
Soft Subversions Texts And Interviews 1977 1985 2

Mutating Ecologies in Contemporary Art
Chaosophy
The Anti-Oedipus Papers
The History of Reason in the Age of Madness
The Dark Precursor
Post-Unification Turkish German Cinema
Educational Ills and the (Im)possibility of Utopia
Molecular Revolution in Brazil
Philology in the Making
Arts of Subjectivity: A New Animism for the Post-Media Era
Felix Guattari's Schizoanalytic Ecology
Deleuze and Anarchism
Post-Mass-Media and Participation
Aberrant Nuptials
Ecosophical Aesthetics
Chaosophy
Anarchism After Deleuze and Guattari
European Dance since 1989
Technology, Urban Space and the Networked Community
Architecture for a Free Subjectivity
Psychoanalysis and Transversality
A History of the Modernist Novel
Antonin Artaud and the Healing Practices of Language
Cold War Freud
Why Guattari? A Liberation of Cartographies, Ecologies and Politics
Burroughs Unbound
Principles of Transversality in Globalization and Education
Schizoanalysis and Asia
Schizogenesis
Metropolitan Preoccupations
Deleuze, Guattari and the Schizoanalysis of Postmedia
American Paraliterature and Other Theories to Hijack Communication
Desert Islands
General Ecology
Schizoanalytic Cartographies
Therapy, Stand-Up, and the Gesture of Writing
Deleuze & Guattari
A Pedagogy of Cinema
Soft Subversions, New Edition
Non-Representational Theory and the Creative Arts

RAYMOND HESS

Mutating Ecologies in Contemporary Art

Edinburgh University Press

Psychoanalytical theories of Guattari.

Chaosophy Routledge

The History of Reason in the Age of Madness revolves around three axes: the Foucauldian critical-historical method, its relationship with enlightenment critique, and the way this critique is implemented in Foucault's seminal work, History of Madness. Foucault's exploration of the origins of psychiatry applies his own theories of power, truth and reason and draws on Kant's philosophy, shedding new light on the way we perceive the birth and development of psychiatric practice. Following Foucault's adoption of 'limit attitude', which investigates the limits of our thinking as points of disruption and renewal of established frames of reference, this book dispels the widely accepted belief that psychiatry represents the triumph of rationalism by somehow conquering madness and turning it into an object of neutral, scientific perception. It examines the birth of psychiatry in its full complexity: in the late eighteenth century, doctors were not simply rationalists but also alienists, philosophers of finitude who recognized madness as an experience at the limits of reason, introducing a discourse which conditioned the formation of psychiatry as a type of medical activity. Since that event, the same type of recognition, the same anthropological confrontation with madness has persisted beneath the calm development of psychiatric rationality, undermining the supposed linearity, absolute authority and steady progress

of psychiatric positivism. Iliopoulos argues that Foucault's critique foregrounds this anthropological problematic as indispensable for psychiatry, encouraging psychiatrists to become aware of the epistemological limitations of their practice, and also to review the ethical and political issues which madness introduces into the apparent neutrality of current psychiatric discourse.

The Anti-Oedipus Papers Semiotext

This provocative study forges new and creative connections between Deleuzian philosophy and contemporary film studies.

The History of Reason in the Age of Madness Bloomsbury Publishing

Bringing thinking from the arts and digital humanities into dialogue with one another, this book investigates what it means to be alive in a world that is structured by technology, the media, and an ever expanding sense of a global community. In this unique time in our history, when we are bombarded by signs and symbols and constantly connected into gadgets, apps, and networks, it has become increasingly difficult to navigate what has been dubbed a 'post-truth' world. Critiques taken from post-colonial studies and neoanimism help challenge the paranoia that has become endemic and, indeed, symptomatic to global realities we are now witnessing. This pertains not only to the ecological degradation of the planet but also to the lingering remnants of eurocentrism and racism that have taken the forms of nationalism and fascism. As a guide, an updated version of what Michel Foucault called an arts of existence may help us sail in these treacherous and confusing waters. Diving into post-structuralist French theory, through American feminism, and

emerging out of media studies, this book argues for an ethical and aesthetic form of self-fashioning that runs counter to processes subjection and mediatization. This craft of life, as Plato called it, is a space of disjunction and liberation, between subjectivity and other, where something new and different has the potential to emerge and mould to our likeness.

