

10 (2x5) Versuchen des Verstehens

In *10 (2x5) Versuchen des Verstehens* haben wir in Realzeit "löchrige" Mitschriften von der Lesung "*In Praise of Rootlessness*" des Philosophen Reza Negarestani erstellt.

Diese Skype-Lecture fand während Lisas Forschungsreise nach Beirut im Rahmen des Home Works Festival am 20. Mai 2013 statt.

Reza Negarestani spricht über lokale Horizonte und das Universelle und darüber, wie die Ökologie des Verstehens und des Handelns immer auch gebunden ist an den Ort, und gleichzeitig sich am Offenen orientiert kann.

Während wir dem fragmentierten, zum Teil akkustisch verzerrten Audio-file zuhören, verlieren wir uns.

Das wiederholte Bemühen den Vortrag zu verstehen, gekoppelt mit der bedingungslosen Akzeptanz der miesen Qualität des Audio-Files hat uns zu dieser "unvernünftigen" Praxis geführt. Eine Serie von Versuchen den philosophischen Texte zu erfassen...

Wir haben auf die technischen Werkzeuge verzichtet und absichtlich ohne Verlangsamung oder Stops die Lecture in Realzeit gehört. Fehler, Missverständnisse, Unverständliches, Leerstellen, Fragezeichen, alles das, was ein flüssiges Mitvollziehen des Textes verunmöglicht, bildet sich ab in unseren Mitschriften.

10 (2x5) attempts of understanding

In *10 (2x5) attempts of understanding* we created patchy transcripts from Reza Negarestani's lecture "*In Praise of Rootlessness*". This Skype-lecture took place in the frame of the homeworks festival in Beirut on the 20th May 2013, while Lisa was there for research and for conversations with Atal. The lecture addresses local horizons, the universal and the ecology of understanding and agency as always bound to the site, still oriented towards the open.

While listening to the fragmented, at parts distorted and therefore difficult to follow audio-file, we got lost.

The desire to understand and a commitment to work with what is available formed the practice of those repeated attempts of "catching" the meaning of the philosophical text. We consciously chose for not using any technical tools such as deceleration or stops and instead decided for listening to the text in real time. Mistakes, misunderstandings, obscure patches of information, lacunae, question marks, all that, which makes it impossible to understand the philosophical text figures in our patchy transcripts.

Farbcode/ colour code

Mariella

Reza _ version 1/ 12.9.2013

[Reza_ version 2/ 16.9.2013](#)

[Reza_version 3/22.9.2013](#)

[Reza version 4/11.11.2013](#)

Reza version 5/11.11.2013

Lisa

Reza _ version 1/ 12.9.2013

[Reza_ version 2/ 16.9.2013](#)

[Reza_version 3/22.9.2013](#)

[Reza version 4/11.11.2013](#)

Reza version 5/11.11.2013

intro:

Hi Reza, can you hear me? It's my pleasure to introduce philosopher and novelist Reza Negarestani and I would like to thank Ashkal Alwan and everyone involved in making this happen.

I am going to briefly introduce his work in general and this lecture in specific and then Reza is going to present his paper and we will have a 10-20 min Q&A session.

I will briefly situate his work in a manner that Reza attempts to parallel and converse with ... a task that Reza is going to set for himself in a few minutes.

That is to first step: specify a physical locus, a frame of focused setting - his book *Cyclonopedia - Complicity with anonymous material* published in 2008 and conceived as a synthesis of theory and fiction in which the middle east is a living and centered entity in a literal sense. The locus of the plot is the desert, theorised not only as subject matter - but also the desert as a protocol as an arid platform that mobilises specific regimes of plot and politics protocols.

What he calls a science fiction of the earth as narrated from a subterranean perspective, one in which petrol dwelling in the pit holes of earth becomes a narrative political and financial vessel diverting the pipelines. If one were to characterize the system of the narrative plot with one it would be characterized with which coupling of thought and matter or thought with a structural or formal motif.

In other words the philosophy of petrol structural and forming act/ motif

is indexed with demonic figures throughout the novel each exhumation or archaeological excavation or material process begins to act on the academic studying it.

With From the cross to the wheel of pestilence and the motif of the plot hole Art exhumed

In an essay entitled "all of a twist"

Plot hole as a motif
forges alliances of
archaeological tactics mix with modes of thinking

just as he theorises decay as an artificialising process, one that eludes and delays death
Theorises decay that

Reza triangulates narrator, narrated and the narration and the narrative the literary and cinematic figure of crime stories in order to recapture the twist as capturing or seizing of the plot by alien forces, the twist can be conceived as an infiltration from within, caused by a foreign point of view that suddenly begins to twist the plot from the inside out. In that sense *Cyclonopedia* is both a fiction in which the weather figures as a protagonist and a political tract in which terms such as complicity and plot deploy by alien forces in which terms as complicity complicity and plot imply philosophical, structural and political thought procedures all at once.

