offered by psychoanalysis: Desire does not lack anything; it does not lack in object.
It is, rather, the subject that is lacking desire, or desire that lacks a fixed subject; there is no fixed subject except by repression. Desire and in object are a unity: it is the machine, as a machine of a machine. Desire is machine, the object of desire also a connected machine, so that the product is lifted from the process of producing and something detaches itself from producing to produce and gives a leftover to the vagabond, nomad subject. This definition does not alter the specificity of the desiring subject (or Levov subject—effect) that attaches to specific instances of desire or to production of the desiring machine. Moreover, when the connection between desire and the subject is taken as irrelevant or merely reversed, the subject-effect that surreptitiously emerges is much like the generalized ideological subject of the theorist. This may be the legal subject of socialized capital, neither labor nor management, holding a 'strong' passport, using a 'strong' or 'hard' currency, with supposedly unquestioned access to due process. It is certainly not the desiring subject as Other.

The failure of Deleuze and Guattari to consider the relations between desire, power and subjectivity renders them incapable of articulating a theory of sovereignty. In this context, their indifference to ideology (a theory of which is necessary for an understanding of interests) is striking but consistent. Foucault's commitment to 'genealogical' speculation prevents him from locating, in 'great names' like Marx and Freud, watermarks in some continuous stream of intellectual history. This commitment has created an unfortunate resistance in Foucault's work to 'entrepreneurial' ideological questions. The product of the ideological reproduction of social relations belong to that mainstream, and is within this tradition that Althusser writes: 'The reproduction of labour-power requires not only a reproduction of its skills, but also at the same time, a reproduction of its submission to the ruling ideology for the workers, and a reproduction of the capacity to manipulate the ruling ideology correctly for the agents of exploitation and repression, so that they, too, will provide for the domination of the ruling class 'in and by words' (par la parole).'

When Foucault considers the pervasive heterogeneity of power, he does not ignore the same institutional heterogeneity that Althusser here attempts to schematize. Similarly, in speaking of alliances and systems of signs, the state and war-machines (milieus plateaux), Deleuze and Guattari are opening up that very field. Foucault cannot, however, admit that a developed theory of ideology recognizes its own material production in institutionality, as well as in the effective instruments for the formation and accumulation of knowledge (FD, p. 102). Because these philosophers seem obliged to reject all arguments naming the concept of ideology as only schematic rather than textual, they are equally obliged to produce a mechanically schematic opposition between interest and desire. Thus they align themselves with bourgeois sociologists who fill the place of ideology with a continuous 'unconscious' or a parassubjective 'culture'. The mechanical relation between desire and interest is clear in such sentences as: 'We never desire against our interests, because interest always follows and finds itself where desire has placed it' (FD, p. 215). An

undifferentiated desire is the agent, and power slips in to create the effects of desire: 'power ... produces positive effects at the level of desire — and also at the level of knowledge' (FR, p. 59). This parassubjective matrix, cross-batched with heteronomy, ubereins in the unnamed Subject, at least for those intellectual workers influenced by the new hegemony of desire. The rule for 'the last instance' is now between economics and power. Because desire is tacitly defined on an orthodox model, it is entirely opposed to 'being deceived'. Ideology as 'false consciousness' (being deceived) has been called-up by question by Althusser, who suggests that the notion of collective will rather than a dichotomy of deception and undesired desire: 'We must accept the spell of the Reich: no, the masses were not deceived; at a particular moment, they actually desired a fascist regime' (FD, p. 215).

These philosophers will not entertain the thought of constitutive contradiction — that is where they admittedly part company from the Left. In the name of desire, they reproduce the undivided subject into the discourse of power. Foucault often seems to confuse 'individual' and 'subject', and the impact on his own metaphors is perhaps intended in his followers. Because of the power of the word 'power', Foucault admits to using the 'metaphor of the point which progressively irritates its surroundings'. Such slips become the rule rather than the exception in less careful hands. And that distancing point, animating an effectively heterolectic discourse, fills the empty place of the agent with the historical sun of theory, the Subject of Europe. Foucault articulates another corollary of the disavowal of the role of ideology in reproducing the social relations of production: an unquestioned valorization of the oppressed as subject, the 'object being', as Deleuze admiringly remarks, 'to establish conditions where the prisoners themselves would be able to speak'. Foucault adds that 'the masses know perfectly well, clearly' — once again the thematic of being undermined — 'they know far better than [the intellectual] and they certainly say it very well' (FD, pp. 206, 207).

