowed to take all.

4.2.3.1. How to fix (close) a text

-- Framing the frame

The study of history cannot be divorced from interests constitution as a result of textual selection. History is concretized narrative, and narrative itself dissolves into chains of relationships of signs, themselves formed within further chains of relationships of signs. The heaviness of being (things falling apart) changes into the lightness of all that is left from what is said of what is seen. That depends on the reading, and that depends on the reading of the reading and that depends on the reading of the reading of the reading.....

-- No monkeys

Yet texts are read and diagnosed for readings which closes textuality - intertextuality off at the point of reception. This is unavoidable if ideological structures are to be identified. The analysis which refuses to identify closure as well as textuality plays three monkeys to ideology. When described in this way, it hopefully becomes evident that there is a difference between reflecting and reproduction.

-- Degrees of freedom

The diagnostic activity of reading⁶ does something to a text and to a discourse. It is the first part of a movement into reflexivity. This must be followed into area two and three to avoid recontainment by the ideological re-interpretation "given" to a "history" which is actually impossible to know actually.

Allowing both diagnosis and analysis produces a textual practice which recognizes, diagnoses, and analyses knowledge structures, while at the same time recognizing and allowing complexity and de/iff/er/eance. This is discursively produced through close textual analysis of the hermeneutic method, and depth alternatives to interpretations which rupture all claims to "know". The subject falls into reflexive area three without coercion. The will to therapy is a completely different will - a will without a single contract.

4.2.3.2. How to unfix (open a closed) text

-- Beginning and ending, or entering a spiral

If analysis within the framework in the last instance shows every reading and meaning is contained in every word, where does the analysis begin and end?

As the text of history is ambiguous and/or infinite, the poststructural solution is to focus rather on the intertextual reading of the text. This reading works into the text through a dialectic of textual empiricism and intellectual history which involves but cannot be reduced to a "sociological" context. But sociological readings can be done, providing important perspectives for counterideological practice. And when opposed to a reading form the eg a capitalist perspective, a sociological text can make an important difference to what meaning forms. The aim of the framework interpreting these interpretations is to assess and compare what differences these different texts bring to other texts, in specific situations.

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"Con - textual" understanding is shown to depend on the representations of reception. It is reception/representation which involves intertext, rather than context, that poststructural historiography focuses on. Empirical context is an illusion of the frame.

To take another example, when a poststructural historian detects a liberal discourse in a text, they aim to articulate the multiple interpretations and version of "liberal" discourses that inhere together with other and contradictory versions, as well as other discourses, that can be read into the text if close textual analysis is used to read the writing of the text. Diagnosis of relative ideological and emancipatory potential depends not only on the reading ideologist, but also on the reading of the counterideologist. By missing the one while over emphasizing the other, the counterideologist may unwittingly reproduce ideological liberalism, while erasing a potentially resistant different kind developed within the form.

-- Deframing the frame

The advantage of this poststructural conception of structure/ history/social analysis in which "con - text" as figured as frame, and text as ambiguous or multiple, is that it conceptualizes an essentially ambiguous subject, and stresses the politics of identity as represented identity. Identity is not reified as personality or intentional agency except in ideology (within epistemological paradigms) and false consciousness (as their consequent).

Different discourses within the same text can be evaluated and compared by the subject to other historical texts for ideological content. The text can be evaluated by the subject as a site of struggle of these different discourses. The struggle for meaning can be articulated to produce reflexive subjectivity and amplify resistance. Dominating meanings can be compared with meanings which are erased, suppressed or dissimulated by these dominant meanings. No frame has the ultimate say - a reflexive subject is always looking awry at the gaze of interpretive form .

The inevitability of intertext also foregrounds the possibility (within the text) of the supplement - resistant and alternative readings (at the site of reception, to actualize the potential or not within the text), which expose at every stage any ideological imposition which suppresses textual production.

This is appropriate to the framework which focuses on interpretation of interpretations which leads by implication into the interpretation of interpretations of interpretations. At first sight this may seem like infinite regress unless the aim is reflexivity and essentially creative subjectivity who is able in between texts, but relates them - and sees them because not within them.

At each stage of the dialectic between analysis and diagnosis more discourses are revealed and can thus become the (only possible) Object of analysis. Taking discourse as the object facilitates dereified analysis. Potential deployments of discourse onto specific texts can be assessed for ideological and emancipatory content. The lover may not use them, but the husband may. This multiplication of potential meanings of one perspective can be seen in terms of another perspective, for example as formed within the framework at a different level, and then each is deconstructed in any case.

At the same time, by focusing on interpretations, the blame is taken off the subject. Without blame there is no guilt, without guilt, the force of internalization through which ideology generates its hosts is dissipated. Psychoanalysts (Marcuse 1978) have known this for a long while. Intention is not all there is to ideology. The husband may not intend to be sexist when he opens a car door, but the discourse spreads out into broader discourses which are potentially present in the text, even if these are not "in the head" of the husband.

B 5: COUNTERIDEOLOGICAL FORCE OF AREA ONE : ASSESSMENT OF IDEOLOGICAL AND EMANCIPATORY CONTENT IN AREA ONE.

The implications and strategies of poststructural historiography in area one are now more fully discussed in specific relation to ideological analysis, and counterideological emancipation. The exposure of ideology in history is the specific aim of this area.

5.1. MULTIPLE MODELS AND MILLIONS OF DISCOURSES

Through specific textual and con textual historiography, multiple codes of history can be identified as occurrences at particular textual sites, and accessed in spite of ultimate complexity and unknowability. Poststructural history does not look for one meaning in a text, but rather to show how One meaning is mobilized (du Toit 1993: 4) and erases others. Analysis shows history as a mediated multiple site of complex, interweaving texts, or sign systems at different levels within which they form, in specific contexts, in relation to one another.

The process of decoding and multiple diagnosis (using Parkers steps for example) shows split reference through exposing multiple meanings and deep contradictions, and inconsistencies in the discourse showing it to be an ambiguous site -- a text containing millions of discourses each of which can be erased or amplified depending on the reading. This dialectically leads the text into area two. The articulation of doubling of codes in the sign deform the logic of formation which ruptures what logic simulates : general or reiterated structures glazed onto specific relations of specific texts .

Though the aim of diagnosis of codes in area one is identification and association with power relations, the process of identification can not be in practice be clearly distinguished from area two analyses. The one leads into the other, rather than stopping at one point and starting at another. Further analysis of what is exposed through diagnosis in area one - eg how dissimulating processes work to build condensation and contradiction in discursive codes, is left to area two.

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Though the boundaries of the framework merge at a certain point, this does not mean they are not helpful analytically. This divisions allows a reflexive systematic yet multilevelled analysis of what is produced in the "transcendental" textual synthesis.

Showing the text to be a site of multiple meanings further exposes through comparative understanding. It is only once the repressed or erased meanings are made visible again that the oppression and dissimulation of dominant meanings can be seen as forming in dominating relations of oppression.

5.2. READING FOR READING FOR OR AGAINST IDEOLOGY

Texts can always be reread in terms of the view of the oppressor or oppressed, depending on the analysts use of intertext.

As discussed above, a lot depends on what interpreting text is brought to the preinterpreted text. This frame and constitutory apparatus of the reading can make the difference between the ideological or emancipatory use of a text or signifier.

The framework being formulated here aims at analysis and production of intertextual analysis, focusing not on interpretation, but on what interpreting text is brought to the preinterpreted text, and thus claims emancipatory and communicative constitutory (reading) interests.

