Summary:

A Deleuzean Approach to Affirmative Selfhood

The theory of a network of "emerging Indonesians as an approach to the dynamic of identity in the Indonesian Archipelago today

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"Being Indonesian" refers to a name for a national self-identity, especially for men who live in the Indonesian Archipelago. The national self-identity is a result of a reconstruction of political and cultural self-identification, i.e. to be a citizen of The Republics of Indonesia. The self-identification or self-representation so to say, is a production of a discourse of self-knowledge in the multiethnic society, like Indonesia. The production of the discourse of self-knowledge synthesises any local self-representation, at the same time, it surpasses them to be the singular self-identification for all the people. Thus, "being Indonesia," points out the making of *the* standard self-identity that overcomes ethnicities, religions, or any particular grouping of the people. This standardization of self-identity treats the particular one to be a cluster within the reconstructed national self-identity. One can see that the people have to consider their ethnic self-identity merely as a supplement for the national identity.

Thus, "being Indonesian" is the synthesis that goes beyond any local self-identity. Simultaneously, it overcomes any tendency of a domination made by a local self-identity over the archipelago. Using philosophical idea, in Kantian terminology, this national self-knowledge is the *synthetic a priori judgment*. One can conceive "being Indonesian" the form of transcendental self-knowledge. This transcendental form of self-knowledge connotes an *a priori* self-identity, that is, it surpasses any local or particular representation of self-identity. The *a priori* self-identity performs and guarantees its neutrality so that every local selfhood can embody it to be one's identity. Thus, the national identity is the main self-identity, which assures equality among the Indonesian.

In the Hegelian term, the national identity is an emergence of a new liberated nationhood. Indonesia was a result of nationalists' struggle in order to achieve an independence from the Dutch Colonial State: The Netherlands East Indies. Simultaneously, Indonesia was a new institutionalised nation that offers equality, welfare and prosperity to its people. This new free nation-state embodies the spirit of liberty, or the spirit of nationhood that would leads all the people in the Archipelago to the common objective. Thus, Indonesia reveals the synthesis from dialectics of the slavish nation and its will of independence. This synthesis overcomes and unites all kind of differences among the people in the Archipelago. In other words, Indonesia is the a priori national self-identity, which is also the legitimate self-identity. The legitimatisation of the national identity appears to be the embodiment of the spirit of nation that liberate people, and it is also the embodiment of the new liberated law in the liberating ethical realm (*Sittlichkeit*).

One should deliberate that the legitimate existence of the national self-identity is always in question in the Indonesian history. There were some rebellions made by some local self-representation in the past. There are some unsolved questions concerning the legitimatisation of the national self-identity for the present and the future.

The question or the rebellious struggle against the national identity throughout the Indonesian history revealed a hesitation concerning the 'universality' of the national self-identity. This universality represented a dominating local identity over the archipelago. The national identity is a political hegemonic authority that dictates the archipelago. Consequently, the national identity opens the possibility of a "war of recognition" among the local self-identities in two levels. The first level, the local self-identity can compete each other in order to occupy the position of the national representation. In the second one, the people of the archipelago are struggle for the nearest position to the national representation, which is equivalent with a social security and welfare. Thus, the competition composes a

rank of social, political as well, status of the people in the archipelago. The issue of social justice and equality arise against any form of repression or a legitimate and structured violence within the competition.

We need to deliberate an alternate view of self-knowledge and another reconstruction of self-knowledge. We need to go beyond the singularity of the national self-identity. It is important to consider the reality of daily interaction of local self-representation within the archipelago. It is Gilles Deleuze, a French post-structuralist, who suggests an understanding of selfhood to be lines (or nodes) in a rhizome. Every self-identity is an interactive node that connects itself with each other. The interaction of the nodes is intensified because every self-identity creates common notions--a Spinozian term--, which articulate the humanity of every self-identity. On the type of interaction, selfhood is an affirmative being.

In the level of daily interaction of people in the Archipelago, issues, such as humanity, equality and social justice, sovereignty, even authenticity, appears as common notions. The people interact each other using their senses, emotion, volition, and rationality in order to discuss, moreover to negotiate the common notions. This bodily interaction discloses an internal capacity of every self-identity to be an affirmative selfhood. Every selfhood will be aware of its presence, and simultaneously, it contains political choice and resolution of a common social realm.

Within this Deleuzean reasoning of a rhizome of affirmative selfhood, one could interpret Indonesian. Every particular representation is an interactive node that will engage each other in much form of social contacts. This deliberation conceives that "being Indonesian" is no longer a singular self-identity. Thus, "being Indonesian" turns out to be "*emerging Indonesians*". "Emerging Indonesians" is a plural form of self-identity. Moreover, it is always in an emergence. One should observe that the affirmative interaction does not eliminate possibility of conflict among the people. The conflict among the local representation is a logical possibility in this archipelago. Moreover, the conflict is inherent chaotic condition in a selfhood. In other words, the destructive power of the self exists side by side the affirmative one.

One should perform *micro politics* that is perceived to be an inner capacity of self-organization in dealing with the competing power: the good and the bad (or the affirmative and the negative power) within our selfhood. Thus micro politics creates a *microcosm*. One needs a contact with others while performs this self-organization of its selfhood. Simultaneously, the interactive contacts itself changes micro politics of selfhoods to be "a plateau of co-presence". In other words, micro politics of others have consequence on an interactive negotiation. Within the plateau of co-presence, or the assemblage, one decides the desired form of common life using the common notions. In this sense, this deliberation of micro politics transforms the destructive power of a selfhood into the constructive energy in order to compose a society of networks of the local representation in the Archipelago. That is the "emerging Indonesians".

In brief, Indonesia is no longer a singular yet hegemonic self-representation One will see that "emerging Indonesians" is a verb. The emerging Indonesians will build a society of network of the local representation in the Indonesian Archipelago.