In praise of rootlessness - today's lecture couples space and thought
Deracination, the plot of action and moving from the desert into a conceptual matrix into an abstract rethinking of space by folding the question of what is concept into the

question where is a concept. Reza will propose a way of navigation of the sites of concepts.

The problems of locality, particularity and regional thought are formulated in radically different methods form in order to navigating the in order to think the local & global system of concepts and what Reza calls the topography of universalism thought.

lecture:

Thank you for reading the abstract and move from there in a direction.

I talk from a philosophical analytical point of view

The rest is somehow a matrix

so it's a departure of the fundamentalist

how universalism can be tracked or traced back in

~~in absence of the aim of is this talk~~ the thought is that the conceptual structure thought of the universal field between understanding and action

~~3 to propose universalism as a generative~~ step by step

~~mission by mission creates a subject freed from the tyranny of the here and now~~

global net of common grounds – universalism can be traced back

in the absence of any possibility of privacy in the public in the meantime

the aim of this talk is threefold:

1. examine a generative field of universalism between understanding and action

2. synchronizing universalism with the modern sciences Copernican

3. to propose a general proposal of universalist thought as a regional procedure to propose universalism as a generative

mission by mission creates a subject comprehensively freed from the tyranny of the here and now

let's start

the space of the universal

comprehensively create the

a general

and step by step

separate from the intuitive from

so, let's start with

the definition of the universal unpack the consequences what is universal is

absence of any privacy

synchronize with the space of the universal – unpack the various dimensions

universalism starts with a moment in philosophy where we can say

that it starts as a movement that goes back and forth between one force and another . It

involves a form of separation and or disjunction and allows for equilibrium

in a homogeneous environment by way of creating a pendulum to move back and forth

within these thoughts you can create broader form of action and understanding which

is at the base of the definition of the universal.

the definition of the universal is quite simple
if you want to compact it into 1 or 2 sentences:
it would be something like this

that

why any particularity or individual, any discrete incidence participates in the space of the universal is why every individual, every discrete incident

the space of the universal is the necessity of all the particular instances

nor can the space of the universal be approached or grasped by common grounds in particular instances.

If that's the case

is freed from individual instances

every single one of us

every thing that exists we cannot really share we cannot reconstruct the space of the universal

just by speaking of some sorts of shared or common ground

than how can we really become universal?

Than how can we really act as universalist?

One of the fundamental questions that philosophy has been trying to be tackling since along time

If universalism is freed from us

Corporately appropriated in his ways of methodology it's way of of approaching profits

The first consequence of this definition of force for us is that

If the open the universal

if the

fresh air the outside doesn't belong to nowhere no one

and we can not approach it way of through trivial shared or common grounds, common economies of understanding and action,

how can we really sympathize with this thought of the universal?

act as universalist?

This problem

Synthesize as

~~Common cultures economies~~

We need to understand the universal as an expanse, as a generic horizon, whose information and whose totality is not given in thought. In so far if it is not given in thought than we can just approach the idea of the universal by some sort of intricate sort-form of understanding or action.

As any form of by intuitive understanding or action or the space of the universal resolves really in a form of myopia. Because simply as the space of the universal is not we are not

we approach it intuitively

not by intuitive

what we are, extending the definition of what we are

conflate

the mathematicians call it correlate relation you are

simply trying to inflate your own environment and expand to the universal which

doesn't belong to you but all we are gaining a myopic

which is true

so the engagement with the space of the universal is not a privilege, is not that we can start with it's apriori it is an ambition of thought-

the space of the universal is not given thought
we need to find or construct a procedure to be able to construct the scope of the universal

to liberate man first from himself himself from its privileges.

Now

this procedurality

procedure

which should not be understood as

not priority or privilege is the core

work our way form original thought

available resources

regional resources are not to be understood as heritage, privilege, but rather as

something that in the processes the procedure that we construct we need to shed, we

need to abandon,

these are really the blind spots

nevertheless

they demand us to

to

step by step

create a-trivial condition for understanding action

if the space of the universal is not given within thought and action than

we need to understand the space of the universal whether you call it the absolute

nature that also includes us, we need to understand it as

the black box

is basically a system that you

~~we don't know~~ what kind of output it generates

work from this

first thing

the global is not able to

we need to understand

understand the space of the universal as a black box

unveil the black box

is a system that if you

we don't know, what kind of outputs it generates from your distance

How do we act on action ?

How do we understand this?