The Dark Precursor U of Minnesota Press

In addition to contributing significantly to the growing field of Burroughs scholarship, Burroughs Unbound also directly engages with the growing fields of textual studies, archival research, and genetic criticism, asking crucial questions thereby about the nature of archives and their relationship to a writer's work. These questions about the archive concern not only the literary medium. In the 1960s and 1970s Burroughs collaborated with filmmakers, sound technicians, and musicians, who helped re-contextualized his writings in other media. Burroughs Unbound examines these collaborations and explores how such multiple authorship complicates the authority of the archive as a final or complete repository of an author's work. It takes Burroughs seriously as a radical theorist and practitioner who critiqued drug laws, sexual practice, censorship, and what we today call a society of control. More broadly, his work continues to challenge our common assumptions about language, authorship, textual stability, and the archive in its broadest definition.

Post-Unification Turkish German Cinema
A&C Black

This collection of Felix Guattari's essays, lectures, and interviews traces the militant anti-psychiatrist and theorist's thought and activity throughout the

1980s ("the winter years"). Concepts such as "micropolitics," "schizoanalysis," and "becoming-woman" open up new horizons for political and creative resistance in the "postmedia era." Guattari's energetic analyses of art, cinema, youth culture, economics, and power formations introduce a radically inventive thought process engaged in liberating subjectivity from the standardizing and homogenizing processes of global capitalism.

Educational Ills and the (Im)possibility of Utopia Bloomsbury Publishing

Notes and journal entries document Guattari and Deleuze's collaboration on their 1972 book *Anti-Oedipus*. "The unconscious is not a theatre, but a factory," wrote Gilles Deleuze and Félix Guattari in *Anti-Oedipus* (1972), instigating one of the most daring intellectual adventures of the last half-century. Together, the well-known philosopher and the activist-psychiatrist were updating both psychoanalysis and Marxism in light of a more radical and "constructivist" vision of capitalism: "Capitalism is the exterior limit of all societies because it has no exterior limit itself. It works well as long as it keeps breaking down." Few people at the time believed, as they wrote in the often-quoted opening sentence of *Rhizome*, that "the two of us wrote *Anti-Oedipus* together." They added, "Since each of us was several, that became quite a crowd." These notes, addressed to Deleuze by Guattari in preparation for *Anti-Oedipus*, and annotated by Deleuze, substantiate their claim, finally bringing out the factory behind the theatre. They reveal Guattari as an inventive, highly analytical, mathematically-minded "conceptor," arguably one of the most prolific and enigmatic figures in philosophy and sociopolitical theory

today. The Anti-Oedipus Papers (1969-1973) are supplemented by substantial journal entries in which Guattari describes his turbulent relationship with his analyst and teacher Jacques Lacan, his apprehensions about the publication of Anti-Oedipus and accounts of his personal and professional life as a private analyst and codirector with Jean Oury of the experimental clinic Laborde (created in the 1950s).

Molecular Revolution in Brazil Edicions Universitat Barcelona

Therapy, Stand-Up, and the Gesture of Writing is a sharp, lively exploration of the connections between therapy, stand-up comedy, and writing as a method of inquiry; and of how these connections can be theorized through the author's new concept: creative-relational inquiry. Engaging, often poignant, stories combine with rich scholarship to offer the reader provocative, original insights. Wyatt writes about his work as a therapist with his client, Karl, as they meet and talk together. He tells stories of his experiences attending comedy shows in Edinburgh and of his own occasional performances. He brings alive the everyday profound through vignettes and poems of work, travel, visiting his mother, mourning his late father, and more. The book's drive, however, is in bringing together therapy, stand-up, and writing as a method of inquiry to mobilise theory, drawing in particular from Deleuze and Guattari, the new materialisms, and affect theory. Through this diffractive work, the text formulates and develops creative-relational inquiry. With its combination of fluent storytelling and smart, theoretical propositions, *Therapy, Stand-up, and the Gesture of Writing* offers compelling possibilities both for qualitative scholars

who have an interest in narrative, performative, and embodied scholarship, and those who desire to bring current, complex, theories to bear upon their research practices.

