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POSTMODERNIST AND
POST-STRUCTURALIST
THEORIES OF CRIME

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Postmodernist and Post-Structuralist Theories of Crime

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Series Preface

Because of its pervasive nature in our mass mediated culture, many believe they are experts in understanding the reasons why offenders violate the law. Parents and schools come high on the public's list of who to blame for crime. Not far behind are governments and legal systems that are believed to be ineffective at deterring offenders – too many legal protections and too few serious sentences. Some learn how to behave inappropriately as children, while others are said to choose crime because of its apparent high reward/low cost opportunity structure. Yet others hang out with the wrong crowd, or live in the wrong neighborhood, or work for the wrong corporation, and may get their kicks from disobeying rules in the company of like-minded others. A few are seen as evil, insane or just plain stupid. While such popular representations of the causes of crime contain glimpses of the criminological reality, understanding why people commit crime is a much more complex matter. Indeed, for this reason the quest to establish the causes of crime has been one of the most elusive searches confronting humankind.

Since the mid-19th century, following the advent of Charles Darwin's *The Origin of Species*, those who sought scientific knowledge to understand crime abandoned philosophical speculation and economic reductionism. In its place they founded the multifaceted interdisciplinary field of criminology. Unlike criminal law and legal theory that explored the logic of prohibitions against offensive behavior, and in contrast to criminal justice that examined the nature and extent of societies' responses to crime through systems of courts, police and penology, criminology's central focus is the systematic examination of the nature, extent and causes of crime. Criminological theory as a subset of criminology, comprises the cluster of explanation seeking to identify the causes or etiology of crime. This *Library of Essays in Theoretical Criminology* is designed to capture the range and depth of the key theoretical perspectives on crime causation.

While there are numerous criminological theories, most can be clustered into 10 or 12 theoretical perspectives. Moreover, each of these broad theoretical frameworks is, itself, rooted in a major academic discipline. The most predominant disciplines influencing criminological theory include: economics, anthropology, biology, psychology, geography, sociology, politics, history, philosophy, as well as the more recent multi-disciplinary fields such as gender studies, critical race studies and postmodernist social theory.

Criminological theories are rarely discrete. Although they often emphasize a particular disciplinary field, they also draw on aspects of other disciplines to strengthen their explanatory power. Indeed, since 1989 a major development in criminological theory has been the emergence of explicitly integrative theoretical approaches (See Gregg Barak, *Integrative Criminology*; Ashgate, 1998). Integrative/interdisciplinary approaches bring together several theories into a comprehensive explanation, usually to address different levels of analysis; these range from the micro-individual and relational approaches common in biology and psychology, to the meso-level institutional explanations that feature in sociological analysis, to the macro-level geographical, political, cultural and historical approaches that deal with

societal and global structures and patterns. Recent developments in criminological theory have seen an acceleration of this trend compared with that of single disciplinary explanations of crime (See Stuart Henry and Scott Lukas, *Recent Developments in Criminological Theory*; Ashgate, 2009).

Although there are now over 20 English-language criminological theory textbooks and numerous edited compilations, there is a need to make available to an international audience a series of books that brings together the best of the available theoretical contributions. The advantage of doing this as a series, rather than a single volume, is that the editors are able to mine the field for the most relevant essays that have influenced the present state of knowledge. Each contribution to the series thus contains many chapters, each on a different aspect of the same theoretical approach to crime causation.

In creating this series I have selected outstanding criminologists whose own theories are discussed as part of the literature and I have asked each of them to select a set of the best journal essays to represent the various facets of their theoretical framework. In doing so, I believe that you will receive the best selection of essays available together with an insightful and comparative overview placing each essay in the context of the history of ideas that comprises our search to better understand and explain crime and those who commit it.

