



## Remembering Derrida: A Language of Friendship

Jacques Derrida died on 8 October 2004 in Paris and this year marks 10 years anniversary of his death. This special issue celebrates one of his most recurrent themes – a subject matter of politics of friendship.

For Derrida, the theme of the politics of friendship remains an unfinished affair and a theme remains the most important force of good in life: *“To have a friend: to keep him. To follow him with your eyes. Still to see him when he is no longer there and to try to know, listen to, or read him when you know that you will see him no longer-and that is to cry”*. (Derrida, 2001, p.). To Derrida, friendship is also an obligation, a responsibility: *“I have more than one, and more than one ‘brother’ of more than one sex, and I love having more than one, each time unique, of whom and to whom, in more than one language, across quite a few boundaries, I am bound by a conjuration and so many unuttered oaths”* (Derrida, 1997, p. 305). In his treatise, *The Politics of Friendship* (1997), Derrida asks a reader an important question: *“Where, then, is the question? Here it is: I have never stopped asking myself, I request that it be asked, what is meant when one says ‘brother’, when someone is called ‘brother’. And when the humanity of man, as much as the alterity of the other, is thus resumed and subsumed. And the infinite price of friendship. I have wondered, and I ask, what one wants to say whereas one does not want to say, one knows that one should not say, because one knows, thought so much obscurity, whence it comes and where this profoundly obscure language has led in the past. Up until now. I am wondering, that’s all, and request that it be asked, what the implicit politics of this language is. For always, and today more than ever. What is the political impact of this language and range of this chosen word, among other possible words, even-and especially-if the choice is not deliberate?”* (Derrida, 1997, p.305). With these words, Derrida calls upon the readers (us) to re-examine the theme of a language of friendship. Furthermore, through the eyes of deconstruction and translation, Derrida opens up to us a world of the politics of friendship; uncovering the unseen; showing the untranslatable that has all yet no name because: *“it is always bound and therefore contained, circumscribed, constrained in a singular situation and a contextualized strategy”* (Derrida, 2009. p.177). For Derrida, the traces of the politics of friendship remain untranslatable and he insists on *“an interpretive translation that brings with it a whole of culture, and which is a not separable from historical movement in which all the forces of the world and the ages are engaged”* (Derrida, 2009, p.449). The problem of translatability of the untranslatable with respect to the politics of friendship Derrida resolves with deconstruction: *“the text is always a field of forces, heterogeneous, differential, open ...[...]. That’s why deconstructive readings and writings are ...[...]. also effective or active [as we say] interventions, in particular, political and institutional interventions”* (Derrida, 1986, p.167). This special issue represents an invitation to explore a language of friendship by linking two interwoven Derrida’s themes:

a politics of friendship and translating the untranslatable, and in this sense, reconnect Derrida and us, his future readers, through a language of friendship. In doing so, we have to ask ourselves: What is true value of friendship? To what extent a 'political', identity or culture may influence friendship? How can storytelling address this theme? Three papers presented in this issue attempt to answer these questions.

In the first paper, "*Experiencing Derrida through a communal friendship*", the author explores what constitutes a friendship in a rural and remote island communities through the four acts of friendship. In Act One, "Friends in need", the author introduces friendship as a voluntary obligation and the duty of members to participate in local communal activities. In Act Two, "Gathering", she captures a formation of the ties that may lead to friendship amongst the members of the community; also viewed as a conditional form of friendship. Act Three, 'Robinson Crusoe from Rivanj', reminds of the much deeper unconditionality in friendship: a selfless courage and bravery. The last Act Four, "Paula", completes the loop: friendship means humanity and humanness in Ricoeur's sense. The author concludes: friendship implies humanity and care; it is crucial for survival of these communities. It emerges as *a communal friendship*. The acts are represented as a collection of pictures, memories and words that are unspoken, silent; containing the mood, atmosphere and emotion. Storytelling translates the voices of *Other*, island communities. Both, storytelling and ethnography help deconstruction to take place in this study through the collection of stories about *communal friendship*, hence the term *ethnographic storytelling*.

The second paper, "*Friendship as a way of living*", as the title suggests, focuses on an academic friendship through authors' personal experiences. The authors declare 'I have no enemies, everyone is my friend' and argue that Derrida's writing is helpful because at the outset it contains this loving relationship to other people. The authors, fast-forwarding today, have their friendship tested as one favors Bohr, and the other has moved from Bohr (and Barad) towards Dewey's ontologic-pragmatism. They conclude, after talking about friendship as an attitude to life and as a way of relating to other people, that '*Friendship as a way of living*'; it involves love, compassion and care for what you do in life. Their approach, *quantum storytelling*, proposes some amendments to the deconstructive approach to friendship, using terms like diffraction instead of deconstruction and material-discursive practices instead of discourse or discursive practices. They conclude: "Yet we do remain friends".

Third paper, "*Entrepreneurial storytelling of friendship*" explores the danger of narrative for entrepreneurs. Narratives like business plans, risk taking, and venture capital lock us into thinking about things in just one way. The entrepreneur gets stuck in a rut. However, in the storytelling of friendship the entrepreneur can get out of a narrative rut by creating plans to for business change, listening to everyone that is taking a risk and find funders that respect experiences. It explores moments of friendship which within a mood of care offer a way of emancipating the entrepreneur from narratives using *entrepreneurial storytelling*. The paper concludes that entrepreneurship needs stories, not narratives. Narrative is static and storytelling is dynamic. Whenever we see entrepreneurs trying to live like this or that narrative is their reality, we see powerful dynamic living story repressed. The paper, thus, calls for a fundamental reorientation of how we engage entrepreneurial narratives through *moments of friendship*.

In concluding, Derrida's writing remains as contemporaneous as ever. Storytelling offers a way of translating the untranslatable in practical terms. Stories speak on behalf of *Other*, their unspoken and marginalised voices, of their pain or suffering, sorrow or happiness, or exclusion from society. Authors' own experiences of friendship and methods offer three different possibilities: *a communal friendship* and *ethnographic storytelling*; *academic friendship* and *quantum storytelling*; and *moments of friendship* and *entrepreneurial storytelling*. We hope that you shall enjoy reading this issue and become Tamara's friend.