The Space of Appearance: Spectacle, Victimization, Persecution 10.28

* Overview
	+ Recap of Performance
		- Scarcity conversation
		- Completely in Spanish
	+ Discussion of Performance: Ciervo Encantado and the play, Arrivals
	+ Scapegoating and Violence – Themes in Text
		- Spectacle has changed but the production of subjects has changed with the production of power
		- What is visible and invisible and how they co-produce themselves
		- Power of the spectator, watching
	+ Reminder for Posts
		- When you are citing you must put what text it was from and the page number
* Foucault
	+ It is the right of the State to inflict violence
		- What happens to the population?
		- Theatricality of the persecutions of power – this is the creation of the mob that Girad speaks to
			* There is a moment that the public is able to fight back or be the mob
				+ You can create accomplices of the population, or you can create resistance
			* The legitimacy of the state rides on the spectacle
			* The amount of visibility of violence is strategic
		- Pinochet making hoards of “living dead”
			* Interesting to think of in terms of necropolitics
			* Agamben’s “Bare Life”
				+ Criticized for the lack of resistence
				+ People have shown that even on the verge of death people show resistence

“Necroresistence”

Resistence from the place of death – important because otherwise they have nothing

* + - * + Bobby Sands and activists starved themselves to Death

How does this relate to resistence within death?

* + Shift —punishment of the body to punishment of the soul
		- Execution to Technicians
			* No longer visible to public
			* New model- get tranquilized, very “humane”
			* Now we are just “technicians of death”
		- We get folded into the power apparatus
			* Population gets folded in: everything is fine as long as the populous agrees with the state
			* We don’t have to see the scandal of executions
		- Think of ourselves as “enlightened” and “non-barbaric”
			* We are civilized because this is a proportional punishment
			* We can be “rational”
			* This makes it possible for the people to say it is “okay” because it is “rational”
		- What we think of as the body have the change so we are brought to the soul
		- Public Executions have changed, but not disappeared
		- Political tactic of public executions
			* Challenges our structures of knowledge
		- Who is the object, who is in power, and how does the video os the public beheadings produce sympathizers and critics and destabilize our notions of power?
			* Very real asymmetries of power of ISIS video
			* Through these videos, they are creating their legitimacies by delegitimizing the larger state
			* ISIS will refer to themselves as “sacrificial victims”
				+ Related to scapegoats
		- Not a genealogy of the past, a history of the present
			* He is speaking to the “mass incarceration industry”
	+ Pg. 23,24,25
		- Important to point out: 4 general rules
			* He has isolated functionings of power that is constitutive of power relations in every system
	+ Soul Distinction
		- The doubling of the body in the condemned is non-corporeal then says it is the “soul”
		- Genealogy of the Modern Soul
			* Not spiritual, it is function of power that produces that “other” body of the condemned
			* Exercised on those punished (or supervised)
			* Before this “second body” has the chance to come into being, it is regularized
				+ The doing begets being
			* The soul is then the prison of the body
				+ Thinking a pre-body entity that then constrains the soul
			* Soul is not theological or ideological
				+ Not just body, but the sense of the incorporeal self that gets brought into being through systems of discipline and control from the outside
		- “Doomed” Subjectivity
			* Doom encompasses and stays with you
			* Soul music that is performed by black bodies who can communicate that pain and violence
			* Subjectivity comes into being — you are vulnerable in ways that others are not
				+ Coming into subjectivity that is coming out of a place of social death
				+ They come into a world that they are already coded as “Dead”
				+ What are the spaces of resistance within this?
	+ Althusser
		- Education System creates these systems of hierarchy where people are positioned to succeed or not succeed
			* What counts as knowledge is also incredibly colonized
				+ We need to revisit this to think broader
		- Families produce certain kinds of subjectivities
		- Language Systems produce subjectivities
			* Goes hand in hand with who gets to be the bearer of knowledge
	+ Thinking through treatment of indigenous people and the environment
		- If we let indigenous people run the world we wouldn’t be in the
	+ Creation of humans as “objects of knowledge”
		- For the systems that we are not productive in the way that we ought to be, where we don’t necessarily need the bodies to produce objects but we become the objects themselves
			* Book if interested: Wendy Chung, wrote a book related to power and media
				+ “Power and Control”

If you are a user online, you have be okay with being used

Culture of selfies, “you” culture

* + Pg. 30
		- The fact that prisons exist is an instrument of power
			* They are creating the populations and continuing with the doomification of populations who have to inhabit those prisons
	+ Similarity of Soul and Sexuality
		- Forms of sexuality that are described as “deviant” are doomed in similar ways as stigmatized subjectivities
			* History of Sexuality
		- Probably doesn’t pay enough attention to women and gender subjectivity
* Taylor
	+ Percepticide
		- Even if you don’t see it, you know what is going on
		- Whatever you can imagine is worse than what you see, too
		- So, how can you control the populous through the showing versus the letting those imagine?
	+ Who can be targeted and who can’t? How are these decisions calibrated and calculated?
	+ What is it in your everyday life that you have to not see in order to live your life?
		- People asking for money on the street // Homelessness
			* What would have to change?
				+ Perhaps acknowledging in “safe” spaces like schools
* Girad
	+ Judith Butler speaks to an assembly, Girad speaks to groups of folks as a mob
	+ Relationship with Language
		- Language is so important in the mechanism of control
		- Through language and affect you’re able to create the “other”
	+ Creation of Crisis
		- Distinctions between peoples are blurred, so mob mentality comes in and you have to pinpoint the moment of institutional collapse
		- Emphasis on confusion
		- Important to reflect on what we mean by Crisis
			* Is it natural disaster?
			* Most of them are very manufactured…
				+ This can predetermine the outcomes and scapegoats
				+ Chile Example in 70s

CIA and Right wing knew they were going to create crisis when the socialist ruler came into government

This was orchestrated so that Pinochet’s rise became inevitable

* + - Crisis is it’s own performative
	+ Stereotypes of Persecution
		- Not casual, they have similar attributes
		- Persecution of similar attributes – similar to marginalized groups
			* They are particularly susceptible to this kind of persecution
		- Marie Antoinette Example (Same as the persecuted black man)
			* Typical French man trying to universalize
			* There are different kinds of persecution, need some differentiation
			* The two examples are used in a larger system he is trying to differentiate
		- Creation of us and them
			* Truly scared of the lack of difference by pointing out overt distance
	+ Violence and the Sacred (book we didn’t read)
		- “Sacrificial victim are those that can be exposed to violence without fear of reprisal”
			* Without the fear of vengeance
			* Aztecs would sacrifice women, children, prisoners
				+ Special children who were offered up if the child is big enough
				+ No fear of reprisal
			* Sacrifice is supposed to end the cycles of violence by being the end of the cycle (no repetition)
				+ No more circles of vengence