After the death of Deleuze and then Derrida, French philosophy has also taken its share from global conservatism. For example, Badiou’s philosophy, although it has its own value, introduced an ontology, a mathematical one, into Deleuzian philosophy which Deleuze himself carefully and intentionally kept away from his thought. Badiou’s project was to rehabilitate Deleuze and Guattari’s interpretation of Marx so as to make it function programmatically.

However, one of the basic concerns of Deleuze-Guattarian philosophy is to demonstrate how thought works by failing to work, by stammering, just like life itself which normally flows by failing to flow. To introduce Hegel into thought means to reconstruct that grand narrative at the cost of falling into the ditch of metaphysics. At the root of such advances lies, without doubt, the intention to erase the radicality of the philosophy of both Derrida and Deleuze by dissolving it into academic arrogance. For example, to introduce Hegel into Derrida means to affirm the rejection of metaphysics in absolute and oppositional terms, which Derrida himself never did. You cannot reach anywhere with Derridaean philosophy and the main reason behind this is the recognition of metaphysics as a trace that constructs and deconstructs thought both by its presence and absence. The rise of philosophers such as Badiou, Laruelle, and Malabou after the death of Deleuze and Derrida is wholly of a piece with a certain political project. After the radical critique of Structuralism, the rupture of thought brought about by a way of thinking that claimed it is the nature of thought to think what it cannot think or by the inclusion of the unthought within thought in a plane
of immanence, not only disturbed the integrity of philosophy, but it also put at stake the darling of philosophy: the subject. For all these reasons, the above mentioned philosophers who came after Deleuze and Derrida are part of a project for rebuilding the \emph{in-dividual} against \emph{-dividual}. 