En ny ontologi, en ny politisk ekonomi?

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Massumi (2004: x)
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Massumi (2004: x)
Ontologi
when atoms are travelling straight down through empty space by their own weight, at quite indeterminate times and places, the swerve ever so little from their course, just so much that you would call it a change in direction. If it were not for this swerve, everything would fall downwards through the abyss of space. No collision would take place and no impact of atom on atom would be created. Thus nature would never have created anything

Lucretius
Lucretius's *De Rerum Natura* is a treatise on physics. In general, the subsequent commentary of both critics and translators has refused to consider as such, avoiding the nature of things as they really are, relating the knowledge given in the text to some unknowing prehistoric era, and discoursing instead about morality and religion, about politics and liberty. 

[...] Western science has consistently *not* chosen Lucretius.

Serres (1982: 98-99)
Serres argues that Lucretius's *De Rerum Natura* is a valid treatise in physics when interpreted within the framework of fluid dynamics. Vortices, turbulences, and the *clinamen* as described by Lucretius become the starting points for an extended reflection on history and on a possible new scientific spirit.

Harari & Bell (1982: xxxix)
Without the declination, there are only laws of fate, that is to say, the chains of order. The new is born of the old; the new is only the repetition of the old.

Serres (1982: 99)
The angle of inclination cures the plague, breaks the chain of violence, interrupts the reign of the same, invents the new reason and the new law, \textit{foedera naturae}, gives birth to nature as it really is. The minimal angle of turbulence produces the first spirals here and there. It is literally revolution. Or it is the first evolution toward something else other than the same. Turbulence preturbs the chain, troubling the flow of the identical.

Serres (1982: 100)
For Lucretius, and for us as well, the universe is the global vortex of local vortices.

Serres (1982: 117)
The universe of Epicurus and Lucretius is a reconciled one in which the science of things and the science of man go hand in hand, in identity. I am a disturbance, a vortex in turbulent nature.

Serres (1982: 121)
life deviates from equilibrium. How can this be explained *materially*? By visible and tangible phenomena that can be produced in experiments on flows; by analogy with the concrete model.

Serres (1982: 102)
The fact that the declination has been mocked, that it seemed [...] a fiction, as Cicero says, and that we have remained blind to such a simple phenomenon is really quite normal [...] Until the beginning of this century, no one could bring himself to describe flow in all its concrete complexity.

Serres (1982: 102-103)
physicists after Newton concentrated first on solving simple problems that were tractable using his equations and laws of motion (because they were the easiest problems to solve), thermodynamicists concentrated at first on studying equilibrium systems.

Gribbin (2005: 30)
Nonlinear systems generally cannot be solved and cannot be added together. In fluid systems and mechanical systems, the nonlinear elements tend to be the features that people want to leave out when they try to get a good, simple understanding. [...] Nonlinearity means that the act of playing the game has a way of changing the rules. [...] That twisted changeability makes nonlinearity hard to calculate, but it also creates rich kinds of behavior that never occur in linear systems.

Naturvetenskapen valde Platon över Lucretius, och därmed...

... ordning före oordning

... jämvikt före icke-jämvikt

... linjäritet före icke-linjäritet
Turbulens
Konvektion
ATMOSPHERIC “CONVECTION”

COOLER AIR

WARM AIR
Det finns gemensamma mekanismer för hur flöden skapar entiteter med vissa identiteter: tillblivelseprocesser följer vissa abstrakta mekanismer.

System kan röra sig mellan olika attractors, genom bifurcations.

Dessa existerar i en verklig virtualitet.
Morphogenesis
För att särskilda “flödesmönster” — ordning istället för entropi — skall uppstå spontant, utan någon extern “masterplan”, krävs att energi (i någon form) flödar genom systemet, som alltså hålls ifrån jämvikt.