Furthermore, a text is evaluated for discourses which have both ideological and emancipatory aspects, both in the same text, and relative to different intertextual relations forming in different historical cases. The same text may be differently evaluated in different intertextual formations, as the relations of signs form differently, and so too, therefore, do the meanings and use. A discourse is never fixed in a text, but adapts and changes its colour, depending on both on what other texts are presented, and who is looking at it.

5.3. Ideology as aspects of use of texts'

"the political forms of the imaginary cut in both ways, in reactionary and progressive directions." (Elliott 1992: 183)

The ideological interest of the analysis in area one forms an imposed frame of structure onto the text seen as structure so it is made to work, and framed as working, at the level of fixed structuration.

These levels of ideological sites in which the text is produced and received focuses interpretive strategy on diagnosing the specific context of deployment of discourse which avoids the either/or attributional⁷ debate which plagues much debate on ideology. In this area all and no levels at once are considered to be involved in the process of reproducing ideological relations.

The artificial foreclosure of texts by ideological strategies into structures is set in a specific historical context, by looking at texts produced and received in that historical space. The "reality" of the framed symbolic structure in these texts is however only potential in the text and contingent on the reading or reception.

Intellectual history has to acknowledge that it constitutes the possibility of the ideology it sees, and in so doing reproduces it, rather than resists it. Texts can always be read differently, or undermined from within. By the very act of recognizing the structure, it is reproduced.

The reflection of ideology can thus also reproduce ideology, unless the analysis is taken further. Reflexivity is a kind of resistance, but within the unconscious still lies the possibility of reproduction.

One of the important strategies against this reproduction is simultaneously reading a text for multiple potential meanings resistant to the ideological ones. Taking the diagnosis into the analytical and depth interpretation areas of the framework is a necessary part of emancipatory counterideological analysis.

5.4 Reading against ideology and reading the reading for ideology : protodeconstruction in area one

Understanding of the poststructural meaning shifts is also important if the meanings formed by the framework are to retain the poststructural sense of discursive complexity of texts. Emancipatory potential is within the text only, and its actualization depends on whether the text is read or received poststructurally, or misread, using other paradigms.

The reading may, but need not see the text itself is always ambiguous, containing multiple discourses, as is the con - text⁸.

Although the poststructural reading of history in area one works this way, part of what it diagnoses is those texts which do not see themselves involved the reading of other texts.

This double moment or double articulation has to be present in all areas of the framework, as it underlies all phases of analysis.

It can now be more fully understood how the framework analytical process attempts to show both the "impossibility of an ultimate fixity of meaning" and partial fixations arresting the flow of difference in language and the overdetermination of these (the hegemonic medium of the ideological political field.) (Elliott 1992: 179)

Here it can be seen again that the apparent contradiction of "impossibility of ultimate fixity of meaning" and "partial fixation" and "flow of difference" is an essential aspect of the interpretive praxis formulated by the framework. The opposites of discourse (closure) and text (opening) are both kept in view at once so the analyst can see both at once. In itself, the

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analysis which works with the contradiction contains an emancipatory force - the recognition of the force of interpretation at the site of reception is not the last instance of analysis, but the beginning of reflexivity which generates a radically different other.

Those texts which impose meaning unreflexive of interpretive factors are seen as simulating and projecting what they see as real instead of as constituted through discourse which disallows intertext. Intertext allows multiplicity through which dominance can be deconstructed. Knowing the knowledge imposes allows exposure of and alternative to symbolic violence done to texts through ideological reiteration and domination.

Working with and acknowledging the contradiction allows area one reading both to retain the sense of complex texts bursting with meaning, and to diagnose those readings which erase this complexity, and furthermore, through writing back in the erased meanings, show the dominating text to be dissimulating.

Although the text is in essence nonessential - meaning in the process of formation is always in flux between intertext as the only way to form meaning. To be a text is to be read by another text - so context is discontinuous, infinite and indefinite - until there is a reading text - which itself can - and has to be read.

This implies that in every reading the ideological content can be rewritten, and every emancipatory content can be erased or vice versa. The struggle against ideological meanings is an ongoing process, and eternal vigilance is required.

5.5. Countering the counterideological reproduction of ideology.

The recognition that meaning forms in opposition in ideological contexts often means that counterideological meanings can form an ideological function, as reversals of evaluations and resistance forms a target in terms of which the ideological can redefine itself. Strategies against this involve taking the text further than reversals into another level of deconstructive analysis.

This is analytically part of areas two and three, but this distinction dissolves when considering the dialectic and discursive constitution of the interpretive process every text goes through in the application of the framework. The borders of the framework dissolve here, as the diagnoses of phase one intertwine⁹ with the other areas.

The dilemma of reproducing while diagnosing i.e. binary structures is dissolved by supplementing the structural view with a dialectic, textual and deconstructive underlying movement. Deconstruction is present in another form in area one in paradigm analysis which cuts across discourse. The linking of all distinctions and areas by an analytical process using the poststructuralist paradigm subsequently dissolves binary forms and a different dimension is spontaneously produced.

The poststructural paradigm emphasizes the epistemological circle which "proves" that the reflexivity of knowledge upon itself is inevitable¹⁰. This must be accepted if textual (and subjective) distortion or misrecognized tautologies and circular arguments which feed ideological delusion are to be avoided (Lawson 1985). Textual ambiguity or essential disintegratedness allows truth and justice claims of every con - textual / discursive reading to be deconstructed and shows how area one, two and three are actually entailed in one another.

The implication of this for subjectivity is further explained in area three, but the insight is actually present in all areas analysis. Discourses have inherent epistemological failure built into them, which allows them to merge in an aesthetic dimension. Unless they accept an aesthetic ambiguous base from the start.

Poststructuralism counters epistemological discourse and can thus diagnose structuration, without succumbing to structuralism.

"It is the very contingency of the social, those open and indeterminate dimensions of subjectivity, which permits the space for both hegemonic practices and their political opposition." (Elliott 1993: 183)

Ideological structuration is an essentially (as in essentially nonessential) artificial position for a text, as all knowledge which claims essence necessary for fixing structure is self undermining as explained above. Essence without tautology is logically impossible.

The text is returned to essential ambiguity in subsequent phases of analysis. It is crucial to keep this in mind while diagnosing structure in area one.

5.6. Knowing history from above?

As history cannot know reality, so history can not be known as structure, but only as ambiguous preinterpreted text which has to be interpreted and thus only "known" through the interpreting text. Poststructural analyses has to apply its theory to its own analytical practice. Models of analysis are thus always involved in translating history, and this involves a constitutory process with knowledge constitutory interests.

The formulation or focus of area one uses models and charts to diagnose from intellectual history to detect expected structures while at the same time recognizing incompleteness in the poststructural sense of the text. (du Toit 1993: 8)

The models used in diagnoses have themselves to be articulated for ideological and emancipatory content.

For example, the model of Habermas¹¹ may not be innocent of ideological aspects, and in some contexts or from some perspectives the ideological aspects may seem more so than in others - some uses of Habermas may be more ideological than other uses. That may depend on how and who is using the model. But that does not mean that the model must not be used at all, or that it is ideological as such, or that it cannot contain an emancipatory aspect.

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The difference between poststructural and other analyses, is that the poststructural forms either expose themselves as perspectival by admitting their incompleteness, sensitivities and interests, or hope to have the blind spots of their formations exposed from other perspectives, through multiple analysis and the deconstructive, anti-epistemological and aesthetic base used in both textual and framework formulation. This implies a meta-analysis of metadisciplinary interpretation analysis is also an ongoing process.

