**The Postmodern Formation of Philosophy**

——Reading Deleuze and Guattari’s What is Philosophy?

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　　What is philosophy? In ancient Greece, philosophy was regarded as the pursuit of wisdom, while Hegel explored philosophy in the history of philosophy. Throughout the ages, philosophers have been pondering this question, but we still have only a vague concept of it. There is always a lack of specious applications of the concept of philosophy. Philosophy is used as a self-evident category to distinguish between philosophy and non-philosophy, and is also used as the highest category of knowledge. There are philosophers whose doctrines are regarded as philosophy, but they deny that they are philosophers; there are also works such as "Mathematical Principles of Natural Philosophy" and "Animal Philosophy", which are named philosophy but have never been regarded as philosophical works. In order to make thoughts orderly, the philosophical meta-question of "What is philosophy" needs to be clarified. Gilles Deleuze and Pierre-Félix Guattari believe that what is philosophy is a question that is suitable to be raised and answered in the twilight years, and after the criticism and questioning of modern science and logical positivism, philosophy has entered the twilight years of postmodernism. We do not know whether postmodernism is the twilight years of philosophy, but when Deleuze and Guattari wrote the book What is Philosophy, it was definitely the twilight years of the philosopher Deleuze himself, and it also meant the maturity and completeness of Deleuze's thought.

　　Philosophy is about creating concepts, understanding how concepts are constructed, and becoming a channel for understanding philosophical knowledge. Deleuze and Guattari define philosophy as knowledge obtained through pure concepts, and a prerequisite for obtaining knowledge through concepts is concept construction. Obtaining a new understanding of philosophy by reducing how concepts are constructed, or a more comprehensive understanding, is exactly Deleuze and Guattari's answer to the question "What is philosophy?" Conceptual cognition can be divided into three stages: the encyclopedia stage, that is, entering the history of philosophy to list, introduce and interpret concepts; the teaching method stage, tracing the origin of philosophy and tracing the ins and outs of concept construction; the commercial professional training stage, the purposeful use of concepts in philosophical communication. When the second stage is missing, philosophy directly transitions from the first stage to the third stage, which will bring an absolute disaster to the world of thought. At this time, concepts are separated from their own generation context, lose their original ideological depth, are dismembered, and are taken out of context to cater to specific purposes. The skepticism, criticism and reflection spirit of philosophy are replaced by unquestionable arbitrariness, and thought enters an era of obedience and catering.

　　Concepts are events. Pure concepts without empirical content are just wholes containing specific components. In Deleuze and Guattari's analysis, philosophical concepts contain three components: concepts, conceptual characters, and the plane of immanence. These three are the subtitles of the first three sections of "Philosophy" in What is Philosophy. The essence of concepts is thought events. Thinking is understood from the perspective of occurrence, and postmodern philosophy is therefore classified as event philosophy. How do we understand that concepts are events? For example, "others" as events are our discovery of a possible world generated around ourselves. Philosophy as an event means thinking creation, which begins with the creation of concepts and ends with the creation of concepts. The essence of a concept lies not in its definition, but in its generation, in which the "why", "what" and "why" of the concept can be restored. Concepts, conceptual characters, and the plane of immanence, as the trinity of philosophy, have become an indispensable part of creating concepts. The plane of immanence is a flattened picture of thinking. Concepts are not trees without roots or water without sources. The plane of immanence constitutes the thinking foundation on which concepts take root, and while concepts are generated, they formulate the plane of immanence from which concepts are generated. Such as Plato's theory of the external objectivity of ideals and knowledge, Descartes's theory of subjective determinism of cogito and cognition, Kant's a priori synthesis and rational a priori of cognition, and even the phenomenological occurrence of philosophy and thinking events mentioned by Deleuze here. Conceptual characters are the human nature settings of creative behavior. Just as the existence of "I" is inevitable after "I think", there is also a thinker after thinking. He is the real actor of philosophical expression behavior, the creator of concepts, and the drafter of the internal plane. As a conceptual character in Plato's writings, Socrates is not only the spokesperson of Plato's philosophy, but also a pursuer of wisdom, a practitioner of virtue, and a critic of the wise. Conceptual characters become the node of all branching conceptual intentions.

