



2020

Racism Beyond Cognition: a Lacanian Psychoanalysis of the United States' Terror of and Intimacy with the Other

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Recommended Citation

Jeung, Johanna (2020) "Racism Beyond Cognition: a Lacanian Psychoanalysis of the United States' Terror of and Intimacy with the Other," *The Macksey Journal*: Vol. 1 , Article 70.

Available at: <https://www.mackseyjournal.org/publications/vol1/iss1/70>

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Cover Page Footnote

1. A. Zupancic, *What is Sex?*, copyright 2017 by MIT Press, 76 2. "The Place, Origin and End of My Teaching," by J. Lacan, D. Macey, & J.A. Miller, *My Teaching*, copyright 2008 by Verso. 3. Gestalts are traditionally an organized whole that is perceived as more than the sum of its parts. Merleau Ponty teaches that conative infrastructure can only operate in wholes, never parts. We therefore require these drastic shifts between wholes, which require new ways of embodying and being. There is no mere thinking oneself out of our associations and differentiations. 4. Reference Appendix A for a chart comparing cognitive and intrapsychic rationality. 5. Both Foucault and Beauvoir proved Marx's Repression Hypothesis as a productive force. M. Foucault, *Histoire de la sexualité*, copyright 1976 by Editions Gallimard. S. Beauvoir, *Le Deuxième Sexe*, copyright 1949 by Editions Gallimard. 6. M. Omi and H. Winant, *Racial Formation in the United States*, copyright 2016 by Routledge. 7. "White supremacy" does not denote merely extreme, self-proclaimed white supremacists but the hegemonic and material domination of 'whiteness' and eurocentrism. 8. Reference Appendix C for a chart on race as essence and illusion. 9. A. Pegler-Gordon, *In Sight of America: Photography and the Development of U.S. Immigration Policy*, copyright 2009 by University of California Press: Berkley, 80. 10. Reference Appendix C and D for the signification of the sign. 11. Reference Appendix E and F for the manifestation of poststructural truth and knowledge. 12. Reference Appendix G and H for Lacanian psychosexual developmental registers. 13. Fichte argued that we must first find intention of the other's expressions in order to bloom our own. 14. P. Sloterdijk & W. Hoban, *Spheres, Volume 1: Bubbles*, copyright 2011 by Semiotext(e), 192. 15. "Transitivity" was a phenomena first discovered by Charlotte Bühler. Lacan worked on it primarily in 1966. J. Lacan & A. Sheridan, *Écrits: A Selection*, copyright 1977 by Tavistock Publications, 5. 16. *Méconnaissance* is French for misrecognition. 17. W.E.B. Du Bois, *The Souls of Black Folks*, copyright 1897 by A. C. McClurg & Co. 18. J. Kristeva, "Pouvoirs de l'horreur. Essai sur l'abjection," copyright 1980 by Le Seuil. 19. A. Zupancic, *What is Sex?*, copyright 2017 by MIT Press, 76. 20. *ibid.*

Racism Beyond Cognition: a Lacanian Psychoanalysis of the United States' Terror of and Intimacy with the Other

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Abstract

Racism has traditionally been analyzed as a cognitive, epistemological problem: i.e. failed forms *knowing about* otherness. This masculinist methodology has denied embodied infrastructure, hystericizing symbolic parameters. This suppresses societal acknowledgement of our psychically submerged reality, which metatheoretically injures those less intimate with hegemonic privilege. Indeed, intrapsychic infrastructure is a primary way of signifying relationships of power and differentiation, including imperialist States and their subjects. I argue that epistemological approaches to otherness miss the central phenomenon: i.e. the conative matter of fantasy, anxiety, desire, and drive. Lacanian psychoanalysis understands fearing or idealizing otherness as a process of either “abjecting” or fetishizing the Other: two forms of the same hysteria. Jacques Lacan’s account of the Imaginary Register and the Mirror Phase demystify how one’s self-images and self-symbols can be threatened by otherness, crystalizing as viciously unchecked, libidinal forces. Racial transitivity is an intrapsychic division of *the self from itself*. For Lacan, our relation to ‘reality’ is underwritten by our erotic investment in (re)finding the self’s wholeness, affirming what is ‘like us’ and denying what is ‘unlike us.’ A structural *rigidity* of ego can easily metastasize a *fragility* of embodiment, resulting in illusory and specular relations with others, who become mere placeholders of the subject’s intrapsychic dissonance. Racism is ultimately a failed maintenance of our erotic self-understanding and embodied self-being. By reclaiming

