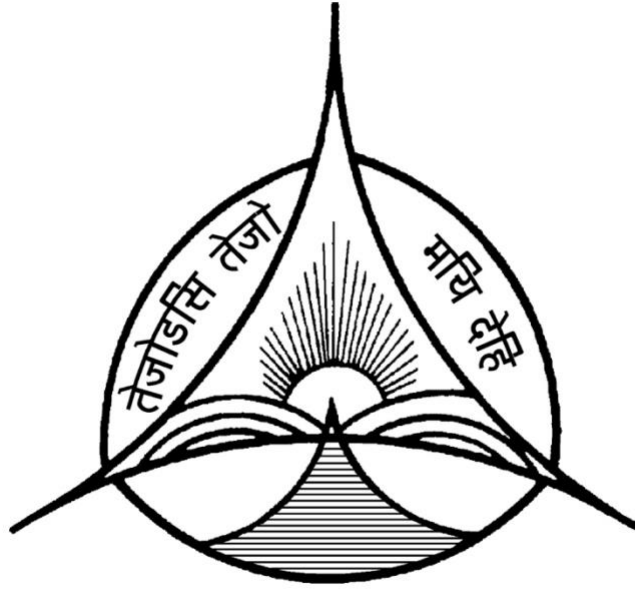


THE JMC REVIEW

*An Interdisciplinary Social Science Journal of
Criticism, Practice and Theory*



Volume 2

2018

Review Article

INTER-DISCIPLINARITY AND THE CRISES OF EUROCENTRISM

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I. Introduction

An analysis of the crisis of modern knowledge systems can be linked to their lack of openness or insurmountable immunity of canons. Systemic processes external to them find themselves excluded from this format because they apparently challenge its unity. Serres (1982) has examined some of these problems from a notion of inter-subjectivity that is fast disappearing in the field of science. The crisis is paramount in a system like the social sciences which has been closed to work of an inter-disciplinary nature for a long time. An independent self-evaluation of knowledge in these systems has been curtailed by the creation of a universal image of man and his doubles, as Foucault (1970a) had pointed out. This led to the creation of a subject-centred production of knowledge and its sub-divisions. Worse still, it led to an involution of knowledge in the form of a mirror reflection made feasible and practicable to only itself through disciplinary praxis evolved to make ordinary, if not banal, sense of the social sciences, like ‘Sociology of Sociology’ or ‘History of History’.

Serres (1995) has analysed some of these problems as arising due to the instrumentality of a natural contract that enabled the systems of knowledge to alienate the world of objects from humans. It is not that the world of objects is now returning to the humans and their systems of knowledge or its canons/laws. Rather, it is that the law of nature and the natural contract are now brought to the doorstep of objects that control the destiny of the Universe. The world of objects

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has unprecedented supremacy now over determining the laws of humans, and of nature, given the magnitude of destruction that threaten both humans and nature in the form of global warming, climate change, etc. Unity of the field of knowledge represented in science (Foucault 1972) can no longer be argued to be the basis for understanding these developments and hence we can claim that inter-disciplinarity is knocking on the doors of all disciplines. But at the same time, it cannot be gainsaid that the multiplication of the possibilities of knowledge has watered down the need for disciplinary approaches as a whole. Inter-disciplinary research, as I will argue, is expected to analyse the problems at hand for the social sciences and humanities and the Sciences as a whole by linking them to the origins of these crises. While encountering issues like climate change, AIDS, genocide, terrorism, recession, etc., the different systems of knowledge are made to submit to demands which are larger than the ambitious picture of humanity originally portrayed for its study.

I would like to draw a few examples from Indian social sciences to reflect on how these problems are better expressed. The formation of political institutions in the subcontinent has not yet been subject to an anthropological critique, mainly because of inadequate philosophy of the social sciences. Dumont (1980), who tried to fill this gap, remains inexplicably singular and ironically restricted to the company of sociologists rather than philosophers. Dumont's effort to introduce linguistics (Dumezil) to Indian sociology has not been successful because of the lack of empiricism and inter-disciplinarity in it. In a sort of response to this situation, Deliege (1999) wrote that Indian sociology regrets silently on the face of atrocities or violence related to caste because as a discipline it is not transparent to the experiences of caste among a large section of the population of India.

