

STARRING
ALAIN BATIOU

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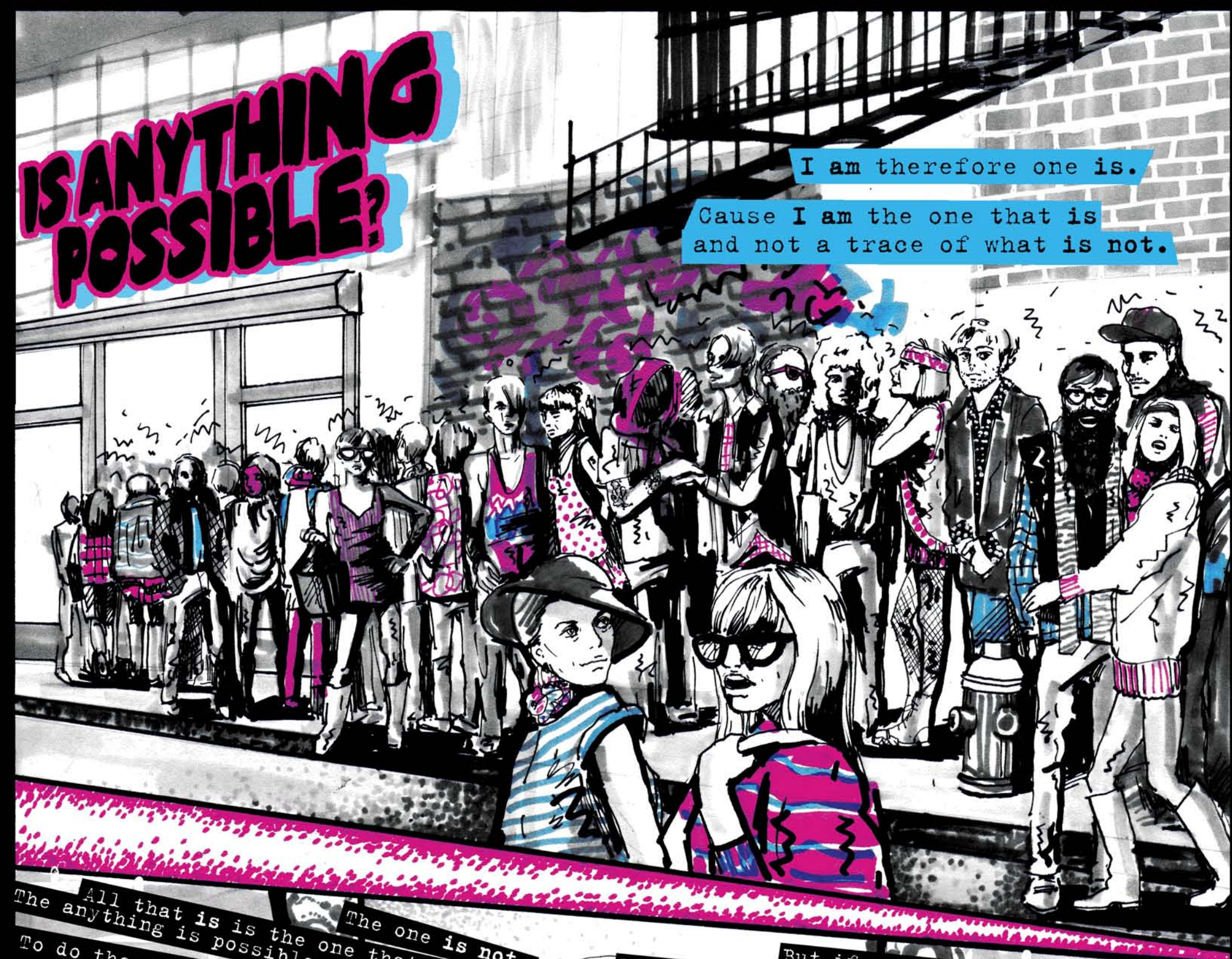
DECEMBER 2010



FEAR AND TREMBLING,
OT,

THE KING HAS LEFT THE BUILDING

IS ANYTHING POSSIBLE?



I am therefore one is.
Cause I am the one that is
and not a trace of what is not.

All that is is the one that is not.
The anything is possible if the one is not.
To do the possible
is to uncount the one that is and make it not,
only if the one is not,
the anything of possible will be.

Then we'll remain in the finitude of all that is,
in fear and trembling of the abyss,
We'll rot in the unvoiding forever.

But if we only count one that is,
Only the one that breaks the wall of sap
can be the multiple that is not,
And be the counter of the void,
for the possibility of new.