Strategies need to be debrided

Unveiling the black box

Basically,

how we act in action? Within your thought there are actually strategies

1. breaking - militant way of philosophy

Classical analytical approach

Alexander's work or not you cut it open

Analytical approach of philosophy

The idea is that a brute form of understanding of the universal and its nature creates catastrophic consequences, first a catastrophic system, a system that creates inhumanities, consequences

Black box a catastrophic system, a system that creates inhumanities

You destroy the system you release a massive amount of energy

This massive amount of energy creates a form of instability.

This instability prevents us to use these new emergent elements, this so called analytical components.

Analytical components that we can use to re-converse and appropriated, as new new observants,

As components we can rule the destructive approach

Black box is original space of the universal

I mean

this brute force of ~~from~~ opening the black box

While it allowed us to study the black box, it creates a new system, a new behaviours, new black boxes

It is like if you

cut it open,

like Alexander has mentioned

you just don't really solve the problem you create more impossible knots.

2. strategy is

that thought of the universal is not given apriori

we cannot claim any that we can understand the black box, any

form, or claim of free understanding or

free imagination or

any claim of clear understanding for free imagination of free speculation for this black

box is problematic

more

superspecio of this black box, the black box is not accessible to you

than you can come up with all sorts of imaginations

speculations and claims

one strategy is real speculation

I can say anything about

Vacuum field of ideas

understanding as somehow free from constraints of actual black box

It really is

excessive action upon the black box in order to cut it open in order to analyse it.

So, if that's the case the private new irrationalism comes handy

~~product~~ process of irrationalism

by irrationalism I mean understanding

nor preoccupied with...
without understanding the black box first

the actual universe nature as a black box
danger of the black box, asymmetry between action and understanding
now this is an insurmountable asymmetry between action and understanding
is in fact an opportunity for the rational subject the universalist subject thought of the
universalist subjects
the physical
instrument an
we create methodology of action
there are times where you can not just wait to understand

a system in order to act on it
just wait to understand this system
so
we create methodology action
where action transforms into
into normative understanding

a good example of this the black box would be the action of medicine
What is medicine?
Medical science is not always looking into the cause of the illness it acts on the body, it
creates a core of the equilibrium of and decision making, designated and calibrated
action, broader school of further action
the art of medicine

medical science
it acts on the body
a decision making

a designated action
creates the cohesions and disturbances.
Universalism needs to be understood as a general
never the less irreducible field between action and
of
understanding comes from action . no!
context logic based action that creates a constraint for you, constraints are normative
form

it reveals the field
ideal any form of understanding
when you act,
when you play with the black box the only way to understand the black box is by playing
with it.
you
action that creates the straight, what it means to ...

play with black box in a systematic way

compartmentalisation of different spaces that can be understood as new observants
(/components) that allow for or a broader field of understanding
akin to the idea to introduce
breaking into focus
because of constraints
normative constraints
inhomogeneity

you act more than you create a product of understanding

in order not to unfold catastrophe down the lines
black box weight on your action

account

in order to

generative field

second idea is that the idea of universalism
is complete significance, it's import can
not to be situated where it is
not originally
attached to where it not being
synchronized with
the companionship of a kind of trajectory with modern hard sciences

the space of the universal is not given much thought
but so as the local horizon in which we operate
But nevertheless the so-called
the local horizon of thoughts opens the space of the modality of
the environment in which
the modality of where I come from the modality of my individuation
of my environment, my ecology
the procedure is quite open

that it opens needs to be opened
it is
constructed by way of
a local horizon
to the regional
but as is said earlier this commitment to regional thought shouldn't be conflated with
some sort of
no-devotion to heritage or privilege
certain idea of
rootedness
regional is really the blind spot that you want to shed,
shed the process when approaching the universal

not what you want to use in each and every step of your navigation

my individuation

of environment

procedure accordingly needs to be constructed by a systematic regional horizon

regional thoughts shouldn't be confused with devotion to heritage as privilege

rootedness

regional wants to share with the universal

each an every step of the navigation

if that's the case

universalism starts with a trivial condition

it is the question of where I am coming from

where, which direction

where am I coming from is a deep question

metaphysically, evolutionally,

Metaphysically, evolutionary, politically, literally
methodological

Amnesia is :

what path should I choose?

And in which direction should I proceed?

These 2 questions are the questions that demand certain normative constraints,

Methodological navigations, to approach the open,

In order to embrace the agency freed from the tyranny of

Here and now anchored in the regional horizon

if

localisation is a real prime question on thoughts

and the building block of a non-trivial project which in this case is the universalism, that

is constructed in the scope of the open, than modern sciences is really an expanse that

allows for a very systematic understanding and answering of this question of

localisation

and

Copernican trajectory of modern sciences

The Detour from the center of the universe to show the man neither as

master of the private horizon of his thought

Individuation but also undoing

A consequence of this ..Einsteinian revolution

trajectory for the Copernican sciences

A

Darwinian

Einstein

Barthe shows

that the brain is in fact also blind spots and we cannot really, or economy is the

blind spots

Copernican sciences is really a systematic project with derasination **uprooting man from the tyranny of here and now, a trivial and** myopic understanding of the regional, of the local horizon

Meaning myopic as

being anchored in

each and every term

the so-called local horizon

Will be the blind spot of your **understanding and** action

Someone might come to us and tell us that well, the idea of the Copernican problematic

center of the universe

Is not really translated

into the problem of the universe

What it does it that

it shatters the intuitive image of the universe and man at it's center is more of a metaphoric equals rather than a systematic

leak for thought

Or way of life.

