

been. The Enlightenment ideal of transparent classification, the universal library, must be abandoned along with any messianic pursuit of an eschatological purity. It must be replaced by an ideal of hospitality ('hospitalière langagière') which combines love of one's own language with acceptance of otherness. Resistance is motivated by fear and hatred of the outsider, seen as a menace to our linguistic heritage and identity. The movement between languages may appear insurmountable (as in Chomsky, 'bien infranchissable'), but the empirical rejoinder is in this case a devastating one: since translation exists it must be possible. This in turn becomes the ethical ideal of conduct to others within one's own language, towards those who are not strangers: it is always possible to say the same thing otherwise ('autrement dit', perhaps better translated as to and for the other, otherly).

The interest of this recent position lies partly in its reformulation of Ricoeur's earlier hermeneutics founded on the dialectic of explanation and understanding of writing conceived in terms of singular artefacts. Instead of a move to generalized textuality (or linguisticity if one prefers Gadamer), it now posits endless transitions between specific writings. Rather than the deconstructive or Heideggerian unmasking of false

origins, acceptance of our condition within writing (as 'nomads errants') implies an opportunity for creative reconstruction and ethical openness to the other. Writing implies writings. This in turn entails a world of divergent but not therefore hostile or incompatible languages and traditions: comprehension of that multiplicity may then become a model for ethical openness to the other both within and outside our own heritages.

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# The Politics of Metaphor

Don Miller

Keywords boundary, common sense, politics

Metaphor, like any good metaphor, has more than one face: it is, after all, the very stuff of possible worlds promised or denied. It may free or imprison us; it may trumpet its presence or infiltrate unnoticed. We are understandably ambivalent. One moment it appears to be the embodiment of language; the next its betrayer. It indeed troubles us. Little wonder that metaphor can suddenly be seen as the foundation metaphor of politics itself.

There are two related vectors of the politics of metaphor. One is the ostensibly academic question of the place of metaphor, and hence its meaning. Common western thought still welcomes metaphor, after Aristotle, as an attractive accoutrement of things rhetorical but of having no place in other discourse. We are instantly in the politics

of boundaries. Conventional wisdom (and common academic practice) today still insists that metaphor stay in its proper place; elsewhere it is persona non grata.

The Greek tradition gives the modern world a second lean on the issue. Aristotle also saw metaphor as providing a change in perspective, of telling us something new. It is not just a manner of words, it is about thoughts, new thoughts. He was lavish in its praise: it is 'one thing that cannot be learned from others – it is a sign of genius – [it] implies an intuitive perception of the similarity in dissimilars'. Paul Ricoeur, like many others, echoes this sentiment today.

The face of the metaphoric new is one of strangeness, even of a disconcerting incongruity. It upsets the established order. New metaphors may well enthuse those ready to pursue difference; but they frighten others wanting to maintain some existing order of things. Two political moves regularly follow.

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