II. Open the Social Sciences

These examples were centred on India because of familiarity, and I am sure similar situations define the growth of social sciences elsewhere. It is against this backdrop that I would like to introduce the review of Soumyabrata Choudhury's book which reflects the crises that challenge the contemporary formation of knowledge. His book is located at the threshold of a philosophy for social sciences, insofar as it tries to survive the post-structuralist nihilism regarding the

future of the empirical or the social sciences. It has conceived of an inter-disciplinary locus for its arguments, and that is the main reason why it has survived this nihilism. It has also addressed the contemporary in the form of postulating a theory of debt, which will provide a key to asking for a position in the face of a worsening financial global crisis. But it might seem that in escaping the conventions, it follows a convoluted route or aligns a set of arguments that are steeped in a Eurocentric frame of thought. Yet, in analysing the very assumptions that create a eurocentrism for the systems of knowledge, in probing the depths of religion, especially Christianity, in forging conditions for Universal thought, this book has succeeded. Although successful in its analyses, the same may not be said of its conclusions. This is because the author has conceived it in the form of passages within the labyrinth of Western philosophy, theology and politics. No definite conclusions to the problems are stated per se.

All said and done, it will be difficult to ignore the inter-disciplinary grounds that have framed the perspective for a book like this. I would like to therefore submit at the very beginning that, Marcel Hanaff's book, *The Price of Truth: Gift, Money and Philosophy* (2002), dwelling on the question of the relationship of knowledge to its actors and their price/lessness, will serve as a prop to the understanding of the many problems raised by Soumyabrata's book. Taking a cue from Marcel Hanaff's attempt at an analysis of Greek thought in comparison with their rituals of sacrifice, both of which evolved simultaneously, he attempts the same for theatre. Hanaff's arguments verge on the crisis of modern economics, which has brought the struggle for determining the price of truth or knowledge merely to the point of commodity exchange. He analyses economic anthropologists and sociologists who have dwelt on the philosophy of gift, money and exchange to arrive at a general conclusion on the nature of gift and sacrifice, and the crucial role played by them in the creation of Western thought.¹ Soumyabrata does the same for politics, looking at the idea of sovereignty in Western thought and how it is unhinged from the idea of people, which apparently is its sole purpose to exist in modern states.

III. Theories of Debt

It will be unfair to not mention the work *The King's Two Bodies: A Study in Medieval Political Theology* by Ernst Kantorowicz that forms the stem of Soumyabrata's analysis of Catholicism or

the building of the church in a truly global firmament, laying the foundation for its economic domination. The actual representation of the medieval church's meaning of the tithe or its implications for a future transformation into a global-fiscal-modernity could not have been better explained for history. Kantorowicz throws open the Christian liturgy to scrutiny for its conceptualisation of a universal, indivisible and singular sovereign, not merely in spiritual but also material affairs. This is rich once we compare how Graeber (2011), who has acknowledged Kantorowicz, has so poorly failed to make this connection. But, Graeber is more than crucial to this review for writing the history of debt because a more integral view of economy based on a theory of debt has been achieved here. Yet, theatre, politics, ritual seem to converge effortlessly in the analysis of debt by Soumyabrata, notwithstanding its disavowal of economics.

To summarise the argument, his formulations on the concept of debt in the time of Pericles in Greece is critical. Here he argues that debt was introduced in service of liturgy at a time when Athens was trying to ensure the participation of citizens in the democratic life of the polis. It had a specific role to play in creating a sociology of sorts that rendered the classes visible. Aristotle especially dwelt on this to give his theory of catharsis which works at the heart of his poetics or treatise on creativity. The way in which part was sought to represent the whole in the 'theoric' or the festival fund for a public debt which conditioned the liturgical performances have been nicely brought forward in his analyses.

He continues in the same strain for the Christian liturgy, especially in the formation of tithes which founded the universal basis of the church through particular, specific, minoritarian contributions of its believers. Interestingly, it was the French Revolution that abolished the tithes, but to substitute it with a new concept altogether, i.e., loyalty to the nation. The emergence of the third estate into the centre of politics rendered the substitution of church with people, which has since continued to be ill-defined as a notion in politics. The connection to sovereignty and the concept of people formulated in Michelet or Abbe Sieyes (spokesmen of revolution in France) run into several problems according to Soumyabrata. He therefore advises new categories like multitudes (Hardt and Negri) which do not consider its actions as trained in the school of

sovereignty. This is also the point where his considerations on Kantorowicz's work reaches its conclusion.