5.7. Dissolving knowledge is a solution to the problem of knowing history.

The framework "solutions" to the problems of inevitable imposition of frame in historical method involves two strategies:

Firstly, the use of a diagnostic frame in an intertextual-hermeneutic manner "forms" the problem of the frame in quite a different manner and secondly, the analysis looks at knowing instead of trying to know its self.

Secondly, the method involves egoloss which results from knowing the method of knowing history. This mirror on knowledge ensures that both the method and the history finally appear as image and word in order to dissolve as reality and show the lie of truth and what it hides. Structure disintegrates and the ego goes with. This makes intertextuality possible.

5.7.1 Intertextual-hermeneutic formulation of the framework.

The recognition and tracing of the inevitably interpreted nature of history means the history formed by the framework is intertextual, rather than con - textual. It works on the level of creating or reproduction of meaning, rather than on the level of it's "discovery". Con - texts can be diagnose through diagnosis - diagnosis is inevitably through another interpreting text. This leads to the interpreting agent becoming aware of its use of and formation within the "self" constituted by an interpretation. This is an condition of possibility for intertext - and the hermeneutic method. Area one is requisite for this mode of analysis, as codes must be identified as codes before they can be used intertextually. But hermeneutics must already be present in the constitutive acts of diagnosis in area one. The reflexive teleology of the frame forms this direction. What is absent, can only be absent in relation to a presence. Area one aims to keep both in view. Though a distinction is made between phase and process, the process is still part of this phase, and though absent, still present in the teleology motivating the diagnosis. The parts in area one are formed by the whole of the analytical process.

Though reflexive use of interpretations of interpretation requires an articulation of discourses in area one through the models used in interpreting context, the reflexive aim means something else is being made to be present even while it is being shown to be absent.

5.7.2 Egoloss - de constructing self

In the exposition of area one , eclectic use of both pre and poststructural theorists can be used in interpreting texts. Poststructural and deconstructive perspectives do not exclude any meaning systems in creation of intertext. What makes the difference between pre and poststructuralism, is not another theory, but the rejection of an epistemological base to any theory whatsoever. Theories then become interpretive tools which elicit and effect meanings from texts. Their use within the framework allows the dynamics of this process to be traced.

As all texts are in the first and last instance specific discursive practices forming meaning systems forming an illusion of meaning in reality, their contradictory nature does not prevent their complementary use. On the contrary, the weaknesses of one text is revealed through the perspective of another. Deconstructive systems want to be re minded of their own incompleteness, want their minds undermined.

This acceptance of incompleteness paradoxically leads to the possibility of commitment to poststructural strategies without fascism, and implies that claims to truth are inherently fascist. Though poststructuralism considered in relation to prior paradigms of knowledge has an intrinsically emancipatory character, it is still constitutory and therefore its philosophy should be made transparent. This admission is exactly what makes it emancipatory. If no one knows, everyone gets a chance to speak and be heard. The voice of the subject is heard amongst the structures which envelope.

B 6 : CONCLUSION OF SUPPLEMENTARY SECTION ON POSTSTRUCTURAL FORMULATION OF AREA ONE:

6.1. IDEOLOGICAL DIAGNOSIS AND THE POSTSTRUCTURAL DISTINCTIONS

Poststructural diagnosis of meaning is shown to involve not just logic, but the exposure of illogical processes on top of which logic is stuck like a plastic cherry that keeps slipping off. Logic is plastic and only looks good -- but when it comes to the real, it doesn't taste or even know, beyond that claim, what is good -- especially not for the "rational" subject.

Although it is crucial for analytical purposes to recognize a fundamental irrationality in the structure of meaning, it does not follow that rational processes diagnosed in area one do not exist, but only that they are not self maintaining. In order for the constant repair of the lie of rationalism to be halted, both the rational and then the irrational it results in must first be detected .

Although the cherry is simulating and dissimulating, it is there and it keeps on being replaced. The logical codes and arguments forming structures first have to be identified and reconstructed in specific discursive practices before their fundamental and concealed illogicality can be exposed.

Diagnosis decodes history as a site of struggle at the site of the sign.

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As the analysis of area one recognizes and diagnoses the structuration of structure in area one through rationalization, the entry point or reading for not against structure gives an ideological focus to reading of "specific con - texts" of the text in this area of the framework analysis.

In the very act of diagnosis, multiple structures are revealed in the text which are contradictory, so that rationality itself becomes either irrational in the sense of being axiom and rule relative rather than foundational, or it involves the fascist imposition of the rules of one system over an other which erases the contradictions of multiple systems by destroying and violating the meaning of the other. The dynamics of oedipus are born.

Because of the poststructural distinctions of text / production / multiplicity and con - text / reception / discourse, there is an undermining of any "fixed" structure which already occurs within the diagnostic aim of area one.

Overall the framework leads to and involves hermeneutic differences, deconstruction and depth interpretation. But in this area the focus is on reiteration - ideology as formed and forming the same, and what it constitutes - the empirical appears as the real. The road has first to be destroyed before the forest can be seen.

Specific analysis shows how general codes are used, and assessed for ideological content.

This can only be done in concrete on the text itself.

Further exposure by analysis of the slips in the process of rationalization - inconsistencies and contradictions and incoherence at the point of structure, irrationality and symptom at the point of the subject - are the entry points of area two.

Decoding in area two shows how structure artificially forms the idea as real. Narrative representations are deployed and redeployed in particular sites, which are formed (form) the "same" as both general (in the repeated structure) and particular (in the use) at once, and different, in the sense that general codes can be used differently. If they are both general and particular, and both the same and different, they cannot be either or. They must be neither nor i.e. narrative or fictions or interpretation, not a universal or a particular reality.

6.2. :SELF REFLEXIVE DIAGNOSIS AND THE POSTSTRUCTURAL DISTINCTIONS

6.2.1. Con - text as complicated history, discourse as structure and dysjunctive subject within structure, and text as and both or neither nor this subject .

As ideological history is formed through the reductions of logocentrism, so counterideological history re - produces textuality and intertextuality by complicating history so multiple meanings can be reproduced from the text again.

6.2.2. Whose con - text ?

This "complicated" discursive and textual conception of "historical con text" is part of a broader understanding of the concepts of "discourse" and "text" which are used to structure the diagnostic and analytical practices being formulated in this paper. The aim is to move the focus onto interpretation, rather than its historical end result.

Note: Poststructural concepts are discussed in Chapters One to Four, and in their specific application in the framework are further discussed in Chapters Five and Six.

6.2.3. Whose discourse ?

Discourse diagnosis refers to the unravelling of discourses used to interpret texts. Ideological diagnosis investigates to what degree the interpretation simulates some, and dissimulates other meanings in texts. Diagnosis of subject and structure merge in this interpretation, as meanings merge as reproduced in consciousness and unconscious processes . Interpretation of interpretive strategies like displacement, rationalization, projection, condensation, symbolization, etc. are thus pivotal in diagnosis in area one. The levels of area one attempt to make the intertwining of subject and structure accessible to diagnostic analysis. Both are accessed at the site of production of meaning - language and its use by agents in the con - text of master narratives or structures which control and coerce language and its use.