psychoanalysis for racial (re)construction, we can unearth internal mechanisms of our intersubjective dramas. Before there can be successful, democratic communities, there must be reflective and restructured subjects.

Keywords: Lacan, Psychoanalysis, Postmodern Theory, Critical Social Theory, Racism, Ego, Imaginary Register

Misconceptions of the ontology of racism stem from the oversaturation of how cognitively infrastructured rationality is; and to misconceive of rationality's domain is to feed into the re-edification of methodological oppression that would otherwise favor a masculinist, epistemic contouring, which has historically brutalized those scapegoated for psychic surplus-value. Therefore, I am not merely concerned with the idiosyncrasies of racialized bigotry—in fact, I will expand racism beyond rejection—but moreover, I am fearful of the pandemic of cognitive epistemologies. I propose a psychoanalytic model of conceptualizing racism as an intrapsychic structuring of our erotically projected, conative network. We phantasize out of hysteria, but what we demand we already have. Zupančič (2017) reminds us of this haunting genealogy:

“Since Descartes we have lost the great Outside, the absolute outside, the Real, and have become prisoners of our own subjectivity or discursive cage. The only outside we are dealing with is the outside posited or constituted by ourselves or different discursive practices. And there is a growing discomfort, claustrophobia, in this imprisonment, this constant obsession with ourselves, this inability to ever get out of the external[ized] inside that we have thus constructed” (p. 76).

Racism is not a matter of *knowing* but of *eroticizing* rigid body images. By ‘eroticize’ I refer to the pervasivity of libido in our language, anxieties, and agency. While it pervades far beyond intercourse and genitalia, it is precisely this aversion to the sexualized which we must face. There is a “nodal point where discourse forms a hole” (Lacan, 2008, p. 28). We make love, only to find our own face on our lover; we autonomously indulge only to yearn desperately for the Other: race is, because we need this evasion.

Being a biracial offspring of immigrants, I am unsatisfied with and habitually injured by cognitive approaches to human desire. I am overwhelmed by those around me who chase after saying the ‘correct’ words and performing the ‘correct’ act-- which nonetheless miss the point: to societally embody, and thereby eroticize, new ways of being, which are neither ahistorical nor arbitrary. If we are to create forgiving, expansive, and participatory coalitions amongst our political community, then we must first gestalt racialized self images: reassess the subject before the movement.¹ And thus, I account for the proliferation of societal psychopathologies—psychological symptoms of coping from deeper pains—beneath the superficiality and hollow nature of what ‘can be known.’ By shifting from scientific to [the Lacanian] literary paradigm, I switch from racism as *cause* to racism as *meaning*. While racism has deep sociological, legal, and material roots, my goal is rather to unearth the infrastructure of the psyche that discursively reifies this transitivity. Indeed, racism is a transitivity, not a bigotry.

Let us distinguish cognitive from intrapsychic methodologies so that you may better appreciate the Lacanian project.² Cognitive methodologies pursue knowledge, questions of how to

¹ Gestalts are traditionally an organized whole that is perceived as more than the sum of its parts. Merleau-Ponty [Merleau-Ponty, 2004, p. 39] teaches that conative infrastructure can only operate in wholes, never parts. We therefore require these drastic shifts between wholes, which require new ways of embodying and being. There is no mere thinking oneself out of our associations and differentiations.