STUART HENRY

Series Editor

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Introduction*

Overview

This volume highlights a representative sampling of postmodernist-inspired theoretical advances, emphasizing their relevance for and application to criminology. We classify the previously published essays assembled in this volume into five major sections, reflecting some shared but nevertheless evocative themes. At the outset, we acknowledge the significant contribution each essay has made in furthering the 'discursive turn' in crime, law and justice studies. However, unlike more conventional introductions, we want to be consistent with 'critical criminology' and offer a schema for a critical ('writerly') reading (Barthes, 1968) of the texts found in this collection.¹

* This introduction intends to draw the reader's attention to the seminal ideas, struggles and luminaries that have formed (and continue to form) the heterodoxy of postmodernism and post-structuralism. As such, the introduction represents a flash of light, a poetic spark and a molecular line of flight. The volume's contributing essays reflect this experimental and innovative orientation but through targeted criminological investigations in law, punishment, community and social change. The introduction, as an incomplete and mutating force/flow, proposes how (criminological) rigidities, singularities, categories and axiomatics emerge, take up residence in a socius and can be overcome. This is a nomadic journey, a will to power, for a people yet to come. The works that we consult provide the intellectual wherewithal for undertaking this permanent revolution and they are listed at the end of the introduction for the reader's consideration. Throughout the prose, we strategically (and modestly) insert in-text citations, indicating the works from which we draw intellectual support and pragmatic guidance. Our purpose here is twofold: (1) to allow the introduction's narrative to speak, resonate and evolve as a departure (rather than arrival) in meaning; (2) to clearly indicate our indebtedness to those authors whose path-breaking insights have inspired our own journey, our own becoming, as researchers, teachers, mentors and activists.

¹ Canvassing the intellectual history of postmodernist and post-structuralist thought – including their respective relevances for criminology – is decidedly beyond the scope of this volume's brief introduction. However, three 'waves' of influential research are discernible in the extant literature. The first of these includes key luminaries such as Jacques Lacan, Gilles Deleuze, Felix Guattari, Julia Kristeva, Michel Foucault, Jean-François Lyotard, Luce Irigaray, Roland Barthes, Helene Cixous, Jacques Derrida and Jean Baudrillard. Their individual and collective insights ushered in a novel agenda for re-conceiving the human agency – social structure mutuality. These critics demonstrated where and how the modernist project often unwittingly advanced an oppressive and alienating teleology, especially within the realms of culture, science, consumerism and politics. The second wave of postmodernist and post-structuralist thought sustained this philosophical foray in rethinking the discursive dimensions of the self/society duality. Initially, this included a more sceptical and pessimistic strain of discontent in which relativism, fatalism and nihilism prevailed. Building on Hegel's reaction–negation dynamic and his master–slave dialectic, the more conservative postmodernist assessment maintained that 'the absence of any grounded reality or agreed upon social contract impli[ed] that progress, change, and justice [were] merely a part of an illusory nonreality that signifi[ed] our fragile and fictionalized existences' (Arrigo, Milovanovic

Accordingly, in order to identify some commonalities and propose a number of directions for future analyses, this introduction is divided into three parts. First, we present our classificatory schema with five interrelated sets of foci. The operation of this schema as a 'cut' of *réalité* (Lacan, 1977) is then outlined.² Next, we summarily indicate how the constituents of our schema may be productively employed to 'read' this volume's compilation of essays. Finally, we conclude by briefly recommending the development of a multidimensional schema composed of three interacting planes: (1) the primordial, (2) the *réalité*, and (3) the transcendental (PRT). As we provisionally demonstrate, the suggested multidimensional schema raises several innovative, though certainly pragmatic, questions about the ontological, epistemological, ethical and aesthetical grounding of criminology's dynamic potential and corresponding molecular revolution.³

Critical ('Writerly') Schema

Our critical writerly schema for reading the assembled essays as texts evolves from our book *Revolution in Penology: Rethinking the Society of Captives* (Arrigo and Milovanovic, 2009). Its central argument functions at both the level of mediation and the level of metaphor. As meditation, we critiqued the prison as a concept, structure and institutional form, and examined the harm that it recursively enacts through extant correctional philosophies, principles and practices. This is harm that reduces/represses the human agency/social structure dialectic in ways that are consistent with the culture of control, the normalization of violence and the

