Against the Digital: François Laruelle and the One
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Acknowledgements

Forward: Confessions of a Dizzy Reader

Chapter 1. Philosophy, the Oldest Prejudice

Definition of the correlationist principle: the real is communicational, and the communicational is real.

The philosophical decision and the principle of sufficient philosophy.

The digital and the analogue; analysis and synthesis.

A principle of sufficient digitality, as motivated by the digital decision.

Chapter 2. The One Divides in Two


Where Did Philosophy Come From? (The Advent).

What Is It Like Without Philosophy? (The Prevent).

Thesis I. The one is a prevent, is part of the prevental mode, and hence has no concourse with the Standard Model. A synonym for this is virtualization.

Chapter 3. Epithets of Being

Thesis II on the epithets, (A) the one has no epithets.

Thesis III on the epithets, (B) the epithets of being are fourfold: (1) The One Two of Differential Being; (2) The Not-One of Dialectical Being; (3) The One-as-Multiple of Continuous Being; (4) The One-and-the-Same of Generic Being.

All four kinds of presence can be understood as operations carried out on the one.

Chapter 4. The Digital and the Analogue, Before and After Philosophy

Thesis IV. The digital means the one dividing in two.

Thesis V. The analogue means the two coming together as one.
Analogy is a parallelism. This is the condition of immanence.

If analogy stems from an immanent parallelism, digitality by contrast follows the logic of a transcendental parallelity.

The ultimate digitality is a digitality of space.

Today there are two kinds of spatial digitality that hold sway: flat digitality and deep digitality.

Chapter 5. The Autism of Reason

The a priori/a posteriori and analytic/synthetic matrix.

Laruelle “apriorizes” the world.

The modern transcendental subject.

First, second, last--what are the most philosophically important numbers?

Chapter 6. Prevent / Event

What is an event? The question is typically answered in one of two ways: events are relations, or events are decisions.

First path: analogue events.

Second path: digital events.

Thesis VI. Being is an evental mode; it is coterminous with the event.

The event-world is the result of a structural and synchronic digitization. But the event itself, as prevent, is neither a decision nor a relation, neither digital nor analogue.

Chapter 7. White and Black Universes

Philosophy is thinking by way of a generalized black box.

What is a hermeneutic light?

Dioptrics and catoptrics.

The black corpse of the sun.

Blackness is a crypto-ontology absolutely foreclosed to being.
Chapter 8. Is Deleuze a Friend?

Could it be? Could it be that Deleuze's most lasting legacy will consist of 2,300 words from 1990?

But the crux of the “Postscript” is something else entirely. The crux of this short text has to do with technology.

The late Deleuze contains an original set of arguments about society and politics at the turn of the new millennium.

Scattered across Deleuze is a new image of society and the self that uses the computer as its determining factor.

Thesis VII. Being is a computational mode; it is coterminous with the computational decision.

Chapter 9. How To Be an Anti-Capitalist

Don't look at Part I of Capital, put it aside.

Thesis VIII. The multi-decade legacy of Althusser, who put the final period at the end of the sentence of exchange, has come to an end with Laruelle.

Science, the infrastructure, the irreversibility of expression, and incommensurability.

If determination-in-the-last-instance revealed his ontological sadism, incommensurability reveals Laruelle's autism.

Chapter 10. The One and the Multiple

Thesis IX. The political is two.

Thesis X. The ethical is one.

Generic insufficiency and casting.

Cheating.

Thesis XI. The tendential fall in the rate of digitality.

Conclusion

Afterward