IV. Thinking the Event

Central to Soumyabrata's theses is also a definition of what is an event. A specifically human invention this, has it already lived its span? Is it necessarily detached from the natural course of things in human existence that an event takes place. How close is the occurrence of an event to a concept of being? Are there any links between the two or are they separate? How should one go about defining the subjectivity of the people who are inseparable from the creation of an event? After all, it—the people—is the only part of an event that remains identical to the occurrence of an event in nature or in culture, whether it be a cyclone or a revolution. The question of this subjectivity has led the author to take up some of the observations made by philosopher Badiou on the works of his colleague Deleuze. In fact, towards the conclusion of his book (which, as I earlier mentioned, is not so much of a conclusion but more of a passage) he veers to Badiou's theory of the void substantially to define what is an event.

One way of understanding this book will be through examining how close it remains to Hanaff's work, yet how remote it is to the book of Graeber. As a logical conclusion, it can also follow that his analyses of debt cannot find an easy passage into ethnography, which will be the domain preferred by enthusiasts of Graeber. Then what are the author's possible extensions regarding his theory of debt?

Perhaps he feels in Badiou's theory of the void a reprisal of the ancient Greek practice of debt which required the processes of creating an event to be transparent, yet missing an anchor as its outliers are diffuse and its centre is empty. In certain ways, this can be proclaimed as a peculiar condition of post-modernity in its refusal to abide by the chronological narrative of events usually followed as a pattern since early modernity. But this is not a conclusion that directs Soumyabrata, nor his book. Rather, he wants to see how social organisation has produced parallels which are universals bringing civilisations of India and Greece closer (see also Choudhury 2011). Charles Malamoud (1996) serves here as a bridge connecting his theory of

debt with the concept of debt in Sanskrit, *ran*, which is constituted within the Vedic theory of sacrifice. So far so good, but had Soumyabrata taken a step further, his book would have covered several dimensions more.

V. Unsociable Socialities

Early in his book, he studies the organisation of the warriors in Greek societies as unsociable socialities. These classes were the progenitors of political revolt as they were not constituted as soldiers in a contemporary sense, but were mercenaries. The states owed them a debt for the wars they fought, payment of which was defaulted time and again, leading to the earliest political upheavals in ancient Greece. A comparative picture can be drawn when one looks at Ambedkar for the history he has written of a semi-warrior, semi-untouchable class like the Sudra in contemporary India. Ambedkar may be argued to have derived radical conclusions about the origin of the caste system in this very condition of ‘unsociable socialities’.

Here the author’s equation with economics also becomes clear as he disputes Amartya Sen for linking public action to economic empowerment (i.e. public action creates proportionate development), whereas the opposite is true and has been historically the case, at least with respect to the formation of unsociable socialities. It refers to the creation of a non-credit-worthy class of citizens that takes no interest or is disinterested in the notion of development. As earlier observed, this is an argument in which Soumyabrata will hopefully take a sustained interest in developing in future.

The author has but forcefully analysed the Christian liturgy during medieval times or the reasoning of political theology. This is a remarkably different approach considering that the historic period concerned is often believed to have produced nothing valuable by way of thought or thinking in the West. Kantorwicz has proved the anchor for the author, although his semiotic skills are in no way inferior, as demonstrated in linking the relationships of the idol, icon and the number in the creation of the idea of sovereignty. A striking parallel can be observed in the approach of Graeber on the question of money, which is a signifier par excellence of not market, trade or exchange, but of power, politics and the state. Just how to link the two books is still a

big question as there are gaping holes when one tries to look at Graeber's work philosophically and Soumyabrata's work anthropologically. Yet, existing by themselves, as parallels nonetheless, they do not serve any lesser purpose and are extremely illuminating texts on the segmentary processes of diffusion currently spreading in the world of knowledge. Not to mention that they prove useful transitions in the networks of knowledge spreading in the world of inter-disciplinarity.

Despite all restrictions of Eurocentrism, which cannot be easily argued given the nature of the topic and better left to itself, the author winds up with the Vedic notion of sacrifice as evinced by the idea of cooking the world in Malamoud. Marcel Hanaff has extensively commented on the work of Malamoud and in his analysis of Greek thought, examined sacrifices of the Vedas as well. The difference he draws between the two is that in the latter, sacrifice forms an entirety in itself (a total social fact), whereas the former existed within the divisions of the social. This is a point which has been also raised by Mauss (1981).