² Reference Appendix A for a chart comparing cognitive and intrapsychic rationality.

and what to, a protestant work ethic, and propositional, mechanic goals. In contrast, intrapsychic methodologies pursue embodiment and erotic charge, questions about being, a radical openness unto the world, and dilemmas of association and differentiation. Be wary though, because the unconscious is not negative characteristics and thus *not* unknowable nor unretrievable. While the intrapsychic is the gravitational black hole, the cognitive is the debris. And when we attempt to cognitively quarantine, this repression productively ensues into hegemony nonetheless.³ But the key Lacanian point is that the cognitively accessible *reality* and the intrapsychic *Real* are distinctly different questions. While cognitive access is necessary for propositional dilemmas, it fails intersubjective affairs. Differentiating these is vital to addressing explosive aggression against and fixation upon the many-faced outsider. These explosions are due to intrapsychic divisions being projected upon the Othered in intersubjective social settings.

Where does racism's volcanicism come from? Don't look in the kitchens; don't look in the prisons; don't look in the warehouses or whorehouses or the hood or mosques. We hide away these predicates of our success and they are processed through shame and violence. Affirmative action policies will not save us from our erotic infrastructure. Divorce is never about the toaster but, say, what wealth has come to mean for a person, how it protects them; why should racism be about the bodies but about what the self images have come to mean, how they protect a subject. By separating what cannot be cognitively unveiled, the 'irrational' is redeemed as patterns of confrontational causality. Before there can be a successful democratic community, there must be self-suturing and self-gardening subjects.

Racial positionality is cognitively processed as either of two forms: essence or illusion (Omi and Winant, 2016, p. 7). Both have been appropriated for conservative racial projects

³ Both Foucault (1978, p. 10) and Beauvoir (2011, p. 133) proved Marx's Repression Hypothesis as a productive force.

(growing white supremacy) and for progressive racial projects (diminishing white supremacy).⁴ However, both of their cognitive allegiance meta-theoretically protects white supremacy by callusing the institutionalized ego talk. The myth of essence argues that race is biological, objective, and fixed so that it is measurable (genetics) and observable (phenotypes) for hierarchical, exclusionary classifications. Conservative projects weaponize essence for nasal indexes, craniology, the one-drop-rule, the Bertillon system, and other justifications for colonial-imperial projects (Pegler-Gordon, 2009, p. 80). Contrastingly, progressive racial projects administer essence for the superficiality of diversity through affirmative action policies for institutions and media. This progressive essence has dichotomized white bodies for the egocentrism of allyship.

On the other hand, the myth of illusion argues that race is ‘subjective,’ fluid, and exaggerations we choose to reify. This attempt to make room for ‘agency,’ against the ontological weight of systemic infestation, holds faith in the subject’s self awareness and dominion over their psychic infrastructure. Progressive projects digested race as illusion during Obama’s presidency, which was believed to be the post-racial cure, only for utter shock to erupt when Trump followed. Progressive projects also appropriate illusion by the weighty hope in a multiracial future where race’s socialization is blanched out of us. Or they suggest we move to the moon or Mars, for a fresh start, where this colonialism without a conquered people reminds us of the true colonization: to take back the hall-of-mirrors subject. Conservative racial projects, comparatively, hold faith in the dissolving of racialized bodies to outshine the immaturity of our prejudices: the only race we

⁴ “White supremacy” does not denote merely extreme, self-proclaimed white supremacists but the hegemonic and material domination of ‘whiteness’ and eurocentrism. Reference Appendix C for a chart on race as essence and illusions.

are of is the ‘human race,’ so stop calling yourself Black. And yet, Breonna Taylor remains quite slaughtered.

Racism is not about fearing bodies. Racism is not about fleeing bodies. Both essence and illusion forgo the discursive genealogy of race. Race as essence holds structuralist faith that signifiers can access the signified, while race as illusion dismisses the separation as arbitrary. Essence is entrapped in defining race as a matter of stagnant visibilities that can be propositionally quarantined under a transcendental truth; illusion vaporates these structures as mirages from trans-subjectivity. Both fail to recognize the contingency of the sign’s barring.⁵ It is this barring that shifts Lacan beyond Freud’s neuro-organic, cognitive model to a linguistic, intrapsychic model of psychosexual development.

