

# “I would prefer no to do it”

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**Herman Melville**, American writer, born in New York in 1819-1891, author of the epic work *Moby Dick* (1851), for literary criticism, is one of the greatest work with universal significance. It narrates an allegory, from which, the human being is listened to and its capacity to survive. In it, we are assailed by the duality of its nature: good and evil, a coexistence lived on the high sea. Objection on the part of the captain Ahab to hunt the white whale. In this way:

By dramatizing the struggle between Ahab and the great whale, he will have thrown himself to seek the truth for himself, even recognizing its inscrutable character. And although Ishmael exclaims that truth is something that is only within the reach of the giants, Melville, as a literary giant that was, embarked on the adventure of exploring literarily, in the broad narrative space that constitutes *Moby Dick* (Melville, 2012, p. 21).

**However**, one of his works that has unleashed a broadside of criticism over *Moby Dick*, is: “*Bartleby the scribe*” (1853), in it leaves the individuality of Bartleby and his individualist position as:

The Stoic hero, victim of a dehumanized society that only considers people based on their usefulness; the rebel who refuses to adapt to established norms, and whose passive resistance leads him to rise in his “cadaverous triumph” as a kind of Christ, in the salvific redemption of humanity and more particularly of the narrator, as a symbol of his conscience (p. 35).

**Bartleby**, thus becomes the maximum expression of the stentorian silence of the excluded, in a capitalist society that tears, eats and excludes the other and the others. His protection defense from the besieged and liquid society is an autocratic secrecy that denies itself to the power. Philosophers such as Deleuze, Pardo and Agamben (2011), considered the phrase “I would prefer not to do it” (I would prefer not to, I would prefer not) as the formula: “A thin and pale man has pronounced this formula that disturbs everything in the world. What is the literal nature of the formula? “(Deleuze et al., 2011, p. 59) asks Deleuze. For the French philosopher, the formula is the desolation that smoothes the soul, the voice of silence that devastates everything that meets its gentle step. It is the abandonment of the State as of society. With his phrase, he does not refuse to do, but he does not approve of doing it either. Because:

The search for this anonymous, regicidal and parricide man, Ulysses of modernity (“My name is Nobody”) goes through the entire nineteenth century: the man dumbfounded and mechanized of the great metropolises, but from whom it is expected that, perhaps, the Man of the future or of a new world. The proletariat and the American are the two faces of the same messianism. Musil’s novel also pursues this figure, and invents a new logic of which Man without attributes is at the same time the thinker and the product (Deleuze et al., 2011, p. 68).

**From this hero without history**, other Bartlebys will be born, who will emerge from the need of their own gazzas, social disenchantments and without any attribute that accompanies them, only their voice without echo that will echo in lost and desolate walls and in silent shouts that enter the ears of the

soul of those who exist for themselves and in themselves. These will be the new Bartlebys, in their own deserted islands, new or reborn men as a formula for the new generations of this already desolate and dehumanized humanity.

Agamben, an Italian philosopher, has also philosophized on this work by Melville, whose title is: *Bartleby or de la contingencia* (2011). In his exercise he exposes a whole journey from "La idea de la prosa" even to "The power of thought", a journey that fecundates what he calls: "Escritura de la potencia". To give vent to his ideas, Agamben, looks at the work of Aristotle "Book III-Tratado acerca del alama" in which ingeniously uses the metaphor of the writing tablet (grammatéion), to give it greater consistency. It is located in the *De Anima* 430th discourse, as well as in metaphysics, exactly in *Lambda* 1074b, where the aporia of thought is externalized. The stagirite focuses on the complexity of thought, Agamben quotes:

If its nature is the potential thought (nous) as if, on the contrary, the thought in act (nóesis), what do you think? Either in itself, or in something else. If you think of something else, you would always think of the same thing or always of something different. Now, is there no difference between thinking good and thinking contingent? It is evident, then, that he will think of the most divine and venerable, and this without changing (2011, p. 106).

**What does Bartleby think? In something contingent? In its own power? Somehow, Agamben, resorts to Aristotle again and extracts from it:**

The aporia consists in that the supreme thought can neither think about anything nor think about something, nor remain in power or move to act, write or write. To escape this aporia, Aristotle enunciates his famous thesis of thought that thinks itself, which is a kind of middle way between thinking something and not thinking anything, between power and act. Thought that thinks about itself does not think about an object, but it is not that it does not think about anything: it thinks a pure power (of thinking and of not thinking); The greatest divinity and the greatest happiness belong to those who think about their own power (2011, p. 107).

