

A as in Accept

One could think that it is through clear opposition towards not only established but at least in some way also obsolete concepts, readings, schools of thought, or also infrastructural manifestations of certain paradigms. One could think that it is through frontally opposing them, through abolishing them, through putting them not only on the side but off the table. That one could resolve such a situation, that is indeed not favorable, that is to be overcome, in one way or another. And it might be true – at least in the beginning.

However, this here is notably not about the mechanism of unintentionally strengthening something through frontally opposing it, no. Here it is about something different.

Let's take, for instance, the example of a line – a perfectly straight line. It's indeed something that, at least in the so-called material world, doesn't really exist. But: the very possibility of thinking of something as a straight line – does not only exist, it's actually quite remarkable. And actually kind of nice, kind of cool, so to say. That we can think in lines, or that we can think in points. Also points – what is the point? In the end, there is no point. But we can indeed accept the possibility – of coming to the point. There is no precision, but we can think in precision. And yes, also those cuts, those splits, between nature and culture, between us, between me and the environment, between I don't know what and I don't know whatever else.

It may indeed not be related to any absolute truth, but categorically excluding any thought of it doesn't really help either. And sure, none of those conceptions should be sitting on a throne – just as the very opposition towards those conceptions – or even this very notion of acceptance, should not be put on a throne, should not be given the status of some godlike cosmic matrix that defines what is true and what not.

But for now, at least to me, this does a lot to the task, it helps a lot, it does a lot actually, to not only begin with but also finish the task of overcoming those paradigms that are to be left behind.

And as mentioned, that's not an absolute thing, it's not something that remains on screen all the time. It's something that, for each and every little thing, might appear. And if we think of it, it might appear rather sooner than later. Because indeed, at first we might need such a generalized distancing¹, but only when we accept, can the thing finally start finding the place to where it actually belongs.

¹accept it