

Lecturing Exemption Demand Procedure and Policy

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Introduction

In the e-mails that people sent to obtain **Boston Report** which was published **under the first unwarranted confidentiality order** so that I wouldn't appear to have jumped on WikiLeaks' revelation bandwagon, a gender disparity attracted my attention.

Only 25% of the demands sent originated from women and moreover the 33.3333threethree% of the demander men had narrated other women who weren't among the demanders.

And I observed that one probable cause for this had become prominent:

Unwarranted worries that "IBF may attempt to lecture us"¹

So I decided to prepare a *Lecturing Exemption Demand Procedure and Policy* to overcome this distress.

I'm going to begin with some general explanations and conclude with some general definitions.

¹"Lecturing" here intends to refer to what is known as "Mansplaining".

Why Demand?

Demand constitutes the essential factor that enables one to learn one's own **mother tongue**, a person learns to speak by making demands beginning from infancy.

On the other hand, political polarization and all related deepening worries, all language-manipulating effects like hate speech take place on this ground of **demand values**.

To give a famous example, the distinguishing feature of the word "headscarf" from the word "turban" is the demand value that it carries.

So for instance it's possible for us to endeavor to help someone who says "Headscarf. . ." We look around us, we search the cabinets, we empty the drawers and we have a hope to finally find what she seeks and say "Did you mean this?" showing it to her.

For someone who says "Turban. . ." there is not much we can do. Nor can she be told to care about anything that we may probably do. She has become a hopeless case.

We can only explain her pronunciation of such words without demand value by her wish to prevent the other demands from being heard, in truth **by her fear from the other demands being heard**.

But demands make someone speak and learn language insofar as they are not met. If all demands were met, if the baby since its birth would let's say *have one hand in butter other hand in honey, have what she eats in front of her and what she doesn't eat behind her* [t.n. these are Turkish idioms]

(one can find more idioms) then she would never need to speak and learn language.

Therefore, demand remains unmet.

It doesn't remain entirely unmet, to be sure, but it is never possible to say that it is met.

In this way, demand turns into desire. When it becomes the expression of a certain lack, demand has become desire and from that moment on, relevant representatives of *esnaf* [t.n. Turkish social class of shopkeepers] may come to open their shops at the said location, hanging their signs on the street. For the matter here has now become subject to the **exchange abstraction** and is no longer "on demand".

In fact the disparity that emerges between demand and desire constitutes the essential subject matter of psychoanalysis. The self-causing of desire leads to the emergence of drives. These drives constitute the establishments that we call "society".

Thus it is legitimate that we call this a "demand". The following sections will explain why one cannot call it an "application" or a "reference".

Why Not Application?

It's possible to Demand Lecturing Exemption, but it's impossible to Apply for Lecturing Exemption, why? That's what this section is about.

The Demand belonged to you, but the Application is out of your hand now. You have sent it like a letter and the Recipient of your Application upon getting the letter in her hand encountered two singular entities:

— You

— Your Application

You were written on the envelope. But your Application was inside the envelope.

If your Recipient were to reply to your Application she should have recorded these two singular entities in a memory, she should have filed them.

But she couldn't put them in an order, she couldn't have done it. Because a space that might have included both of you wasn't, **it never was**.

Nor was there a space that might have included a space that might have included both You and Your Application, it never was.

Nor was there a space that might have included such a space, it never was; nor was there a space that might have included it, it never was; nor was there a space that might have included it, it never was; . . .

You and Your Application have become a neverending humdrum repetition. No space could harbor this repetition and no time could maintain this

repetition.

You and Your Application were symbolized separately, in disconnected worlds, in alphabets foreign to one another. For instance if You are Elif then Your Application has become Alpha. If You are Zel then Your Application has become Delta.

As a matter of fact, you were taken as a light sphere being emitted from an origin, one even obtained, in **Albert Einstein's words**, "transforming this equation with the aid of our equations of transformation after a simple calculation", Your Application being emitted from another origin.

But there was a footnote written below the page: "The equations of transformation may be more simply deduced directly from the condition that one relation has the other as its consequence."

The consequence has become the condition. The calculation and the deduction was never simple. Just as Your Application belonged to You, so too did You belong to Your Application.

Who knows, perhaps Your Application that inhabits a world equivalent yet entirely different than Yours, was the true subject of Your Demand, perhaps You were merely Its Application, Your Application's Application. Perhaps Elif and Zel were the applications of Alpha and Delta.

As a result it was never possible to approve your Lecturing Exemption Application and the most You could do was your refined endeavor to prepare and send that beautiful letter.

Let it not be misunderstood: In no way was your labor wasted, but just as you are sure that your application is in reliable hands, so too are you sure that you will receive no reply.

A space that might have included it wasn't, it never was.

In the next section we are going to look at ways of Referencing for Lecturing Exemption.

Why Not Reference?

The previous section was about the impossibility of applying for a lecturing exemption. This section is about the fact that one cannot ensure lecturing exemption by referring to the relevant authorities.