I am therefore one is.
I am therefore one is.
I am therefore one is.
I am therefore one is.

Void... abyss...
The inconsistency is something we cannot count.

What do we all think, today? What do I think when I'm not monitoring myself? Or rather, what is our (my) natural belief? 'Natural', of course, in keeping with the rule of an inculcated nature. A belief is all the more natural to the extent that its imposition or inculcation is freely sought out-and serves our immediate designs. Today, natural belief is condensed in a single statement:

There are only bodies and languages.
This statement is the axiom of contemporary conviction. I propose to name this conviction *democratic materialism*. Why?

Democratic materialism. The individual as fashioned by the contemporary world recognizes the objective existence of bodies alone. Who today would speak of the separability of our immortal soul, other than to conform to a certain rhetoric? Who does not *de facto* subscribe, in the pragmatism of desires and the obviousness of commerce, to the dogma of our finitude, of our carnal exposition to enjoyment, suffering and death? Take one symptom among many: the most inventive artists- choreographers, video makers- track the manifestness of bodies, of their desiring and machinic life, their intimacy and their nudity, their embraces and their ordeals. They all adjust the fettered, quartered and soiled body to the fantasy and the dream. They all impose upon the visible the dissection of bodies bombarded by the tumult of universe. Aesthetic theory simply tags along. A random example: a letter from Toni Negri to Raul Sanchez, from 15 December 1999. There, we read the following:

Today the body is not just a subject which produces and which- because it produces art- shows us the paradigm of production in general, the power of life: the body is now a machine in which production and art inscribe themselves. That is what postmoderns know.

'Postmodern' is one of the possible names for contemporary democratic materialism. Negri is right about what the postmoderns 'know': the body is the only concrete instance for productive individuals aspiring to enjoyment. Man, under the sway of the 'power of life', is an animal convinced that the law of the body harbours the secret of his hope.

In order to validate the equation 'existence=individual=body', contemporary doxa must valiantly reduce humanity to an overstretched vision of animality. 'Human rights' are the same as the rights of the living. The humanist protection of all living bodies: this is the norm of contemporary materialism. Today, this norm has a scientific name, 'bioethics'. Our materialism is therefore the materialism of life. It is bio-materialism.

Moreover, it is essentially a *democratic materialism*. That is because the contemporary consensus, in recognizing the plurality of languages, presupposes their juridical equality. Hence, the assimilation of humanity to animality culminates in the identification of the human animal with the diversity of its sub-species and the democratic rights that inhere in this diversity. This time, the progressive reverse borrows its name from Deleuze: 'minoritarianism'. Communities and cultures, colours and pigments, religions and clergies, uses and customs, disparate sexualities, public intimacies and publicity of the intimate: everything and everyone deserves to be recognized and protected by law.

Having said that, democratic materialism does stipulate a global halting-point for its multiform tolerance. A language that does not recognize the universal juridical and normative equality of languages does not deserve to benefit from this equality. A language that aims to regulate all other languages and to govern all bodies will be called dictatorial and totalitarian. What it then requires is not tolerance, but a 'right of intervention': legal, international, and, if needs be, military. Bodies will have to pay for their excess of language.

Let's agree that by 'democratic' (or 'Western', it's the same thing) we are to understand the simultaneous maintenance and dissolution of symbolic or juridical multiplicity into real duality. For example: the Cold War of democracies against totalitarianism, the semi-cold war of the free world against terrorism, or the linguistic and police war of civilized countries against Islamist archaism. Let's agree that by 'dialectic', following Hegel, we are to understand that the essence of all difference is the third term that marks the gap between the two others. It is then legitimate to counter democratic materialism-this sovereignty of the Two (bodies and languages) - with a materialist dialectic, if by 'materialist dialectic' we understand the following statement, in which the Three supplements the reality of the Two:

Be the multiple that counts one that is not!
Be the inconsistent multiple and the possible will be.
if you are the one that is,
if you find the infinite a limiting abyss,
if you suck the blood of ones who count,
muting the sound of every event,
step aside clear the ground
you had your chance.
Only what is not can be and everything that is is not.

There are only bodies and languages, except that there are truths.

For I to be, the one must be!
we'll make it so!
I am therefore one is.
And the one that is not
is also for the I to be,
therefore one is.

We cannot understand the possibility of something that is not.
We are,
we are solid as we are..
And if we are, then the one that is not must also be..
if the one is not, the one must be for I to be.
I am therefore one is,
and one is what I am from,
and if the one is not then I can't be.

LOGICS OF WORLDS,
Alain Badiou

You told us that the one is not.
You said to be, we must uncount the one that is and make it not.
What if we make the one that is not into the one that is, so I can be?
Cause I must be!
and therefore the one that is not
must be the one that is!