Knowledge is not the trans-subjective deposit for a macro-subject. This emerges as the cosmology that we are not born ‘a racist,’ with the extraneous few making the hateful, ignorant, or irrational divergence from our inherent acceptance. We presume that we either know someone poorly or inaccurately, that these forms of intolerance derive from a lack of experience with the hated communities—if only they knew them, or that there is a misunderstanding—if only everyone could sit down and communicate it out. By approaching racism as a matter of appropriate language, policies, and positions, we fail to recognize the conative infrastructure that percolates both in obscene and in subtle dilemmas. Race manifests as a cognitively accessible dialectic of structure and ideology due to intrapsychic networks of body image before a transitive mirror.

Jacques Lacan proposed a poststructuralist, psychoanalytic theory of human identity formation. What does this mean? We are born without borders of differentiation or specialization and thus all stimuli are of the same, ambiguous unity. There is no self, separate from the rest of

⁵ Reference Appendix C and D for the signification of the sign.

the world. As the self is differentiated, however, the body arises, and thus so do our networks of connotation. Psychoanalysis is the unveiling of conative infrastructure, internal mechanisms which gravitate the explicit and conscious toward. Conative infrastructure is ultimately what codifies our relationships of power and differentiation.

Lacan carried on Saussure's linguistic turn, which argued the indivisible barring of the signifier from the signified. While Lacan agreed with the structuralist tradition that all cultural systems can be represented as coded systems of meaning rather than direct transactions with reality, Lacan expanded structuralism beyond a static, closed-system of associative networks to an ever-developing and idiosyncratic network of signifiers dependent on the positionality of the puppeteering subjectivity (Becerra Fuquen, 2017).⁶ But can any one or sign puppeteer the signified? No. And this contingency of the dividing bar between signifiers and signified is what develops Lacanian psychoanalytic theory as a trove for emancipatory potential. We are committed to the perpetual unfolding of all rationalities, including racism. We are committed to each other.

When explaining his fascination with this barring, Lacan often refers to the mathematical field, within set theory, topology. Upon any initial read, even if one knows exactly what topology is, they will be reasonably confused. Lacan certainly does not give a linear explanation. It is the measure of shapes, but unlike geometry, it does not care about any exact measurements, dimensions, or angles. Rather, it cares about the surface and the spatial relations of different kinds of holes (Baker, 1991, p. 32). Analogously, while most psychoanalysts cared about the specific, positivist features of the mind (ego adjacent), Lacan was more interested in the holes within and lack of these features (id adjacent). He conceptualized a subjectivity unconsciously and

⁶ Reference Appendix E and F for the manifestation of poststructural truth and knowledge.

autonomically gravitated to, and encircling around, a deeper infrastructure of predisposition (Fink, 1995, pp. 123-125; Lacan, 1999, pp. 9-11).

Lacan proposed three developmental registers in our psychosexual development: the Real, the Imaginary, and the Symbolic, eliciting wholeness, body image, and social symbols.⁷ The Imaginary Register and embodiment will be our focus. These can be tools to track intrapsychic divisions that are projected onto intersubjective dramas of racism. For Lacan, our relation to ‘reality’ is mediated or underwritten by our erotic investment in (re-)finding the self’s wholeness: affirming what is ‘like us’ and denying what is ‘unlike us.’ Imaginary construction, such as racism, is not merely an unavoidable back and forth between these extremes. Racism is the destabilization of the intrapsychic out of anxiety [and guilt] of our ego formation.

