

What is the basic sentence structure of this sentence from **Judith Butler**?

The move from a structuralist account in which capital is understood to structure social relations in relatively homologous ways to a view of hegemony in which power relations are subject to repetition, convergence, and rearticulation brought the question of temporality into the thinking of structure, and marked a shift from a form of Althusserian theory that takes structural totalities as theoretical objects to one in which the insights into the contingent possibility of structure inaugurate a renewed conception of hegemony as bound up with the contingent sites and strategies of the rearticulation of power.

How about that of the beginning of **Fyodor Dostoyevsky's 'The Idiot'**

Towards the end of November, during a thaw, at nine o'clock one morning, a train on the Warsaw and Petersburg railway was approaching the latter city at full speed. The morning was so damp and misty that it was only with great difficulty that the day succeeded in breaking; and it was impossible to distinguish anything more than a few yards away from the carriage windows.

Some of the passengers by this particular train were returning from abroad; but the third-class carriages were the best filled, chiefly with insignificant persons of various occupations and degrees, picked up at the different stations nearer town. All of them seemed weary, and most of them had sleepy eyes and a shivering expression, while their complexions generally appeared to have taken on the colour of the fog outside.

When day dawned, two passengers in one of the third-class carriages found themselves opposite each other. Both were young fellows, both were rather poorly dressed, both had remarkable faces, and both were evidently anxious to start a conversation. If they had but known why, at this particular moment, they were both remarkable persons, they would undoubtedly have wondered at the strange chance which had set them down opposite to one another in a third-class carriage of the Warsaw Railway Company.

One of them was a young fellow of about twenty-seven, not tall, with black curling hair, and small, grey, fiery eyes. His nose was broad and flat, and he had high cheek bones; his thin lips were constantly compressed into an impudent, ironical--it might almost be called a malicious--smile; but his forehead was high and well formed, and atoned for a good deal of the ugliness of the lower part of his face. A special feature of this physiognomy was its death-like pallor, which gave to the whole man an indescribably emaciated appearance in spite of his hard look, and at the same time a sort of passionate and suffering expression which did not harmonize with his impudent, sarcastic smile and keen, self-satisfied bearing. He wore a large fur--or rather astrachan--overcoat, which had kept him warm all night, while his neighbour had been obliged to bear the full severity of a Russian November night entirely unprepared. His wide sleeveless

mantle with a large cape to it--the sort of cloak one sees upon travellers during the winter months in Switzerland or North Italy--was by no means adapted to the long cold journey through Russia, from Eydkuhnen to St. Petersburg.

The wearer of this cloak was a young fellow, also of about twenty-six or twenty-seven years of age, slightly above the middle height, very fair, with a thin, pointed and very light coloured beard; his eyes were large and blue, and had an intent look about them, yet that heavy expression which some people affirm to be a peculiarity, as well as evidence, of an epileptic subject. His face was decidedly a pleasant one for all that; refined, but quite colourless, except for the circumstance that at this moment it was blue with cold. He held a bundle made up of an old faded silk handkerchief that apparently contained all his travelling wardrobe, and wore thick shoes and gaiters, his whole appearance being very un-Russian

### **And from Descartes, Part I of the Discours**

Good sense is, of all things among men, the most equally distributed; for every one thinks himself so abundantly provided with it, that those even who are the most difficult to satisfy in everything else, do not usually desire a larger measure of this quality than they already possess. And in this it is not likely that all are mistaken the conviction is rather to be held as testifying that the power of judging aright and of distinguishing truth from error, which is properly what is called good sense or reason, is by nature equal in all men; and that the diversity of our opinions, consequently, does not arise from some being endowed with a larger share of reason than others, but solely from this, that we conduct our thoughts along different ways, and do not fix our attention on the same objects. For to be possessed of a vigorous mind is not enough; the prime requisite is rightly to apply it. The greatest minds, as they are capable of the highest excellences, are open likewise to the greatest aberrations; and those who travel very slowly may yet make far greater progress, provided they keep always to the straight road, than those who, while they run, forsake it.

For myself, I have never fancied my mind to be in any respect more perfect than those of the generality; on the contrary, I have often wished that I were equal to some others in promptitude of thought, or in clearness and distinctness of imagination, or in fullness and readiness of memory. And besides these, I know of no other qualities that contribute to the perfection of the mind; for as to the reason or sense, inasmuch as it is that alone which constitutes us men, and distinguishes us from the brutes, I am disposed to believe that it is to be found complete in each individual; and on this point to adopt the common opinion of philosophers, who say that the difference of greater and less holds only among the accidents, and not among the forms or natures of individuals of the same species.