The author has contributed to the creation of an interesting discussion on inter-disciplinarity in his blending of themes. I have found it one of the useful ways to read this book. Being a domain where the tools are still being experimented, I think it will be useful to admit the empirical requirements of a theory, but far removed from a conventional sense of understanding theory. Such a theorisation lacking in the philosophy of social sciences was sought to be bridged by Guru and Sarukkai (2012). That theory has in itself recorded experience in a pedagogy of transgression may be one of the ways to take this debate forward. The author's study of transgressions or the liturgical politics of transformations from individuals to citizens is indeed one of the ways in which this debate can be advanced. Whereas Guru and Sarukkai tried to theorise the social, Soumyabrata's work can be perceived as a work crafting on the political. So politics as such cannot be philosophised without theorising society is a tenable conclusion given to us by the author. In this respect, this book opens out to us several new possibilities.

VI. Capitalism and Global Recession—Unsociable Socialities and ‘Less than Societies’

A recent book, *How Will Capitalism End* (2016) by Wolfgang Streeck, an economist grappling with the onset of social processes with the decline of capitalism, has a place in suggesting certain conclusions for this review. Streeck has managed to apprehend the failure of capitalism triggered by the developments following the Lehman crash of 2008 in New York as a failure of its promise; of its future. The gift of the uncanny or the element of unpredictability that led capitalism as ‘the hand of god’ has since 2008 become incredulous. Streeck tries to argue that capitalism is nearing its end, not because of the resistance it faces from equally efficient, organised and rational resistance like the workers, or because of its unremitting faith in the ‘iron cage of rationality’, but because of its failure to address the fiction called market.

It is Karl Polanyi who predicted the crisis of the capitalist market owing to its excessive reliance on labour, land and money in the commodity form. For the reason that they are fictitious commodities in a capitalist market, it (capitalism) digs its own grave in giving them a free hand in determining its growth. Meanwhile, the social fabric of capitalism composed of classes and a holistic understanding of society encounters its own crises in the rise of what Streeck calls ‘less than societies’. The shift of capitalist entrepreneurship or the arena of growth from society to ‘less than societies’ has severe implications for what Soumyabrata understands as unsociable socialities.

The post-social society or the less than societies of capitalism is a result not of its failure in systemic integration, but a result of systemic integration not having any effect on social integration. The rise of military states, fundamentalisms of various kinds, oligarchies—all cope with capitalism on the one hand as a system without contemplating a social organisation of the capitalist form. Capitalism’s end would result in an interregnum of the post-social kind where the old has vanished without the new having taken its place. Interregnum, a concept borrowed from Gramsci, indicates the fledgling position of a subaltern resistance to these events. Democracy, on the other hand, having proven itself futile in the hands of the workers/socialists assumes the role of enfranchising newer social groups into the fold of equality, spreading farther the logic of social integration as ‘less than societies’.

Drawing from Streeck's observations (based primarily on his articles and whose book I have not read in its entirety), it may be argued that Soumyabrata stretches his theory of debt as central to the events of politics—conceived as a recession in the economy. More concretely grafted to circumstances like those found in India, recession produces a social response which is more progressive than reactive. This also rhymes with Streeck's take on democracy in the post-social society (after capitalism). The debt owed by a postcolonial state may not be easily calculated in terms of public debt or/and private debt; but a moral debt which it owes to its citizens, especially those classified as Dalits, poor or the subalterns.

The fragmentation of society in capitalist systems of postcolonial states may thus lead to new forms of entrepreneurship apart from new forms of enfranchisement. This development only depends on the progressive awakening of the ruling classes or the powers that be to the shifting balance of forces created by the 'less than societies'. A combination of circumstances, especially the interlocking of caste and class—Brahminism and Capitalism—had in India produced the situation in which entrepreneurship was surrounded by community participation and not open competition.

The idea of a capitalism for the poor; the Dalits, lands us back in Soumyabrata's argument about the event and leaves us to wonder if the location of the event in *potentias* (or constituent power after Negri and Hardt) could be answerable to a situation like capitalism in India. One is aware of the threats posed on people like Kanchalliah for challenging the notion of caste embedded in capitalism in India.

VII. Capitalism and the Politics of Multitude

As already observed, *Theatre, Number, Event* may be classified into the ancient, medieval and modern theories of debt in Europe. The same may be argued to manifest chronologically in concepts of politics correspondingly as democracy, church and sovereignty. If democracy (Greek) considered debt as a public debt the state owed its citizens, the church calculated it in the form of what was due from the catholic as tithes and sovereignty, and the modern republican world calculates it in the form of power that the people confer on the state.

