

obsolete capitalism

Deleuze and the Algorithm of the Revolution



series of books
**THE
strong**
OF THE FUTURE

4

appendix

COUNTLESS LIFE

A stream by La Deleuziana philosophical journal
for Deleuze Studies Conference in Rome (2016)



THE
strong
OF THE FUTURE



4

SF004 eng

The book series entitled «The Strong of the Future» deals with accelerationist philosophy, in particular with the thought based on Nietzsche, Klossowski and Acéphale magazine, Deleuze and Guattari, Foucault and Lyotard.

Issues:

SF001 :: OBSOLETE CAPITALISM, **The Strong of the Future** (July 2016)

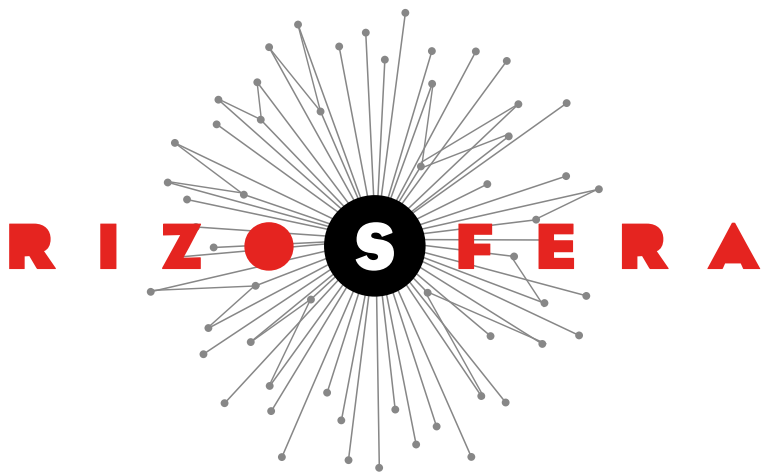
SF002 :: OBSOLETE CAPITALISM, **Acceleration, Revolution and Money in Deleuze and Guattari's Anti-Oedipus** (August 2016)

SF003 :: EDMUND BERGER, **Grungy Accelerationism** (September 2016)

SF004 :: OBSOLETE CAPITALISM, **Deleuze and the Algorithm of the Revolution** (October 2016)

Next issue:

SF005 :: SIMON REYNOLDS - KATJA DIEFENBACH, **Technodeleuze and Mille Plateaux. Achim Szepansky's interviews (1994-1996)** (November 2016)



Anti-copyright, October 2016 Obsolete Capitalism



The licensor cannot revoke these freedoms as long as you follow the license terms under the following terms:

Attribution — *You must give appropriate credit, provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use.*

No additional restrictions

<http://obsoletecapitalism.blogspot.it>

NO ISBN

Deleuze and the Algorithm of the Revolution

by Obsolete Capitalism

Appendix:

COUNTLESS LIFE

For a Liberation of Thought Wherever It is Imprisoned

A stream by La Deleuziana philosophical journal for Deleuze
Studies Conference in Rome (2016)

Index

Preface by Obsolete Capitalism	11
Deleuze and the Algorithm of the Revolution	13
Appendix	
COUNTLESS LIFE	31
A stream by La Deleuziana philosophical journal for Deleuze Studies Conference in Rome (2016)	
abstract	
Emilia Marra	37
Alexander Wilson	39
Anaïs Nony	41
Benoît Dillet	43
Sara Baranzoni	45
Obsolete Capitalism	48
Paolo Vignola	50
Biographies	52

Preface

by Obsolete Capitalism

The present writing was drafted and read by Obsolete Capitalism on the occasion of the ninth International Conference of Deleuze Studies in Rome last July 2016 at the department of Philosophy, Communication and Visual Arts of Roma Tre University. The edition, organized by Daniela Angelucci and Ivelise Perniola in collaboration with Deleuze Studies Journal, edited by Ian Buchanan for the Edinburgh University Press, was entitled *Virtuality, Becoming and Life*. The essay *Deleuze and the Algorithm of the Revolution* was presented on the 13th July in the panel *Countless Life For a Liberation of Thought Wherever It Is Imprisoned*, proposed by the online journal of philosophy *La Deleuziana*. In the appendix of the book it is the introduction to the panel by Paolo Vignola and Sara Baranzoni and the participants' abstracts: Emilia Marra, Alexander Wilson, Anaïs Nony, Benoît Dillet, Sara Baranzoni, Obsolete Capitalism, Paolo Vignola.