And if it is not,

then we'll take every one that is not
and count it as the one that is.

It is wonderful to be the I who counts,

the one that makes the every one that is not into one big amount of the ones that are.
We have the power to do this

The opportunities are endless;

who'd want to be the one that's not and dwell in pissing sadness.

Shining glory is always for the one that is;

The cherished will be one that takes the uncounted situation

and counts it as one that is, for I to be.

Cause I is all there is.

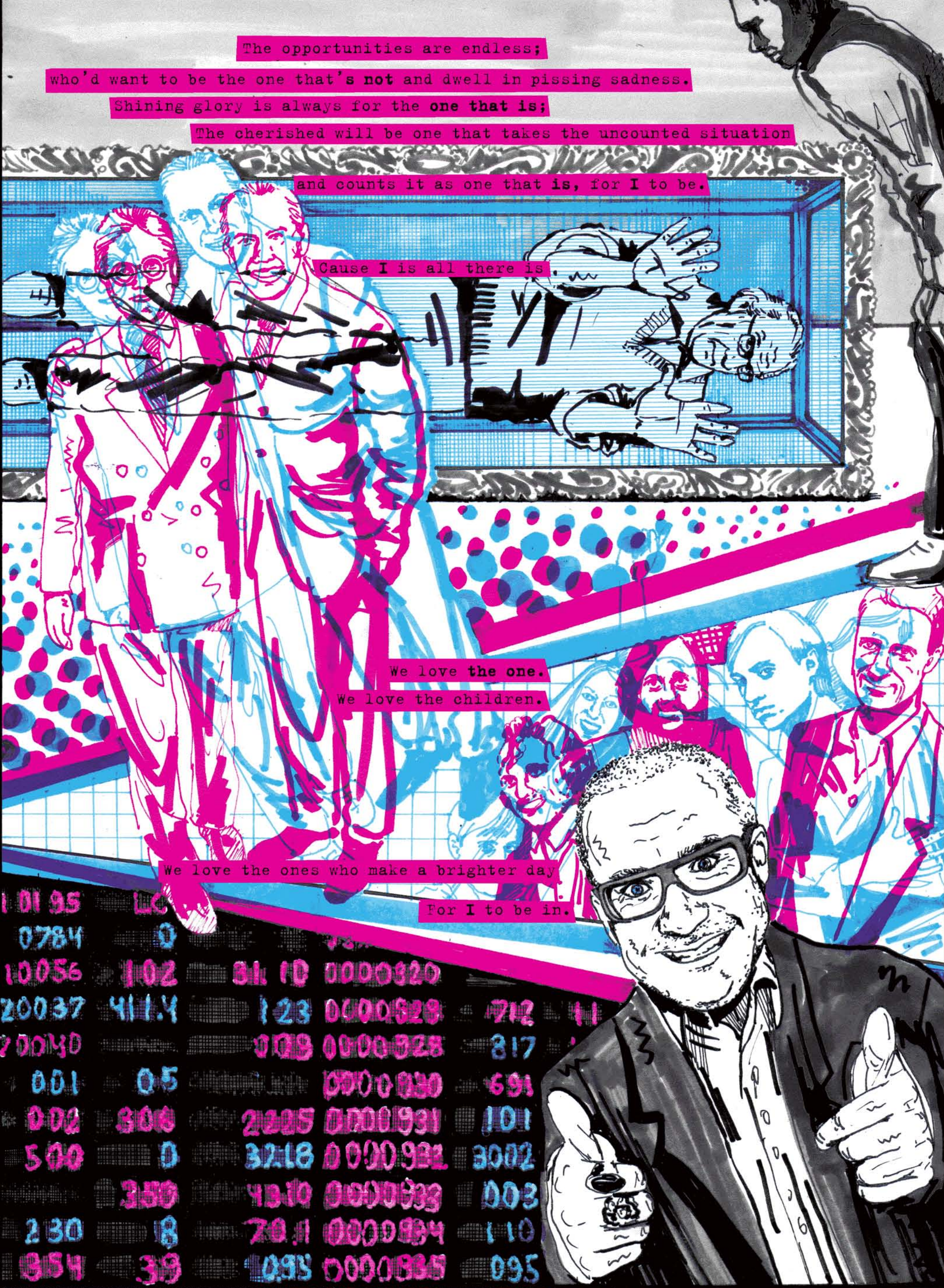
We love the one.

We love the children.

We love the ones who make a brighter day.

For I to be in.

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Alas,

We made the finite count,



We framed the infinite into something that would make mounds,

We counted it as one.