That's absolutely not the case

Epistemological revolution

because it comes up with a

rather than

The Copernican revolution is first of all an

epistemological revolution, **Because it comes up with a**

~~mean~~ new way of understanding concept

What is a concept

is

concept is basically from an etymological or logical

An entity a thought, a horizon, a space, an etymological

And even scientific on a larger perspective is the conceiving information, of the homogeneous, undifferentiated information to

Concealing information to a species furnished with different modalities of access.

Concept is a space in which information is qualitatively and strategically organised and

allows **for different modes of** construction, **extending the horizon** of the concepts

further and further.

diversification of construction and creating that tree of conditions of thoughts, **this is what a concept is.**

Copernican **revolution is a revolution that really is in the**

domain of conception, **in the domain of constructions**

Something that No longer

Is contained with something

Instead it allows for renegotiation, **allows for extension, navigation so on and so forth.**

Let's make an example of this before moving forward.

With the Copernican trajectory we see a radical shift from the question of what is a concept to where is a concept?

From what is X to where is X ...

For traditional philosophy is that the identity of the

~~To where~~

~~the entire horizon of concept, implies~~

It's

implications, consequences, its imports for further constructions,

is the real content of what is the identity? Which can be approached by

Whatness

This Identity of the concept is not an affixed core for the concept, it is a regional horizon, it is

always been anchored and by virtue of its identity of always being anchored it can not be

~~Can not be~~ ratified, can not be delivered.

It will always no matter how we try our best, it will always remain myopic.

To the universal.

Copernican epistemology has a different way it asks ... where is a concept in order to

A concept approach it not by way of its purported **and** so called identity, but by way of approaching rather by its site, **by how the information is**

Qualitatively **organised into a space,**

The site of the concept is **no longer contained** within it's identity in it, **it is a part of a bigger picture , a universal space.**

~~Despite of a concept~~

Of a universal space, being diverse, so it can be approached in a transcendental manner

Is no longer contained within identity

It can be approach it

In transcendently so it

Can be constructed

Further and further construction

Though the

Action of understanding

A derasinated

A brute

the

Identity of a concept it may be discarded

Way

Shifting concept once you negotiate it

It simply

extends the horizon of the concept.

Which is in that case

by way of addressing the concept of the earth as the imminent horizon of thought not **through** the question of identity and what, by the question of where, by a concentric idea

He puts ~~proofs~~ himself as **a satellite, a vehicle**

That is free from centric view of the earth **and larges through the orbit**

the perspective of

The **Copernikan revolution and Copernican epistemology by**

Re-understanding of the idea of the concept of the open

Shift from what to where

It implies for Copernicus that in order to really liberate the concept in **terms of its constructive balance, its constructive implications you an**

need to place yourself in a satellite

takes pictures of the local horizon

Really deligniate the concept

Need to put yourself in place of a satellite **that is launched**

~~From~~ outside the earth

A prospective that moves around the earth

Epistemology is involved with his

Systematic methodology of concepts, structuration and conceptions

The observer is derasinated, acruated

The identity of concept

It is put into the orbit of the concept

From different horizons, different Maps, that are elevated

no dualistic embracing of perspectives, no, they have

Different aesthetics, different allocations of perspectives

the further you go away

the more universal your perspective

the closer you get to concepts

Animated

Not to think of prospectives have aesthetics

In different contexts

Different aesthetics, universal picture of the concept which is part of the thought
becomes an excuse for further concepts

The closer you get the more involved you are with the particular

The universal picture of a concept is ...for further

You go further

An excuse to go further

Further

Further

You unfold a new universal aesthetic map of the concept

you

Create further opportunities for understanding

Your actions

This is why universalism as a philosophy involves

both regional understanding and regional thought of action and also

not a myopic scope of the open the space of the open universal

Needs to be

synchronized with modern sciences because modern sciences are a very systematic

understanding of this derasination process, this uprooting process that allows for

further constructions of a concept of a rational agency

And hence ...consequently further actions. According both to the

exigency of local context but also not the myopic conditions of the space of the universal.