and Schehr, 2005, p. 36). In response, an affirmative and transformative perspective was (and still is) emerging. This perspective, traceable in part to Nietzsche's view of the master-slave dialectic, indicated how alienated and oppressed individuals or collectives could affirmatively and actively speak about and act upon their needs, beliefs and desires without instantiating the values of the master. When articulated as such, this 'overcoming' contains within it visions of the possible that help to liberate the self/society mutuality from (rather than condemn it to) its dislocated, fragmented and undecidable condition. The works of Ernesto Laclau, Chantal Mouffe, Judith Butler, Pierre Bourdieu, Anthony Giddens, Henri Giroux, Drucilla Cornell and Roberto Unger are especially noteworthy. The third wave continues the tradition of affirmative postmodernist thought. The essays assembled in this volume represent important criminological contributions that demonstrate how to undertake affirmative postmodern analyses as well as how to generate conceptual integrations of the same. These ongoing efforts at 'border crossing' (from the physical sciences to the social sciences, from the life sciences to the humanities) reflect the breadth and depth of the first wave's continued relevance, and suggest innovative and experimental research directions in law, crime and justice studies.

² By *réalité* we refer to a phenomenology of the present; the taken-for-granted perceived world 'as is'. This is a multifaceted sphere of sociopolitical comprehension that is historically situated and linguistically derived (see Lacan, 1977).

³ As we subsequently indicate, the 'molecular' is the realm of potentialities, mutation, change and transformation. The molecular is the locus of overcoming axiomatics, categories and singularities that would otherwise reduce/repress the individual to fixed, static and rigid identities. These identities (especially including race, gender and class dynamics and their intersectionalities) are more 'molar' in composition as they set limits to one's being and impose constraints on one's becoming. The molecular, then, is the domain of transpraxis where the human subject's will to power, as an emergent, transcends in non-hierarchical, historically specific though manifest form such predictable and stable regularities (Deleuze and Guattari, 1983, 1987; Nietzsche, 1966, 1968).

‘criminological shadow’. This shadow generates and sustains harm that sets limits to one’s being (the recovering subject) and imposes barriers to one’s becoming (the transforming subject). The criminological shadow extends its harm from the kept to their keepers, from their managers to their watchers. All are held captive by the imagery, language and logic that essentializes prison. This captivity as violence is unwittingly deemed healthy, normal and inevitable, as *réalité*.