More interestingly, the modern notion of debt or creation of sovereignty is also the product of an event.² It is a becoming people, becoming multitude of a thought which is the thought of the event. As such it is also the *potentias* mentioned above when it is identified with the revolution and the post-revolutionary discourse in France by the author; in India such a thought arrives with the adoption of the Constitution.

While analysing the commencement of the Indian Constitution as an event, many of these insights help us grapple with its capitalistic content. It was quite unambiguously declared by Ambedkar in the Constituent Assembly that the Constitution is full of grave inequalities of social and economic life. This call by Ambedkar may be equated with his interpretation of the BhagavadGeeta with counter-revolution of the Brahmins against the Buddhists;³ a theme which resonates in the challenges to the Constitution. As an event, the Constitution is therefore the enunciation of a supernumerary group of people which is constantly in the process of becoming a multitude.⁴

VIII. Capitalism—Deleuze and Badiou

I believe that in chapter four, entitled ‘Anonymity-Aristocracy-Singularity-Event’, Soumyabrata has encountered the problem of capitalism as evinced in the ‘non-relation’ between the works of Deleuze and Badiou. He has especially pointed out Deleuze’s demonstration of the break-up of individuals into several effective desires in capitalism. By comparison, Badiou proposes a theory of Being which is effective in its connection to the void or the event⁵ under capitalism. The set theory that substitutes for the situational conditions of capitalism is confronted with the challenge of the event according to Badiou. In other words, “‘situation” is ontologically speaking, a *void* category, while politics must *make something* of the void’ (Choudhury 2012:177).

Badiou replaces Deleuze’s notion of the virtual with mathematics,⁶ which is a domain of precision in comparison to the calculus of desire envisaged by Deleuze through the concept of the virtual(Badiou 2000). Badiou’s complaint against Deleuze is that ‘for me multiplicities “were” sets, for him they “were not”’ (ibid.: 47). Love, Politics, Science and Art formed for

Badiou at the most elementary level sets that can be raised to multiplicities. Subjects are accordingly formed under capitalism within the confines of this set.⁷

Deleuze defines capitalism as a schizophrenic theatre of production. In a way it works almost like the death instinct described by Freud, of which capitalism makes the optimum usage.⁸ The emphasis for rebuttal of the system is equally forceful as the force of coding within the system. The possibility of producing desires counter to the death instinct can only be mediated through the schizophrenic desires or escape from the social desiring machine. Soumyabrata calls this ‘politics’ when he says, ‘If we call this machine “politics” then its powerful, creative and inexhaustible vitality is singularly expressed as immanent “decisions” on two types of bodies—the animal-body of intensive and libidinal becomings...and the metaphysical-body/surface where thoughts and deliriums arise’ (Choudhury 2011:182).

It is worthwhile digressing here to point out that this separation of body at the level of politics has a lot to do with the Indian Constitution. Article 17 of the Constitution premises its sanction of abolition of untouchability as well as the ‘Atrocities Act’ (mentioned above) on such a separation of bodies.⁹ In fact this separation of bodies (a theme the author borrows from Kantorowitz) is where the Constitution also presents itself as immanent ‘decisions’ and also the milieu wherein the constituent power is expressed in the form of a multitude. That this multitude has currently taken the form of caste or identity politics is not a negation of the Constitution, but rather a capture of its forces at the level of desire. It is a multitude and not identity that reaches out in avant garde art forms, such as Dalit literature, that define the milieu for the Constitution at present.

IX. Conclusion

Eventually, Soumyabrata ends up with the concept of the debt in place of the void. By this conclusion he is able to bring the ball into the court of Indian systems of thought. The interesting fact about these arguments is that they work in the form of passages between systems of thought—European and Indian—and therefore anchor themselves in the virtual. This is one reason why it makes a good primer for those interested in taking up inter-disciplinary research,

because that form can also be guided by virtual rather than actual necessities of knowledge systems.