The second trajectory I have been talking about:

We need to synchronize it. And this

synchronisation is important especially for

regional thought explicitly the regional thought (Middle Eastern, Eastern European,
African thought...) where the idea of the regional is explicit and really shines through.

It is important that we hijack this Western ambition, which should of course be no
longer called western, but this project of rationalism.

In order to really put a non-trivial understanding of the regional, which of course really
is the hard luck of these obscure regions: Middle east, Africa, Latin America, Eastern
Europe

They need to be synchronised synthesized with a new project of enlightenment and a

new project of rationalism. This project of rationalism is of course far from the 20th
century's new enlightenment,

advocating of witch-hunting,

killer of

irrationality,

No, irrationality needs to be dealt with

But for that you will really need with

Methodology or step by step

The black box

The idea of concepts and epistemologies

realises a regional thought gives a massive constructed opportunity.

What is really a constructed opportunity is

Once you are able to construct a concept

A step by step it broadens horizon ,
Extends its walls

you create a

Further non-trivial horizon-action

It's basically a form of freedom. Any form of methodology, of action, of understanding ,
any form of concept that doesn't maintain, not aspire to further broaden or further
freedom, the open needs to be abandoned.

Freedom is really a tautological concept, but its tautology is really this
enchanted ambition

Form of

Freedom. Freedom needs to be understood as an engine of more, further freedom
any form or construction that doesn't allow for the further uprooted construction of

The scope of the open and

~~Any form of further construction~~ needs to be taken as a myopic agenda. This

brings us to the third point: the term universalism as a regional procedure that is step by
step Mission by mission comprehensively

Liberates the subject from the tyranny of here and now.

The local horizon, regional thought horizon is a blind spot, but never the less there is
an a-trivial ambition for thought and action

it is a Systematic engagement with the regional thought, not with a whimsical obscure
understanding of the globe or global horizon as being the common grounds of
regionalities. No.

German idealism especially

Kant has a answer for this

The question of freedom is a question

Ultimately the question

whether freedom is coming from the outside or it is really in the
infinity of the subject.

global economy nor is it

the answer would be that the

Ground for freedom

Is not totally coming from

Globe of economy dictates on us

Nor is it coming from the parameters of a

~~Original~~ regional horizon

Which is basically the totality of the subject

The synthesis of both the causal determination of this global economy, the universe that
we are

Idea of freedom needs to be understood synthetically it is both a synthesis between the
causal of the cause of determination of this global economy, but also the rational
demands of the rational agency that we are living. A

The economies that we live in

Because of war & economy, nature & economy

But also the demands of the rational

Procedurality is key

is not a form of intentionality, where the subject intends to do something, naïve intentionality

Procedurality means an aesthetic and disciplinary methodology that liberates the subject step by step, mission by mission according to the normative constraints of the concept of the local horizon and how it needs to be delivered into the open.

Causal constraints

The open

The constraints are to

In the broadest possible sense are really questions, are really the problems arising from the fact that we are bound to certain determination, of where we all...

Where we all are coming from

tautological processes

Metaphysical processes

And also from a pure philosophical perspective,

What is the region in which and from where

from where I can act and understand

synthetic thought becomes the procedure in which one has to change his or her perspective

The fact that we are all

Regional. according to the new, according to the synthetic environment

Original, epistemological processes

Changes of view point, synthetical environment

From the outside from the other side, from this identity

You unpack a broader sense of synthesis, this synthesis means that

Everything needs to be negotiated from now on

Everything actually means needs to embrace

Or to gain a further ... of further construction

This was the third trajectory which was basically the question

What is the region,

It started to act

Procedure

Procedural demands of local horizon

In which one

according to the changes of the synthetic.

Identity

Synthesis

Means that everything needs to be negotiated

Everything needs this

Universal movement

because of the

regional thought

open ended process project

Q&A

Questions anyone? I can open up the conversation

Translation of the question what is a concept from

Concept needs to have a possibility for expansion & navigation – does it relate to the idea of contingency (non –spatial manoeuvre, rather cosmological order)
you seem to relate contingency to spatial
room for change does it conflate with the concept of contingency?

Yes, the

Copernican terminology epistemology understands the concept of contingency, not as a frozen entity
not as a classical rationalist according to the prevalent ecological condition
contingency seems to be of a cosmological order

it's understanding

classically the space of the universal is:

the room of two properties associated with the
universal ~~is~~ are

a) the property of continuity, not be contained under the domain of territory individual, etc.

b) the property of contingency, can ramify into particular instances ,entanglement the more contingent the more , telescopic perspective on the planet bringing into focus the contingent

understanding the concept from the other side allows for an entanglement of continuity and contingency

the more you unfold the more the
unpack the horizon

the slightest idea are bringing into focus the
contingent constitution

absolutely have no idea of what so ever

that's how science becomes, you cannot know

procedurality is not part of intentionality

it' s really moving

what will be the next move. It is really moving

Introduction:

Hi Reza, can you hear me?