In the beginning days, the primary caregiver, the world, and the child’s sensations are one in the same. Pleasure is consumed without acknowledgement of boundaries. During *the Real*, we are the closest we will ever be to the pure materiality of reality, where there was no suffering or need, only pure satiation and wholeness (Real 1). Eventually, however, this will be shattered by the development of body image. But we will attempt to chase this mythic serenity down until death. Throughout our psychosexual development, the Real will re-emerge but in passing glimmers (Real 2), resisting representation and language, so that the moment we sense it, it will slip through our fingers. It is an excess that is undeniable, since we are material beings with bodies, and yet unsymbolizable, since development has submerged us in language and representation, which can only make us relations taken to materiality, never materiality itself. The subject can only endlessly misrecognize the original unity (R1). Not only do we mime the other’s actions as

⁷ Reference Appendix G and H for Lacanian psychosexual developmental registers.

intentional so that we can grasp our own as expressions of an intentional self;⁸ but moreover, we purchase entrance into a symbolic rhetoric. Race is not a matter of confronting an individual but of confronting a grammar.

With repetitive sensation of the flesh, the body image will begin to arise in what Lacan termed the *Mirror Phase*. With habitual strokings, caresses, and kisses-- and dare we think, destructive interactions-- the body is separated from the clothing, the fingers from arm, etc. While sensation and attention specialize the body, it blooms a cohesive vessel via aestheticization. This body image may be discovered in a literal mirror, be mirrored in another child, or in the “interfacial reality” with the primary caregiver (Sloterdijk, 2011, p. 192). When the child first confronts this “mirror;” these affective echoes are the initial site of ego-formation. The encounter with the mirror is fundamentally self-alienating, however. Confronting the mirror is precipitated from insufficiency to anticipation, the subject being caught up in the lure of spatial identification. We look into the mirror and declare our self an Other. We are caught between hatred (“I despise how this image of me is so much better than I am.”) and love of the image in the mirror (“I yearn to be like this image.”). The initial interactions with the infant’s peers or similars are characterized by this “transitivism” of identity (Lacan, 1977, p. 5).⁹ The ego-- the image of oneself-- acquired in the Mirror Phase is a distorting self-image, because, in the process of ego-formation, one takes an exterior image as oneself. Subjects are installed with an intra-organic mirror; and indeed, mirrors can only begift back the reversed image of our gaze.

⁸ Fichte argued that we must first find the intention of the other’s expressions in order to bloom our own (Iser, 2019) Iser, Mattias, "Recognition", *The Stanford Encyclopedia of Philosophy* (Summer 2019 Edition), Edward N. Zalta (ed.), URL=<<https://plato.stanford.edu/archives/sum2019/entries/recognition/>>.

⁹ “Transitivism” was a phenomenon first discovered by Charlotte Bühler. Lacan (1977, p. 5) worked on it primarily in 1966.

The body image's rigid armor is a *méconnaissance* of our fragmented body, which (over)compensates from our exile from the Real.¹⁰ Until the Modern age, alas, mirrors remained in possession of merely the elite. The rarity of self knowledge is, in part, a historical hoarding by the hegemonic. The less-hegemonic serve as a crop of psychic surplus value to nourish the ego construction of the symbolic universe. While our subjectivities are united together by the infusion of ego into all the discovered and conquered bodily structures, the armor's rigidity causes real contortions of the body.

When non-white children are raised in white environments, they have clinical difficulty recognizing their bodily qualities. For example, the bodies of Asian American girls are trained to be smaller and take up less space-- through clothing sizes, diets, and media-- in order to fulfill their effeminization through orientalization. After confronting the initial mirror, the subject must answer the mirror's many images surrounding them-- which number in the millions with the contemporary age of social media, facial recognition, and branding. Thus, the *Imaginary Register* is about attempted alignment between images and the (R2) fragmented body.

In the *Imaginary Register*, relations are neither illusory nor nonexistent; rather, they are the establishment of self image, where ego is a matter of opposition (same or different). To be too far from nurture, we feel abandoned; but to be too close, we are anxious and feel attacked. This is always a narcissistic relationship in the end: the Other is in relation to what we wish to become. Our "I" will only know our body as a relation to other representations, ie: my body is worse/better than theirs, I am/not like their body. It is a narcissism, but the subterranean nature of the unconscious domain discerns it as not a cognitive choice nor belief in the self-- no matter the level of malicious harm-- so much as it is a desperate attempt to end the loneliness of selfhood, where

¹⁰ *Méconnaissance* is French for misrecognition.

our categorization of initial sensations has misaligned them from true materiality. The Imaginary is viciously volcanic in its ability to erupt both over masturbatory similarity and othering difference, but neither infatuation nor rage are stable modes of being.