This article has dwelt upon different themes, central to which is the question of inter-disciplinarity. The reason why a conclusion to this review can be thought of only via Deleuze via Badiou (and so also via Deleuze via Foucault and vice versa), is because of the metaphor of theatre, with which the book begins. Both Badiou and Foucault have found the use of theatre (arts in general¹⁰) as a metaphor for knowledge in Deleuze. With respect to Foucault, as mentioned before, Deleuze's thoughts reflect *Theatrum Philosophicum*, or the history of philosophy played out in the mode of a performance; a return of the masks; a simulacrum. Badiou also arrives at a similar conclusion in explaining Deleuze's departure from Heidegger. 'And if one classes...every difference without a real status, every multiplicity whose ontological status in that of the One, as a simulacrum, then the world of beings is the simulacra of theater of Being' (Badiou 2000:25).

For Deleuze, the question of Being is played out between the One and All, effectively cancelling either and placing the simulacrum as the end of Being. This also marks his departure from Heidegger who took over from phenomenology the question of Being to shape its assumption of intentionality (consciousness) as linked to language. Non-sense as not merely the absence or lack of sense, but the actual void that pre-exists the production of sense or non-sense as thought itself is the daring attempt that Deleuze makes to conceptualise Being. Thought is hereby conceptualised as the movement of movements or the movement that connects the continuum of objects in movement; it is a disjunctive synthesis or equivocity of Being in all objects.

While thinking of Deleuze and Badiou as a 'non-relation' which attempts to foster philosophy as becoming political, of subjects or subjects themselves as folded within multiplicities, we get closer than ever on the side of knowledge itself towards abolishing the boundaries of thought. Badiou has pointed out that Deleuze is particular about maintaining the univocity of Being despite all arguments to show its situation in folds of thought; of the disjunctive syntheses of the inside and the outside that define the states of Being. This univocity or immanence is sacrificed by Badiou for devising his notion of Being as fold nonetheless, but not given to any singular or

univocal form of the ‘One or/and All’, but multiple forms of it, especially love, science, politics and art. The non-relation of Deleuze and Badiou (which Soumyabrata examines at length in the chapter ‘Anonymity–Aristocracy–Singularity–Event’) would then be threaded, connected or thought only in terms of ‘the argument and the desire to seduce or win over the other: it is a question of taste’ (Badiou 2000:91), where taste ‘signals, in fact, as an affect, the setting into motion of an intuition’ (ibid.: 91).¹¹

The consummation of this thought has been announced in a subtle way by Foucault dwelling on the history of philosophy as a return of the masks; *Theatrum Philosophicum*—the eternal return to the sameness which he says Deleuze has shown to be the very articulation of difference itself.¹² Difference here is understood as detached from sameness or the identity of opposites; but as the thought prior to taking effect of identity or conflict itself—a ‘neurosis of dialectics’. It is in that sense the event, according to Foucault, when he says, ‘What if it (thought) conceived of difference differentially, instead of searching out the common elements underlying difference? Then difference would disappear as a general feature that leads to the generality of the concept, and it would become—a different thought, the thought of difference—a pure event’ (Foucault 1970b).

The eternal return to the same happens not in identical routes of cycles, revolutions or circles, but in rhizomatic deviations and lines of escape from the labyrinthine folds of knowledge and being. This is the affirmation of chance, of the purity of difference, as well as the return of the masks in ever-changing and repeating forms that Deleuze beckons according to Foucault. The hope for an inter-disciplinary future for the social sciences, notwithstanding the strident calls to conform to identities like ‘history of history’ or ‘sociology of sociology’ that also practically replace the domain of philosophy of knowledge with a neutral space of representation of classical forms of knowledge emerges from here. This was the task begun by Foucault while writing *The Order of Things* (1970a), which has been exemplarily backed by Deleuze and Badiou in their own different ways. Soumyabrata’s book is a passage through these lanes and by-lanes of European thought, beckoning an unfulfilled wish of conceptualizing the penumbra of an Indianness, which is to be thought of outside it.

Notes

¹Significantly, a thinker who has been left out by Hanaff may be worth considering when answering many of these questions. This is none other than Georges Bataille, without whom linking or delinking the concept of sacrifice with capitalism would have been unthinkable. It would have been interesting to know what critique Hanaff had to offer of Bataille. But the argument posited by Bataille that, unlike a man who performs an ordinary task in an industry—such as changing the wheels of a car—does not envisage his labour as instrumental in acting on the economy as a whole, a woman who performs a sacrifice would have reason to influence the economy as a whole through her actions. Bataille's studies on art, especially paintings and the role they play in contextualising the human beings at a species level, are exceptionally noteworthy for the understanding of the workings of global social changes such as military rivalries of nations, rituals of industrial class formation, etc, (Hollier 1998).