Philology in the Making Cambridge University Press

This book presents distinct perspectives from both geographically-oriented creative practices and geographers working with arts-based processes. In doing so, it fills a significant gap in the already sizeable body of non-representational discourse by bringing together images and reflections on performances, art practice, theatre, dance, and sound production alongside theoretical contributions and examples of creative writing. It considers how contemporary art making is being shaped by spatial enquiry and how geographical research has been influenced by artistic practice. It provides a clear and concise overview of the principles of non-representational theory for researchers and practitioners in the creative arts and, across its four sections, demonstrates the potential for non-representational theory to bring cultural geography and contemporary art closer than ever before.

Arts of Subjectivity: A New Animism for the Post-Media Era National Geographic Books

Inspired by the ecosophical writings of Felix Guattari, this book explores the many ways that aesthetics – in the forms of visual art, film, sculpture, painting, literature, and the screenplay – can act as catalysts, allowing us to see the world differently, beyond traditional modes of representation. This is in direct parallel to Guattari's own attempt to break down the 19th century Kantian dialectic between man, art, and world, in favour of a non-hierarchical, transversal

approach, to produce a more ethical and ecologically sensitive world view. Each chapter author analyses artworks which critique capitalism's industrial devastation of the environment, while at the same time offering affirmative, imaginative futures suggested by art. Including contributions from philosophers, film theorists and artists, this book asks: How can we interact with the world in a non-dominant and non-destructive way? How can art catalyze new ethical relations with non-human entities and the environment? And, crucially, what part can philosophy play in rethinking these structures of interaction?

Felix Guattari's Schizoanalytic Ecology
Springer

Unique focus on the relation between artistic research and the philosophy of Gilles Deleuze *Aberrant Nuptials* explores the diversity and richness of the interactions between artistic research and Deleuze studies. "Aberrant nuptials" is the expression Gilles Deleuze uses to refer to productive encounters between systems characterised by fundamental difference. More than imitation, representation, or reproduction, these encounters foster creative flows of energy, generating new material configurations and intensive experiences. Within different understandings of artistic research, the contributors to this book—architects, composers, film-makers, painters, performers, philosophers, sculptors, and writers—map current practices at the intersection between music, art, and philosophy, contributing to an expansion of horizons and methodologies. Written by established Deleuze scholars who have been working on interferences between art and philosophy, and by musicians and artists who have been

reflecting Deleuzian and Post-Deleuzian discourses in their artworks, this volume reflects the current relevance of artistic research and Deleuze studies for the arts.

Deleuze and Anarchism Bloomsbury Publishing

This edited collection charts the development of contemporary dance in Central and Eastern Europe since the literal and symbolic revolutions of 1989. Central Europe and the former Soviet Bloc countries were a major presence in dance – particularly theatrical dance – throughout the twentieth century. With the fragmentation of traditional structures in the final decade of the century came a range of aesthetic and ideological responses from dance practitioners. These ranged from attempts to reform classical ballet to struggles for autonomy from the state, and the nature of each was influenced by a set of contexts and circumstances particular to each country. Each contribution covers the strategies of a different country's dance practitioners, using a similar structure in order to invite comparisons. In general, they address: Historical context, showing the roots of contemporary dance forms The socio-political climates that influenced emerging companies and forms The relationships between aesthetic exploration and institutional patronage The practitioners who were central to the development of dance in each country A diagnosis of the current state of the art and how it has come about The book's main through-line is the concept of community, and how all of the different approaches that it documents have in some way engaged with this notion, consciously or otherwise. This can take the form of oppositional relationships, institutional formations, or

literally, in identifiable communities of dancers and choreographers.

Post-Mass-Media and Participation

Routledge

30 Jahre nachdem Félix Guattari den Begriff des Postmassenmedialen als notwendige Bedingung medialer Teilhabe eingeführt hat, wirkt er weiterhin in den Arbeiten nachfolgender Generationen nach. Dass ein Konzept, das auf politisches Geschehen und technische Entwicklungen bis hin zur Zäsur von 1989 reagiert, noch heute den wissenschaftlichen Nachwuchs beschäftigt, ist jedoch nicht selbstverständlich. Diese Ausgabe der *AugenBlick*, die im Umfeld der DFG-Forscher:innengruppe *Mediale Teilhabe* entstanden ist, unterstreicht die Notwendigkeit, aufmerksam die sich wandelnden Formen politischer und künstlerischer Partizipation im sogenannten "postmedialen Zeitalter" zu betrachten. Die hier versammelten Beiträge formulieren dabei keine Medientheorie der Ermöglichung von Teilhabe. Viel eher tritt das Postmassenmediale selbst als eine Frage der Teilhabe hervor, die in sich medial begriffen werden muss. Dieser Rahmen erlaubt es, das Postmassenmediale in unserer gegenwärtigen technologischen Situation zu verorten. So tritt es uns in Arbeiten zu Videospielen, dokumentarischen Projekten, YouTube, Ästhetik und Ethik des Politischen und in Meditationen zur Pandemie entgegen