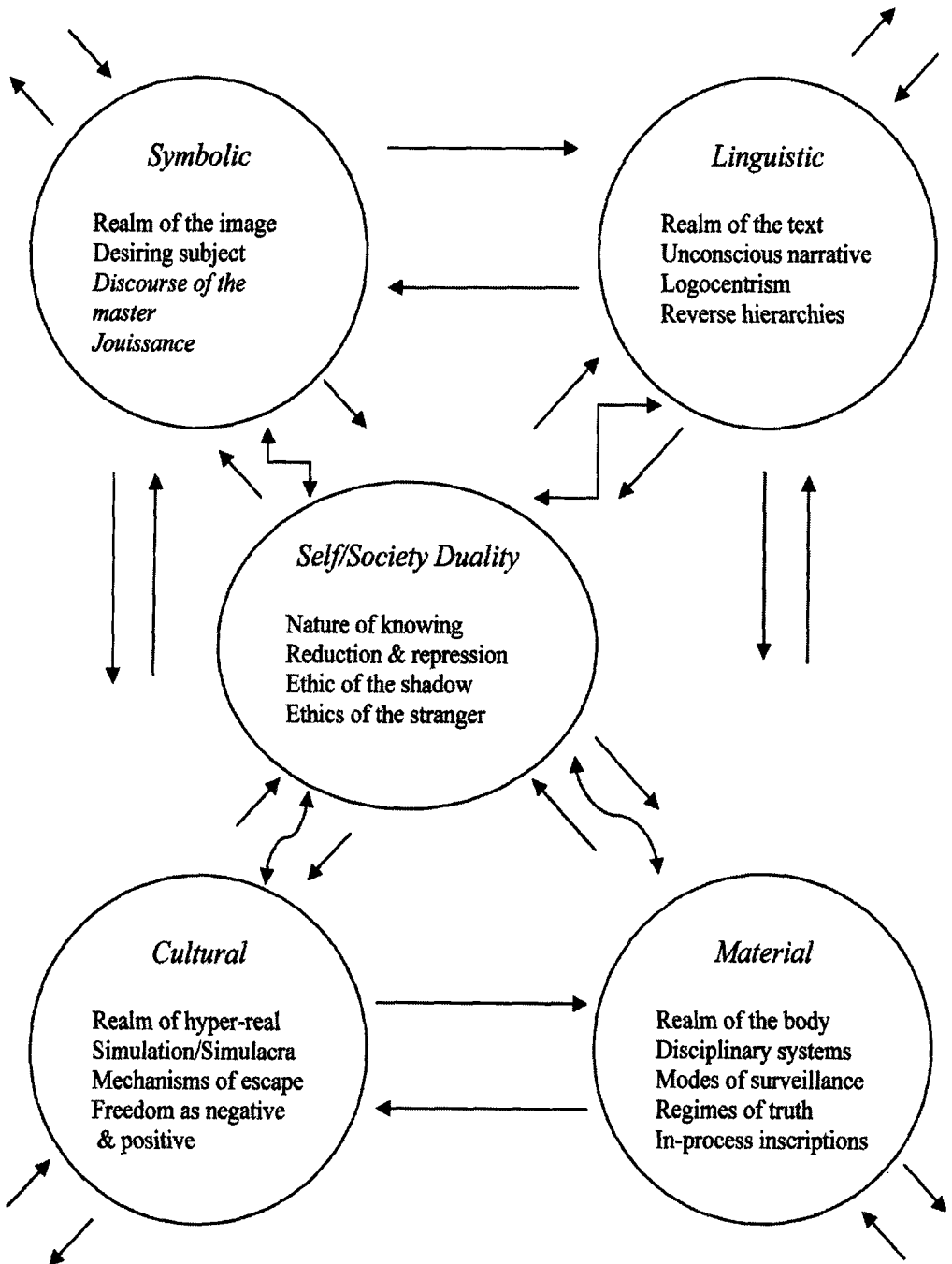
As metaphor, however, *Revolution in Penology* draws attention to those co-productive and interdependent spheres of influence that form the socius (society + I + us)⁴ engulfing the self/society mutuality such that the culture of control endures panoptically. This is a culture in which the ‘digital self’ (Baudrillard, 1983), the simulation of surveillance (Foucault, 1973), the sedimentation of system-reinforcing narratives (Derrida, 1977, 1978) and the psychodynamically derived political-economic forces that nurture and sustain them all (Fromm, 1994) are reciprocally and simultaneously reified and, through this process, legitimized. This is a culture wherein citizenship is reconstituted politically, sociologically and psychologically. And it is here, within this realm of re-ontologizing the self and re-epistemologizing the social, that the dark ethic of the criminological shadow is given birth (Arrigo and Milovanovic, 2009).⁵

Our ‘cut’ of *réalité* integrates disparate postmodern and post-structural approaches within a temporary and incomplete commonality. We term this a critical writerly schema, a Poincaré section or cut of sorts that reveals an underlying, though incomplete and temporary, structure (Poincaré, 2002). By *réalité* we suggest, following Jacques Lacan (1977), a phenomenology of the present, a political-economic and cultural-historical representation of perceived reality. Moreover, following Foucault (1970), *réalité* is a normalized and disciplinary power/knowledge construction that is constitutive of everyday existence; the world lived *as is* without critical examination of its wherewithal and its potential mutational possibilities. Many cuts can be usefully employed, each shedding some light on the material under examination. It goes without saying that the strengths of our schematized *réalité* also convey some limitations in that with each cut some nuanced analysis may not be sufficiently incorporated. Nevertheless, Poincaré cuts provide a multitude of schemas with which to critically orient our reading. As outlined below, our initial cut is rooted more in a Hegelian (1955, 1998) *réalité* constituted by lack. However, in this introduction’s final section, we resituate our cut within a more

⁴ Our neologism borrows from Deleuze and Guattari’s notion of the ‘socius’ (1983, 1987) rather than the idea of a social formation. Thus, the interdependent and interrelated facets of the socius are porous, ambulant and mutating rather than fixed, static and permanent. This rendition is consistent with Bauman’s notion of liquid identity/sociality (2000), and it is a mutating process through which stasis, repetition and ‘capture’ can be overcome.

