

GENERALIZATION



Recognizing, imagining, Relation.

Yet another undertaking, thoroughly disguised, of universalizing generalization?

Escape, the problems at our heels?

No imagination helps avert destitution in reality, none can oppose oppressions or sustain those who "withstand" in body or spirit. But imagination changes mentalities, however slowly it may go about this.

No matter where one is, no matter how strong the force of errantry, one can hear the mounting desire to "give-on-and-with," to discover order in chaos or at least to guess its unlikely motivation: to develop this theory that would escape generalizations.

Poetics? Precisely this double thrust, being a theory that tries to conclude, a presence that concludes (presumes) nothing. Never one without the other. That is how the instant and duration comfort us.

Every poetics is a palliative for eternity.

That Those Beings Be Not Being

1

“Being is relation”: but Relation is safe from the idea of Being.

The idea of relation does not limit Relation, nor does it fit outside of it.

The idea of relation does not preexist (Relation).

Someone who thinks Relation thinks by means of it, just as does someone who thinks he is safe from it.

Relation contaminates, sweetens, as a principle, or as flower dust.

Relation enferals, lying in wait for equivalence.

That which would preexist (Relation) is vacuity of Being-as-Being.

Being-as-Being is not opaque but self-important.

Relation struggles and states itself in opacity. It defers self-importance.

Whatever claims to preexist it is insufficient, that is self-importance for itself.

Being-as-Being is sufficiency for itself.

For which reason it is the echo of the idea of Being.

Relation does not assert Being, except to distract.

Also, when put forward in Relation, every assertion is a limit.

For Relation neither deteriorates through nor obliterates any regression. Its patience outdistances depths and sea.

Thus Relation is idea of Being but scatters abroad from Being-as-Being and confronts presence.

2

Beings remain, as long as Being dissipates.

Relation scatters from Being, asserts the subject.

To himself the subject is a thick cloud of knowledge.

That is why Relation also dismantles the thought of non-Being.

That is why it is not: (of) Being, but:—(of) beings.

Non-Being could not be except outside Relation.

Non-Being does not precede Relation, which is not expressed on the basis of any break.

The nonbeing of Relation would be its impossible completion.

3

Beings, which subsist and present themselves, are not merely substance, which would be sufficient unto itself.

Beings risk the being of the world, or being-earth.

The being of the world realizes Being:—in beings.

The being of the world cannot be divided from the being of the universe and whatever imagines itself suspended in this whole. This suspension is not primarily spatial.

The being of the world is total and limited. Its imagination varies; its knowledge flows.

Relation is the knowledge in motion of beings, which risks the being of the world.

Relation strives toward the being of the universe, through consent or violence. This effort is not primarily spatial.

Never conceive of the being of the world or the being of the universe as being of Being or fitting themselves to it.

It depends upon Relation that the knowledge in motion of the being of the universe be granted through osmosis, not through violence.

Relation comprehends violence, marks its distance.

It is passage, not primarily spatial, that passes itself off as passage and confronts the imaginary.

For Opacity

Several years back, if I made the statement, "We demand the right to opacity," or argued in favor of this, whoever I was speaking to would exclaim indignantly: "Now it's back to barbarism! How can you communicate with what you don't understand?" But in 1989, and before very diverse audiences, when the same demand was formulated, it aroused new interest. Who knows? Maybe, in the meanwhile, the topicality of the question of differences (the right to difference) had been exhausted.

The theory of difference is invaluable. It has allowed us to struggle against the reductive thought produced, in genetics for example, by the presumption of racial excellence or superiority. Albert Jacquard (*Éloge de la différence*, Éditions du Seuil, 1978) dismantled the mechanisms of this barbaric notion and demonstrated how ridiculous it was to claim a "scientific" basis for them. (I call the reversal and exasperation of self barbaric and just as inconceivable as the cruel results of these mechanisms.) This theory has also made it possible to take in, perhaps, not their existence but at least the rightful entitlement to recognition of the minorities swarming throughout the world and the defense of their status. (I call "rightful" the escape far from any legitimacy anchored silently or resolutely in possession and conquest.)

