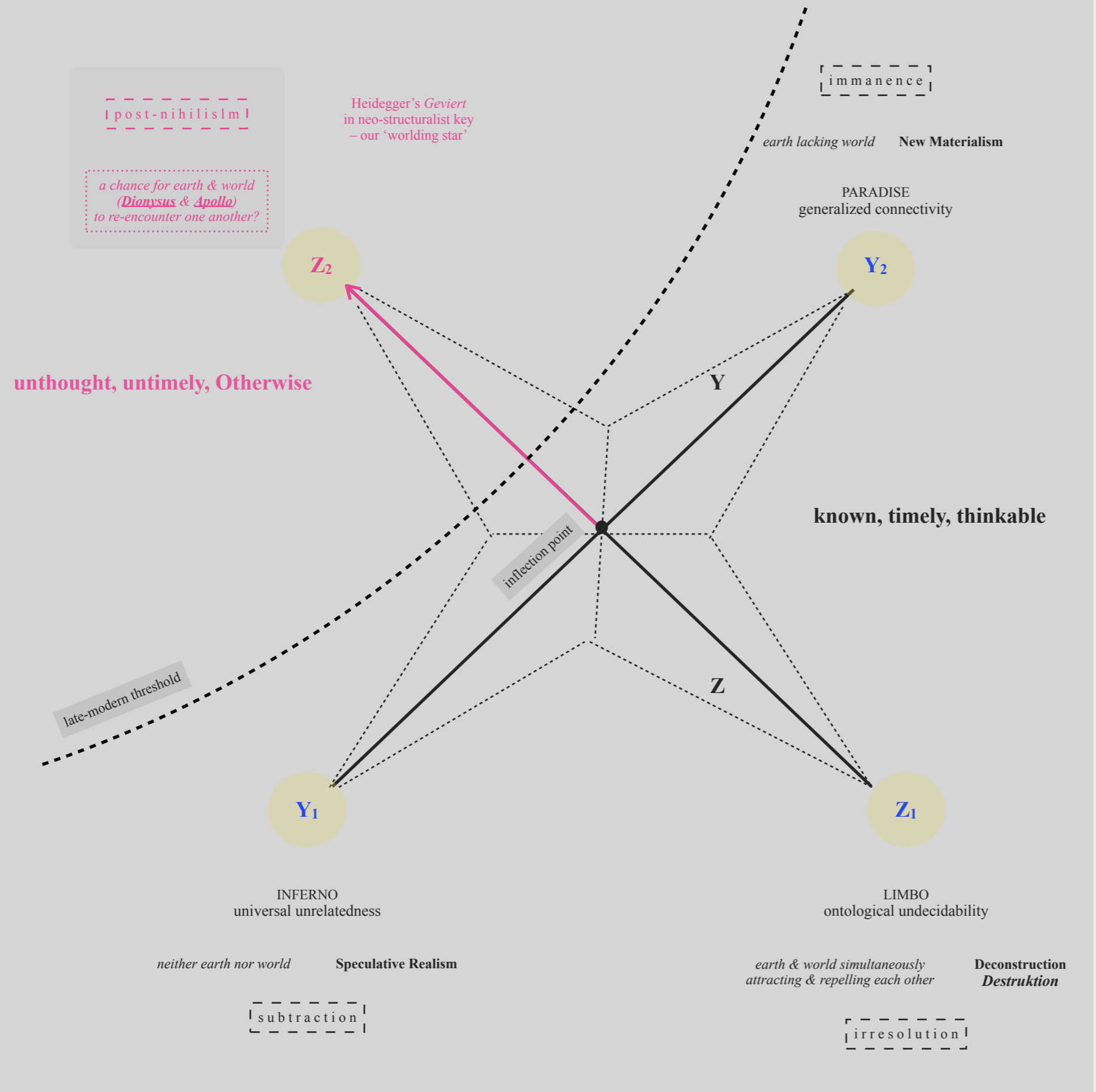


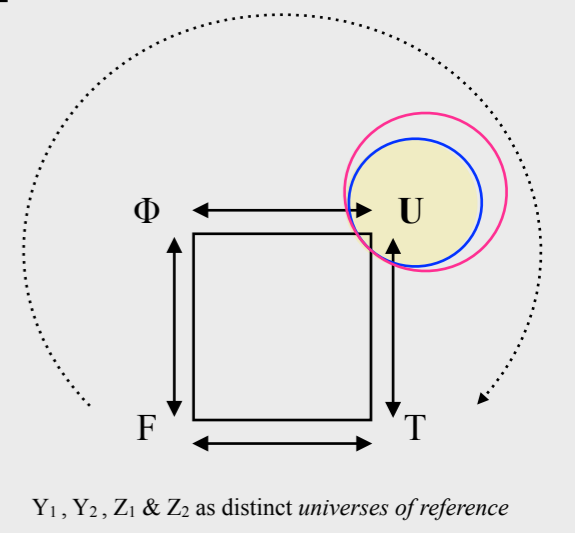
i

### Contemporary philosophy's meta-conceptual & axiological star



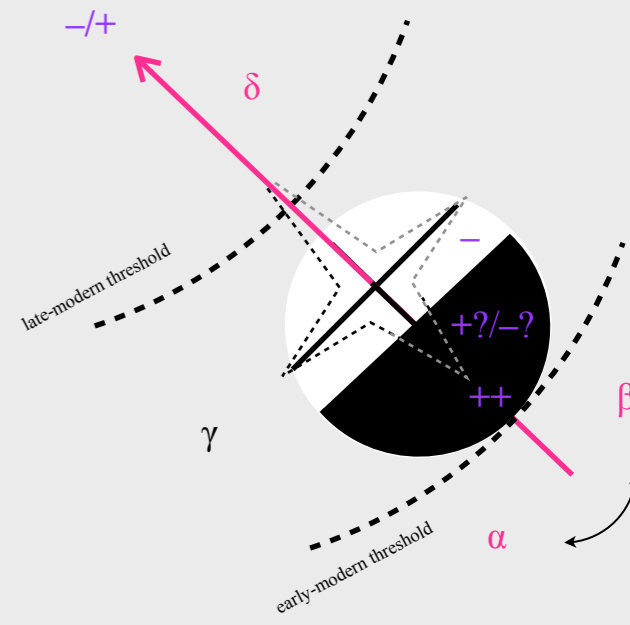
ii

### Guattari's quadrant

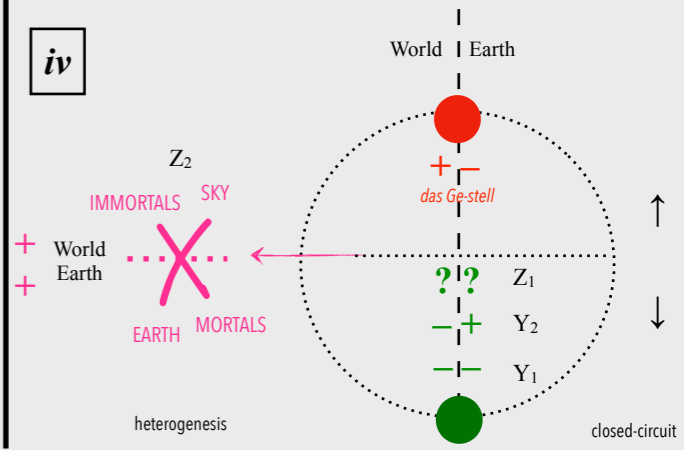


iii

### Montaigne 1.31



iv



*i.* A meta-conceptual formula for most contemporary thought: *Chaos* (alternatively: *indeterminacy, contingency*) + *Difference in itself* (to use Deleuze’s expression). At its root, a double fear, namely: that determination leads to conscription and devaluates specificity. Three diverse attempts at conjuring such fear; they can be distributed along two intersecting axes (Y, Z), thereby forming a four-point star. On one of the extremes of one of such axes, an inferno of universal unrelatedness or generalized alienness where things are perforce exterior to one another and any world-picture of the earth proves a chimera (= Y<sub>1</sub>); on the opposite extreme, a flat-ontology paradise made of disjunctive synthesis and non-hierarchic immanent connections that compel to re-picture the earth in renewed mechanistic terms (= Y<sub>2</sub>). On one of the extremes of the other axis, a limbo of ontological undecidability where earth (Dionysus) and world (Apollo) simultaneously approach and elude one another (= Z<sub>1</sub>); on the opposite extreme, their tentative reencounter (= Z<sub>2</sub>). Y<sub>1</sub>, Y<sub>2</sub>, and Z<sub>1</sub> stand for the known, the timely, and the thinkable; Z<sub>2</sub> stands for the unthought, the untimely, and, in a word, the Otherwise. To each point of the star its own