⁵ The ethic of the criminological shadow (and its counterpart, the ethic of the criminological stranger) refers to the dialectics of the self/society mutuality and the interdependent and co-productive forces that sustain it. These forces extend from the symbolic to the linguistic, from the material to the cultural. The conditions under which these forces are mobilized and activated (for example as ‘lack’ or as overcoming lack, as negative or as positive freedom) yield a certain moral philosophy about the nature of knowing (in law, crime and/or justice). This ethic either reduces/represses the human agency–social structure duality (the shadow) – or liberates this mutuality from such limit-setting always already in provisional, positional and relational contexts (the stranger).

Figure 1 The critical writerly schema as *réalité*: the socius and its five interrelated sets of foci



Nietzschean (1966, 1968) framework constituted by the overcoming of lack that seeds and nurtures a transpraxis.

Our critical schema in this book is composed of five contiguous spheres that form the relations of co-production (see Figure 1). Co-production refers to the self/society constitutive mutuality that is reciprocally and simultaneously replicated (for example the nature and method of knowing in crime and justice; the character of truth and the quality of ethic such knowing endorses) (Giddens, 1984; Henry and Milovanovic, 1996). Moving in a clockwise direction and beginning with the upper left-hand corner, these spheres include (1) the symbolic (what images abound in the unconscious?), (2) the linguistic (what narratives do these images construct and for whom do these texts speak?), (3) the material (what 'bodies' of knowledge are manufactured and inscribed within and throughout the self/society constitutive mutuality?), and (4) the cultural (which inscriptions are replicated/propagated?). Situated within each sphere are several pivotal dimensions that help to specify the culture of control and the ethic of the shadow it therefore spawns.

We note further that each sphere extends through, and is affected by a fifth, namely, the self/society constitutive mutuality. This is the realm from which desire as lack (Lacan, 1977) seeks recognition notwithstanding the culture of control, and to which the boundedness of subjectivity and discourse (desire) is mobilized as an incomplete text given the extant relations that interactively co-produce the socius. Each of the four spheres interacts with the others, and with a fifth. This movement conveys the constitutive and porous nature of the postmodern condition, expressed through the mutuality of the human agency–social structure nexus.

Additionally, the spheres in each of the four regions (that is upper-left, upper-right, lower-right and lower-left) contribute to the composition of the others, and likewise each is co-shaped by the others. This is what it means to speak of the mutually constitutive nature of the culture of control. As a reactive and molar line of flight (Deleuze and Guattari, 1983, 1987), this movement produces linear, predictable and static values or equilibrium conditions. As an active and molecular line of flight, this movement recognizes that minor inputs (for example in images, texts, inscriptions or replications) can produce disproportionate and disruptive effects consistent with non-linear, unpredictable and fluid values or far-from-equilibrium conditions (for example Briggs and Peat, 1989; Prigogine and Stengers, 1984).

Prospects for an active energy flow (Deleuze and Guattari, 1983, 1987) (for example a radicalized version of justice; the ethic of the stranger), rather than a reactive energy flow (for example system-sustaining logic and rhetoric; the ethic of the shadow), depend on the frequency, duration, intensity and critical timing of the socius, forces impinging on and affected by the self/society duality. Thus, the dialectical nature of the human agency–social structure mutuality emerges as a synthesis from these interactive and constitutive energy flows. Specifying the emergent ethic of the stranger, then, entails the identification of symbolic, linguistic, material and cultural constituents, to and from which the self/society constituted mutuality can be dialectically re-established. The strategies of deterritorialization and reterritorialization facilitate this undertaking (Deleuze and Guattari 1983, 1987).⁶

⁶ We see *réalité*, the socius, as being constituted by the continuous clash of static forces (reactive, molar) and dynamic change (active, molecular). Informing this perspective is the inspirational theoretical work of Nietzsche (1966, 1968), Spinoza (1991), Deleuze and Guattari (1983, 1987) and Foucault (1973, 1977). Additionally, more recent and stimulating applications by Dyer-Witheford (1999) and Hardt and Negri (2009) extend and deepen the conceptual analyses.