But difference itself can still contrive to reduce things to the Transparent.

If we examine the process of "understanding" people and

ideas from the perspective of Western thought, we discover that its basis is this requirement for transparency. In order to understand and thus accept you, I have to measure your solidity with the ideal scale providing me with grounds to make comparisons and, perhaps, judgments. I have to reduce.¹

Accepting differences does, of course, upset the hierarchy of this scale. I understand your difference, or in other words, without creating a hierarchy, I relate it to my norm. I admit you to existence, within my system. I create you afresh. —But perhaps we need to bring an end to the very notion of a scale. Displace all reduction.

Agree not merely to the right to difference but, carrying this further, agree also to the right to opacity that is not enclosure within an impenetrable autarchy but subsistence within an irreducible singularity. Opacities can coexist and converge, weaving fabrics. To understand these truly one must focus on the texture of the weave and not on the nature of its components. For the time being, perhaps, give up this old obsession with discovering what lies at the bottom of natures. There would be something great and noble about initiating such a movement, referring not to Humanity but to the exultant divergence of humanities. Thought of self and thought of other here become obsolete in their duality. Every Other is a citizen and no longer a barbarian. What is here is open, as much as this there. I would be incapable of projecting from one to the other. This-here is the weave, and it weaves no boundaries. The right to opacity would not establish autism; it would be the real foundation of Relation, in freedoms.

And now what they tell me is, “You calmly pack your poetics into these craters of opacity and claim to rise so serenely beyond the prodigiously elucidating work that the West has accomplished, but there you go talking nonstop about this West.” —“And what would you rather I talk about at the beginning, if not this transparency whose aim was to reduce

us? Because, if I don't begin there, you will see me consumed with the sullen jabber of childish refusal, convulsive and powerless. This is where I start. As for my identity, I'll take care of that myself." There has to be dialogue with the West, which, moreover is contradictory in itself (usually this is the argument raised when I talk about cultures of the One); the complementary discourse of whoever wants to give-on-and-with must be added to the West. And can you not see that we are implicated in its evolution?

Merely consider the hypothesis of a Christian Europe, convinced of its legitimacy, rallied together in its reconstituted universality, having once again, therefore, transformed its forces into a "universal" value—triangulated with the technological strength of the United States and the financial sovereignty of Japan—and you will have some notion of the silence and indifference that for the next fifty years (if it is possible thus to estimate) surround the problems, the dependencies and the chaotic sufferings of the countries of the south with nothingness.

And also consider that the West itself has produced the variables to contradict its impressive trajectory every time. This is the way in which the West is not monolithic, and this is why it is surely necessary that it move toward entanglement. The real question is whether it will do so in a participatory manner or if its entanglement will be based on old impositions. And even if we should have no illusions about the realities, their facts already begin to change simply by asking this question.

The opaque is not the obscure, though it is possible for it to be so and be accepted as such. It is that which cannot be reduced, which is the most perennial guarantee of participation and confluence. We are far from the opacities of Myth or Tragedy, whose obscurity was accompanied by exclusion and whose transparency aimed at "grasping." In this version of understanding the verb *to grasp* contains the movement of

hands that grab their surroundings and bring them back to themselves. A gesture of enclosure if not appropriation. Let our understanding prefer the gesture of giving-on-and-with that opens finally on totality.

At this point I need to explain what I mean by this totality I have made so much noise about. It is the idea itself of totality, as expressed so superbly in Western thought, that is threatened with immobility. We have suggested that Relation is an open totality evolving upon itself. That means that, thought of in this manner, it is the principle of unity that we subtract from this idea. In Relation the whole is not the finality of its parts: for multiplicity in totality is totally diversity. Let us say this again, opaquely: the idea of totality alone is an obstacle to totality.