²The author argues that the event itself is an awareness of the event rather than the event as such, because it is a supernumerary set (Deleuze and Guattari 1994). Commenting on their differences with Badiou who, in their critical appraisal reinstates a form of aristocracy in thought through his mathematical ontology, Soumyabrata points out that the void as conceptualised by Badiou is a thought of nothingness that both Deleuze and Guattari turn away from for the same reason, i.e., of its aristocratic moorings.

³Soumyabrata Choudhury, 'Anbedkar and Other Immortals: A Note on Comparative Politics and Incomparable Events' (unpublished paper presented at a seminar on Social Justice held at the Nehru Memorial Museum and Library, New Delhi, 11–12 December 2014).

⁴This is a larger question to be debated on the premises of inter-disciplinarity which is itself reorienting the social sciences towards a certain conception of Indianness in dealing with them (Guru and Sarukkai 2012; Rathore 2017). The philosophical grounds for reflecting on this inter-disciplinarity is also a problem arising from the impasse of capitalism.

⁵Soumyabrata also welcomes Giorgio Agamben into the symposium on capitalism to point out that the continuous impurification of the ontology of Being by a routine of historical factors (remainders of Being) is not to be taken for granted.

⁶For Badiou, understanding the political, the multitude, is a task cut out for mathematics. Philosophy can only apprehend the domain of multitude to the extent that there is a question of Being implicated within the multitude. This is merely a condition to contemplate the presence of a multitude forming within multitudes and dissolving into multitudes again. It is best demonstrated in the set theory that 'every set of a set is itself always a set...every multiple is the multiple of multiples, without reference to unities of any sort' (Burchill 2000: viii). The condition when subject to thought may be assumed to take the form of philosophy, but in bringing itself to thinking, it is to be subtracted from the set or the multitude.

⁷Badiou says that the thought of Being is linked eternally to the question of the event or the cuts or torsions in the continuity of the sets. To the extent that these torsions or cuts are the becoming multitude of a thought, they are also supernumerary and hence indicate a void. The event 'takes place on the swerve between singularity and decision' (Choudhury 2011:182).

⁸'[T]he death instinct lays hold of the repressive apparatus and begins to direct the circulation of the libido. A mortuary axiomatic' (Deleuze and Guattari 2004:370).

⁹A detailed analysis of the implications of touch to the philosophy of the Constitution is still lacking. A beginning has nonetheless been made by Guru and Sarukkai (2012).

¹⁰Despite the 'non-relation' (Badiou 2000) and the affirmative divergence between the philosophies of Deleuze and Badiou, metaphors like music bring out the ineffaceable affinities amongst them. Badiou says, 'this is a trait of Deleuze that I particularly appreciate: a sort of unwavering love for the world as it is...if we take the musical order as the metaphor of the Universe as Deleuze does at the end of *The Fold*, it is clear that today "harmonics lose all privilege of rank"' (ibid.: 43–44).

¹¹Moving from here we may argue that philosophy's relation to the event is therefore a matter of taste. This characteristic of the event can be seen only against the backdrop of the 'non-relation' between Badiou and Deleuze—the non-relation that is itself derived from the Deleuzian concept of the fold and which Badiou repeats after Deleuze in the form of a question: 'How, then, is non-relation a relation?' (Badiou 2000: 83). Thought as the

outside of being or the result of disjunctive synthesis and the relation of beings in non-relation will be a final answer to this question according to Badiou.

¹²For Deleuze, the event is ‘the disguise of repetition, the always singular mask that conceals nothing, simulacra without dissimulation, incongruous finery covering a non-existent nudity, pure difference’. Treated as death, it ‘is a state of things in relation to which an assertion can be true or false; dying is a pure event that can never verify anything’ (Foucault 1970b; online version accessed on 12/7/2017 at <http://www.generation-online.org/p/fpfoucault5.htm>). Deleuze separates the cause from the effect of the event or the death from the phantasm of the event and stakes the claim that, ‘thinking in the absolute would thus amount to thinking through the event *and* the phantasm’ (ibid.) (emphasis in original). This leads us to the subtitle, ‘What is Thinking?’ of Deleuze’s book *Logic of Sense*. Thought as the event subsists ‘not in the heart of man, but above his head, beyond the clash of weapons, of fate and desire’.

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