Obsolete Capitalism thanks the organizational team of the conference in Rome, the editors of *Deleuze Studies Journal* and *Deleuze Connections and Plateaus - New Directions in Deleuze Studies* of the Edinburgh University Press, the participants to the panel, the journal “La Deleuziana” and the eager attending audience.

Deleuze and the algorithm of the Revolution

Nietzsche, process and acceleration in Deleuze and
Guattari's *Anti-Oedipus*

Accelerating the anti-deleuzian century.

In a deep anti-deleuzian century we witness a paradoxical return to Deleuze's thought. In particular a return to his most politicised period, his *Anti-Oedipus* time and the explosive connection with Guattari. The final part of the chapter entitled "The civilized capitalist machine" (ninth paragraph of the third chapter of *Anti-Oedipus*, symbolically entitled: *Savages, Barbarians, Civilized Men*) has given voice to many misunderstandings, being one of the most popular but less understood passage of contemporary philosophy. A sinister tinnitus - embodied by Nietzsche - destabilizes the phantom of the revolution, evoked in a passage that the accelerationists consider the *locus*

classicus of their movement¹. The dromology of the revolution, the quick transformation of the concept into Reality, evokes a «phantom which is that permanent threat accompanying our world», like Calasso said².

Let's read the crucial passage again:

“But which is the revolutionary path? Is there one?—To withdraw from the world market, as Samir Amin advises Third World countries to do, in a curious revival of the fascist “economic solution”? Or might it be to go in the opposite direction? To go still further, that is, in the movement of the market, of decoding and deterritorialization? For perhaps the flows are not yet deterritorialized enough, not decoded enough, from the viewpoint of a theory and a practice of a highly schizophrenic character. Not to withdraw from the process, but to go further, to “accelerate the process,” as Nietzsche put it: in this matter, the truth is that we haven't seen anything yet”³.

1 Ray Brassier, *Wandering Abstraction*. The paper was presented at the event *Accelerationism: A symposium on tendencies in capitalism* (Berlin, 14th December 2013) edited by M. Pasquinelli and A. Avanesian. The full text may be found online as it was published by Mute magazine on 13th February 2014: <http://www.metamute.org/editorial/articles/wandering-abstraction>

2 Roberto Calasso, *Parodie de parodie*, UGE, Paris, 1973, p. 213.

3 Deleuze and Guattari, *Anti-Oedipus*, University of Minnesota Press, 1983, pp.. 238, 239

Simulacrum, rights and authenticity.

First warning: we are not looking here for a «more authentic» interpretation of Deleuze and Nietzsche than others', nor we want to ride the wave of the recent rhetoric derived from the progressive undermining of Deleuze's thought. At the same time we are not offering the game of the simulacrum where the beard of Treviri is to be replaced with the mustache of Röcken, answering in a game of masks to the question of what «electronic highway» is best to take to reach the revolution. The only authenticity we want to evoke is about our "research" and about a certain «right of reversed-sense» whose secret rules will be later revealed. Our aim is to free the rhizomatic paths from the *cliché* so that they can regain their original liberating and paradoxical function.

Apology of fluxes and oracles prophecies.

To offer a context to our analysis let's take various interpretations of the accelerationist passage into account. Despite the notable frequentation, the passage has often been objected for different reasons: 1) «apology of the fluxes» converging in hyper-liberalist ideas as in Hayeck or marginalist ones as in Walras; 2) unintelligibility, incoherence and confused unsteadiness between marxism and neo-liberism; 3) facilitation of the most extreme tendencies of the capital to lead the system to the

collapse so to revolution it; 4) misunderstanding of Nietzsche's thought and concealing of the aforementioned quotation due to unspeakable but sensible reasons. These are, in short analysis, the aspects of the dissent about the fragment, but still many commentators get back to such core issue, defined as enigmatic and difficult to comprehend.

What discovery? A *maudit* fragment.

