

## Reasoning DSK Affair

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Undoubtedly the well-known Dominique Strauss-Kahn Affair (DSK) is an awarenessless problem. On 14<sup>th</sup> May 2011, M. DSK met up with Miss Nafissatou Diallo in New York Sofitel Hotel. The meeting degenerated. DSK is reported to the police and arrested under the charge of sequestration, sexual aggression and violence. The incident becomes worldwide happening on radio, Tv and journal channels. Strong statements are made by unanimous political party leaders, feminist civil society organization followers and speakers with academic or social science background. Some of the grand discourses delivered appeared rather as *petitio principii*, the intervention are repeatedly reporting what one already saw, heard and understood, without scrutinizing the reason of the situation that occurred. The moment has come to undertake deeply readings and to move beyond conjectures. Then, one must address the following question concerning the search of the reason in DSK Affaire.

Since the Pericles century till the Middle Ages, from Neo-Platonists to Enlightenment, the European way to wise consists to search for ideas and the reason that stand behind anything. Events are products or actions accomplishing ideas or reasons. Pottery, architecture, and writing are the concrete realization of the idea or the concept projected by the craftsman, the designer or the novelist. Thus, Ideas, spirits or concepts precede the works (Werk) that accomplish idealities (die wirklich).

Since Anaxagoras to Plato, from Aristotle till Plotin and from Proclus to Hegel, Western world thinkers are ceaselessly seeking for the general idea or the thought that gives form, consistence and subsistence to things and beings. Westerners did the presupposition that think that the ordinary world manifests ideality acknowledged as Νοῦς<sup>1</sup> (Anaxagoras), Intelligible<sup>2</sup> (Plato), Noesis<sup>3</sup> (Aristotle), Hypostases<sup>4</sup> (Plotin), Good<sup>5</sup> (Proclus), Absolute Idea/Esprit<sup>6</sup> (Hegel).

When Aristotle began theorizing, he stressed that one could not reduce the surrounding world to its empirical appearance. In thinking or the meditation process, thought moves to achieve the similar formal character like the Intellect. Thought then apprehends subjects in abstract, as idea. In such idealistic dimension, thought itself achieves idealistic form, becomes deformatted and, as enabled with goodness attributes, thought can freely becomes any intelligible<sup>7</sup>. Empowered with such a metanoetic [spirit-immaterial-idealistical] dimension, thought becomes similar to any Intellect with the

<sup>1</sup> Anagore, « Fragment 12 », in *Les Ecoles présocratiques*.

<sup>2</sup> Platon, *République* VI 514a-517a *République* VII, *Phèdre* ; Cf. *Timée* I, 400, 11-12, 22-23 ; *Timée*, I, 403, 13-19.

<sup>3</sup> Aristote, *Métaphysique* Λ, chap. 7 & 9 ; *De Anima* Livre III (chap. 4 & 5 ; *Ethique à Nicomaque* Livre X [1072 b – 1181 b]).

<sup>4</sup> Plotin, *Les Ennéades* [l'Un – l'Intellect – l'Âme].

<sup>5</sup> Proclus, *Théologie platonicienne* III ; *Eléments de théologie*.

<sup>6</sup> Hegel, *Science de la logique* t.1 ; *Encyclopédie des sciences philosophiques* – III ; *Philosophie de l'Esprit* ; *Phénoménologie de l'Esprit* (préface).

<sup>7</sup> Aristote, *De anima*, 429 a, 27-28 ; 430 a, 14-15

capacity to become intellectual subjects, to create freely and to initiate by its own intrinsic quality of pureness, beauty and bounty [goodness].

The passage from virtuosity [potentiality] to activity [Reality] is a metaphysical causality. Thinking process transmutes the thought. Thinking activity is consequently the highest and eminent sphere to subjectivity. Thinking process empowers Intellect it provides with pure potentiality, so that the thought can create anything by thinking and become anything it thinks. Intellectual life is a powerful resource that energizes and configures thought with divine forms and attributes. After “deformatted” in thinking, thought access universalistic vision and intellection in reflexion, meditation and contemplation. The passage from virtuosity [potentiality] to activity [Concrete] realm has been depicted by Plotin who theorized hypostasis’ emanation of One, Intellect and Soul. Hegel stated that Idea becomes history in fighting time-space limitation and moves forward to its original condition of absolute Spirit<sup>8</sup>.