Egenskaper / identiteter kan “emergera” ur *immanenta* processer.
The problem is how to account for the ordered and creative nature of bodies and assemblages, for if matter is chaotic, it can't account for order, but if it's passive, it can't account for creativity. Deleuze and Guattari's materialism avoids the forced choice of matter's chaos or spirit's transcendent ordering by calling attention to the self-ordering potentials of matter itself, as outlined in the researches of complexity theory.

DeLanda, Protevi & Thanem (2005: 3)
To explain this inherent morphogenetic potential without sneaking transcendental essences through the back door, Deleuze and Guattari developed their theory of abstract machines, engineering diagrams defining the structure-generating processes that give rise to more or less permanent forms but are not unique to those forms; that is, they do not represent (as an essence does) that which defines the identity of those forms.

DeLanda (1997: 263)
Politisk ekonomi
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Massumi (2004: x)
On a first, horizontal, axis, an assemblage comprises two segments, one of content, the other of expression. On the one hand it is a *machinic assemblage* of bodies, of actions and passions, an intermingling of bodies reacting to one another; on the other hand it is a collective *assemblage of enunciation*, of acts and statements, of incorporeal transformations attributed to bodies.

Deleuze & Guattari (1988: 88)
despite the importance of genetic and linguistic components for the consolidation of the identity of biological or social assemblages, it is crucial not to conceptualize their links to other components as relations of interiority. In other words, the interactions of genes with the rest of a body's machinery should not be viewed as if they constituted the defining essence of that machinery. [...] In an assemblage approach, genes and words are simply one more component entering into relations of exteriority with a variety of other material and expressive components.

DeLanda (2006: 16)
Discipline and Punish poses two problems [...] On the one hand, outside forms, is there a general immanent cause that exists within the social field? On the other, how do the assemblages, adjustments and interpenetration of the two forms come about in a variable way in each particular case?

Deleuze (1999: 29)
these forms continue to come into contact, seep into one another and steal bits for themselves: penal law still leads back to prison and provides prisoners, while prison continues to reproduce delinquency, make it an 'object' 

Deleuze (1999: 29)
the most important insight which goes beyond economics is due to people like Michel Foucault. The basic idea is that several of the key elements of mass production are not of bourgeois origin but of military origin. [...] As Foucault says, discipline increases the powers of the body in economic terms of utility but decreases them in political terms of obedience. How are we to change this oppressive system if we are not even aware of its origins? [...] As long as we call this system “Fordism” are we not concealing its real sources?

DeLanda, Protevi & Thanem (2005)
We are in a generalized crisis in relation to all the environments of enclosure — prison, hospital, factory, school, family. [...] everyone knows that these institutions are finished, whatever the length of their expiration periods. It's only a matter of administering their last rites and of keeping people employed until the installation of the new forces knocking at the door. These are the *societies of control*, which are in the process of replacing disciplinary societies.

Deleuze (1990)
There are no totalities, such as “society as a whole”, but a nested set of singular (unique, historically contingent) beings nested within one another like a Russian Doll.

DeLanda, Protevi & Thanem (2005)
The last three or four centuries have witnessed an intense homogenization of the world (biologically, linguistically, economically), a fact that in itself would seem to recommend the injection of a healthy dose of heterogeneity into the mix.

DeLanda (1997: 272)
Deleuze and Guattari do not deny that human subjects can initiate novel and creative action in the world. However, they refuse to mystify this creativity as something essentially human and therefore non-natural. For them, the creativity of consistencies is not only natural, but also extends beyond the human realm. 

Bonta & Protevi (2004: 5)
Despite the fact that meshwork-generating processes are active today in several parts of the globe, hierarchical structures enjoy a commanding, two- or three-hundred-year lead [...] But even if the future turns out to belong to the hierarchies, this will not occur because a “law of capitalism” somehow determined the outcome from above. [...] If command structures end up prevailing over self-organised ones, this itself will be a contingent historical fact in need of explanation in concrete historical terms.

DeLanda (1997: 99)