Let's put order in the political-philosophical space around what can be defined as the core of the *Anti-Oedipus*: the paragraph entitled *The Civilized Capitalist Machine*. To get the right perspective for a coherent reading of the *accelerationist* passage we need to analyse Nietzsche's quotation, as reported by Gilles Deleuze, a well-rounded Nietzschean philosopher. Nietzsche's quotation is taken from the posthumous fragment (105) 9 [153] published by Gallimard in 1976; the fragment is taken from Volume XIII of the *Oeuvres Philosophiques complètes de Friedrich Nietzsche*, entitled *Fragments posthumes. (Automne) 1887 - (mars) 1888*; the volume is part of the critical edition set by Colli and Montinari, translated from the German into French by Pierre Klossowski⁴ and edited in France by Gilles Deleuze

⁴ *Oeuvres Philosophiques complètes de Friedrich Nietzsche: Fragments posthumes. Automne 1887 - mars 1888*, Gallimard, Paris, 1976, p. 7.

and Maurice de Gandillac. The fragment was written by Nietzsche in 1887 with the title *The Strong of the Future*. In Italian the full text is translated by Enzo Turolla based on the French text established by Klossowski. Here is the “classic English” translation by Kaufmann⁵ inserted in the volume *The Will to Power* of 1967. We may notice that in the present translation the verb «beschleunigen» - meaning accelerate - has been translated with «hasten».

Friedrich Nietzsche: The Strong of the Future (*Autumn 1887*)

«That which partly necessity, partly chance has achieved here and there, the conditions for the production of a stronger type, we are now able to comprehend and consciously *will*: we are able to create the conditions under which such an elevation is possible. Until now, “education” has had in view the needs of society: not the possible needs of the future, but the needs of the society of the day. One desired to produce “tools” for it. Assuming the wealth of force were greater, one could imagine forces being subtracted, not to serve the needs of society but some future need.

5 Walter Kaufmann, *The Will to Power*, Random House, NY, 1967 with R.J. Hollingdale. A new translation of the fragment is scheduled to be published in 2017 by Stanford University Press in *The Complete Works of F. Nietzsche* series.

Such a task would have to be posed the more it was grasped to what extent the contemporary form of society was being so powerfully transformed that at some future time it would be unable to exist for its own sake alone, but only as a tool in the hands of a stronger race.

The increasing dwarfing of man is precisely the driving force that brings to mind the breeding of a stronger race—a race that would be excessive precisely where the dwarfed species was weak and growing weaker (in will, responsibility, self-assurance, ability to posit goals for oneself). The means would be those history teaches: isolation through interests in preservation that are the reverse of those which are average today; habituation to reverse evaluations; distance as a pathos; a free conscience in those things that today are most under-valued and prohibited.

The homogenizing of European man is the great process that cannot be obstructed: one should even hasten it. The necessity to create a gulf, distance, order of rank, is given *eo ipso*—not the necessity to retard this process.

As soon as it is established, this homogenizing species requires a justification: it lies in serving a higher sovereign species that stands upon the former and can raise itself to its task only by doing this. Not merely a master race whose sole task is to rule, but a race with its own sphere of life, with an excess of

strength for beauty, bravery, culture, manners to the highest peak of the spirit; an affirming race that may grant itself every great luxury- strong enough to have no need of the tyranny of the virtue- imperative, rich enough to have no need of thrift and pedantry, beyond good and evil; a hothouse for strange and choice plants.»⁶

A brand new perspective.

The exact position of the fragment opens a brand new perspective. It enables us to cast an eye on an essential part of the Deleuzian work which is not regularly attended. The first benefit is aimed at nullifying Deleuze's presumed wrong quotation about Nietzsche: it is in fact impossible that Deleuze misunderstood a fragment in a volume he was editing himself. Moreover the reason why the footnote to the fragment is not present is due to the fact that *Capitalism and Schizophrenia* was written in between 1970 and 1971 and published in 1972 while the fragment we are talking about was translated by Klossowski and published by Gallimard in 1976 in a volume called *Fragments posthumes*. It is obvious that Deleuze could not know Colli

6 The fragment has been widely analyzed in the essay *The Strong of the Future: Nietzsche's accelerationist fragment in Deleuze and Guattari's Anti-Oedipus* by Obsolete Capitalism, 2015 (now edited as Rzosfera/SF001/eng). The essay is included in the volume *Money, Revolution and Philosophy of the Future*, edited by Rzosfera/Obsolete Capitalism, Free Press, 2016.

and Montinari's enumeration in the Italian edition,⁷ in fact - as explained before⁸ - Deleuze quoted the fragment entitled *The Strong of the Future* with the innovative hermeneutic exegetical interpretation he derived from Klossowski in 1969 in his book *Nietzsche and the Vicious Circle* (where the fragments are reproduced without references about their enumeration or work)⁹. Neither he liked the idea of using the old enumeration offered in the volume *The Will to Power*, doing so in fact it would have meant to undermine the translator's work - Klossowski's - and his, as an editor¹⁰. Klossowski plays a fundamental role in the anti-oedipal theoretical construction: in 1970 on the magazine «L'Arc» Deleuze and Guattari wrote their first article together entitled *La synthèse disjonctive* dedicated to Klossowski. It is a

7 The Italian edition was published by Adelphi (Book VIII Volume 2) with the title *Frammenti postumi 1887-1888* and was out in the second half of the year 1971.