When we over-identify with [the image of] the Other, the subject becomes dysmorphic to their own material being and will lose themselves in their subservience to the allure. This can be, but need not be, learned coping from the primary caregiving forces' oversaturated attention. While fetishism is rarely validated as violence, the leaching of another's self image-- especially if your position within the symbolic network grants you the dominance to not only leach but to thief-- not only ultimately destabilizes the leacher's subjectivity and embodiment but hoards the leached's. It is not merely a "double consciousness" of one lifeworld invading another (Du Bois, 1897, p. 3). Thieving our bodies grants them passage into more of the shared symbolic universe, which they hysterically refuse to trepitate themselves. The fetisihist peels the face off from the leached subjectivity's skull, for their own parading mask. This over-identification with the Other can transform into racial fetishism, cultural appropriation, and exoticism. White subjectivities, who have been awakened into racial consciousness, will often surround themselves with racialized cultures and communities, seeking to affirm their sense of subject as inclusive, diverse, and containing the multitudes of human complexity. Their hysteria over being isolated within their whiteness is a primordial anxiety from our separation from the Real's wholeness.

On the other hand, the subject can also be disgusted by [the image of] the Other. When the child is abandoned for too long by a primary caregiver, they are debilitated from play. They look out unto the world's metaphorical mirrors and spot a "reflection" which they refuse to be like since it is that which abandoned them. These guttural grotesquities are trained from the beginning by sensation, specialization, and degradation of the infant's materiality: I am boy not because I am

like the multitude of other variations of boy but because I am not girl; I am a part of this family because I do not belong to all the other families since I am excluded from their activities and love; I am good, clean, civilized, and intelligent on account of my not being like hood crackheads. “Abjection” is toxic, erupting into rejections of embodiments, both on the level of the individual, racialized body and on a societal discursion, ie: the Asian race (Kristeva, 1982). Twentieth Century Asian Americans fought for their own racial category under the law by defining themselves as not Black in a time when resources and rights could only be allocated by a Black-white binary (Higginbotham, 2015, p. 255-259). This Asian American anti-Blackness for model-minority respect endures today. The category of American whiteness has shifted to encompass new communities throughout history but entrance into white supremacy has always been at the cost of rejecting those associated with racialized and rejected signifiers.

Abjection and fetishism are not merely anxious responses to psychopathologies, however. Moreso, they are hysteric. The split subject is aware of their ego and racial construction because they are intimate with the orchestrating signifier over their quilted associations and differentiations: you know which neighborhoods to walk, which bodies to shoot down. And yet, we cannot bear to gaze our own flesh crawling and are thus frozen in dissociation. It was never about the Other’s materiality at all. It was never about the slaughtered jews, nor the Black boys. The lived experiences tremble heavy, historical, and systemic, but we must never take this as a direct transaction with reality.

Yes, let us be vigilant from history repeating, but this is missing the point. What is it we should truly fear? Not a face; there are no faces: “the great Outside is the fantasy that conceals the Real that is already right here” (Zupančič, 2017, p. 76)¹¹ What is reiterating this need to take

¹¹ A. Zupančič, *What is Sex?*, copyright 2017 by MIT Press, 76.

distance? Not only do we rely on a misogynist lack; we ontologically negate as reminder of our ideologico-criticality.¹² Fantasy conceals that the “discursive reality is itself leaking, contradictory, and entangled with the real as its irreducible other side” (Zupančič, 2017, p. 76). Fantasy is not falsehoods; it is a house of mirrors, but it is mirrors in so far as it *is*, ontologically. Traverse this hystericism, accept it, chew it, and wield the parameters. Do not accept suffering and oppression, but be prepared that their antitheses will be sewn from the same cloth; and thus, we must restructure our questions entirely.