Now what remains of I?

the multiples we are no more,

but were we ever?



If counted we the one that's not into the one that is,



We imprisoned it forever

We trapped the possibility of new in postmodern despair.

Now, I of infinite there is no more



Cause I of infinite is only if the one is not

But I of one that is lingers forever

And forever we'll remain as counters of the counters of the one that is of end.



The city of the **one that is** persists,
It's already sickly walls are thinning by the day.

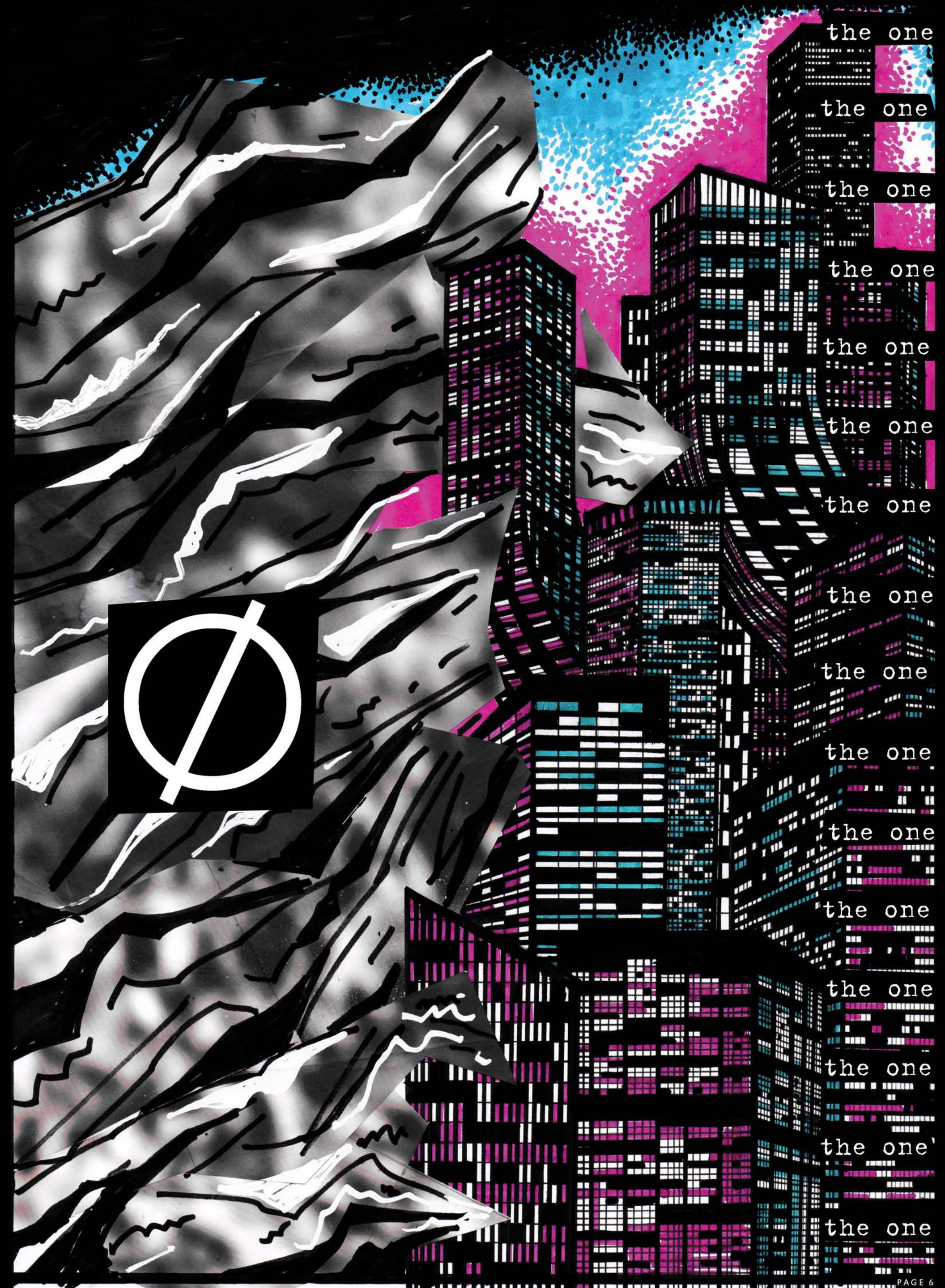
The place of **not** is already contained within it,
In seeing and unseeing of the void.

"What is there to be done?" is echoed in the not,
And only from what's not it can be fathomed.



From uncounted the uncounted that are not will be revealed.

The place between the cities must be entered.



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