

Deleuze and Guattari – Nomadology

Biographies:

Gilles Deleuze (1925-1995), born and lived in Paris. Philosopher.

“I imagined myself approaching an author from behind and giving him a child that would indeed be his but would nonetheless be monstrous.” [Deleuze and Parnet, Dialogues]

Felix Guattari (1930-1992). Trained under Lacan. Worked at experiment clinic La Borde. Would later renounce psychoanalysis as “the best capitalist drug.” Took part in a number of political groups.

-Deleuze and Guattari met at University of Vincennes in the aftermath of '68.

The Book

A Thousand Plateaus (1980/1987) is part two in a two-part series, “Capitalism and Schizophrenia.” The first text is Anti-Oedipus (1972/1977), written in and against psychoanalysis, conceptualizing desire as a productive force and without lack.

Rethinking sovereignty – 3 Definitions

1) Diagram of the two-headed sovereign a la Dumzeil:	Bond	-	Pact
	Despot	-	Legislator
	Power	-	Law
	Imperium	-	Republic
	Mythos	-	Logos

Distributed between two poles, “a double articulation that makes the State apparatus into a stratum” (352).

2) From micropolitics and segmentarity: modern State has rigid segmentarity (209-10) and centralized power (212-3). The State acts a resonating chamber for the repetition of diagrams: school, prison, barracks (224).

3) “Each State is a global (not local) integration, a redundancy of resonance (not of frequency), an operation of the stratification of the territory (not of polarization of the milieu)” (433).

The State and the war machine

[Precaution: ‘war machine’ may be a misleading name - war is not the object of the war machine (417-8).]

what is the war machine? “the war machine was the invention of the nomad, because it is in the essence the constitutive element of smooth space, the occupation of this space, displacement within this space, and the corresponding composition of peoples: this is its sole and veritable positive object” (417)

Is it possible to ward off a State apparatus?

- 1) There has always been a complete State – Urstaat (360)
 - a. However, there is always an outside (360-1)
 - i. “worldwide machines” – commerce, religion, “movements”
 - ii. “local mechanisms” – bands, margins, minorities
 - b. always coexisting and competing with the war machine (361)
- 2) the war machine has its own epistemology (361-374)
 - royal (State) science, nomad science
 - i. form/content/expression (367-9)
 - ii. reproducing vs. following (372-3) ex: US military numerical control (engineering/bricolage)
 - b. nomadic numbers (387-394)
 - c. metallurgy and nomadism (404-415)
 - i. one must surrender to matter (408) “the variable undulations and torsions of the fiber guiding the operation of splitting wood... following where it leads” [see massumi’s “User’s Guide”]
- 3) extricating thought from the State / images of thought (noology) (374-380)
 - a. double-headed sovereign (374)
 - i. truth (mythos) “true thinking operating by magical capture, seizure or binding, constituting the efficacy of a foundation” (374-5)
 - ii. freedom (logos) “a republic of free spirits proceeding by pact or contract, constituting a legislative and juridical organization, carrying the sanction of a ground” (375)
 - b. fiction of State as universal (no outside)

- i. center - “a center that makes everything, including the State, appear to exist by its own efficacy or on its own sanction” (375)
 - ii. consensus – “the fiction of a State that is universal by right, elevating the State to the level of de jure universality” (375)
 - c. not Whole but Orient/desert, not Subject but race/tribe. [in order to avoid microfascism, see (212-3)]
- 4) nomadic space (380-387)
 - a. Sedentary space is striated “by walls, enclosures, and roads between enclosures” (381)
 - b. Nomad space is smooth “marked only by “traits” that are effaced and displaced” (381)
 - i. Who “occupies, inhabits, holds that space” – not a migrant (381)
 - ii. ***“the nomad can be called the Deterritorialized par excellence...there is no reterritorialization *afterward* as with the migrant, or upon *something else* as with the sedentary...the nomad reterritorializes on deterritorialization itself.” (381)
 - c. Religion
 - i. Religions is “a piece in the State apparatus” (382-3)
 - ii. The prophet directs people away – Crusades (383)
 - d. State striation that turns nomads into migrants and regulates flows (385-7)
 - i. Police, gates, levies, barriers: “management of public ways” (386)
 - ii. De facto mix of smooth and striated
 - 1. State relativizes movement (386) – “limits”
 - 2. Reimparts absolute movement – worldwide exteriority (387) – ex: neoliberal
- 5) nomad and “affects” (394-403)
- 6) war machine and war (416-423)
 - a. war is not object of war machine (416)
 - i. war only occurs when the war machine comes in collision with the State (417)
 - ii. war is a supplement of the war machine (417)
 - b. war is not the object of the State – the State seeks to regulate and dominate (police, prisons) (418)
 - i. State can appropriate the war machine
 - ii. However, problems of encastment, appropriation (419)
 - c. Strawperson - Clausewitz: war is continuation of politics by other means (419)
 - i. Idea of war – annihilation (420)
 - d. Deleuze/Guattari
 - i. Pure Idea – an ideal nomadic war machine
 - ii. Three step appropriation (420)
 - 1. Appropriation
 - 2. Subordinating to political aims
 - 3. War as direct object
 - iii. total war, connected to capitalism: investment in economy and targeting population (421)
 - 1. war becomes subordinated to political aims of state
 - 2. however, the object of war (“enemy”) becomes unlimited
 - iv. State’s worldwide war machine has passed from fascist to postfascist and “it assigns its object a peace still more terrifying than fascist death”
 - 1. Proxy wars
 - 2. War on an “unspecified enemy” like the drug war or the war on terror (421-422)
 - v. Possibility for counterattack: sabotage and desertion (422)
 - vi. War machine as creative (422-3)