6.2.4. Whose structure ?

As far as structure goes then, the concept of diagnostic con - text is thus deferred into the concept of discourse which involves a linguistic and symbolic object of diagnosis. In turn, discourses are deferred (back) into texts, as discourses are shown to be limited (repeated) and ultimately incoherent. Unravelling these logical and symbolic tangles will unravel conflict within and between subjects.

6.2.5. Whose who ?

As far as the subject goes, diagnosing the subject as site of struggle of discourses makes the discourses visible. The subject sees their energy as dysjunctively caught in the sign, arbitrarily constructed by multiple systems of signifier-signifieds. Contradictions between and within such systems imply that discourses are seen as discourses. Reality cannot be contradictory - but logic can. Logical contradictions are seen to underly in the sense that they produce subjective conflict and consequent thoughts, emotions and behaviours.

Ultimately discourses are meaning systems fighting over signs and agency, and thus cannot be ahistorical or real in themselves in any way. When discourses are seen, subjects are reflexive of "selves" formed within discourses which

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contradict at the site of the sign - which is the subject. The subject now see it "self" as text, and thus sees it self as ambiguously formed between discourses rather than positioned within them. Subjectivity is no longer merged with the beliefs produced by, but rather diagnoses discourses producing beliefs through ideological strategies .

6.2.6. Who diagnoses who ?

As far as diagnosis goes, discourse has to be interpreted in order to be perceived. This implies that the framework and the analyst formed by it deconstruct themselves. Diagnosis is itself and interpretation of interpretation which is itself a textual event. Diagnosis is textual in the last instance, and thus itself deferred and confused, and what it diagnoses is textual and itself deferred and confused. This allows and ensures that a hermeneutic understanding is progressively developed as inter textual analysis continues. This is possible because diagnosis always admits its partiality and looks for a complement, and a supplement.

6.2.7. Partial diagnosis as intertextual - hermeneutic method

When conceived as text, diagnosis is, but is not all there is, neither is it ever "true" or "right" or "good". But this does not mean it is not possible. There is something in between doubt and certainty - uncertainty. Uncertainty is a prerequisite for hermeneutic understanding.

Diagnosis can never unravel the full complexity of the text and must always therefore be a partial diagnosis - bringing its own meaning to the text to meanings in the text - intertextually- hermeneutically. Intertextuality forms a possibility of "being there". Rendering the possibility visible by reflecting on and tracing intertextual events does however make it the interaction visible. This textual transparency emancipates a reflexive agency which may or may not choose to actualize the possibility. Agency is prepared by and for the visibility of the possibility. In this way, the otherwise "unconscious force and power" of history is made "conscious" (Elliott 1992 226).

The complexity of the poststructural paradigm of historical diagnosis used to form the diagnostic frame in area one, in addition to the analytical force of other framework areas, brings a broader perspective and make up for the "lack" and incompleteness brought by the necessary but blinding diagnostic focus on function and power of context in this area.

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C 5 : RELATION BETWEEN SUBJECT AND STRUCTURE IN AREA TWO

In area two subjectivity emerges from "empirical" (formed) fixations, conflicts and crises, and passes through the logicosemantic oppositions producing these. Experience is transfigured from fact to concept, from concept to discourse, from discourse to metaphors.

Knowledge power, not the individual known or even knowing, is the enemy. (Deleuze & Guattari 1972)

5.1. Multiplying meanings of identity

"Multiple realities" multiply different realms of being,

"each with its own metaphysical constants which individuals conjure up and enter into by turning their attention to them. Embodying the self in a narrative enclave manages the presentation of a self, but of one who is sealed inside a story." (Young, K. 1989: 153)

As autobiography involves memory / history, so history involves narrative. Being like a narrative involves analogy to image and text. The subject never is image and text, but is formed through them.

As a result of the discursive erasure of analogical origins a conception of a separately existing myth of self identity outside history and "biography", subjectivity is split from its complex origins in analogy, history, discourse, image and text. As a result of this split the memory of weaving signs and texts of history are hidden from view. Master narratives superimpose an ideological history and identity over and erasing complexities of textual / subjective histories. Ideology is rendered transparent. Memory is dismembered by discursive delusions of "body" and "mind".

Before facts and the self there is no other. Nothing can be the same as one thing if each thing contains everything except borders but including them. The real has no borders. The "existence" of "borders" are artificial constructs consequent on reified (area one) narrative, logic, binary and syntactical forms (area two) necessary to produce the social and symbolic identities necessary to maintain the ideological order. In area two, borders of identity ¹ dissolve into textuality as dissimulations of narrative, logic, and syntax are exposed.

D 6 : EVALUATION OF AREA TWO ANALYSIS.

6.1 : POSTSTRUCTURAL EVALUATION OF AREA TWO INTERPRETATIONS

Area two both recognizes and tries to solve the complexities of the texts and problems of interpreting by working in the following ways:

- i. The hermeneutic method
- ii. Multiple formalist readings combined with the hermeneutic method

These multidimensional analytical methods are incorporated within and systematized by the framework in area two.

6.1.1. Poststructural hermeneutics : the problem of translation.

The hermeneutic method ensures intertext rather than appropriation, but still recognizes the constitutory nature of interpreting texts thus allowing a reflexive use.

All texts are inevitably interpreted differently from what is inherent in the text. Even paraphrase is translation as the words of the reader have traces of prior use which are not present in the textual relations. Translation puts meaning into the text, breaking into and constituting it in relation to other words.

The inevitable constitutory processes of reading does not imply one system (the read) is passive and the other active (the reader). But this depends on the interests ² of the reading and knowing how to listen - communicative interests.

6.1.2. Poststructural evaluation of formal method : multiple models and interests of formal analytic methods

Prepoststructural paradigms considered the form to be separate from the content which was conflated with a reality (or structure of rules) that had an essential nature or universal or fixed structure which could be known.

Poststructural interpretation of interpretations both recognises and discloses the role of form in constituting content, and vice versa.

The formal gaze constitutes the text through selection and omission. As "external" form and content are introduced through this constitution into the object text's form and content intertext and appropriation are inevitable ³. Form effects content.

It is most important to be reflexively aware of the formative nature and interests of models used for formal analysis.

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Admitting the meaning constitution of interacting systems results in a different approach to that of epistemological paradigms. Form is not inherent in the text, but a potential which comes alive in the reading, intertext, or use.

Formal analysis must thus be considered as a tool, which brings things out in the textual relationships, so intertext forms meanings from ambiguity. Complex conceptions are revealed through a formalist focus on the labyrinthic processes of meaning production through textual collisions.

Poststructural formal analysis uses multiple formal models systematically within the framework levels, and in combination with a hermeneutic method. This counteracts the effect of the frame.

6.1.2.1. Hermeneutics and formal analysis:

A circular hermeneutic use of formal analysis ensures a continual return in textual relations of production as opposed to ideological reception. Thompson (1984 :p 133-140) describes the complexities involved in the framework's method in this respect as aiming not to break the hermeneutic circle, but rather to get into it right away. The concept of intertext adds to what Thompson means by this statement.

Hermeneutic intertext refers to two texts interacting symbiotically. Form is admitted to be another system interacting with the potential within the text being interpreted by formal analysis.

6.1.2.2. Multiple formal models and the framework levels

The complexity and inevitability of the influence of the interpreting text on meaning production in the interpreted text can be traced within the levels of the framework.

Formal analysis must be followed by interpretation of interpretations of interpretations, traced within the framework.

This applies equally in the sociohistorical textual procedures of area one and in depth hermeneutics of area three - models and their sensitivities have to be acknowledged as constitutory apparati even where the interest claimed is communicatory and emancipatory.