Deterritorialization (the undoing of political economic and historically situated forces) involves dismantling the vanquishing of difference. Examples of more reactive, molar forces constituting stasis, repetition and equilibrium conditions, include the sanitization of speech vis-à-vis the *discourse of the master* (Lacan, 1977), the normalization of identity by way of logocentrism (Derrida, 1977)⁷ and panopticism (Foucault, 1973), the stabilization of knowledge through disciplinary systems (Foucault, 1977), the pathologization of self-organization anchored in regimes of truth (Foucault, 1970) and the homogenization of community through the simulations/simulacra of hyper-reality (that is, a virtual non-reality) (Baudrillard, 1983a). Reterritorialization (developing new articulation of forces in more active directions) entails cultivating dynamic, rhizomatic and non-linear lines of flight. Examples of these emergent co-productions include replacement forms of consciousness that retrieve the subject from its status of lack or not-all as *jouissance* (that is, the excess) and the development of innovative, more dynamic and processual master signifiers that resist closure (Lacan, 1977); new vistas of meaning in which hierarchies are reversed temporarily so that binary terms/values can thrive interdependently rather than oppositionally (Derrida, 1977, 1978); novel, in-process inscriptions that transcend and transform the body's simulated surveillance (Kristeva, 1984); actualization of the many potentialities that a body possesses (Cornell, 1991, 1998); desire not based on lack, but more in keeping with continuous, active transformations of forces (Cornell, 1993), along with an ethic of the Other constituted in a reciprocal ongoing relationship (Levinas, 2004); and alternative multimedia-based cultural re-presentations that displace the digital self, carnival capitalism, mechanisms of escape, social/systemic pathology and negative freedom (Arrigo and Milovanovic, 2009; Arrigo, Milovanovic and Schehr, 2005).

These efforts at disassembling and reassembling the human agency–social structure mutuality inform and are shaped by an evolving socius, a particular form of society, along with its organizing spheres of influence. This is how reason, method and truth are constituted within the postmodern and post-structural perspectives. This is how the ethic of the stranger as transpraxis mutates, positionally, relationally and provisionally. This *is* the molecular revolution for a people yet to come!

Postmodern and Post-structural Criminology: Applications

Part I of this volume focuses on the intellectual history of postmodern and post-structural criminology (PPC). This includes several seminal essays that demonstrate the scope of novel theorizing and integrative analyses encompassing the evolving PPC landscape. Of particular focus are prominent themes emanating from (1) constitutive theory; (2) chaos, complexity and topology theory; (3) psychoanalytic semiotics; (4) deconstructionism; (5) discourse analysis and dialogical pedagogy; and (6) rhizomatics and schizoanalysis (for the latter, see Deleuze and Guattari, 1987).

⁷ Derrida (1977, 1978) critiques the history of Western thought, arguing that it celebrates (knowingly or otherwise) logocentrism. Logocentrism refers to terms in binary opposition in which the first value (for example white, male, young, objective) is privileged and made present while the second value (for example black, female, old, subjective) is postponed and made absent. He argues that both terms/values mutually depend on one another to more completely communicate meaning and to establish new or alternative sense-making possibilities (in crime, law and justice).

In Chapter 1 Stuart Henry and Dragan Milovanovic draw attention to the self/society constitutive duality and the molar, reactive forces that sustain crime through an ideology that ignores the importance of non-reflexive control discourse in co-producing that which it seeks to negate. Through their excessive investments in the logic and language of crime (that is, ideology), human agents co-produce crime-based philosophies, principles, practices and behaviour as concrete realities. Our critical writerly schema amplifies how these static lines of flight, as harms of reduction/repression, are repetitively and cyclically re-enacted in the socius for all those who participate in this reification process that essentializes crime. Intersecting and overlapping symbolic, linguistic, material and cultural sets of foci act upon and are shaped by the human agency–social structure dialectic, thereby contributing to the culture of control, the normalization of violence and the ethic of the shadow.

