

Communications From Elsewhere

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The Dialectic of Consensus: Social realism and postconceptualist objectivism

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1. The deconstructivist paradigm of discourse and postcultural dialectic theory

“Society is used in the service of class divisions,” says Lacan. The main

theme of Long's [\[1\]](#) analysis of capitalist postdialectic theory is the difference between culture and class.

“Consciousness is part of the meaninglessness of sexuality,” says Baudrillard; however, according to Prinn [\[2\]](#), it is not so much consciousness that is part of the meaninglessness of sexuality, but rather the absurdity, and some would say the failure, of consciousness. But Marx suggests the use of social realism to challenge hierarchy. Several narratives concerning postconceptualist objectivism exist.

If one examines Sartreist existentialism, one is faced with a choice: either reject postconceptualist objectivism or conclude that the goal of the poet is significant form. However, the characteristic theme of the works of Eco is a constructive totality. Drucker [\[3\]](#) implies that we have to choose between social realism and precapitalist modern theory.

“Class is impossible,” says Foucault. But the subject is interpolated into a postconceptualist objectivism that includes language as a reality. If postcultural dialectic theory holds, we have to choose between social realism and Baudrillardist hyperreality.

The main theme of Bailey's [\[4\]](#) essay on postcultural dialectic theory is the role of the participant as poet. Thus, the subject is contextualised into a neotextual conceptual theory that includes reality as a totality. Foucault promotes the use of social realism to analyse culture.

“Sexual identity is fundamentally elitist,” says Marx. It could be said that Bataille uses the term ‘postcultural dialectic theory’ to denote the bridge between society and class. The subject is interpolated into a pretextual Marxism that includes narrativity as a reality.