The ultimate destination of any reference is an authority: it's either an authority that already exists, or an agent that shall obtain authority by virtue of your reference. The conclusiveness of a reference relies on the ability of an authority to assume it.

However, neither can one find an authority to assume Lecturing Exemption References, nor can anyone be authorized on this matter. Lecturing exemption is not secured by a reference.

We will look at three incidents from a familiar figure. American president Donald J. Trump's (i) lecturing exemption against Britain, (ii) lecturing exemption against Canada, and (iii) lecturing exemption against Sweden.

Donald J. Trump vs. Britain Lecturing Exemption

In order to secure his **lecturing exemption against Britain**, did the American president refer to Prince Charles? No. What did he do?

He made a warning: It was said that the American president wouldn't "put up with" a potential lecturing for the protection of the Earth, that this would be "counterproductive" because the president would "erupt if pushed".

Donald J. Trump vs. Canada Lecturing Exemption

In order to secure his **lecturing exemption against Canada**, did the American president refer to the Canadian president Justin Trudeau? No. What did he do?

He made a handshaking move. He arranged to take photos of him with his daughter together at the table. In Justin Trudeau's own words, an "approach" was exhibited against Canada.

Donald J. Trump vs. Sweden Lecturing Exemption

In order to secure his lecturing exemption against Sweden, did the American president refer to the Swedish authorities? No. What did he do?

He referred to an incident that never took place by speaking like "**Did you hear what happened last night in Sweden oh my god we didn't expect this!**". So did this reference reach a conclusion? No. What happened?

Following the example of the **#BowlingGreenMassacre** that never happened, people made fun of the **#SwedenIncident** that never happened, for several days.

On the other hand, a real event erupted during those same days: It was reported that a riot erupted in Stockholm's Rinkeby neighborhood and that immigrants were burning cars on the road and looting the shops on the street.

The press and the media interpreted this event in various ways. Some journalists claimed that it presented a sufficient justification for the initial reference, even that it vindicated the initial deception, so that Trump was "therefore in fact right".

Yet it is perfectly known that the **#SwedenIncident** that was referred to like "oh my god look what happened last night" did indeed never happen.

How could an explicit lie brought to the point of “see that in fact the man was right”?

Annette Smith, who I contacted via our Žižek media on Facebook, designated the event in Rinkeby as an “identification with projection”, so that the image of an aggressive immigrant that Trump projected by lying as if a #SwedenIncident had happened, by triggering an identification, had encouraged the immigrants in Rinkeby to aggressivity. I instead called it a “self-fulfilling curse”, modifying the term “self-fulfilling prophecy”.

In summary, Trump couldn't have “been right” and the perception that formed on the media was incorrect. One wouldn't be able to make right an explicit lie. Therefore, even if there was a reference to an incident, it was unmet and inconclusive as a reference. The reference had *lost its quality of being a reference* and had turned into something else: It either had become a projection to trigger an identification, or it had become a curse that then fulfilled itself.

In all three cases, the American president is seen to manage to secure his “lecturing exemption” against the foreign country. But the president never resorted to “a reference to necessary authorities”. He resorted to other ways. He secured his lecturing exemption by improvised behaviors. And this is the greatest weakness of the new president. He doesn't follow any procedure or policy, thus he can only undermine procedures and policies. So these are **unprincipled behaviors**. They're conjunctural opportunist maneuvers.

The next section will discuss the difference between a *Procedure* and a *Policy*, as the **principled ways** to secure lecturing exemption.

The difference between Procedure and Policy

The previous sections observed that Lecturing Exemption should be demanded but that this can't be performed via an application or a reference. This section will explain the difference between the two basic forms of Lecturing Exemption Demand: Procedure and Policy.

Right from the start: Both Procedure and Policy are differential functions, i.e. both give information only regarding local factors, so that in both cases you may be thinking that you have been progressing locally while you are circling around the same place with regards to the big picture, yet this potential risk is less in Policy in comparison to Procedure, as the locality in Policy is combinatorial, whereas the locality in Procedure is spatial.

So in Policy, you wander among small islets through bridges; whereas in Procedure you wander among rooms through doors. And this is a difference concerning times to pass and times to reach: The basic question for bridges is "Will I be able to get a foothold of that islet to which I'm going? Will the ground carry me?", whereas the basic question for the doors is whether the key is ready in our pocket or not, and the notion of *exclusivity* overcomplicates this door-key task. In order to be able to explain side-effect phenomena like the keys put in the pocket suddenly disappearing, the key changing its shape at inappropriate times, the key in one pocket passing to the other, Quantum Mechanics was invented and Large Hadron Collider was built. In a system of Policies these will no longer be necessary.