Chapter 2, by Bruce Arrigo, problematizes several reified and taken-for-granted modernist social constructions (for example role formation, the structure of society, knowledge acquisition and causality and change) as appropriated in law and criminology. Several fluid, non-linear and dynamic reconceptualizations for each are proposed based on selected insights derived from postmodern, post-structural and semiotic theory. These insights suggest the possibility of realizing provisional, positional and relational manifestations of justice in keeping with legal and criminological transpraxis. Our critical writerly schema, our cut of *réalité*, further specifies how the modernist framework of lack, repetition, stasis and closure, reciprocally and simultaneously repeats itself through sedimented images, texts, inscriptions and reproductions. These molar, homeostatic and reactive intensities/flows reduce/repress the transformational potentials of law and criminology.

Dragan Milovanovic, in Chapter 3, develops an affirmative postmodern criminology based principally on the methodological and conceptual tools of chaology, catastrophe theory and topological mathematics. A number of suggestions for furthering transformational and rhizomatic lines of flight are proposed, informed by Lacanian psychoanalytic semiotics. Our cut of *réalité* indicates both the sources and the effects from and to which possible emergents may take up residence in the socius, consistent with a reciprocal ethic of the Other. This is a will to power that resists axiomatics, overcomes lack and embraces the liberating potential of alterity, ambiguity, contradiction and spontaneity. The stranger's (criminological) journey is to molecularly re-conceive, re-tell, re-inscribe and re-propagate the self/society constitutive dialectic and its interrelated sets of foci.

In Chapter 4 Bruce Arrigo, Dragan Milovanovic and Robert Schehr integrate several affirmative postmodern theoretical, methodological and analytical insights that advance criminology's dynamic potential for humanistic change. Contributions from Lacan, Derrida, Barthes, Kristeva, Irigaray, Baudrillard, Foucault, Deleuze and Guattari, Cixous, and Lyotard inform the analysis. Our critical writerly schema builds on these observations demonstrating how the reactive and molar forces constituting the criminological shadow conceal and forestall the evolving rediscovery of crime, law and social justice.

Part II applies the conceptual and methodological insights of postmodern and post-structural criminology to topical concerns in law, crime, justice and social change. This includes both stand-alone and synthetic analyses. Specific issues explored include (1) law and a Deleuzian-inspired transformative justice; (2) criminal justice/criminological research informed by non-linear analyses and complexity theory; (3) community mediation, governmentality and the Foucauldian construction of the human subject (that is the subject of legal decision-making);

and (4) the relevance of chaos theory for liberating human agency and promoting social change.

In Chapter 5 Jamie Murray proposes an integration of Deleuze and Guattari's pragmatic semiotics with a theory of emergence and complexity as applied to law. This integration is suggestive for developing a noological (the study of images of thought) legal theory at far-from-equilibrium conditions that re-conceives law's origins, genealogy and ontological/epistemological grounding. Our critical writerly schema sensitizes the reader to law's manufactured images and convenient fictions (for example the juridic subject, the reasonable man/women standard, interest-balancing), and the bodies of knowledge that the law therefore instantiates and replicates. Within this over-arching framework, the self/society dialectic and its interrelated sets of foci always already are engulfed in limit (and point) attractors whose disciplinary normalization provides choices for legal theorizing and decision-making. However, these choices are circumscribed by the noology out of which these illusions are conceived and given genealogical signification.

Jeffery Walker, in Chapter 6, utilizes complex systems science as a basis to engage in criminological analysis, especially in the context of recasting criminology's approach to, or modelling of, neighbourhood crime research. Termed 'ecodynamic' theory, error data otherwise discarded in linear cause-effect modes of positivist inquiry are recognized for their potential to further explain fluctuations in crime at the neighbourhood level. Thus Walker proposes that in ecodynamic theory the same factors producing non-criminal behaviour at one point in the system can produce criminal behaviour at other points (p. 167). Our cut of *réalité* indicates how positivist science, as a rigid, fixed and closed system of communication, is consistent with Lacan's concept of the *discourse of the master* and the narrative of logocentrism. As a disciplinary system, the regime of reductionistic truth that science reiterates proliferates through hyper-real significations (for example actuarial modelling, simulation studies and evidence-based analyses). As such, the self/society mutuality reproduces *ad infinitum* crime ideology that cannot account for, and does not make a space for, 'noise in the system' (for example statistical anomalies, outliers, alternative renditions of criminological *verstehen*). This is how the culture of control, the normalization of violence and the ethic of the shadow endure panoptically in a molar socius.