Formal analysis is itself a fragmented method rather than a homogenous knowing "entity" or rule governed structure, and so cannot be applied in one go to texts, but rather involves the use of multiple models which themselves fragment and have multiple interpretive potentials. All texts if allowed and seen as texts have a potential for multiple forms and can be organized in more than one way.

Because multiple readings are possible, the blindness of uniperspectival formal approaches is avoided. Eclectic but systematic and reflexive use is possible through interpretation of interpretations within levels the framework. The levels of area two give a meta-order for entering and tracing complexities of formal and hermeneutic textual analysis.

The framework provides a grid in which many models can be applied to facilitate the reflexive formal analysis of discourses. The framework reflects on the formal constitution of the text at the same time as it uses model of formal analysis on the text, thus looking from various levels and perspectives at the way the content is organized within perspectives to produce the meaning it does. (cf also Flax 1990; Symington 1986)

Certain formal models can be usefully applied to certain texts, other texts may be better suited to other formal models, or a supplementary model could be used to extend the analyses. For example in formal analysis aesthetic procedures converge from a variety of formalist interpretive conventions. The contradictions produced by the use of multiple models favour reflexivity, as each tool can be seen from the perspective of the other to be a product of a meaning system with a certain sensitivity or focus or function, rather than a reality in the text. Contradiction is not a sign that something is wrong with the interpretation. The acceptance and articulation of the appearance of contradictions within the framework is what makes a convergent and reflexive use of these different models possible.

A multilevelled analysis ⁴ requires dialectical movement among various interpretive conventions, codes, and models, using hermeneutic steps over and over again.

Thompson's framework provides a broad frame within which the analyst can move among the various, sometimes complementary, sometimes contradictory, in some respects similar, in some respects different, in some respects over general, in some respects over specific, in some respects emancipatory, in some respects ideological aspects of interpretation. The formal and hermeneutic interpretation of interpretation at the same time uses the analyses to search (moving back to area one within area two) for marginalizing, othering, prejudices, perspectival blindness, gaps, erasures, and sensitivities which are manifest in positions of the various conventions or models or theoretics used in the interpretational process.

Multiple analysis forms through a prism. Cells of interpretation - vision reflect one another - eyes within eyes preventing closure within a single cell. The honey is the imaginary forming an understanding of the other through analogy. This vision never becomes the subject. Allusion can only be a resonance.

C 7 : ASSESSMENT FOR IDEOLOGY AND COUNTERIDEOLOGICAL FORCE OF AREA TWO

Quoting du Toit (1993) appendix one :

"The analysis of ideology is fundamentally concerned with language, for language is the principle medium of the meaning (signification) which serves to sustain relations of domination." (du Toit 1993 : app. 1)

Ideology is studied as a linguistic construction with an articulated structure, exposing the way in which condensed meanings within narrative at logical and syntactic levels split the referential domain.

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In area two history as intellectual history is shown to be discursively produced by and within narratives which are shown to have a complex narrative logical and syntactic structure. History conceals discourse - discourse conceals narrative - narrative conceals logical and syntactical structures, these conceal the ultimately arbitrary relation of the sign to signifier, and the dysjunctive relation between the signifier and signified.

The underlying structures are concealed by reproductive and productive processes of knowledge, power, and ideology are exposed.

Analysis exposes how multiple referents which split and fragment conception create an unconscious which is concealed by the symbolic constructions of dominant master narratives.

7.1 Hermeneutics as a counterideological strategy

Unreflexive interpretation dissimulates the projection and transference of meaning inevitably involved in interpretation. The claim to similarity or neutrality of the read to the reading results in unreflexive misrecognition or misrepresentation (Muller & Richardson 1988).

Misrepresentation is a result of a refusal to enter the hermeneutic circle. Listening to the interests of the text breaks into centered being which is reproduced by the imposition of the one's own ideology⁶. Hermeneutics disintegrates the self integrated by ideology.

Emancipatory intertextual reading ruptures symbolic forms and asymmetrical relations inscribed by symbolic forms. A lot therefore depends on how the text is read - which can be conventional, resistant, or transformative.

Within the framework the hermeneutic method is used together with a poststructural counter - knowledge and epistemologically resistant approach. Whereas knowledge imposes its own constructs erasing textual meaning apriori and calls it truth, the hermeneutic method working within the broader context of the framework looks not for truth, but the difference between individual and structural meanings, showing the lie of truth of the structure which claims universality.

When seen in terms of the individual who by definition is not a general or abstract object, but particular and therefore different from generally defined objectivity, the potential for resistance and refusal is always present, semantically. The potential for resistance is actualized by the reading. Resistant reading involves creative and imaginative action, against generalizations conforming to rules of structure.

Poststructural hermeneutics works against rules and against reinscription, showing essential differences existing within apparent similarities, thus freeing the imagination and a resistant subjectivity.

7.2. THE COUNTERIDEOLOGICAL FORCE OF LEVELS OF AREA TWO

The levels focus within areas are an integral part of the analytical process - :

The narrative level analyzes discourses diagnosed in area one producing multiple and complicated meanings which disrupt the generalizing reiteration of chains in area one. The apparent coherence of reality fragments into multiple discontinuous fictional systems which collide and reform differently every time they are allowed to. Fictional narratives have multiple endings, or no endings at all. Narratives themselves deconstruct as narratives when the logical and metaphorical bases of these are discovered in level two and level three analyses. When facts are dead, everything is possible. Area three can bring what it likes as symbiotic flows. Area one now has its truth revealed in a mirror, and ideology is dissected. Only the text is left as real. The real is ambiguous.

Awareness⁷ of models as texts leads into further readings.

In addition the emancipatory discourses of area three incorporate the poststructural understanding of reflexivity of the inevitable constitution of both subject and object by discourse into their methodological structure. This allows the reader to participate and affirm and at the same time to reflect and (not criticize) negate.

This kind of reflexivity is possible because oppositional meanings based on discursive affinities and exclusions which generate and are generated by demands for consistency and coherence are shown in area one and two to be unnecessary and dangerous. Coherence implies that there is one meaning for us all and thus works in the interests of ideology concealing contradictions and suppressing otherness.

Dialectical and intertextual hermeneutic process builds layers of meaning which allow incoherence and contradiction to occur so that reflexivity accrues. Intertextual analysis opposes oppositional discourse and the search for coherence.

Reflexivity builds as encrustments of ideology slough off as the endless and blinding circles of formal logical reception are transformed into textuality. There is more to contradiction than logic (level two) as there is more to meaning than history (level one). There is history in contradiction, and meaning in logical axioms. Contradictions are the sole cause of progress showing progress as regress.

Contradictions free the subject allowing a polymorphous vision to form. This fragmented vision sees again the imaginary base of the irrational nature of subjectivity.

C 8 : CONCLUDING DISCUSSION OF AREA TWO, POSTSTRUCTURALISM FORMALISM, AND THE HERMENEUTIC METHOD.

The hermeneutic approach can be combined with formal analysis applied within the levels of area two.

Multiple models and tools are available for formal analysis which can be applied to the text in complementary ways and reflexively used through this incorporation within the framework area and levels.

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The combination of hermeneutics, formalism, and levels within area two facilitate a complex analysis of "internal" textual structures.

By proceeding in this manner in area two the complexities of hermeneutic and formal interpretation of interpretations can be operationalized, traced and discussed. In addition to dis - simulating reified symbolic forms, area two generates and listens to and for differences of textual production which potentially displace the similarities of discursive reception (area one).