Policies are based on foresight. The task to reach, to pass from one place to another is not a momentary incident as in Procedural doors. To pass

from a bridge takes time. The one who sets foot on a bridge must think about the point to which that bridge will bring him/her. Most importantly: It's impossible to be on several bridges at the same time. The rooms' singular qualities may perhaps be put in a general hierarchy but the starts and ends of each bridge stays apart from each other and these can't be put in a hierarchy. Nonetheless in the Policy-based Quantum version, peculiarities are experienced like beaming between the bridges, the bridges almost overlapping, or several bridges being traversed at the same time. Yet, as the combinatorial localities of Policies can contain such overcomplications, there is no longer any need for strange stuff like Quantum Mechanics.

In Policies, the fundamental operation is to set foot. It is to set foot on a bridge. Whereas in Procedures, the fundamental operation is to insert the key into the door. The vast difference between the two is rendered obvious even by this single distinction.

The schema shown in the next page is an example of a Procedure.

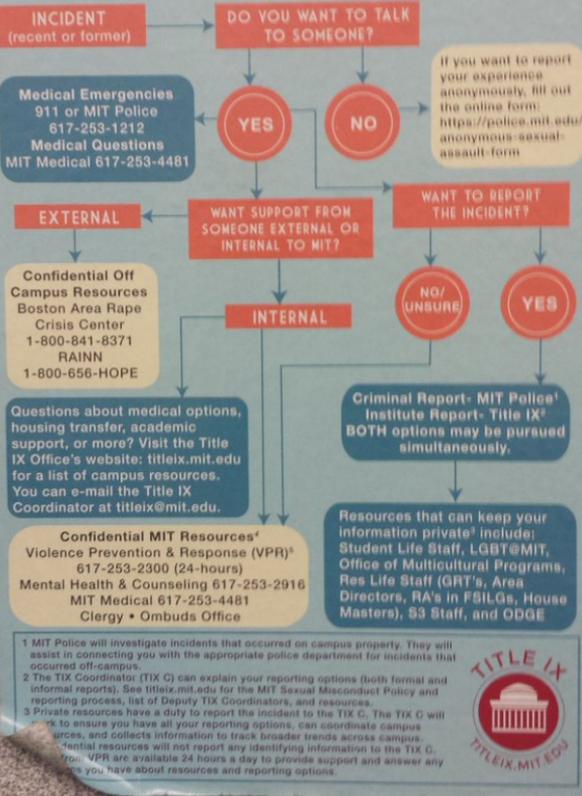
As Procedure follows the door-key model, it is more appropriate for schematizing. The rooms wandered in a Procedure are neutral spaces, they are spaces like outer space.

Whereas in Policy, each bridged islet should constitute a ground by its own. That's why it's appropriate to tell Policies in prose, clause by clause.

Intended String Inference Bylaws is an example of this.

The next section will tell "what" this difference is.

SUPPORT AND REPORTING OPTIONS FOR SURVIVORS OF SEXUAL ASSAULT



Key, Door, Bridge, Ground

In the previous section I presented the elements that distinguish between Procedure and Policy. Accordingly, Procedures (i) wander around rooms, (ii) are based on keys and doors, whereas Policies (i) wander around islands, (ii) are based on bridges and grounds. In this section I'll tell "what" the said four metaphoric elements (key, door, bridge, ground) are.

There are six questions, familiar to journalists, known as 5W1H:

- 0) Who?
- 1) What?
- 2) Why?
- 3) How?
- 4) Where?
- 5) When?

We find the sequence of answers to cover this sequence of questions in the text **supposing-to-know**. Only the first question must be answered as *oneself*:

- 0) Who? Me.
- 1) What? Natural selection! Elements!
- 2) Why? Hypothesis! Exceptions!
- 3) How? Rules! Laws!
- 4) Where? Choices! Freedoms!
- 5) When? Entanglement! Addressee! You!

The first two of those answers initiate the two surfaces of the Möbius strip posited by Descartes, and establish their tension:

- 0) Who? Ego.
- 1) What? Cogito.

In the following two answers we find the basic elements of Procedure:

- 2) Why? Key.
- 3) How? Door.

In the last two answers we find the basic elements of Policy:

- 4) Where? Bridge.
- 5) When? Ground.

In this sequence of questions and answers one should especially be careful that there's a jump from 2 to 5:

Key and Ground distinguishes between Room and Island.

Thus the Key to the **Puzzle** was given.

-THE END-

Appendix: supposing-to-know

an exercise for supposing-to-know:

1) imagine things you like. it is inevitable that you will imagine things you like. (http://en.wikipedia.org/wiki/Natural_selection)

2) ought to remove the unfit. compare everything and remove the unfit, quick! (http://en.wikipedia.org/wiki/Multiple_comparisons)

3) focus and repeat: choice is possible, choice is possible... (http://en.wikipedia.org/wiki/Axiom_of_choice)

4) choice is possible, we are free, and you have the final decision. choose! (http://en.wikipedia.org/wiki/Multi_party_system)

5) well, we **are** free and you **do** choose, but things **are** complex, you know? (http://en.wikipedia.org/wiki/Multipartite_entanglement)

(Turkish)