Of course

Hello! Can you hear me well?

Yes

It is my pleasure to introduce novelist and philosopher Reza Negarestani and I would like to thank Ashkal Alwan

Ok

Hello,

It is a pleasure that Reza Negarestani gives this talk tonight and I just want to thank Ashkal Alwan. And everybody involved who makes this happen.

I briefly introduce Reza's work in general and this lecture in specific. And then Reza is gonna present his paper and then we have a 10-15 min ...session.

...That is the 1st step to specify a physical locus a frame of locus of setting complicity of an... Dessert as the space and the plot.

In the case of his book „Cyclonopidia, Complicity with Anonymous Materials“ in 2008 conceived as a syntheses of theory and fiction the locus is the dessert. In which the Middle East is a spot of ...

That is would be to specify a place of setting a locus..

the locus of the plot is the dessert. The narrative system of the book it would be a coupling of thought and matter...

Theorized not only as a subject matter. A frame of setting a physical locus. When Reza outlines what he calls a science fiction of the earth with a subterranean setting of the plot one in which petrol becomes a narrative vessel diversing (?) the pipelines.

Fiction and reality linked.

The dessert as protocol...coupling thought and matter. Thought with a structural or formal motive. In other words the philosophy of oil is index with demonic figures through out the novel. Each material process begins to act on the academic of studying it.

He forces alliances between archeological tactics and modes of thinking and ... ways of acting on the other. ..

One that constantly deludes and transfers death?

In an essay „All of a Twist“ the figure of the plot twists as the ceasing alien forces. Crime novels and horror stories is reconfigures by external alien forces. Twist the plot from the inside out. The twist can be conceived as an infiltration from within. From the inside out.

The weather figures as a protagonist in „Cyclonopedia“

The weather figures as a protagonist.

Complicity and plot..... all at once.

„Praise of Rootlessness“, today's lecture couples thought with space. Moving from the dessert to a conceptual matrix.

An abstract thinking of space. An abstract rethinking of space.

The sites of concepts. By folding the question from what is a concept to where is concept.

Foreign points of view....

What is a concept to where is a concept.

Radical change of global and local what Reza calls a topography of universal thought.

Reza Negarestani:

I read the abstracts and move from a direction basically from a political point of view.

...

So can you hear me?

Yes.

So

Universalism can be traced back to the public..

Aim of this talk

1. Examining conceptual structure of Universalism as generative field between understanding and action.

2 Synchronizing Universalism with post Copernican Universe among, of modern sciences.

3. Propose a general topography of universal thoughts as a regional procedure. Step by step comprehensively free the subject from the tyranny of the here and now.

Sorry I repeat this...

Global myth of common grounds of Universalism can be traced back communal organisation of the world in the absence of any... unfolding consequences of this concept...

So I start with a definition what the universal is and the consequences of this definition to the 3 points I just mentioned.

Idea of Universalism starts with moment in philosophy where we can say as movement that is going back and forth it involves a form of separation in a homogenous environment. Like a pendulum you move back and forth you can create broader thought and action of understanding. A pendulum where we can go back and forth within this poles for the action of understanding. You can create broader fields of understanding.

The definition of the universal is quite simple. Compact in 2 sentences:

Every individual discrete instance participates in the space of the universal the space of the universe is free of the ...nor can the space be grasped by ...the universe free from us. If the universe is free from us, is free, every single one of us. You can not share and approach the universe we cannot construct the space of the universe just by sticking some sort of shared ground, common ground. Then how can it really become universal? How can we really act as universalist? This is a fundamental question that philosophy has been tackling with a long time. But also modern science cooperated within its methodology...

1st consequence of this definition, is that if the open, the universal, if the fresh air the outside doesn't belong to nowhere and cannot be approached by a way of trivial common cultures, action, common economies, common ground how can we synchronize this ...of universal.

The 1st thing we need to understand Universalism as an extended, a generic horizon whose information whose totality is not given in thought. Then we cannot just approach the idea by any form of intuitive understanding or action of the space of universal resolves from, of...

What are we doing, we are just prolongating our definition of what we are and trying to extend the definition of the universal. Trying to inflate our environment. Expand to the universe which does not belong to you. It is a trivial condition. Of course the universal does not belong to you.

What we are doing we are just thinking...

The space of the universe it is not given within thought we need to find or construct firm procedure to liberate man 1st from himself and then from his ..privileges. This procedure is, which should not be understood in terms of a priori privilege it is really the core of what a regional thought is. The global universal is not given and we cannot work away from available resources. To liberate man from himself and then from his privileges but as something we need to abandon...