The relation of this area to area three through semiotic ⁸ analysis must also be discussed in order to link the hermeneutic to its place of formation in the subjective unconscious. This will be discussed in Chapter Six, Part three.

Intertextual and intratextual interpretation of preinterpreted and interpreted texts through the use of multiple models for formal analytical procedures is made possible by the hermeneutic method and is essential part of the counterideological process of producing textual difference within the poststructural framework being developed.

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SUPPLEMENT TO CHAPTER SIX PART THREE :

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D 3 : THE ROLE OF AREA THREE DEPTH ANALYSIS IN DISSOLVING THE PROBLEM OF SUBJECT AND STRUCTURE:

The general aims of exposure of historical simulation and narrative dissimulation is achieved in area three by knowledge resistant analyses which deploy reflexivity at three levels which de scribe, or reverse and rewrite the way the subject and structure are constructed by logic, art/representation, and desire.

In this section I show how deconstruction can be used as a therapeutic mirror producing reflexivity as area three circles back into diagnostic area one. Area three reflexivity can be taken back into area one as the framework works is a reflexive circle. (cf endnotes of Chapter 6 pt 1 for cross references)

The subject comes to see themselves form as a structure which deconstructs in the following ways :

3.1. Deconstructing logocentricism , identity and surveillance.

The philosophical problem of substance maintains that there is something over and above the principle of identity of indiscernables. But substance, for which the criterion is permanent existence, can itself not be discerned to exist except in relation to itself - which means it must be both absent and present , and therefore can never be known to exist. Neither substance nor identity, can be known as substantive or identified, without being discerned substantive and identical. An in any case, sub(in)stance presupposes identification. The "thing" must be known again to be the same thing. It follows that the subject presupposes and can only be known through an identifying structure.

Identity implies re cognition - re cognition. RE cognition implies two precede the one. It follows that whatever is identical must be identical in relation to something else. As one thing can be both identical and different, the identity and difference is not in the thing, but in the perception or signing of identity and difference. As identity is always identity in relation, this must be in relation to some other sign, for there is no thing, unsigned. But the identity of the other sign, must also form in relation. Identity is thus always infinitely deferred to the next sign, which may always not be the same until the next sign is known, which is never known, until the next.....¹

Alienation occurs when identity is fixed in the thing and thus split off from the fundamental signifying and relational process through which it is formed the same. At this point fix - fixation - power enters language. Convention forces this process into a state of repetition or reiteration by opposing the same to what it is not. The oppositional relation conceals complexities on either side of the pole.

The same is what is wanted, as the same is what is given (amplified) again, recognizable (desire for the same), known (controlled), true (fixed), exists, is given empirically (possessed-obsessed-bewitched).

Logical laws eg the law of identity (desire for the same) dissimulates the law of repetition / obsession, which is conflated with the law of substantiality (fetish). What has substance is privileged as having independent existence, and thus can be given (touched) (taken from y) again. What is (x) is defined in terms of what is not (not x). (Y) is displaced as difference must be defined in opposition, (not x) - that which is not desired in (x). This does violence to language and those identified within this oppositional setup; what is not can only be made to be through Law.

3.2. Personal identity and logical surveillance

When the logocentric formulation of the problem of substance and identity discussed above is applied to the subject structure question, the following conception results.

If the argument expressed above is accepted, it follows that there can be no (coherent) subject without a structure. For subject to be is to be perceived. To be perceived the subject has to be re - cognized - seen as it was then, again. The subject has to be fixed or marked in terms of an other sign in order to be re cognized - and then to exist through the essentially relational and analogical mark or sign. The analogical relations is lost when the sign forms an transparent, inverted mirror which fixes the sign as knowledge of the subject projected analogically and retroactively from the sign, into this subject. The subject is misrecognized as soon as it is re cognized through the sign as it becomes the sign seen as real. The subject is never simply present but ideologically produced as "present" ² in this way. This is only because the origins of the subject in the sign are no longer seen. Identity always exists only aposteriori to a sign whose analogical relation of subject-as-sign is misrecognized. The subject sees and is seen through the sign now as real.

The reified sign of subjective identity is in turn caught within an unseen structure of time and space. The subject does not precede but can only exist as a result of perception of these signs - structures - relations. Perception in space and time itself depends on a structure marking and forming relations of time and space, which itself depends on aprior ontological and metaphysical structure, which itself depends on structures of time and space. The whole builds from relations which go in infinite circles and loops obscuring each other, and also dissimulating the ultimately tautological constructed "nature" of the reality perception. Reality presupposed knowing, and knowing presupposes either a definitional base, or a given which cannot be known.

3.3. From logocentricism to phallogocentrism : from logical forms to symbolic contents.

In speech the subject is spoken first in voice and then in blood. Logic does not provide the methodology which discovers the content of truth, but ensures its reproduction by dissimulating its symbolic - fictional nature.

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Logic is not originally present in the human subject, but is superimposed by Law :

3.3.1. Before Oedipus: revolutionary desire

" Desire does not threaten society because it is a desire to sleep with the mother, but because it is revolutionary. And that does not at all mean that desire is something other than sexuality, but that sexuality and love do not live in the bedroom of Oedipus, they dream instead of wide open spaces, and cause strange flows to circulate that do not let themselves be stocked within an established order. Desire does not "want" revolution , it is revolutionary in its own right , as though involuntarily, by wanting what it wants." (Deleuze 1972: 117)

"It is therefore of vital importance for a society to repress desire, and even to find something more efficient than repression , so that repression, hierarchy, exploitation, and servitude are themselves desired." (Deleuze 1972: 117)

3.3.2. After Oedipus: desire producing machines

The prescription of the commandments - you will be condemned if you do not (Ayerza 1992) love and honour only the Lord dissimulating the father. Do not love the mother as object of desire, whose love belongs exclusively to thy father of the property who possesses her thereby. The power asymmetries of the family hierarchy produce the father's lust, gluttony and jealousy which is projected into the child, so the child must be punished for the father's sins . Domestic rites of purification, discipline and punishment are used to destroy love dissimulated as incest drive - the chaos produced by asymmetries of power in the "father" goes out into the family. The father saves both the "love " and the "incest" for himself because of the unacknowledged power differential dissimulated - projected into the other - mother and child - in this way. The Law of public and private produced by the public sphere (knowledge) excludes the "rational self" from the sin it brings about, and saves the private sphere - the space of the family - for the sin the Law produces and will not see ³. Phallogocentrism and logocentrism are different aspects of the same .Either there is a man or a woman. A-the man will have the salary. A-the woman will serve the man tea etc. doing the work without a salary and without a will. This repression and privatization of the hierarchical relations is reproduced through logical operations and rationalization ⁴. A simple act of Law makes a simple twist of fate.

"Just like the primary repression of desire in the Oedipus complex that Freud describes, there is a shift for Lacan from the full, imaginary plenitude of the mirror phase into the emptiness which is constituted by the crippling "otherness" of language." (Elliott 1992: 135)

The often referred to and more often politically obscured solution to the problem of how the subject is linked to structure is now easy to see. It is the violent force of Law and the discipline and punishment of the Law of the Father that makes it impossible to avoid structure without pain and the associated pathologies of pain - or the neurotic defenses and anxiety inscribed in the psyche by being other than that law.....pain and threat of violence is the medium of suture ⁵.

