

# Manipal Centre for Philosophy & Humanities

THIRD INTERNATIONAL

## DELEUZE STUDIES IN ASIA CAMP

DELEUZE CONTRA HIERARCHIES

MAY 29 - JUNE 2, 2015

HOURS	FRIDAY MAY 29	SATURDAY MAY 30	SUNDAY MAY 31	MONDAY JUNE 1	TUESDAY JUNE 2
<b>9:00 – 10:30</b>	Philosophy of Difference and Images of Thought  Paul Patton	Philosophy as the Invention of Concepts  Paul Patton	Guattari's Ecosophical Cartography  Barbara Glowczewski	Deleuze, Cinema and the Brain  Patricia Pisters	Multiplicity: Becoming x and Fold  George Varghese
<b>10:30 – 11:00</b>	Tea Break				
<b>11:00 – 12:30</b>	Immanence  Jeffrey Bell	Deleuze and Mathematics I  Sundar Sarukkai	Metaphysics  Jeffrey Bell	Deleuze and Art II  Anne Sauvagnargues	Temporal Ontology of Cinema in the Digital Age  Patricia Pisters
<b>12:30 – 14:00</b>	Lunch Break				
<b>14:00 – 15:30</b>	Guattari and Inter-national Indigeneity  Barbara Glowczewski	Ethology  Jeffrey Bell	Deleuze and Mathematics II  Sundar Sarukkai	Confrontation with Madness: Cinema and Schizoanalysis  Patricia Pisters	Deleuze and Art III  Anne Sauvagnargues
<b>15:30 – 16:00</b>	Tea Break				
<b>16:00 – 17:30</b>	Multiplicity: Ontogenesis and Morphogenesis  George Varghese	Rhizomatic Ab-original Inter-connections  Barbara Glowczewski	Deleuze and Art I  Anne Sauvagnargues	Transfiguring Ontology of Space: Space as Becoming  Emine Görgül	Deleuze and Politics: Nomads and War Machines  Paul Patton

Jeffrey Bell

Southeastern Louisiana University, USA  
Becoming-animal and Doing Metaphysics

#### Immanence

I will set forth what I take to be the key elements of a Deleuzian metaphysics. I will argue that just as Deleuze extends the Humean argument well beyond Hume's discussions of human nature to nature writ large, so too I will argue that the concept de/territorialization is to be extended beyond its use within ethology to reality as process. To a large extent this is already what Deleuze and Guattari do, especially in *A Thousand Plateaus*, but the implications of this concept for philosophy and metaphysics in particular are not explored at length by Deleuze and Guattari, although they do offer us some enticing suggestions in *What is Philosophy?* (as I argue in my forthcoming book). In this lecture I will set the stage for developing Deleuze and Guattari's suggestions by laying out the wholesale embrace of immanence that characterizes Deleuze's entire philosophical project – an embrace Deleuze carries over from Spinoza. This will then enable us to gain a better understanding of the concept becoming-animal, and the role ethology plays as an effort to develop a philosophical understanding of “inorganic life.”

#### Ethology

“Inorganic life” is a scientific concept that has gained momentum in recent years as a legitimate avenue of scientific research. For Deleuze and Deleuze and Guattari, however, inorganic life, as I will lay it out, is a philosophical concept and is therefore put to entirely different uses than it is in the hands of scientific researchers. In this lecture we will begin with a discussion of the territorial behaviour of animals and use Deleuze and Guattari's critique of Konrad Lorenz as a pivot upon which we will turn to the more generalized philosophical understanding of the processes of de- and reterritorialization. With this in hand we will be able to turn to a discussion of some key problems from metaphysics – the problems of the one and the many, difference and identity, mind and matter, and realism vs. antirealism.

#### Metaphysics

In this lecture I will sketch how one can approach a number of core metaphysical issues within the philosophical tradition by developing Deleuze and Guattari's concept of de/territorialization. Along with the problems of the one and the many, I will discuss other issues that have become the subject of concern in both analytic and continental traditions, such as realism, correlationism, and primary/secondary substance. With the recent upsurge of interest in metaphysical problems among analytic philosophers, we will find that Deleuze offers a number of strategies that can be employed in thinking through the problems that have been at the center of analytic philosophers' concerns.