8 Obsolete Capitalism: *The Strong of the Future* (see footnote 6)

9 The correct enumeration of the fragment, based on Colli and Montinari critical edition, will be available not earlier than 1973 in the volume entitled *Nietzsche aujourd'hui?*, (Book 1) *Intensités*, published by UGE (ref. Pierre Klossowski, *Circulus Vitiosus*).

10 In the "preface" written by Deleuze and Foucault (pp.I-IV) on the first volume of the Critical Edition by Colli and Montinari (Gallimard edition, 1967 vol. V of *Œuvres philosophiques complètes V Le Gai Savoir suivi de Fragments posthumes -Été 1881 - Été 1882-* translated by Pierre Klossowski) it is very clear that the real problem with Nietzsche's Complete Work was the *Nachlass* and the project of the book *The Will to Power*, a potential book that Colli and Montinari defined non-existing, being a vague project that Nietzsche later abandoned. As per Deleuze's use of *The Will to Power* for his Nietzschean writings before 1967 please see the essay *Money, Revolution and Philosophy of the Future*, edited by Rizosfera/ Obsolete Capitalism, Free Press, 2016. In the *Anti-Oedipus* the authors in fact have meaningfully removed any reference to *The Will to Power*. The difference regarding this point is particularly evident when comparing *Nietzsche and Philosophy* (1962) and *Anti-Oedipus* (1972).

long article, partially recollected in the *Anti-Oedipus*, in which Klossowski's philosophical dimension is deeply present. Klossowski is also the one who correctly translated the verb *beschleunigen* with *accelerate* in the fragment *The Strong of the Future* that we consider not only a simple fragment but the very heart of Nietzsche's political conspirative project¹¹.

The posthumous fragment *The Strong of the Future*.

Almost unknown in the marxist and traditional left wing sphere, *The Strong of the Future* is well known in the French rhizosphere, instead. Klossowski set around it a masterful essay in 1969 entitled *Nietzsche and the Vicious Circle*¹², dedicated to Deleuze and defined by Foucault as an outstanding work, equal or even superior to Nietzsche's ones¹³. The fragment itself became the backbone of his whole intervention entitled «Nietzsche aujourd'hui?» in July 1972 at Cerisy-la-Salle. The event had been organized to celebrate the 100th anniversary of the publication

11 On the translations for the fragment number 9 [153] see *The Strong of the Future* (see footnote 6)

12 Klossowski's book, *Nietzsche and the Vicious Circle* was written on the basis of the original manuscripts of Colli and Montinari in 1967. Deleuze and Guattari worked on their *Anti-Oedipus* with the innovative exegetical interpretation they derived from Klossowski but without references on the enumeration or collocations of Nietzschean quotations.

13 Michel Foucault's letter dated 3rd July 1969 to Pierre Klossowski, published in the number dedicated to Klossowski from Centre Georges Pompidou: «Cahiers pour un temps», Editions du Centre Pompidou, 1985, pp. 85-88.

of *The Birth of Tragedy from the Spirit of Music* (Die Geburt der Tragödie aus dem Geiste der Musik, 1872). At the presence of Deleuze, Derrida, Calasso, Nancy, Lyotard and others, Klosowski defines the fragment number 9 [153] as Nietzsche's heart of the plot, linking it to the revolutionary concerns post 1968 and to the publication of the book *Anti-OEdipus* (issued just a few months before the date of the conference). At the same meeting in Cerisy-la-Salle, Deleuze in his intervention entitled *Nomad Thought* will quote Nietzsche's accelerationist fragment a second time, after the publishing of his *Anti-OEdipus*:

*“Faced with the way in which our societies come uncoded, codes leaking away on every side, Nietzsche does not try to perform a recoding. He says: this hasn't yet gone far enough, you're nothing but children (“the equalization of European individuals is the great irreversible process: we should accelerate it still more.”) In terms of what he writes and thinks, Nietzsche's enterprise is an attempt at uncoding, not in the sense of a relative uncoding which would be the decoding of codes past, present, or future, but an absolute encoding — to get something through which is not encodable, to mix up all the codes. It is not so easy to mix up all the codes, even at the level of the simplest writing and language.”*¹⁴

Now, how can we deny the importance of the fragment

14 Gilles Deleuze: *Nomad Thought*, in the volume *Desert Island and other writings 1953-74*, Semiotext(e), New York, 2002 p.254

when Foucault, Deleuze and Klossowski in the three year period 1969 - 1972 attach a big and manifest importance to it? Deleuze himself in a private letter to Klossowski in 1969 expressed his full and immense admiration for the volume *Nietzsche and the Vicious Circle*. The analysis of the Nietzschean accelerationist passage proposed by Klossowski is extremely important as it contributes to offer an answer to the philosophical and political question about what possible revolutionary strategy may be imaginable in a cyber-capitalist era. To better formulate a coherent understanding of the accelerationist passage we need to attune the three «hearts» beating in the three books, that we may humoristically define as «accelerationist trinity»: they are Nietzsche's *Posthumous Fragments 1887-1888*, Klossowski's *Nietzsche and the Vicious Circle* and Deleuze and Guattari's *Anti-Oedipus*.

Who accelerates what?

The years 1887 and 1888 are years of great inspiration, excitement and «ruminations» for Nietzsche: he moves from the contemplation of the Eternal Return doctrine, whose elaboration will never be definitive, to the idea of the Eternal Return as an instrument of the plot against the economic totalitarianism and gregariousness. The most complete form of a new

politics and of a new way to fight is particularly clear, according to Klossowski, in Nietzsche's fragment *The Strong of the Future*, Klossowski identifies in Deleuze the most important interlocutor to elaborate a theory that may link revolution, delirium and *vicious circle*, a thought whose core dates back in the '30s, in the years when Klossowski cooperated with Bataille's *Acéphale* journal. According to Klossowski's reading, Nietzsche's main object is not to dismantle the system through a technological compelling acceleration, neither to contrast it frontally diverting the mechanic propulsion in order to hit itself. The acceleration of the leveling process of the European man - today universal - is from the point of view of those who have «value judgements» opposite to the current ones. The answer of the «non-regulating» to the leveling process acted by the industrial society, is in the bifurcation of the way we live our existence, beyond the values of the established orders and the economic rationality and parsimony. An aware ethical, moral and political non-involvement. Klossowski reminds us that Nietzsche is talking about «*the advent of a power which would be, in effect, that of a secret society comprised of experimenters, scholars and artists, in other words creators*»¹⁵.

15 Pierre Klossowski, *Circulus vitiosus*, *The Agonist*, a journal from Nietzsche Circle, 2009, pp. 33, 34

Here is one of the results of our research: we may say that the first formal theory of an accelerationist strategy in form of political opposition to the capital - through radical ethical instances and alternative ways of existence - was first elaborated - although still incomplete and experimental - by Nietzsche, at the end of the 80's of the XIX century. From this perspective Deleuze may confirm in *Nomad Thought* that “*Nietzsche's most profound depth (...) and the measure of his break with philosophy (...) is to have made a war machine of thought, to have made thought a nomadic power*”¹⁶. From such a rhizomatic revolutionary perspective the Strong of the Future becomes a «mobile war machine» which does not take the ratio of the State apparatus into consideration but escapes drastically from it.

W.a.s.t.e.

The awareness of a new type of politics and of new ways to fight determines a basically Nietzschean philosophical and political community. Such discontinuous, decentralized, experimental and unmentionable project will have an intense but short life, more or less a decade (1967- 1977), but its spores are

16 Gilles Deleuze: *Nomad Thought*, in the volume *Desert Island and other writings 1953-74*, Semiotext(e), New York, 2002 p.259

still present in the concerns of those who follow revolutionary stances today. The perspective proposed by the anti-market plot of the «strong of the future» and by highly schizophrenic fluxes, which is to say the autonomisation of the delirium, does not imply the revolution as an aim but it engages the revolutionary process in a continuous flow. In the same way it does not refer to the working class nor to the cyber-cognitive class but to those who have *always* been at the edge of the ruins acted by the market economy, living in free zones where loads of debris, dominion and urban reality come together in a maldorous picture. Similarly it does not entail a central party organization as a main tool but a net-like horizontal distribution of self-organized communities, as well as it does not take into consideration the principles of the pseudo-science but energizing driving intensities. The real political problem of today, as it was of yesterday, is about how to network, how to link in an innovative and transversal chain different communities of singularities; this is the way Deleuze translates Nietzsche and Klossowski's conspiracy.