3.4. Antioedipus : Out of the symbolic and through the real

3.4.1. Seeing fantasy

If Lacan's application to the "mind" of Saussure's formulations of relational meaning is kept in mind, logical closure is seen to cast as a logocentric and phallogocentric veil over a deeper/prior and more fundamental (ie beyond the fundamental in relation to the fundamentalism of logic) realm of meaning.

As the logical conclusion eats its tail and deconstructs itself, so does the identity concluded by logic, including the human One. Identity can never be identified without a further representing relation. Particular can never be reached by general. Subject cannot exist without structure. But the exact same relation applies in reverse. The one cannot exist at all without the other it desires to exclude - separate itself from. All the energy of life of the subject goes into breaking this selfperpetuating and elastic bond between signs. IF the signs produce the reality there is no way the changing the reality will change the signs. Reality has a tendency to spring back into the signs from which it was emitted. As in reality, so in theory. The two sides of the synthetic, and hence analytic coin, a generated by a deep dysjunction emitting the structure of either or, and then a content for either side..... but in fact, neither can be fully developed as existent force without the other. Because both are the product of a third, invisible force.

Subject and structure are analytically separable, but in synthesis they intertwine dialectically and textually to produce meanings, and then identity as an end result.

Description that follows from this analytical separation, is from one or the other side of the coin, but the coin is always involved, in both. The deep structure always contains the excluded other, as part of and forming the included one. When digging down into the meanings that form reality, these other meanings are always already there, and required in order to make sense of identifications: which allow the real to exist. It is impossible to form identity without them. As master is to slave, identity is to difference.

The "cure" comes when the coin is seen, instead of one or the other side.

"Identification is on the level of the gaze not on the level of content" (Žižek 1991b: p108)

By stepping aside from the opposition demanding separation, a dialectic then textual process is allowed emerge and the subject separates from the discourse gaze - another kind of split - the split of reflexivity which sees all and none and one, and thus knows all and none are "real". The nightmares of history and knowledge and human identity are seen as nightmares, and are not repeated again, but lie in the brain and seen as projections, like nightmares invading the real.

Seeing the images of history as nightmares involves a retracing of the past, in a different mode. The past exists only in the brain, made present , in signs. History does not "exist". Belief in the existence of history shot out like sparks from the brains of the subject in interaction with signs can be dissimulated within the subject - history was never other than a phantasm of the brain: but how to tell the subject ?

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3.4.2. The symptom that is the cure

3.4.2.1. Seeing pathologies of discourse and structure

The impossibility of identity as such means that master narratives have to constantly to cover up the contradictions of identity by relationally formed complex patterns of human interactions and meaning. The repair (distortion and overdetermination) required to conceal the ambiguities and illogical structure of discourses struggling with each other for control of meaning must constantly be performed through rhetorical strategy i.e. epistemology. Epistemology becomes a symptom, not a cure. The cure is contradiction.

3.4.2.2. Seeing pathologies of language

Linguistic pathologies are both the symptom and the site where reflection can dereify distortion⁶ at perceptual levels and "cure" the pathology by showing the fantasy. The cure involves de-alienation as fixations and distortions of representation which deform the communicative interests of mutual understanding are exposed.

The coin is both the body and the discourse. Discursive exchange is in the agent's relations, rather than the agent being in a hole constituted by discursive exchange relations.

3.4.2.3. Seeing the gap

The subject first has to see the holes in discourse, then remain in these without being caught in them. As the hole is inscribed in the vision and being of the body through trauma, (irrational for the discourses and therefore pathologized) psychotherapeutic relating which understands trauma as the site of subjective resistance is a condition of possibility of returning to communication beyond rational discourse.

"It is the suffering of men that should be shared: the smallest step towards their pleasures is one towards the hardening of their pains." (Adorno 1978: 26)

Psychoanalysis works with cathexis through semiotics. In the diagnostic part of the area one of the framework, psychodiagnostics can be used to trace the formation of subjects by pathological master narrative structures in the following way:

Whatever is known must be known through the structuration of this subjectivity or sub stance as an instance of structured subjectivity in action. The subject activates structure and thus merges with the structure of action. In the process of formation, and the movement of the body - subject and structure are inextricably intertwined. Both are continually forming in process - this process can be referred to as praxis. Cathexis is the trace of praxis - a result of action merged with structuration which remains as a drive making need in memory-brain. Subject and structure merge when desire IS SPLIT OFF into the present story as events in space and time - the reified tip concealing the historical iceberg of memory - brain - praxis (history).

Once this split is made, it generates further splits - the confusion only generates a more desperate attempt to know the One.

"In the last Lacan, the analysis is over when we take a certain distance toward the fantasy and identify with the pathological singularity on which the consistency of our enjoyment depends." (Žižek 1992: 139)

3.4.2.4. Oedipus sees himself

The medium (real) of cathexis is not the message (image/ symbol / word) cathected, but all that is known of this message via a further message. Cathexis cannot be known, but only mediated symbolically. To know the medium is requires another message, as knowledge presupposes mediation. The labyrinth where centred messages split thus form experience in the very act of description cut through each other. Knowledge dissimulates the real decentered subject and conceals through ideation which splits "body" and "mind". The very split perpetuates the desire for reuniting, return to the real, which perpetuates the ideation which produces and is produced by the split. This subject is radically alienated from self and other, through the very concepts of self and other, through which it forms itself oedipal.

"The human being is this night, this empty nothing, that contains everything in its simplicity, an unending wealth of presentations, images, none of which occurs to him, or is present.... This night, the inner one of nature that exists here this pure self in phantasmagorical presentations... One catches sight of this night when one looks human beings in the eye - this night that becomes awful suspends the night of the world in an opposition. (Hegel, in Žižek, 1991b: 87)

This body and mind are formed by a symbolic split which is split from a deeper ideational split (epistemic-logical-ideological) which splits the imaginary spontaneously generated from a void of and between structure and a corresponding unnameable experience of lack in the subject. This lack is not in itself alienating, but the misrecognition of this lack is the breeding ground of ideological alienation. The illusion of a unified reality - unified body - unified mind conceals the real and serves ideology which fragments subjectivity into desire produced from the delusion of unity produced in turn not from the lack but from desire / ideology / structure producing machines. The subject as ideology producing machine is structured by questions which have no answer (Deleuze & Guattari 1972). The desire found as answer is always misrecognised -- the desire of self is the internalized desire of the structure - from the internalized perspective - the desire of the Other. The desire of the Other is not what is felt within a prior subjectivity, but is that which forms and thinks it into structure - a perpetual alienation of simulated reality which does not feel the real.

The real domain of politics discovered in this way is the human body which is never known, but is rather formed in terms of the structures forming it - lies told as knowledge. The real is concealed within conceptions of human identity which are experienced as lack as a result of the double concealment.

Counterideologists count on this lack generating desire - alienation could not exist without it. The pathological results of ideology thus forms the force of subjectivity leftover for counterideologists to use. The pathology when reversed in value and shown to be a resistance, is tuned not into a symptom to be cured, but part of the cure itself.

To see how oedipus forms is to allow oedipus to see without knowing again.

Supplement to Chapter Six Part Three

"the discourse of the analyst is the inverse of that of the master. The analyst occupies the place of the surplus object: he identifies himself directly with the leftover of the discursive network." (Žižek 1991b)

3.4.3. After Oedipus : the politics of symbolic identity

Poststructural history frees the body from symbolic identity showing representations of personal identity and character to be about concealing subjective experience within an overlay of represented symbolic identities. Poststructuralism works to expose this politics of identity and to release the body from identity within the symbolic.