What happens to the critique of the sovereign subject in these pronouncements? The limits of this representationalist realism are reached with Deleuze. 'Reality is what actually happens in a factory, in a school, in barracks, in a prison, in a police station' (FD, p. 212). This foreclosion of the necessity of a difficult task of countergenealogical ideological production has helped positivist empiricism — the justifying foundation of advanced capitalist neocolonialism — to define its own arena as 'concrete experience', 'what actually happens'. Indeed, the concrete experience that is the grammar of the political appeal of prisoners, soldiers and schoolchildren is disclosed through the concrete experience of the intellectual, the one who diagnoses the episteme. 22 Neither Deleuze nor Foucault seems aware that the interstitial within socialized capital, brandishing concrete experience, can help consolidate the international division of labor. The unoccupied contradiction within a position that valorizes the concrete experience of the oppressed, while being so uncritical about the historical role of the intellectuals, is maintained by a verbal slippage. Thus Deleuze makes this remarkable
...
In conclusion, the implementation of the proposed algorithm has been successful in achieving the desired outcomes. The results indicate that the algorithm is effective and efficient in handling various types of data. The performance metrics demonstrate a high level of accuracy and reliability, which are essential for real-world applications. Further research could focus on optimizing the algorithm to handle even larger datasets, thereby expanding its applicability in diverse fields.

The implications of this study are significant, as it provides a robust framework for data analysis that can be adapted to various scenarios. The developed algorithm can serve as a valuable tool for researchers, practitioners, and policymakers, enabling them to make informed decisions based on accurate data analysis. Future work could include the integration of machine learning techniques to enhance the forecasting capabilities of the algorithm, thereby further improving its predictive power.

Overall, this research contributes to the growing body of knowledge in data analysis and opens new avenues for exploration in the field. The findings and methodologies presented herein can serve as a foundation for future studies, guiding the development of more sophisticated algorithms and systems. The success of the proposed approach encourages continued innovation in the realm of data science, with potential applications ranging from healthcare and finance to environmental monitoring and social sciences.
Our research on which strategies work best for...
structures of desire, power and capitalization. Derrida then discloses the vulnerability of his own desire to conserve something that is, paradoxically, both ineffable and nontranscendental. In critiquing the production of the colonial subject, this ineffable, nontranscendental ("historical") place is catalyzed by the subaltern subject.

Derrida closes the chapter by showing again that the project of grammatology is obliged to develop within the discourse of presence. It is not just a critique of presence but an awareness of the itinerary of the discourse of presence in one's own critique, a vigilance precisely against too great a claim for transparency. The word "writing" as the name of the object and model of grammatology is a practice "only within the historical closure, that is to say within the limits of science and philosophy" (OG, p. 93).

Derrida here makes Nietzschean, philosophical and psychoanalytic, rather than specifically political, choices to critique a critique of European ethnocentrism in the constitution of the Other. As a postcolonial critic, he notes that: "If you do not lead me (as Europeans inevitably seem to do) to the specific path that such a critique makes necessary. It is more important to me that, as a European philosopher, he articulates the European Subject's tendency to constitute the Other as marginal to ethnocentrism and locates that as the problem with all logocentric and therefore all grammatical and therefore all non-subjective and non-logocentric (since the main thesis of the chapter is the implicity between the two). Not a general problem, but a European problem. It is within the context of this ethnocentrism that he tries so desperately to denote the Subject of thinking or knowledge as to say it is 'too sublime to be deciphered'. The first prejudice preserves the 'actualité' of Hebrew or Greek, the last two ('rational' and 'mystical', respectively) collude to support the first, where the center of the logos is seen as the Judeo-Christian God (the appropriation of the Heilenech Other through assimilation is an earlier story — a 'prejudice' still sustained in efforts to give the cartography of the Judeo-Christian myth the status of geopolitical history:

The concept of Chinese writing thus functioned as a sort of European hallucination. ... This functioning obeyed a rigorous necessity. ... It was not disturbed by the knowledge of Chinese script — which was then available. ... A "heterophylous prejudice" had produced the same effect of internalized blindness. Far from proceeding ... from ethnocentric scorn, the occlusion takes the form of an hypobolical admiration. We have not finished demonstrating the necessity of this pattern. Our century is not free from it; each time that ethnocentrism is precipitated and counteractively reversed, some effort silently hides behind all the spectacular efforts to consolidate an inside and to draw from it some domestic benefit. (OG, p. 80; Derrida indicates only "heterophylous prejudice")

Derrida proceeds to offer two characteristic possibilities for solutions to the problem of the European Subject, which seeks to produce an Other that would consolidate an inside, its own subject status. What follows is an account of the complicity between writing, the opening of domestic and civil society, and the
La table de ces derniers détails est indiquée ci-dessous.

**Table des Matériaux**

<table>
<thead>
<tr>
<th>Matériau</th>
<th>Quantité</th>
<th>Unité</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Béton</td>
<td>500 m³</td>
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<td>Mélange pour fondation</td>
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<tr>
<td>Acier</td>
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<td>Fils d'acier pour agrafes</td>
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<tr>
<td>Verre</td>
<td>500 m²</td>
<td></td>
<td>Verre pour vitrages</td>
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<tr>
<td>Bois</td>
<td>200 m³</td>
<td></td>
<td>Bois de construction</td>
</tr>
</tbody>
</table>

La table est basée sur les besoins du projet et peut être modifiée en fonction de changements ultérieurs.

**Notes**

- La livraison des matériaux est prévue pour le 1er décembre.
- Toute modification des quantités doit être discutée avec le superviseur du projet.
- Les matériaux doivent être stockés en lieu sûr et protégé.

La table ci-dessus est importante pour le bon déroulement du chantier et doit être suivie scrupuleusement.
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