The algorithm of the revolution.

Breaking the series of the «prescribed» insurrections as theorized by the ossified centrality of the political parties and acce-

lating the individual or collective process of liberation, instead of the market trends, is what has to be done. Breaking free literary means being delirious because the rationality of the market is gregarious in its artificial reality. Instead of accelerating the market path we should accelerate the counter-sense of the pulsional life with its secret and hidden oscillations.

We “haven’t seen anything” because according to Deleuze, Nietzsche represents the dawn of the counterculture and the power of the new generations, who, directly from their school desks, are preparing the first anti-repressive machines. If the system involves not only the social but the inner side of the body, the resistant anti-economy poses itself *in primis* in the space of drives and affects, inscribing the production in the desire. Given the chance of repetitive accusations of genuflection to excessive liberalism, we can answer with Deleuze’s words that the economy is only one, neither political nor libidinal and that sexuality and primary drives have always been the forces that guide the individual first to undergo the economic forces and then to rise again in a never ending fight in between system and *grace*.

The generalized or universal economy is for Deleuze the conflictual field where the fate of the human being lies and therefore the place where the forces of the future may summon. The more authentic community - eternal, idle and re-

solute in the avoidance of a formalization of its path - should know that politics and philosophy don't possess any science; the mutinous process, as well as the institutions, the economic rules and the spirituality, are part of the art. The sedition, even when true, will always remain incomplete and aimless. The Deleuzian multiplicity offers no algorithm of the revolution. The insurrection, Deleuze suggests, needs to undergo a de-computation: according to the social and material conditions it may be creation, experimentation, or failure, at any time. To the infinite repetition of money and debt, it is necessary to oppose an immeasurable inventiveness of a rhizomatic economy where waste, gift and creativity are the salient characteristics for a reiterated non-involvement.

From Deleuze and Guattari's accelerated strategy rises a clear invitation to act and to go further, rather than a radical nihilism: by dropping the old schemes, by incessantly bifurcating or by exercising explosive parody; in other words they are suggesting the progression of the battle to break our chains, by other means.

Obsolete Capitalism, April 2016

Appendix

Countless Life

**For a Liberation of Thought Wherever
It is Imprisoned**

A stream by La Deleuziana philosophical journal for Deleuze
Studies Conference in Rome (2016)

This stream aims to develop a meaningful path through three of the main topics in Deleuze, from the point of view of our philosophical and political present: Life, Control, Acceleration. Through this path it will become possible to describe the adventures of Life as immanence in a way capable of dealing with both the dramatic actualizations of control societies and the anthropomorphization of the very Earth, which leads to the so-called Anthropocene as a completion of Nietzschean nihilism through hyper-industrialized capitalism. It is precisely in that “geological” era, dangerously shaped by a hegemonic model of the “human”, that a wide set of Deleuzian concepts may allow us not only to criticize the present world (as neo-liberal, polluting, cruel, anthropocentric, etc.), but to imagine a future world in which to believe, a world no longer either anthropocentric or white-western-male, as is the basis of financial totalitarianism. But in order to avoid the risk of confining Deleuze’s concepts within a useless rhetorical dimension – that is, repetition without difference – these concepts must be extracted from the contingency of our reality and thrust towards the creation of new, multiple differences. From such a perspective, concepts, such as becoming, immanence, virtuality, quasi-causality, event, haecceitas, difference and nomadology, will be drawn into a constellation with a set of ongoing processes that threaten all the qualities and things most loved by Deleuze: affects, thinking, desire, singularity, animals and the Earth.