This privileged is the core what a regional thought is. Away from a regional thought in terms of heritage, privilege in the procedure we need to abandon we need to shift. Step by step create an untrivial condition.

The 1st thing if the the space of the Universalism is not given within the thought and action and - we need to understand the space of the universal whether you call it nature.. as a black box. Black box is a system that you do not know. You basically don't know what kind of outputs it generates.

The space of the Universalism is a black box. How can you understand when it is not given within the thought?

1st: Breaking... the analytic approach of approaching nature. Consequences when you open the black box. ...Alexander,... you cut it open. A classical analytic approach of philosophy.

The idea of understanding of nature creates consequences. 1st when you open a black box a system you destroy the system.. An understanding of nature. When you open the black box creates singularities you destroy the system, you release the massive amount of energy and this creates instability. Instability prevents us to use the analytical components which we can reconstruct the original black box. As new observers. As components. Reconstruct the regional black box. The brute force of opening , it creates a new black box, a behaviour a new system. Creates a new black box. You don't solve the problem.

2nd strategy the understanding the thought of nature is not given a priori; we cannot claim that we can understand the black box. Any form of claim of free understanding, or free speculation of this black box is problematic.

It is more an image of climbing over this surface, vacuum field of ideas. It is more an image of climbing over... the black box is not accessible to you and claims... these two strategies need to be widened up:

1st strategy understanding is speculation, understanding free of somehow constrains... of the actual black box.

2nd accessive action upon the black box in order to cut it open trying to analyse it. If that is the case, I think the project of new Rationalism... I mean....

Accessive action in order to cut it open the black box. Is basic. ..

By new Naturalism I mean....

Nature as a black box is basically its domain where there is a-symmetry between action and understanding. Is an opportunity for the rational subject. The idea, there are in the physical universe, are times where you cannot just wait to understand. We create methodology of action where action translates into normative understanding. We create a normative understanding. Allows for further action.

An example of this black box is medicine. What is medicine? Medical is not always looping in the cause of illness. Medicine acts on the body and decision making, concrete action. It creates conditions, creates observation that we can study. It creates conditions. Can be acted on.

Universalism needs to be understood as is far from the naive idea that every action needs an understanding. A methodological based action it creates constrains. That need to be tackled. The only way to understand the black box... This claim of the black box needs a systematic way. You just don't want to open it with a brutal force. You introduce an .. action to the black box. You enter the black box, you destabilize the inner space, make different phases, components actually allows for a...

You create a point of instabilisation, inhomogeneity, these created spaces can be a broad field of understanding. Normative constrains that need to be tackled. Create new phases... a broader field of understanding to bring into focus. And also introducing normative constrains. In order not to unfold catastrophe down the line when you are working with that black box.

2nd idea of Universalism is complete significant without being - synchronized with the Kopernican trajectory of modern sciences. The global is not given within thought. But so is the local horizon which we operate with. Modality of my environment, where I come from. (local horizon) the procedure needs to be constructed by a way of systematic approach to the regional. This commitment of regional thought should not be confused with devotion with a certain idea of heritage. Modality of my environment. - The local horizon opens a vague modality of my horizon. Should not be mixed up with the idea of rootedness, - the regional is the blind spot. A systematic approach to the regionals. The commitment of regional thought is not a devotion to heritage and rootedness. But wants to shift to Universalism.

Universalism starts with a trivial condition in its structure but untrivial conditions in its ambition. It is the question where do I come from? Where should I move? What path should I choose? Where I come from, (where I am coming from a very deep question) the region, in that case the Middle East. In which direction should I move? This needs methodology of navigation, procedure in order to liberate the agency from the tyranny from the here and now anchored in its regional horizon. If localisation is really the prime question of thought the building block of a.. in this case the Universalism, then modern sciences is really I think an expands that allows for a very systematic understanding of this question of localisation. Deep question, literal, physical...

I mean the Kopernican trajectory of modern sciences. Withdraw? man being center of the universe - Kopernicus - human beings are not the center of the universe. What we think that thought is, is not the case. The brain is in fact also a blind spot. The trajectory of Kopernicus to show that man is neither the master of the world had ongoing consequences. Man is neither in a primary spot. What we think that thought is is not the case. The brain is a blind

spot. We see that **Kopernican sciences is a systematic project to liberate man of the here and now.**

Some of my contrast tell us, say that the Kopernicus is not really translated to the project Universalism. **Kopernican trajectory is not really, shattering image of the universe is more a metaphoric input rather than a systematic leap for thought and way of life.**

Kopernican Revolution is 1st of all an epistemological revolution. Why? Because he comes up with a new way of understanding a concept. A concept is an entity, a horizon, **is basically a conceiving of information to spaces which are well organized with different modalities of access.** Information is organized in it. **It allows for different modes of construction** extending and existing and creating condition for untrivial thought. **Kopernican Revolution is a revolution in the domain of conception no longer something that allows for renegotiation but something that allows for extension, navigation...**

Concept is a space in which from within is organized. It allows for different modes of construction extending the horizon of the concepts further...