Abandon this myth of the racist. Not only were we all born into a system favoring the premature mortality or symbolic leaching of racialized signifiers. We are grammated to armoring our ego only by our active racialization, by repeating stylized behaviors, in order to give the mirage of a stable subject. This must be accepted and taken up if antiracist education and multiracial solidarity is to unfold. Both conservative and progressive racism fail to care about the Other in their particularity. They need only a performative impurity in order to claim adjacency to whiteness. But whiteness has always fled and shifted under historically instituted social constructs. Abandon the subject-centered fight against bigotries. By forgoing propositional knowledge and eroticizing conative meaning, we can form participatory, racially expansive, and forgiving communities which can grow in mutual accountability.

Racism is not a bigotry; it is a transitivity. The self is trapped beyond the corpse-- and yet, this gives no excuse for the violence committed in the name of white comfort and wealth. However, it reorients our tactics. If racism is a failed maintenance of our erotic self-understanding and

¹² Slavoj Žižek coined “ideologico-criticality” for ideology functioning via conative infrastructure for a rhetoric of reality containing both theses and antitheses. The subject is aware of buying into this and cognitively weaponizes this gestalted whole. Those of the United States fight for ‘democracy’ in awareness of the bombing, invading, slaughtering, and leaching of more vulnerable countries and people. This is not merely a cognitive dissonance. It is essential to our whole. See S. Žižek, “Denial: the Liberal Utopia,” copyright 2013 by Lacan.com.

embodied self-being, we need to dedicate to reordering our conative networks. We must shatter and [re]emerge from our rationality if we are to attack racism: not to be hysterical [in our self-aware, self-butchuring] but to gaze beyond the individual unto the rhetoric of breath facilitated throughout institutions and inter-relations. Actions, speech acts, and habits of democracy befall hollow when emptied of the erotic. While cognitive dissonance will continue to rear its head in even the healthiest democracy-- since psyches must remain open to the elusivity of desire as a distance-taken-from-- antriracism must never be about correcting the individual, nor the affirmative action policies. Praxis can be mined but which of our associations, differentiations, juxtapositions, and unities scapegoat for inequitable spaciality?

Appendices

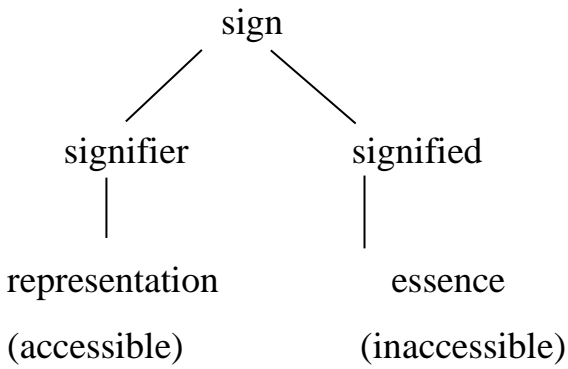
Appendix A.
Cognitive Rationality vs Intrapsychic Rationality

<u>Cognitive Rationality</u>	<u>Intrapsychic Rationality</u>
knowledge	embodiment
to know	to be
how to, what to	versus, with
propositional, mechanic dilemmas	association and differentiation dilemmas
problems, solutions	anxiety, desire
ie: racially equitable healthcare access	ie: racially equitable connotations

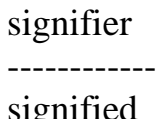
Appendix B.
Race as Essence vs Race as Illusion

	Race as Essence	Race as Illusion
define...	race is biological, objective, and fixed so that race is measurable (genetics) and observable (phenotypes) for hierarchical, exclusionary classifications	the myth of illusion argues that race is subjective, fluid, and exaggeratory stories which we choose to reify
conservative racial project ie:	nasal indexes, craniology, the one-drop-rule, the Bertillon system, and other colonial-imperial projects	the human race, “coexist,” and the soul
liberal racial project ie:	diversity, affirmative action, and allyship	representation and a multiracial world