**Bartleby, is his own power, his act, therefore, "I would prefer not to do it" does not deny, nor does he affirm, but he thinks it, he experiences himself as his power, that is, that he may or may not be. For Agamben, Bartleby is the power and the lawyer is the impotence from which he drinks his own deinós. Bartleby, is a revolution for the life of the dissatisfied, because he invites us to explore his own powers and leaves between the yes and no, the act as an election for the freedom of life, as he chose it, to die of starvation and forgetting society.**

José Luis Pardo, a Spanish thinker, also dedicates his time and space to Bartleby, who has the title: "Bartleby or of humanity" (2011). Brown, seeks answer to the seductive phrase: "I would prefer not to do it", and considers that Melville as a writer denies himself, does not recognize himself as a writer and torments him that possibility of not being and always being in power. It is distrusted, it does not transit, it is frustrated when it does not reach contact with readers of the time. In the words of Pardo: "It is the work of someone who feels, for various reasons, tormented by the idea of writing a novel, and at the same time unable to do so" (2011, p.141). Brown puts the answer to "I'd rather not do it" in Melville himself who does not believe in his magic, in his own creation. Melville is part of the: "negative literature or" not literature ", of which Bartleby is an emblem, made of non-texturized orality and non-novelizable

literalism" (187-188). Bartleby, it's your own formula, your contingency, your humanity. This character is a ship without a port, his anchor has been broken and only the cold depths and dark waters that call him so that it is his non-tribute await him. Because he is the lack of his burden without identity.

**Here** is a philoliterary work that invites us to follow it, a work that contrasts the reality of the era in which it was written with the now, diaristic that awaits other Bartlebys. From this 3rd edition of the Luis Amigó Catholic University Magazine, which gathers the intellectual production of those who, unlike Bartleby "Preferred to do it", once again shows the taste for thinking, reflecting and reading, life, reading, literature, research and philosophy, in order to enrich the academic environment and renew thinking, through the various texts and their written research proposals, 10 investigations and 5 investigative reflection exercises are disseminated here. Distributed as follows:

"Grief and confrontation in people who have lost their partner by suicide in Rionegro", gives an account of the pain for the loss of the other and how to face it. Then, "Effects of alcohol consumption on working memory: single case study", offer answers to a very old question if alcohol interferes in workplaces in people who consume liquor. Then, "Externalization of the problem and relationship with systemic family therapy", once again, the family occupies a place in social problems and systemic family therapy emerges as a way to respond to their problems. Beside him, the research "The curriculum for the context: Bibliographic analysis on trends to design the secondary school curriculum", presents one of the many pedagogical ways of approaching the curriculum and how to apply it. Assaults the concern for women and their health problems, specifically breast cancer and the contributions of psychology to this disease, its title: "Coping and quality of life in women with breast cancer: a bibliographic review a look from psychology of the health".

The questions continue their way and one of them is for the family at the moment, for that reason the title: "The question for the question in the postmodern systemic family therapy". In addition, it shows "Social skills in school environments", responsibilities that parents often leave to teachers. For many social constructionism has left in the way unanswered questions, here is an answer to many of it, its name: "Relations between social constructionism and narrative family therapy." There has always been a great concern about the step or the bridge between training at the beginning for children and if they acquire in their training what is necessary, therefore the title of the exercise: "Transit from initial education to primary school and its impact on the development of creative thinking in childhood "and research:" Social cognition in the demobilized of the armed conflict ", a conflict that has crossed all borders of violence nationally and internationally, but leaving strong memories even more for those who suffered directly as is the case of the displaced and the demobilized.

The reflection exercises show a series of concerns in various disciplines of the social sciences, the first of them: "A philosophical perspective from television and its intellectual and ideological consequences", narrates how television has acquired philosophical foundations as a form of making fiction through television, then the philosopher of affections and passions appears as Spinoza is: "The fiction of man about absolute power over affective life and actions. a reading from Baruch Spinoza "in this essay it shows how affections and actions are part of man. Next to Spinoza is the exercise: "Mythological narratives of love and the choice of object", psychology approaches mythological constructions to show how valid myths are, but that in our days we should talk about neomitos. The word becomes present with the academic exercise: "Monologue to the voice and the word", the word

as constructive tools in human relations with others. Finally, the reflection: "Poetry and philosophy", relationship that has lasted through the years, necessary that leads to meditate in other logics and places, where only the imagination arrives.

## References

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