The empirical form of personality is exposed as a reified trope which the subject is forced to act out under knowledge power and the production and reinscription of contextual normative constraints. Repetition reproduces reiteration which in turn....

The reflexive subject dissolves the "self" of structure in a mirror.

Reflexivity acts as a reflecting surface forming a mirror of philosophical, aesthetic and psychoanalytic therapy for the oedipality and phantasies of power produced by knowledge (74).

The postmodern condition (Young 1991) is exposed and inverted showing the reality as alienation by showing the fantasy as colonized by commodified production, not a priori subjective desire. Desire itself is shown to be the pathological end result of exchange alienation⁸. A return to relational and transpersonal love through rupturing from narcissistic identity and subjection to ego/superego is made possible.

As these aspects can be revealed by interpretations given during textual analysis, area three leads back to area one, where political interests can be diagnosed, once the constitutory interests of concealing ideologies have been "ruptured". Once again, this is done to specific texts, in specific contexts, at different analytic levels.

The subject looks through (and sees at the same time) a reflecting glass at sociopolitical institutional structuration, and human action within these. For this reason, the discourses used in area three as reflecting surfaces, can be called emancipatory.

The dialectical operations of discourse analysis - linking the structure to the subject via reflexivity in area three:

The subjective awareness of the subjective, and the discursive constitution of the subjective as objective via the embodied gaze of the structural level which it comes from is recognized, and made visible by poststructural analysis.

The framework is meant as a systematic method to produce this visibility in subjects. To do this, a circle (more like a moebius tube) from structure to subject and back to structure now seen, has to be embodied in the framework.

D 4 : EVALUATION IN AREA THREE FOR IDEOLOGICAL AND EMANCIPATORY CONTENT

As in the other areas, emancipatory and counterideological content depends in the last instance on the reading. The focus is on the reader, not the author. In area two the author dies. In area three s/he can be seen seeing in a mirror and then dissolved, then transformed differently.

In area three the framework has shown the importance of reception /interpretive text in interpreting texts to retain the imaginary. Different poststructuralists have different conception of the imaginary - all of them in some respect release the subject from the dichotomous relation between reason and unreason, which erases and marginalizes the importance of imaginary formations in the subjective and intersubjective life world.

Once this is realized, the structuring of subjectivity can be understood as formed at both theoretical, and experiential levels, as emancipated while waiting for "Godot" - aesthetic, philosophical, and psychoanalytic levels.

The dissimulated unconscious becomes re accessible.

Shame no longer makes the subject ill or silent. The only shame is of shame itself. The superego is paralysed instead of the person.

4.1. THE PROBLEM OF RECONTAINMENT

"The critique of the psychoanalytic focus on the Oedipal triangle and of the phallogocentrism of language can only be pursued..... in terms of the very sexual antagonism which it was intended to displace." (Rose 1986: 21)

Sexual difference is thus inherent in the writing of the critique and can be recontained in the reading of the critique.

What or which and how reading is allowed depends on whether these examples become deployed in the formation or synthesis of time and space, made present through the perception which produces being. In ordering signs, which signs in fact become fact, and thus, which history, experience, and consciousness made present, which erased, is formed within these allowed or disallowed signs, and the order of production through reception.

The forms and forces of reception foreclosing the potential production of multiplicity in the fluctuating relational process within a labyrinth of interacting signs reveals the role of theory in the construction of consciousness, and the role of consciousness on constructing, and the structuring role of theory on trace, and on memory of memory of the relating discourse. In organizing synthesis experience is preformed so erasing the active role of the subjective imaginative a priori to consciousness, rationality, and action, and therefore, also, space and time.

When working within the framework, a circle must be entered into as it seems a constant return to possible recontainment by ideology is necessary. Area three must therefore return to analysis of area one, and analyze again how knowledge power have returned in the next reception of the text. Then the catherine wheel can be lit again.

Supplement to Chapter Six Part Three

D 5 : CONCLUDING AREA THREE

The movement into dimensions and discourses of reflexivity in area three forms one of the "goals" (and interests) of textual analysis within the framework.

Philosophical, aesthetic and psychoanalytic reflexivities can be textually produced in the subject using the poststructural intertextual approach applied / made accessible within a framework for metadisciplinary interpretation in everyday contexts everywhere, including hospitals, prisons, asylums (Fox 1993).

Using a therapeutic approach which interprets within the poststructural interpretative frame, the role of philosophical, aesthetic and psychoanalytic therapies in these interpretations is applied to the text everywhere, and anywhere.

In area three the framework process comes to an end which begins again a never ending dissolving of history into argument and desire. An infinite regress which transcends the empirical fetish of fixed historical meaning. The infinity of history has however to return to that which it opposes. The framework always has to return to area one where there is a potentially ideological reception:

"Dialectical thought is an attempt to break through the coercion of logic by its own means. But since it must use these means, it is at every moment in danger of itself acquiring a coercive character : the use of reason would like to hold sway over the dialectic too. The existing cannot be overstepped except by means of a universal derived from the existing order itself. The universal triumphs over the existing through the latter's own concept, and therefore, in its triumph, the power of mere existence constantly threatens to reassert itself by the same violence that broke it. " (Adorno 1978: 150)

Depth analysis or hermeneutic philosophical, psychological and aesthetic analysis reveals the construction and produces liberation of identity through study of discourses, and deconstruction, allowing a space for autonomous and responsible creative agency. Asylums, shame, and attempts to be honest, show that history does erase "history". This is the difference between ideology and "history". The focus is not on truth but on the lie.

Although the text can be entered through area one, the reader is led, and falls into the other areas of the framework.

Areas of the framework lead to greater and greater reflexivity until depth interpretation reveals a metaphorical and ambiguous base to the real, which does not function within epistemology at all. Depth interpretation produces reflexivity and intertextuality rather than knowledge. Both reflexivity and intertextuality are fundamental to interpretation which has counterideological emancipatory and communicative interests.

As far as the subjective side goes, for area three, to be oedipus or antioedipus - that is the question.

Ideology puts the victim of the joke on the other side of history, and in so doing creates the silly as the other (dissimulated result) of the (discourse of) the serious. The most dangerous weapons of marginalization are subtle and internal - the subjective private realm implanted by symbolic violence generating social guilt (Marcuse 1975). The serious objective agent on the other side acts within domination and control of the means of production and reception⁹. Both side generate each other, without knowing (ironically, because they know) what is on top - knowledge power, and a "humanity" and a "reality" manufactured the same day after day, radio, television, newspaper.

The reflexivity of area three is posited as a cure for the ideologically formed symbolic subject. Three emancipatory discourses work together to produce this reflexive subject.

Television will make the therapist need a philosopher. The philosopher will make the artist need a therapist. The artist will show the philosopher's fantasies. Therapist will show both the artist and the philosopher the mirror. In a mirror the unconscious is both remembered and seen differently, created double again and again, and thus not repressed, fixed. The only cure for transference is seeing through transference of transference (Laplanche 1991). Anticipation can be recognized as anticipation of a fantasy.

Thinking while waiting is different from waiting.

"The only way to deal with that crisis is to continue to be an analyst, that is to continue to create a space in which the problem of identification and its laws, in all their force and impossibility, can repeatedly be experienced." (Rose 1986: 5)

ENDNOTES TO VOLUME TWO KEPT WITH ENDNOTES
TO VOLUME ONE

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