

# **Rationalism in the Epoch of Unreason**

Edited by

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and

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Oficyna Wydawnicza Arboretum

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## Introduction

We can observe nowadays a remarkable crisis of rationalism. Totalitarian experiences of the past century have undermined our belief in the rational foundations of human being. We are more convinced than ever that the seeds of pathology are contained in the European thought itself. Totalizing elements are inherent to it and from time to time reveal their potential. What seems especially disquieting is that the repudiation of modern mythologies and the aberrations of reason are frequently accompanied by our distrust of the principles on which the identity of European civilization and culture was built. We are witnessing a gradual annihilation of the humanistic tradition. Human beings attempt to determine their identities by transgressing their own conditions. The crisis of rationalism concerns not only rational discourse in philosophy but the European thought as such, its culture and politics.

There is no doubt that the exhaustion of traditional paradigms of rationality brings with itself strong imperatives to redefine the grounds of rationalism. The issue of the relation between the rational and the non- or trans-rational cannot be ignored any longer. Some questions are inevitable. For example, what are the origins of the contemporary crisis of rationalism? What are possible reasons of its decline and where lie some possible sources of its vitality and renaissance? What role in this process can be attributed to the tradition of the apology of reason? What is the function of both the critique of rationalism and the critique of irrationalism (trans-rationalism)? Finally, what reason and rationality do we need today and in future?

These questions concerning rationalism go beyond the domain of epistemology. In our anti-rational times we have to ask about what is rational and reasonable, about the possibility of the rational nature of human being as well as rational culture and philosophy. The book presented here is a result of the philosophical reflection and an expression of our concern about the rationalist legacy. As it becomes clear in the subsequent essays, rationalism is an outstanding value that should be defended, even against itself. What is more, it should be constantly corroborated as it is on the rational foundation that the European notion of human being is based (the same applies to the ideas of science, philosophy and culture). In this sense the authors of the articles included in this book are not only explorers of the problem, but they also confirm the great truth of *ratio*. What we get are careful, detailed analyses carried out on various

ality and intrinsic truth, which is the moment that appears in the reciprocal relationship between creation and reflexion on it or in the relations between philosophy and theory of art. In view of topical artistic practice it seems crucial to develop the perspective outlined in German philosophical tradition by Theodor W. Adorno. According to him any indeterminate judgement of taste is inevitably condemned to aesthetical relativism. The author of *Aesthetic Theory* argues that the strongest support in criticizing aesthetical relativism is provided by the possibility to decide on the technical issues. Not only does technique admit reflexion, but also requires it, preserving at the same time 'fertile darkness' of the artworks from the superior concept.

Radeev Artem

### **Schizoanalysis, Rationalism and the Idea of Multiplicity**

Attempts to declare the raising of new form of rationalism is are very often in the history of thought. Schizoanalysis didn't escape the declaring as well. It is not a matter of statement – that schizoanalysis is a new rationalism. It is, certainly, a matter of problem. Not long ago a term «Schizoanalysis» was like a red flag to a bull. It was quite possible to frighten away the scholars telling them: «Oh, be careful, so-called post-modern philosophy looks like the thickets, it's easy to lose your way, to lose your mind, and, you see, not by accident that type of philosophy speaks on schizoanalysis». On the other hand, the term was a real red flag, by raising which someone fought against fixed notions, stagnation in theory, etc. Like any other strong movement, schizoanalysis has passed through various stages: rapid development, becoming fashionable, going out of fashion, stage of disappointment and so on and so on.

I guess nowadays the moment to analyze the movement has come. I mean to analyze quietly and straightforwardly. I mean the moment when it's possible to scrutinize closely the schizoanalysis and its relation to philosophy. But in fact it would be hard and impossible in some respect to reveal all aspects of schizoanalysis and that relation. So, here I'm interested not in what schizoanalysis is in general, but in what aspect the schizoanalytical approach is linked with rationality.

To begin with it's necessary to look round some basic meanings of rationality and schizoanalysis, and then – in what sense the latter refers to the former.

I believe that evidently it's necessary to differentiate two things: a schizoanalysis as a medical practice and as a type of philosophy. Certainly, in some respect it's impossible to make the distinction, but I suppose it's quite possible to focus on the concepts that schizoanalysis produces and to lay aside (for a while) the aspects of disease that schizoanalysis examines. To put it in another way, medical schizoanalysis is linked to the personal disease and aims at a treatment. And so called philosophical schizoanalysis is linked to the field of concepts and aims to produce new concepts and to find new conceptual schemes. The Bible of this type of schizoanalysis – two-volume "Capitalism and Schizophrenia" by G.Deleuze and F.Guattari – is precisely the project of producing new concepts based on the idea of "schizo".