Emine Görgül

Istanbul Technical University, Turkey

#### Transfiguring Ontology of Space:

##### Space as a Becoming

The last decades of 20th Century wound up with intense effects of digital technologies that have been penetrating in various fields of our life. Besides, the rising impact of virtuality via everyday digital gadgets, the advanced affects of ubiquitous computation, and ultimately the emergence of electronically driven embodiment were all broadened and altered both the milieu and the definition of existence.

Hand in hand with all these transformations, the vast deployment of computation has also altered the knowledge and the discourse in science, in sociology and humanities, arts, design, and architecture.

The transfiguring ontology of the architectural space constitutes the primary concern of the presentation. The paradigm shift from Cartesian envisioning of static space into spatio-temporality, and the effect of mechanisms or in other words the abstract machines (Deleuze and Guattari, 1987) that constitutes both the ideological background of this transformation, as well as the physical presence of the experienced systems, also together with the strategies and tools that have been deployed to constitute the physically existing architectural spatiality emerged as the essential topics of a prospect discussion that is related with the novel spatial relations.

Conceptualizing the “space as a becoming,” the presentation will argue the transformation of architectural space into a regime of becoming. While denying architectural space as a static embodiment of a defined purpose or function, and advocating uncrystallized fluidity of spatiality; space is considered as a transformable entity, which is under the affects of active and passive forces (Kipnis, 1993). Besides, the space is affirmed as a phenomenon, an ‘event’ (Deleuze, 1988) and the architectural space as a dynamic never-ending product on the basis of multi-modal interaction and unity of space, body and time relations. Yet, the theoretical frame of the discussion has been set up on an initial discussion of a three-pillared auxiliary debate about the time, the stoic perception of time, the *chronos* and *aïōns* in opposition to absolute quantitative time; the body, the shifting perception of Stoic-Spinozian-nexus body, against to Cartesian cogito; and finally the space, which is no longer a container but an extension.

Barbara Glowczewski  
Collège de France

#### Guattari and Inter-national Indigeneity

Palestinians, Armenians, Basques, Irish, Corsicans, Lithuanians, Uyghur, Gypsies, Native Americans, Australian Aborigines . . . all in their own way and in very different contexts, appear as leftovers of history . . . In fact this nebula with fuzzy contours is called on to play a growing role at the heart of the international relations that it is already ‘parasiting’ considerably. For our part we consider that, in the future, the nationalitarian fifth world will no longer be simply passive and defensive, but will bring a decisive renewal to the cultural values, social practices and models of society of our times.

Felix Guattari gave this lecture in Bilbao on 26 March 1985 to the International Congress *Los derechos colectivos de las naciones minorizadas en Europa*. It takes up the ideas that we developed together with Survival International France to set up a project called *Rencontres du Cinquième Monde* under the aegis of the Fondation Transculturale Internationale, in order to promote the legal status and the singular identities of indigenous peoples, their struggles for land rights, and the recognition of their knowledges, therapies and resource management (“1985 – Le cinquième monde nationalitaire” in *Les Années d'Hiver*, Minuit, 71-79, 1986).

We will discuss some aspects of Guattari's and Deleuze's interest in anthropology and societies defined by Pierre Clastre as “against the state,” indeed demonstrating over the last

twenty years not only “a decisive renewal to the cultural values, social practices and models of society,” but also a transnational solidarity and common political strategy.

#### Rhizomatic Aboriginal Inter-Connections

The Indigenous Australians are still too often identified as a supposedly prehistoric prototype and survivors from the Stone Age, because they were not producing iron at the time of colonization two centuries ago. However, when I went to live in the Australian desert in 1979 with the elders who had experienced their first contact with colonization in their infancy, living the life of semi-nomadic hunters before their confinement in a reserve, I was struck by something very modern in their relationships to images, to the body, and to dreams. Their sense of modernity—some would say postmodernity—can be explained as follows: the West experienced a paradigm shift when it entered the audiovisual universe and later the Internet, but the widespread connectedness that characterizes the use of new technologies is also—in my view—a specific feature of the creative manipulation of myths and rituals carried out by Indigenous Australians. In fact, Indigenous Australians themselves use dream images as an associative memory, an articulate and contemporary virtual matrix to explain the dynamism of their combinations and connections, which are simultaneously semantic, analogical and performative (B. Glowczewski, “The Paradigm of Indigenous Australians,” in *Totemic Becomings*). We will discuss Deleuze and Guattari's understanding of Australian Aboriginal rhizomatic mapping of their concept and ritual practice of the Dreaming and will show how since the 1980's the First Nations of Australia have been using art as a political tool to claim specific rights, such as the return of their land.

