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LOCO CENTRE PHOTOGRAPHIQUE D'ILE-DE-FRANCE

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LAURE DALL'AVA

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but for that which, in it, that tests every  
Society is not devoid of ambivalence, as it manifests  
relationship to life, healing and death, as well as its  
pharmakon, which both regulates dividing  
between opposites and connects them.

Plato was undoubtedly the first to have played on this  
principle of indeterminacy inherent in the very notion of *pharmakon*: it is, writes Plato, "that which lacks form, which is  
thus whose essence is not stable?" as it serves to define  
both the cure and the poison, as well as the art of dialectic  
(where the question and the answer are interchangeable)  
the written sign, remedy and death of the living man.  
This ambiguity that exists at the very heart of language is  
found in deconstruction—particularly in Jacques Derrida's  
unexpected posterity, becoming the emblem of difference  
the "medium, in which opposites oppose one another  
movement and the nature of difference".

The *pharmakon* indeed annihilates the ground of  
non-contradiction that structures the space of reason  
thought—a place of semiotic tension and rupture that  
simultaneously delimits and retains what is typically separated  
from the signifying unit, the body of meaning.

Before there was the *écriture*  
There is a "pharmakon effect" as soon as something  
other than oneself, symbolic and physical alike, passes  
an alternative semantic, symbolic and physical space, in  
order to be contained in an external body, the pharmakon  
gives an interstitial gap, an area of permeability, and  
something that both things cover and reveal.

**<http://www.cpif.net/fr/programme/les-precipites-5-laurie-dall-ava>**

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