motto and trend of thought: Z<sub>1</sub>: ‘*Nous ne choisisons pas*’ (Derrida’s ‘Deconstruction’ as well as certain aspects of Heidegger’s ‘*Destruktion*’); Y<sub>1</sub>: ‘*l’omnipotence du chaos*’ (Meillassoux, i.e., ‘Speculative Realism’); Y<sub>2</sub>: ‘a single [anarchic] process immanently generative of its own forms or assemblages’ (S. Coole, after Deleuze’s rereading of Spinoza which is at the basis of all ‘New Materialisms’); Z<sub>2</sub>: ‘φοῖβε ἄναξ, ὄτε μὲν σε θεὰ τέκε πότνια Λητώ [...] ἐγέλασσε δὲ γαῖα πελώρη’ (Theognis of Megara, after Hesiod; quoted by the Nietzsche in his *Valediktionsarbeit*, before falling into Schopenhauer’s trap) – i.e., our [book](#)’s motto. Plus, to each point its own ‘value of reference’ (cf. *ii*): Z<sub>1</sub>: irresolution; Y<sub>1</sub>: subtraction; Y<sub>2</sub>: immanence; Z<sub>2</sub>: the desire for a newly (if variously) re-worlded (rather than un-worlded) earth (a.k.a. post-nihilism). Dionysus & Apollo meet ‘again’ in Z<sub>2</sub> (or, better put, they meet therein in new, hitherto-unmatched, infinitesimal [Leibniz!] forms and proportions). A second star takes shape there, as well – what we call our ‘worlding star’, in which the ‘possible’, the ‘real’, the ‘giving’ and the ‘given’ (that result from translating Heidegger’s *Geviert* into neo-structuralist coordinates, with the help not only of Lévi-Strauss, Serres, but also Guattari!) mirror each other. Z<sub>2</sub> exceeds the modern meta-conceptual matrix (cf. *iii*); rather than fully describing what remains a distinct albeit distant possibility, it hints at that which can only be presaged.