We have already articulated the poetic force. We see it as radiant—replacing the absorbing concept of unity; it is the opacity of the diverse animating the imagined transparency of Relation. The imaginary does not bear with it the coercive requirements of idea. It prefigures reality, without determining it a priori.

The thought of opacity distracts me from absolute truths whose guardian I might believe myself to be. Far from cornering me within futility and inactivity, by making me sensitive to the limits of every method, it relativizes every possibility of every action within me. Whether this consists of spreading overarching general ideas or hanging on to the concrete, the law of facts, the precision of details, or sacrificing some apparently less important thing in the name of efficacy, the thought of opacity saves me from unequivocal courses and irreversible choices.

As far as my identity is concerned, I will take care of it myself. That is, I shall not allow it to become cornered in any essence; I shall also pay attention to not mixing it into any amalgam. Rather, it does not disturb me to accept that there are places where my identity is obscure to me, and the fact that it amazes me does not mean I relinquish it. Human

behaviors are fractal in nature. If we become conscious of this and give up trying to reduce such behaviors to the obviousness of a transparency, this will, perhaps, contribute to lightening their load, as every individual begins not grasping his own motivations, taking himself apart in this manner. The rule of action (what is called ethics or else the ideal or just logical relation) would gain ground—as an obvious fact—by not being mixed into the preconceived transparency of universal models. The rule of every action, individual or community, would gain ground by perfecting itself through the experience of Relation. It is the network that expresses the ethics. Every moral doctrine is a utopia. But this morality would only become a utopia if Relation itself had sunk into an absolute excessiveness of Chaos. The wager is that Chaos is order and disorder, excessiveness with no absolute, fate and evolution.

I thus am able to conceive of the opacity of the other for me, without reproach for my opacity for him. To feel in solidarity with him or to build with him or to like what he does, it is not necessary for me to grasp him. It is not necessary to try to become the other (to become other) nor to “make” him in my image. These projects of transmutation—without metempsychosis—have resulted from the worst pretensions and the greatest of magnanimities on the part of West. They describe the fate of Victor Segalen.

The death of Segalen is not just a physiological outcome. We recall his confiding, in the last days of his life, about the slovenliness of his body, whose illness he was unable to diagnose and whose decline he was unable to control. No doubt it will be known, with a list of his symptoms and the help of medical progress, what he died of. And no doubt the people around him could say he died of some sort of generalized consumption. But I myself believe that he died of the opacity of the Other, of coming face to face with the impossibility of accomplishing the transmutation that he dreamed of.

Like every European of his day, he was marked with a sub-

stantial, even if unconscious, dose of ethnocentrism. But he was also possessed, more than any of his contemporaries, by this absolute and incomplete generosity that drove him to realize himself elsewhere. He suffered from this accursed contradiction. Unable to know that a transfer into transparency ran counter to his project and that, on the contrary, respect for mutual forms of opacity would have accomplished it, he was heroically consumed in the impossibility of being Other. Death is the outcome of the opacities, and this is why the idea of death never leaves us.

On the other hand, if an opacity is the basis for a Legitimacy, this would be the sign of its having entered into a political dimension. A formidable prospect, less dangerous perhaps than the erring ways to which so many certainties and so many clear, so-called lucid truths have led. The excesses of these political assurances would fortunately be contained by the sense not that everything is futile but that there are limits to absolute truth. How can one point out these limits without lapsing into skepticism or paralysis? How can one reconcile the hard line inherent in any politics and the questioning essential to any relation? Only by understanding that it is impossible to reduce anyone, no matter who, to a truth he would not have generated on his own. That is, within the opacity of his time and place. Plato's city is for Plato, Hegel's vision is for Hegel, the griot's town is for the griot. Nothing prohibits our seeing them in confluence, without confusing them in some magma or reducing them to each other. This same opacity is also the force that drives every community: the thing that would bring us together forever and make us permanently distinctive. Widespread consent to specific opacities is the most straightforward equivalent of nonbarbarism.

We clamor for the right to opacity for everyone.