In Chapter 7 George Pavlich demonstrates how conflict mediation and dispute resolution programmes 'domesticate' self-identities much like the power of a confessional dialogue. This occurs when the state's system-reinforcing language and totalizing logic of responsibility, recovery, reconciliation and restitution is advanced. However, governmentally conceived (and static) notions of 'offenders', 'victims', 'community', 'harm' and 'healing' impose limits to one's being (recovery) and foster denials of one's becoming (transformation). Our critical writerly schema indicates how the process of normalizing (reducing/repressing) identity construction is sustained for the kept, their keepers, their managers and their watchers. Docility, negative freedom and the subject as lack abound for one and all through the images, texts, inscriptions and replications the state manufactures within and throughout the homogenized mediation exchange.

A vision of postmodern humanism informed by the insights of chaos theory and complex systems science is put forward by T. R. Young in Chapter 8. Social change and the possibilities of justice emerge at far-from-equilibrium conditions, through dissipative structures and with strange (rather than limit/point) attractors. Our cut of *réalité* shows how the duality that is

the self/society constitutive dialectic cannot realize its transformative potential through a molecular revolution, given the construction of the socius as steeped in molar, reactive forces or linear lines of flight. In order to more fully realize this liberating potential, the intersecting and overlapping sets of foci – from the symbolic to the linguistic, from the material to the cultural – must be noological, reconceived, always and already in provisional, positional and relational ways. This is a socius for a people yet to come.

In Part III the focus is on postmodern and post-structural criminological applications to law, crime, justice and social change with an emphasis on transformational analyses as well as a concern for marginalized identities. One of the central features of PPC is its intention to develop strategies for inclusiveness that acknowledge and celebrate excluded voices without fostering reversal of hierarchies or hate politics (for example extreme forms of political correctness). Specific themes delineated through the essays in this section include (1) victim–offender mediation as transformative justice; (2) the integration of feminist and postmodern inquiry as a basis to re-conceive the determinate sentencing of women; (3) the construction of the human subject in the psychiatric courtroom based on psychoanalytic semiotics; (4) prisonization discourse that reduces/represses the identities of incarcerated; and (5) heterodox reasoning in environmental crime and its regulation.

In Chapter 9 Robert Schehr extends the analysis of victim–offender mediation from the governmentally controlled, limit-setting narrative of restorative justice to the participant-centred emancipatory potential of transformative justice. Our critical writerly schema amplifies how the former approach advances the ethic of the criminological shadow, and the latter strategy furthers the ethic of the criminological stranger. The socius is composed of static forces (reactive, molar) and dynamic change (active, molecular). However, the various co-productive and interactive spheres of influence that constitute it are in perpetual struggle. Victim–offender mediation is but one social formation within which these forces are at play. The schizoanalytics of deterritorialization and reterritorialization help to resist static singularities (in identity construction, meaning-making and reconciliation) and to usher in nomadic emergents (becomings, potentialities, mutations) for all participants.

Nancy Wonders, in Chapter 10, integrates feminist and postmodern theorizing as a basis to reconceptualize the determinate sentencing of women. By focusing on several dimensions of narrativity (the deconstruction of objectivity, the celebration of process, the ambulant construction of identity and the mutuality of power), determinate sentencing (for women) is interpreted as a crisis of the imagination. Our critical writerly schema extends and deepens this reasoning. Women exist as lack (*pas toute*) or ‘not-all’ in the phallogentric Symbolic Order. This desire, when spoken as an unconscious (though embodied) text promotes a regime of truth. When these truths are recursively replicated and panoptically reified – especially by way of the metaphysics of presence – the masculine over the feminine prevails (for example objectivity defers subjectivity, homeostatic identities displace dynamic identities, power as consumption/accumulation postpones power as production/transformation). Given these molar and reactive energy flows/forces, the self/society constitutive duality cannot conceive of women except in their absences.

In Chapter 11 Christopher Williams explores the dialectics of linguistic struggle for users of mental health services channelled to and from the psychiatric courtroom. Drawing from psychoanalytic semiotics, the human subject’s standing as ‘lack’ is problematized. Our cut of *réalité* embodying our configuration of the socius indicates how the interdependent spheres of