Admittedly, intuition is a royal road to mystical and contemplative intelligence of Ideas. However, Plato awarded that rare the souls that can access, not without sorrow, the complete beatific vision of intelligible things (*Phaedra* 248a). Some have only relative contemplation of eternal substances (*Phaedra* 248b), while many others, disqualified to approach truly realities, limit their existence to enjoy epiphenomena and opinions (*Phaedra* 247b-c).

Nevertheless, Western cosmology is totally different from the African representation of the origin of the world and human being. Sub-Sahara African way to wise is neither submitted to the quarry of general Ideas nor concepts elaboration. In Africa, human being is the live core stone of the personification of vital forces<sup>9</sup>, the transmutation of the verb into Human microcosm<sup>10</sup> and, the manifestation of visible, invisible and mystical realms. Here are the meaningfully ground of human being’s dignity and nobleness from the African perspective. Compassion is the best tool to understanding human persons.

To understand DSK affair, let us identify the meaning behind his name. In Latin, “Dominus” means the Lord, whose genitive singular is “Domini”, meaningfully “From the Lord”. Dominique or the House Owner, the Lord, is properly thinking, the really name of the absolute Idea, Spirit or the pure Intellect. We already stressed that thought achieves Intellect’s divine attributes when deformatted throughout meditation, thinking or contemplation. One cannot be exhaustive in enumerating the Lordship attributes of Majesty, Beauty, Moral strength, Limpidity, Elegance, Intelligence, Free Creativity, Eminent knowledge, Full charismas.

Looking at DSK I must testify that he incorporates such attributes and he seems to me as a I live icon of Intellect. Look at him walking with majestic steps and smile seeming hope carrying; one may say here is a concrete look of universal. In the position of IMF Director, DSK is incumbent President of the liberal capitalist world economy system, the contemporary world President!

But DSK seemed also the least to know that, while Apollonian principle awards: **γνώθι σεαυτό** (gnôti se autôn/ **Know-You by Your Self**). We very often suffer, because we don’t know who we are and where we come from. We usually enter huge contradictions for awarenessless.

And DSK has been convinced to bring back the Leftish Party to Power. Such acceptance exacerbated DSK’s existential contradictions.

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<sup>8</sup> Hegel, *Encyclopédie des sciences philosophie que III. Philosophie de l’Esprit*, Paris, 1988 ; *Phénoménologie de l’Esprit* (préface), Paris, 1993.

<sup>9</sup> Placide Tempels, *Bantu Philosophy*, Présence Africaine, 1959, p. 46.

<sup>10</sup> Marcel Griaule, *La descente du troisième Verbe*, Fata Morgana, 1996.

DSK is born as Lord and provided with lordship attributes emanated from the Pure Intellect. Lord cannot backward in becoming servant. (non est servum Dominus!). The Lordship is neither an ordinary power system nor a chieftaincy: Lord cannot become Chief. The Lordship sit is posited at the Right-hand side: nowhere else.

It is in Origen's term of "apocastasis" that one might understand the 14<sup>th</sup> May 2011 New York Sofitel Hotel story. This agonistic event as instantaneous happening, manifests Intellect's ceaseless aspiration to triumph from Dionysian awarenessless for achieving the Apollonian character of absolute Reason, Spirit and Idea. When Spirits or Ideas face deeply contradictions, they anytime adopt quick glance position to go beyond time-space limitation condition. But Georg Simmel<sup>11</sup> awarded that conflicts related to reciprocal actions are not so negative. Parties at conflict may negotiate peacefully solutions, move ahead and change norms and institutions to make society function better. The reason in DSK Affair is that human being ceaselessly surpasses human being, as said Pascal<sup>12</sup>.

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<sup>11</sup> Simmel Georg, *Sociologie. Études sur les formes de la socialisation*, trad. L. Deroche-Gurcel et S. Muller, Paris, PUF, 1999, pp. 44, 282, 299, 328.

<sup>12</sup> Blaise Pascal, *Les Pensées*. UGL Cf. *Le Pari* (L 418-B233)