　　Events are positioned in the time and space of thinking. Deleuze and Guattari introduced new concepts of time and space, which can also be regarded as the innovation of event philosophy to philosophical concepts. Events are attributed to thinking events, and time and space are attributed to time and space in thinking. The change of thinking time occurs in the generation of new concepts, that is, the formulation of new internal planes. Neoplatonism inherits Plato's external objectivism of "ideal type", which can be regarded as the continuation of Plato's thinking; Neo-Kantianism inherits the a priori law of Kant's rational court and is the latecomer of Kant's thought in time; Deleuze's "transcendental empiricism" started from the criticism and expansion of Kant's "transcendental theory of ideas", and also belongs to post-Kantianism in thought. The concept of thinking time stipulates the inheritance, development and change of thinking direction. The before and after is not a causal relationship, but a reconstruction of inspiration, addition, reorganization and cutting, which is a creative re-formulation. Events are equally distributed in the time and space of thinking. The history of philosophy is not the temporal evolution of philosophical events, but the spatial juxtaposition of philosophical events, or the coexistence of differences in different internal planes.

　　Philosophy, science and art are all thinking events. As the other of philosophy, science and art provide different limitations for understanding "what is philosophy". In terms of occurrence, philosophy, science and art are all thinking events, but they belong to different modes of thinking cognition. Deleuze and Guattari inherited the basic structure of Western classical dualistic epistemology, one side is material chaos, and the other side is phenomenal cognition that occurs in thinking. Material chaos has an inherent potential that can be known, and the occurrence of cognition is the manifestation of the inherent potential of material chaos. From the concept of material chaos, we can see the shadow of Kant's thing-in-itself, which belongs to the unknowable realm, but material chaos can be flattened and partially understood through the glimpse of art, science and philosophy. "In order to avoid falling into chaos, we only ask for a little order." Art, philosophy and science establish partial order for chaos in three different ways. Artistic thinking creates perceived objects through the combined plane, counterpoint stipulates the harmony between different melodies, and differences are integrated in thinking through perception, becoming a cluster of feelings; philosophical thinking creates concepts in the internal plane, and by giving order to differences, perception constructs coordinates in thinking to reproduce material chaos, making differences expressible; scientific thinking limits functions through the reference plane, assigns values ​​to differences with the help of limits and boundaries, and the differences are described in the geometric coordinates of the set closed system, and their changes are predicted. Things, events, and states of affairs are three different objects of thinking; images, conceptual characters, and local observers are three different perspectives of participation; concepts, feelings, and functions are three different ways of thinking; the combined plane, the internal plane, and the reference plane are three different cognitive sections of material chaos. This is the basic configuration of the occurrence of the three thinking events of art, philosophy, and science.

　　Event retrospection opens up the potential for philosophical thinking to resolve and re-territorialize. In A Thousand Plateaus, Deleuze and Guattari use the behavior of robins to describe how functional materials are transformed into expressive marks. Robins peck at leaves and turn them over so that the lighter inner side stands out above the dust. "Turning over produces an expressive material." The premise of expression is to create differences. Differences are inherent in material chaos, but the meaning of differences is given by thinking in events. Therefore, sound, color, shape, and other material differences acquire expressive functions. Robins mark their own territory by turning over leaves. Marking separates a certain place from the environment as its own territory by setting boundaries. This is the knot. We call this place the robin's territory, the robin's home. Through the knot, we get the concept of territory, or the concept of home. From material chaos, through differences and markings, to knots, the natural operation of thinking cognition is opened. Of course, we can regard the leaves flipped by the robin as a territorial mark. “Seeing it” also defines a narrative context that is known to all robins. In the narrative of non-robin expression, these leaves may just be leaves of different colors. The marks are reduced to differences without any meaning, or even retreat to material chaos, which is deterritorialization; or they are given other meanings, such as a natural scene, which is reterritorialization. The retrospection of thinking events opens up infinite possibilities of thinking. All opinions can be regarded as thinking events, and their meanings can be found in deterritorialization and re-recognized in reterritorialization. At the same time, What is Philosophy can also be regarded as a thinking event that deterritorializes and reterritorializes philosophy. In this way, we can talk about the occurrence of events, but how to judge the choice of events? A reasonable inference is that in terms of the occurrence of meaning, what is spoken about philosophy is not the truth or falsity of rational judgment, but the harmony of art.

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