So, if to enumerate the concepts connected with philosophical schizoanalysis, then they are:

- 1) the concept of multiplicity. It's noteworthy that Deleuze and Guattari proclaimed both that philosophy is a theory of sets (or of multitude) and that only the category of multiplicity explains the desiring-production.
- 2) the concept of desiring-production. In some respect schizoanalysis is considered to be philosophy of the desiring-production, opposed to notion of desire as a lack.
- 3) the concept of terrain. The ideas of plateau, territorialization, de- and reterritorialization are significant in schizoanalysis. It is of course a kind of philosophy of space as opposed to the philosophy of time. A little quote: «Analysis of lines, of spaces, of becomings – that is what we call schizoanalysis».
- 4) the concept of unconscious production. It means that schizoanalysis is a theory of processes which are productive and the idea of production is opposed to the notion of essence, that is schizoanalysis claims the possibility to think not by essences but by processes. An effect of the claiming is a statement according to which any kind of representation is to be opposed to the idea of production. Or, as a metaphorical slogan was advanced – «A factory against a theatre»

Well, evidently that it's quite possible to mark a set of other concepts, sustained and developed by schizoanalysis. In fact all the concepts are connected and the efforts to define primary concepts of schizoanalysis distinguished from secondary ones look bad.

This type of philosophy has been developed not in vacuum, but in the context when rationalism is subjected to criticism by the new-wave philosophy, such as poststructuralism and grammatology.

In point of the rationalism, I just would like to note that it seems to be evident that rationality sustains by bringing order into varieties of experience. To draw someone's fire it would be possible to say that rationality is nothing but an order. And it is not because of etymology but because of impossibility to find any differences between the words.

This account would be crucial for the idea that schizoanalysis is a form of rationalism.

It's well known that the theory of schizoanalysis is applied to the analysis of unconsciousness and of history; at least we are faced with it in the two-volume Bible of schizoanalysis mentioned above. But Deleuze and Guattari pointed out that the theory is to be applied to the other fields including ecology, politics and aesthetics. And here I'm striving for the possibility of encountering schizoanalysis and rationality.

To disclose the striving I'd like to focus on just one concept – that of multiplicity. In some respect the aim of my paper is to elucidate and a thesis owned to Bergson, I guess, quite schizoanalytical thesis. Here it is: «We are still unable to think over the multiplicity». Certainly, in this form the thesis seems to be quite strange. Can it really be true? Doesn't philosophy since Heraclitus, Plato and a lot of others know the category of many, I mean so called dialectics of One and Many?

What is at issue is not that the concept of multiplicity some irrational, or we have had a good training to conceive it. The point is that there're two kinds of multiplicity. The first is proceeded from the one and many opposition. It is in this sense the

statement of impossibility to think Many without a One emerges. I quote: «If there is a many, then there is a one of the many» (as you see, the statement of unexisting Many without a One proclaimed here), «Without a One to think a Many is impossible» (and here the statement deals with unthinking Many without a One). The statements of Plato are in fact the slogans for understanding the multiplicity as limited by the-one-and-many-opposition. But exactly with a rejection of such understanding schizoanalysis begins, namely, it proposes the multiplicity not as a barely nominalized adjective, but as a true substantive. As G. Deleuze notes, "therefore there are two types of multiplicity: one is called multiplicity of juxtaposition, numerical multiplicity, distinct multiplicity, actual multiplicity, material multiplicity, and for predicates it has, we will see, the following: the one and the multiple at once. The other: multiplicity of penetration, qualitative multiplicity, confused multiplicity, virtual multiplicity, organized multiplicity, and it rejects the predicate of the one as well as that of the same."<sup>1</sup>

It is in this aspect that schizoanalysis is of its potential and that schizoanalysis ought to be a form of rationality. What does it mean and is it possible and in what sense?

I would call such kind of multiplicity a pure multiplicity. Of course, we are faced with such idea not only in philosophy, but in linguistics and theory of sets as well. In fact, it would be easy to outline the idea through comparing it with achievements of theory of sets and so on, but it would be interesting to observe how schizoanalysis tries to cope with its task. To put it in another way, schizoanalysis is a peculiar philosophy of multitude, an attempt to interpret the multiplicity beyond the opposition of a One and a Many. History of philosophy has taught us that it is impossible. Schizoanalysis is a project of disproving it. Finally, it is against metaphysical proposition on priority of One that schizoanalysis revolts. It revolts through adoption the concept of pure multiplicity, but, certainly, the adoption causes a lot of new metaphysical problems. Actually to the analysis and spreading of such kind of multiplicity a lot of works by Deleuze and Guattari are devoted. A little quote: «It is only the category of multiplicity used as a substantive and going beyond both the One and the many, that can account for desiring-production: desiring-production is pure multiplicity, that is to say as an affirmation that is irreducible to any sort of unity»<sup>2</sup>. The idea of the multiplicity is brought in various contexts, but there is something that remains invariable, namely, the multiplicity is considered to be productive and closely connected to the concept of process. I should say schizoanalysis is a rationalization of the process.

The concept of multiplicity is exposed in various senses – either through theory of knowledge (using the idea of flows), or through history (analysis of savages, barbarians and civilized men), or through art (Dadaism). In order to be not too verbose, I'd like to emphasize just one aspect of the concept, which closely connected with rationality. The matter is that schizoanalysis introduces an original idea of the triad which enables to comprehend the pure multiplicity. The last one ought to be rationalized, that is it's possible to underline the rationalization in another sense. What is it?