Appendix C.
The Sign



Appendix D.
The Barred Signifier/Real



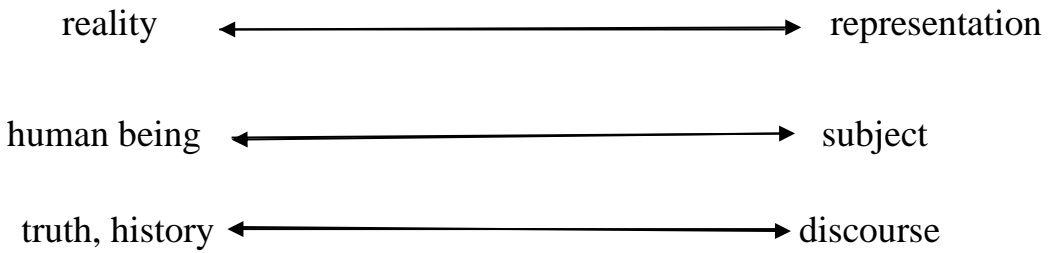
Appendix E.
Structuralism unveiled as Post-Structuralism

<u>Structuralism</u>	----->	<u>Post-Structuralism</u>
the subject is sacred	----->	“subject” is fragile fabrication via social discourse
the mind can access a transcendental, universal depository of truth	----->	the “mind” installs stimuli as ever-developing symbolic beings
universal truth	----->	“truth” is local because language & intrapsychic rhetoric structures reality

meaning is absolute	----->	meaning is intertextual & historically contextual to discourse of time and space
stable chain of signers	----->	shifting chain of signifiers
limited structural agency	----->	expansive agency against hegemonies

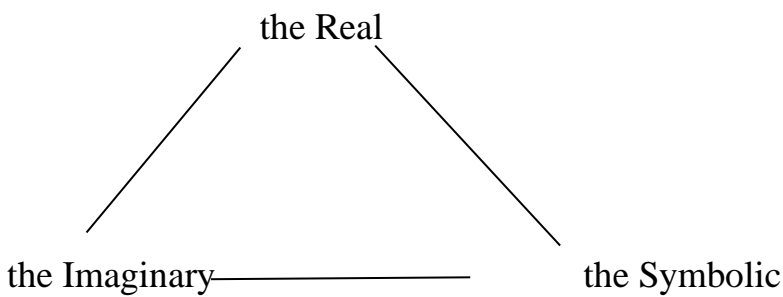
Appendix F.

Post-Structuralism Revealed



Appendix G

Lacan's Psychosexual Developmental Registers



Appendix H.

Variation of *Dr. Christopher Latiolais's* Chart on Lacan's Three Psychosexual Registers (Kalamazoo: Kalamazoo College)

<u>LACAN'S ACCOUNT OF THE BARRED SUBJECT</u>		
<u>Imaginary Stage</u>	<u>Symbolic Stage</u>	<u>Real Stage</u>
Body Image	Social Symbols	True Materiality of Reality
Other as (M)other	Other as Language	Other as Self
Alienation	Separation	Enjoying one's Symptom
<i>Being</i> the (M)Other's desire	<i>Having</i> what the (M)Other desires	
False being of the ego	Elusive being of fantasy	Passage of the act
Duality Infant/(M)Other duality	Triangulation Child/(M)Other Unity excised apart by the third: the Name of the Father = Signifier of the (M)Other's desire	
Child is subordinated or <i>subjected to</i> mother's demand	Child is subordinated or <i>subjected to</i> father's law, the signifier of the (M)Other's desire	Traversing the fantasy

<p>Subject tries to satisfy the (M)Other's Demand and derives pleasure from <i>imagining do so</i></p>	<p>Subject <i>sacrifices</i> or <i>renounces</i> the pleasure derived from the satisfying the (M)Other's Demand and casts the (M)Other's Desire in (dis-)enabling fantasy</p>	
<p>Demand $\\$ \diamond D$</p>	<p>Desire $\\$ \diamond a$</p>	<p>Action or Sublimation $\\$ ^ a$</p>

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