*Note.* Given its chronological precedence vis-à-vis Y<sub>1</sub> and Y<sub>2</sub>, which, epistemologically speaking, can be said to derive from it, Z<sub>1</sub>’s position on the diagonal leading to Z<sub>2</sub> is less advanced than those of Y<sub>1</sub> and Y<sub>2</sub>; yet given its undecidability (i.e., considering that, unlike Y<sub>1</sub> and Y<sub>2</sub>, it does not, especially in its ‘*Destruktion*’ variant, fully suppress the category ‘world’) it simultaneously stands in a more-straightforward relation to Z<sub>2</sub> than either Y<sub>1</sub> or Y<sub>2</sub> do. We find important to add here this Z<sub>1</sub> dimension which is insufficiently developed in our book.

*ii.* Is it possible, on the other hand, to think of the ‘values’ assigned to Y<sub>1</sub>, Y<sub>2</sub>, Z<sub>1</sub>, Z<sub>2</sub> (cf. *i*) in terms of Guattari’s quadrant?

*Note.* In Guattari’s quadrant, ‘F’ are the individual and collective *flows of desire* that move us; ‘Φ’, the *diagrammatic phyla* (of information, knowledge, etc. available to us) with which such flows may connect; ‘U’, the specific *universes of reference or value* (Guattari calls them both ways) that we can draw from ‘Φ’ in accordance with ‘F’; and ‘T’ are the *existential territories* that we make for ourselves as a result of the interplay of all other functors (hence the direction of the arrow).

*iii.* In his homage to La Boétie, written in the 1570s, Montaigne (*Essays*, 1.31, ‘Of Cannibals’) places Greeks (α) and Tupinamba (β) side by side *qua* exponents of a, by then, almost bygone type of humanity whose remembrance would later inspire Rousseau (who, as Lévi-Strauss remarks in ch. 38 of *Tristes Tropiques*, aims less at opposing moderns and extra-moderns than at reflecting critically on how, by looking at their inverted reflection on the mirror of comparative anthropology, the former ones might not fully lose sight of life’s essentials as they are still perceived, assumed, and cared for by the latter ones). Philosophically split (as Kant observed in the Prologue to the 1st ed. of the *KrV* and G. Durand re-emphasized in the late 1970s while denouncing postmodernism’s Dionysian excess) between overdetermination (despotism, ++) and indeterminacy (anarchy, –) modernity (γ) represents the oblivion of the dual ἀρχαί-ology (–/+ , or ‘elicitation’ & ‘containment’, in R. Wagner’s terms) which is characteristic of Ancient-Greek and most extra-modern cultures alike (Coyote & Lynx : Dionysus & Apollo). Contemporary philosophy’s variously declined *negative* vocation (cf. *i*) reflects the prevalence of indeterminacy (–) over not just overdetermination (++, within whose logic, therefore, today’s philosophy remains trapped) but determination\being (+). In turn, in our book the hinted at Otherwise (δ, cf. *i*) represents the tentative re-union of the two ἀρχαί.

*iv.* More simply perhaps, it would be possible to picture Y<sub>1</sub>, Y<sub>2</sub>, and Z<sub>1</sub> as being trapped in the lower half (↓) of a closed circuit (O) in which the two possible Earth (E) & World (W) valences (negative [–] and positive [+], respectively) are distributed thus:

W?	E?	Z <sub>1</sub>
W–	E+	Y <sub>2</sub>
W–	E–	Y <sub>1</sub>

– a closed circuit whose lower half always includes, therefore, a negative (–) or quasi-negative (?) valence; and whose upper half (↑) corresponds, in turn, to the Heideggerian *Ge-stell*, in which the Earth is sacrificed (–) on the altar of a World (+) that, due to its disconnection from the earth, becomes an Un-world instead. For its part, our reinterpretation of Heidegger’s *Geviert* in Guattarian key (i.e., as the mirroring of the the ‘real’, the ‘possible’, the ‘given’, and the ‘giving’) as the common transcendental structure of any worlding, would represent a way out of such closed circuit, and hence (to use Guattari’s term) a radical ‘heterogenesis’ capable of breaking through the conflictual redundancy that rules over the closed circuit – for in Z<sub>2</sub> Earth and World acquire, both, positive valences:

W+	E+	Z <sub>2</sub>
----	----	----------------