Aberrant Nuptials Routledge

Philological practices have served to secure and transmit textual sources for centuries. However - this volume contends -, it is only in the light of the current radical media change labeled 'digital turn' that the material and technological prerequisites of the theory and practice of philology become fully

visible. The seventeen studies by scholars from the universities of Budapest and Cologne assembled here investigate these recent transformations of our techniques of writing and reading by critically examining core approaches to the history and epistemology of the humanities. Thus, a broad praxeological overview of basic cultural techniques of collective memory is unfolded.

Ecosophical Aesthetics Bloomsbury Publishing USA

This book provides a panoramic history of psychoanalysis at its zenith, as human nature was rethought in the wake of war and the global transformations that followed.

Chaosophy Schüren Verlag

A critical account of the 1975 Schizo-Culture conference, which Michel Foucault called "the last countercultural event of the 1960s," and its direct and indirect connection to American experimental literature.

Anarchism After Deleuze and Guattari Semiotext

Ecology has become one of the most urgent and lively fields in both the humanities and sciences. In a dramatic widening of scope beyond its original concern with the coexistence of living organisms within a natural environment, it is now recognized that there are ecologies of mind, information, sensation, perception, power, participation, media, behavior, belonging, values, the social, the political... a thousand ecologies. This proliferation is not simply a metaphorical extension of the figurative potential of natural ecology: rather, it reflects the thoroughgoing imbrication of natural and technological elements in the constitution of the contemporary environments we inhabit, the rise of a cybernetic natural state, with its

corresponding mode of power. Hence this ecology of ecologies initiates and demands that we go beyond the specificity of any particular ecology: a general thinking of ecology which may also constitute an ecological transformation of thought itself is required. In this ambitious and radical new volume of writings, some of the most exciting contemporary thinkers in the field take on the task of revealing and theorizing the extent of the ecologization of existence as the effect of our contemporary sociotechnological condition: together, they bring out the complexity and urgency of the challenge of ecological thought-one we cannot avoid if we want to ask and indeed have a chance of affecting what forms of life, agency, modes of existence, human or otherwise, will participate-and how-in this planet's future.

European Dance since 1989 Springer
This is the first book to undertake an applied postmedia and philosophical approach to the work of Félix Guattari (and through him, Gilles Deleuze). It provides a way to understand philosophically issues in contemporary technology, social life and consumer culture in Asia.

Technology, Urban Space and the Networked Community Semiotext(e)
An anthology of 40 texts and interviews written over 20 years by French philosopher Gilles Deleuze, of which the early texts belong to literary criticism. Philosophy clearly dominates the rest of the book with a surprise admission by Deleuze that Sartre was his master.

Architecture for a Free Subjectivity Semiotext(e)
What role might art exert in light of the challenges posed by climate change, resource depletion, and the diverse

political and cultural crises our societies face in the twenty-first century? The hypothesis guiding this book is born of Félix Guattari's claim that in confronting the multi-faceted problems of our global political economy we need to develop a more complex analysis of nature, culture and technology, shifting from catastrophic, end-of-the world narratives to productive, generative, trans-species alliances for the sake of the sustainability of life on the planet. Because capitalism is no longer understood merely as a mode of production but as a system of semiotization, homogenization, and of transmission of forms of power over goods, labour and individuals, only the emergence of other relational subjective formations would be able to counteract the fixation of desire towards capital and its diverse crystallizations of power. New social practices, new aesthetic practices and new practices of the self in relation to the other are summoned to undertake an ethical-political reinvention of life. As Guattari argues, it is about reappropriating universes of value and paving the way for the emergence of processes of singularization involving a mutating subjectivity, a mutating socius, and a mutating environment. This book is engaged in thinking about the conjunction of the ecological turn in contemporary art and the attention given to matter in recent humanist scholarship as a way of exploring how new configurations of the world suggest new ways of being and acting in that world. Contributors investigate the means by which art can act as an existential catalysist, providing ways of changing our modes of relation beyond traditional modes of representation and, in doing so, instituting transformation.