

Notes

Chapter 1

1. After surveying much material on dyslexia I have found that these estimates of the numbers of dyslexic diagnoses are all that are available. Significant research still needs to be conducted to understand the various spikes in the number of dyslexia diagnoses over the last 100 years or so.
2. Here I am using bio-politics to refer to the shift in the style of power relations that, according to Foucault (1979), occurred during the nineteenth century, a move from relations of sovereign power to relations of bio-power. I offer a detailed description of literature concerned with this problem in Chapter 2.
3. I am deploying the term government in a Foucauldian sense as not referring to the state but the 'conduct of conduct'. I further elaborate on this concept in Chapter 3.
4. Again, I am using this concept in a Foucauldian manner. A discussion of how I am using this concept is provided in Chapter 3 in the section 'The Technicalities of Governing: Technologies, Government, Governmentality'.
5. My discussion of the norm as a technology of power relies heavily upon Ewald (1990, 1991) and is influenced by Davis (1995).

Chapter 2

1. Maurizio Lazzarato (2002) detailed the need for a distinction.
2. Style is being deployed here in the same sense of Fleck (1981) describes a style of thought.
3. A point that will later be picked up by Hacking (1982, 1990, 1991) and Ewald (1990).

Chapter 3

1. First, Foucault's co-workers and students who were close to him: Donzelot (1979), Castels (1991), Ewald (1990, 1991), Defert (1991), Pasquino (1978, 1991), Procacci (1978, 1998); second, a group of Anglophone writers, some of whom were initially clustered around the journal *Ideology and Consciousness*: Rose (1979, 1984, 1985), Gordon (1991), Hacking (1982, 1990), Miller (1986, 1992), Miller and O'Leary (1987), Burchell (1991), Dean (1994, 1995), Cruikshank (1993, 1994), Hunter (1994) and Valverde (1996).
2. Derrida only makes cursory reference to reading in this long text, spending the majority of his argument describing how speech has been privileged in Western philosophy at the expense of writing.
3. This is likely to be under the influence of a prominent review by Francis Ewald. Foucault here was being presented as having arguments incompatible with Marxism.

4. I am using the term 'break' here in the sense used by Bachelard, Althusser and Foucault from their concept of the epistemological break (Balibar, 1979).

Chapter 4

1. See my discussion in Chapters 3 and 4.

Chapter 5

1. Similar developments were taking place regarding the education of blind children. Reverend Moon and Louis Braille made distinctions between the blind population in general and the 'educatable blind' and 'industrious blind' (Farrell, 2004: 11).
2. This explains why so many of the earlier cases were diagnosed by ophthalmologists, as this was where parents took their seemingly bright children who had a specific difficulty with reading.
3. Emphasising the localised character of congenital word-blindness has been a feature of all Hinshelwood's writing on word-blindness.
4. A criticism that had already been articulated in the UK by Broadbent (1896) and Hinshelwood (1904).
5. For the same practice see Nettleship (1901), Bruner (1905), Fisher (1905), Thomas (1905), Stephenson (1907, 1910) Claiborne (1906), Jackson (1906) and Ball (1907).
6. This authority can be seen in the continual reference to Hinshelwood's writing across various articles on congenital word-blindness (Nettleship, 1901). He is also one of the view writers of published material in both specialised and general interest journals; his influence thus appears to be wide and far-reaching.

Chapter 8

1. Across several papers, Hughes and Paterson (Hughes, 1999, 2000, 2002; Hughes and Paterson, 1997; Paterson and Hughes, 1999) elaborate what the sociology of impairment would be concerned with and the theoretical traditions it would draw upon—the work draws heavily on phenomenological philosophy, specifically the work of Maurice Merleau-Ponty.
2. I take this to be the case because I side with Norbert Elias (1978) in understanding humans to only exist in groups, never in isolation.

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