#### Transversal operativity and Guattari's esopohical cartography

“Guattari offers a double response to the increasingly sophisticated entrapments of the cybernetic society. On the one hand, his fourfold meta-model invites us to examine the materials, affects, discourses and processes with which we construct our realities (...) to achieve greater degrees of self-modeling, along with deeper potentials for collective speech. But at the same time, his insistence on an ontological experience of the territory, modulated by the rhythmic presence-absence of aesthetic constellations, introduced a pathic core of uncertainty into any possible model, calling for intimate sensitivity to an otherness that could never be calculated or integrated to a semiotic system.” (Brian Holmes, “Guattari's Schizoanalytic Cartographies or, the Pathic Core at the Heart of Cybernetics”).

We will discuss Guattari's fourfold meta-model – Existential territories (Real/Virtual), Flows (Real/Actual), Universes of Value (Possible/Virtual) and Machinic Phylums (Possible/Actual) – using the example of Aboriginal Australians, who like many other Indigenous peoples, are using the web and social networks to promote their creativity and struggles for recognition.

Paul Patton

University of New South Wales,  
Australia

#### Philosophy of Difference and Images of Thought

##### Philosophy as the Invention of Concepts Deleuze and Politics: Nomads and War Machines

The lectures will be largely based on particular chapters from *Difference and Repetition*.

Patricia Pisters

University of Amsterdam, Netherlands  
Deleuze's Cinema Projects and Beyond

#### Deleuze, Cinema, and the Brain

I will discuss Deleuze's famous adagio that ‘the brain is the screen’ and ask what it means to take his invitation to look at the biology of the brain to assess (contemporary) cinema literally. What are the particular methodological challenges of such encounter between art, philosophy and neuroscience? And why could we speak of a ‘neuro-image’ now?

#### Confrontation with Madness: Cinema and Schizoanalysis

We will look at the particular schizoanalytic principles that a Deleuzian approach of images entails. If contemporary culture is characterized by a cultural schizophrenia, it is useful to look at certain schizoid narratives in contemporary cinema that we will discuss.

#### Wild Times: The Temporal Ontology of Cinema in the Digital Age

One of the typical pathological characteristics is the fact that temporal order is mixed up. We live in ‘wild times’. This lecture will look at the philosophical underpinnings, the temporal ontology of contemporary cinema (as ‘neuro-images’). *Difference and Repetition* will be the main source of reference here. Thinking ‘from the future’ is the main basis of this temporal ontology.

Sundar Sarukkai

Manipal Centre for Philosophy and  
Humanities, Manipal University, India

#### Deleuze and the Mathematics I & II

The lectures will explore the relationship between mathematics and philosophy, and illuminate this relationship in the context of Deleuze

Anne Sauvagnargues

University of Paris -Nanterre, France

#### Deleuze & Art I & II

Deleuze, sense and signs: A New Ecology of Signs

George Varghese

Manipal Centre for Philosophy and  
Humanities, Manipal University, India

#### Multiplicity:

##### Ontogenesis and Morphogenesis

This lecture focuses on the theory of multiplicity which Deleuze developed against the metaphysical notion of object in Plato, Hegel and Kant. Specific importance will be given to the difference between the ontogenetic notion of multiplicity developed in the early phase (up to ‘Anti-Oedipus’) and the rhizomatic notion of multiplicity developed in the later phase of ‘A Thousand Plateaus’ onwards. There will be a specific elaboration of the concepts of the virtual, rhizome, genesis, nomadology, territorialisation-deterritorialisation, transduction and affect in relation to the main theme in this lecture.

#### Multiplicity: Becoming x and Fold

The initial part of the lecture focuses on the question of fold in Deleuze as it gets developed in the third phase, especially in his work on Leibniz. The subject and object are conceptualised as constituting a fold instead of opposition in traditional epistemology or merging in religious mysticism. The theory of fold becomes extremely important in reconceptualising the generally empiricist or positivist notion of subject-object relation in anthropology. As an exemplification of the relevance of Deleuzian fold in anthropology there will be a detour into the ethnography of gold in Kerala, India.