<sup>1</sup> G. Deleuze, *Theory of Multiplicities in Bergson*, <http://www.webdeleuze.com/pdf/uk/Conf%20ferences/000070.zip>

<sup>2</sup> G. Deleuze, *Guattari F. Anti-Oedipus*, Minneapolis 1977, p.46.

It's a laying one order on the others, and the laying calls *connection*. The first type of rationality acknowledges just one form of connection, that is one terrain which enables the differences to come together. By «to come together» I mean – to connect, to be in contradiction, to fight. I'm ready to claim that rationalistic method is nothing but finding the terrain and making the differences to come together. The initial point of schizoanalysis is a willing to concede that there're a lot of terrains (plateaux) coexisting in various senses and which none the less are connected with each other. And the connection is a warranty of sense production. That's the first step to analyze the **pure multiplicity** – to grasp it as series of connection, “There is no such thing as either man or nature now, only a process that produces the one within the other and couples the machines together. Producing-machines, desiring-machines everywhere, schizophrenic machines, all of species life: the self and the non-self, outside and inside, no longer have any meaning whatsoever.”<sup>3</sup>

But connection is just a first step. There is a second step which is of a slightly contrary character. It is called a *disjunction*. If in the first case there's a moment of combining without a One (capital letter), then in the second case there's moment of decombining without a One. If in the first case the pure multiplicity is comprehended as production of different flows, then in the second case – as detachments and diverse types of selections. These two aspects of multiplicity – connection and disjunction – result in the third one, the most amazing step, a *conjunction*, by which it means not so much a combining as a formation consisted of unequal qualities. In this case multiplicity is treated as a remainder, “the residual break (coupure-reste) or residuum, which produces a subject alongside the machine, functioning as a part adjacent to the machine.”<sup>4</sup> Schizoanalytical theory actually uses a metaphor of a belch to designate the formation. The pure multiplicity is supposed to be something that remains residuum, because of its producing character.

By these three steps schizoanalysis tries to designate a mode of thinking multiplicity beyond a One.

I'd like to mark that schizoanalytical method is, of course, a matter of choice. It's a matter of choice because it based on a belief. I guess it's just a question – would you believe in primary unity or not. If you do, then you're ready to spread a rationality of One and Many. And *the* rationality is a belief in unity and in its reconstruction. If you don't, then you're ready to spread another rationality, by which I mean, for instance, schizoanalysis. The last one is a belief in an absence of unity. A little quote: «We don't believe neither in primary unity, nor in final unity any more. We do believe just in such integrities, which coexist». Schizoanalysis is a philosophical revolt against a One (capital letter) but not as an unbridled criticism of Plato's dialectics of One and many (though it is implied) or of psychoanalytical Oedipus complex (implied as well). A revolt not against, but for the project of schizo, or pure multiplicity.

There're a lot of talks on plurality of rationality. But I think the point is quite opposite – not that there's a speaking on rationality in plural, but that the plural ought to be

<sup>3</sup> Ibidem, p. 2.

<sup>4</sup> Ibidem, p. 40.

the matter of rationality. There're a lot of talks on the idea, that there's no one type of rationality. But I think the point is quite opposite – not that there's a lot of rationalities, but that “a-lot-of-ness” ought to be the matter of rationality as well.

It's noteworthy that the idea of such kind of multiplicity is applied in various contexts. It's quite possible to meet with it both in the field of theory of knowledge, and in political philosophy (project of A.Negri) as well as in theory of art. In last case project of Relational Aesthetics by N.Bourriaud is very notable. The realm of human interactions which is the core of Relational Aesthetics is taken as the multiplicity without an possible unifications. The artistic practices are the forces which interact, they are the flows which are intersected. The flows of artistic practices connect, disjunct and conjunct each other and it is the process which enable us the possibility to see the production in the realm of human interactions.

«Schizo» is not a sign of something mad in philosophical context at least. «Schizo» is an idea of pure multiplicity by which processes of production can be explained. The multiplicity produces, there is no need for it to be something united and integrated. The statement which seems to be impossible for classical rationalism is the basis of philosophical schizoanalysis. Schizoanalysis is not simply a philosophical abstraction, which is opposed to the psychoanalysis and modern theories of society, it is certainly a kind of rationalism, and its subject is pure multiplicity.

And at the very end I'd like to remind well known quote. I mean Hamlet, a phrase of Polonius: «Though this be madness, yet there is a method in't». Schizoanalysis is really a madness, yet there is a method in't.<sup>5</sup>

### Summary

The article examines schizoanalysis as a type of philosophy. The concept of pure multiplicity as crucial for philosophical schizoanalysis is explained and the relations between schizoanalysis and rationalism are discussed. The article also focuses on “the three steps of schizoanalysis” to reveal the concept of pure multiplicity and examines the possibilities of philosophical tradition which is beyond the dualism of a One and a Many. The possibility of applying the concept to the art practices is shown through the project of Relational Aesthetics by Nicolas Bourriaud.

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