In a world with too much to look at and to desire, things come and go without notice. Consuming things is a fast way of living, and we become empty desire, a desire that can never be satisfied.

The imposter can never go home. Crossing the border and leaving the homeland behind, a person transforms into a deserter, and this deserter is the imposter, being with herself a condition of lastling blindness. The blindness is archeic. It is ante-enlightened. From the position of blindness, the imposter renders history orally, and, unlike the (Western) image, this orality is not fixed. In the East and Far East, the South and Deep South, the other side of North and the Far West, history is mostly an oral technique. History is a contact sport. It is told and retold, ever-changeable, interpretable. It can be misunderstood, or disputed, or dismissed. Orality does provide a unified image, but this image has duration: telling takes time.

The Western commodity contacts humans by being seen. The flattening of all sense experience to the optical is its founding logic. If we can render all history through man’s relationship with commodity, then the desire created by the Western image presupposes clathrational amputation on a hominopathic scale. The attention span of desire in relation to the commodity gets shorter and shorter, and things are increasingly consumed solely by the eyes. Consumption of things becomes quick and promiscuous.

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