E.g. **Kopernican trajectory we see a radical a shift from the question of what is a concept to where is a concept. From what is x to where is x. The entire horizon of a concept, its consciousness is contained within its identity. For traditional philosophy its implication its consequences is in the identity which is the: What is a concept? If the concept is fixed anchored it can not be delivered. For traditional philosophy the identity its implication is what is a concept.** (Identity of a concept also always anchored in the regional, it cannot be delivered to the universe.) **Here the local horizon is always fixed, it cannot be delivered it always.**

Kopernicus has a different approach: You do not approach the concept by its identity, but by **approaching** the site of the concept and site is no longer **contained within its identity. But it is part of a bigger picture of a universal space.** It can be approached in transcendental..., **so you can construct it. ... and create further and further... you uproot, The concept might completely shift. Kopernicus doesn't create ... he simply extends the horizon of the concept. The concept of the earth as the imminent horizon of thought by the question of where. He puts himself in a place of a satellite, a vehicle that is free from the earth and launching into the orbit.**

Repeat:

Kopernican Revolution is the idea of the open by reunderstanding the identity of a concept no longer as what but as where. Kopernican epistemology reunderstanding the identity of the concept no longer as what but as where. It implies for Kopernicus in order to really liberate the concept - in terms of its constructive balance - you need to put yourself in place of a satellite that is large outside of the world. A perspective that moves around the earth.

Extends the horizon of a concepts.

The observer is uprooted **from the identity of the concepts.** Put into the orbit of the concept. **But sees the concepts from different perspectives.**

Shift from what to where. In order to rename you need to large outside of the earth. It is a perspective of the earth. You must leave the earth. The system methodology the observer is uprooted **from** the identity of concept. And see the concept from different **alternative horizons, maps. These maps are elevated. Have different aesthetics these perspectives. The further you go the more universal. The closer the more.... go to the orbit, you put these take different pictures and then render these pictures together.** Leave the spot. **You go further.**

Create distant perspective. Then it becomes universal. Different perspective we put these pictures together and the universal picture of concept: You go further, **you construct a concept from a further depth.** Every time you unfold a more universal concept you create further opportunities for understanding and action. Universalism **as a philosophy** which involves both the regional and the meiotic (?) of the open needs to be synchronized with modern sciences. **Modern science is basically a very systematic concept with this uprootedness.** Allows a further construction of a concept. **And creating opportunities of further actions. Linking the local and the universe. We need to synchronize it. The synchronisation is very important especially what I see from regional thought of Middle Eastern thoughts, Eastern Europe thoughts Latin American thoughts, where the idea of the regional is explicit. Where the idea of the regional shines through. It is important that we hijack these Western point of view. This project of Rationalism In order to really put the need**

to be synthesized with a new project of Rationalism. Eastern Europe, Latin America they need to be synthesized with new projects of Rationalism, enlightenment.

Kopernican thinking gives a regional thought a massive constructed opportunity. Once you are able to construct a concept, extend its walls then you also create further non trivial constraints you create further non trivial horizontal action, it is basically the idea of freedom. Any concept that does not maintain that does not go for the open needs to be abandoned. Freedom needs to be understood as the engine of more freedom. Any form of construction understanding or action, that does not allow for expanding needs to be taken as a miotic agenda.

3rd: Universalism as a regional procedure step by step comprehensively liberates the subject from the tyranny of the here and now.

The regional thought the regional horizon is a blind spot. But nevertheless.. it is systematic engagement with the regional thought. Not with an obscure understanding of global horizon as being common grounds of the regionalities. This is - I would say - German Idealism specially Kant has a very good answer for this. Whether freedom is coming from the outside from global horizon or if it is in the.. of a subject. The answer is the grant for freedom is neither totally coming from a global horizon that dictates on us what to do nor is it coming from the granters of regional of a.. which is a totality of a subject.

The idea of freedom needs to be understood synthetically. Synthesis between the causal determinations of the global economy, the universe that we live in. But also demands a rational agency. That allows procedure. Processuality is the key. Processuality is not a intentionality. Not where the subject intends to do something. It is a disciplinary methodology that liberates the subject step by step according to the normative constraints of the concepts. How it needs to be delivered into the open. But also to the ... constraints are, the problems arising from the fact that we are bound where we are coming from. Metaphysical process.. philosophical perspective.. What is the region where I have started to act an understanding? Synthetic thought becomes a procedure in which one has the chance to change the perspective. According to genders of a synthetic environment.

Everything needs to embrace the demand of re-negotiation from now on. In order to gain further scope of construction.