The stream will begin with the panel “Becoming (A)lives”, which will be focused on some powerful elements that compose the paradoxical dimen-

sion of life as immanence and vitalism in Deleuze, such as the impersonal, the haecceitas and the affects (Emilia Marra), quasi-causality and the event (Alexander Wilson), and the univocity of difference or equivocity (Guillaume Collett). Such concepts will be stretched far beyond the context of scholastic discourse, linking Deleuze's thought to the most contemporary perspectives and using a transdisciplinary methodology. This means that, rather than an abstract or scholarly appropriation of the thought of Deleuze (and of other philosophers, such as Agamben and Foucault), these papers aim to transpose the theoretical heredity of this thinker to the new political challenges that have to confront a century that seems anything but Deleuzian, and in so doing they prepare the conceptual ground not only for a creative diagnosis of our present but also for developing that "art of control" imagined by Deleuze in the 1990s.

The creative diagnosis of the present will be the goal of the second panel, "Controlling the Living Thought", which will focus on the actualisation of the key statements of the *Postscript*. Antoinette Rouvroy has in this regard outlined a brilliant and concrete analysis with her concept of "Algorithmic Governmentality" as the completion of an immanence divested of all revolutionary elements, where desires, affects and wishes are pre-empted and pre-shaped by algorithms that eliminate every form of singularity. In such a situation it becomes critical both to emphasize and re-evaluate the notion of nomadology, in order to compose strategies capable of escaping from the operations of control and surveillance that regulate and govern subjects, annihilating what is incalculable in society (such as desire), and treating refugees and immigrants as potential parasites (Anaïs Nony). Furthermore,

debt, described magnificently by Deleuze and Guattari in *Anti-Oedipus*, has played a role in these technological transformations, and this must be taken into account by analyzing the new ways in which digital society structures judgment, accusation, guilt and punishment, and by showing the new physiognomy assumed by infinite debt, as the product of a judgment of pre-emptive guilt based on the computational registration of traces (Gianvito Brindisi). The concept of noology, defined by Deleuze and Guattari as the study of images of thought and their historicity, thus becomes strategic for a creative critique capable both of diagnosing the relations between technology, politics and philosophical thought and of suggesting a concrete line of flight from algorithmic governmentality (Benoit Dillet). A possible way of drawing such a line of flight could be found by connecting the Leibnizian and Whiteheadian content of Deleuze's *The Fold* to so-called "data behaviourism", with its modulation of subjectivity that produces "dividuals" as calculable, controllable elements (Sara Baranzoni). This connection calls for a Nietzschean and Burroughsian reversal of control in a sort of "art of control", even of hyper-control, that should consist in "a production of novelty, a liberation of true quanta of 'private' subjectivity" (Deleuze).

The third panel, "Deterritorializing Nietzsche", deals with the complex relations between the role of Nietzsche's thought in *Anti-Oedipus* and the "accelerationist" movement. Starting from the famous passage known as "accelerate the process", whose reference is Nietzsche's fragment, "The Strong of the Future", two analyses will be developed: first, a genealogical recognition of what *Anti-Oedipus's* will to accelerate the process of capitalist civilization (Obsolete Capitalism) really involves; second, a theoretical

investigation concerning the concept of movement in Aristotle, Deleuze and Stiegler, a concept that might be thought to lie behind acceleration as it is experienced in our societies of control (Fabio Treppiedi). These analyses, as with the entire path followed by this stream, will allow for both an alternative to accelerationism and an affirmative way of escaping what is controlling, imprisoning and levelling both life and thought (Paolo Vignola): finally bringing Nietzsche, and allowing him to be brought, into the Amazon jungle, in the search for a thought capable of thinking a countless life beyond computational nihilism.

Panel I

Becoming (A)live(s)

Theoretical Elements for a Deleuzian Speed Race

By **Emilia Marra**

keywords: immanence, haecceitas, affects

According to Giorgio Agamben, the idea of an impersonal life, as Deleuze describes it in his very last text, *Immanence: a life...*, is exactly what Deleuze leaves us as a theoretical heredity and a political challenge. Less than an identity and more than an *agencement*, this way of thinking life allows to propose a reflection on immanence and transcendence which is not limited by common borders, historically composed by the reference to a Cogito and by the link with the truth. In the wake of Spinoza and Nietzsche, Deleuze draws his own direction, in order to understand how to oppose immanence to foundation. What we suggest is that “a life” is not a synonym of “bare life”, as Agamben proposes us, precisely because what is peculiar of the deleuzian life is: 1) his own dynamism; 2) his fight against original conceptual pairs, like *bios* and *zoé*; 3) his being the plane of immanence, not a concept, but a set of connections and relations in motion. These initial conceptual coordinates once established, the political stake is open: as a matter of fact, reflection on life is a reflection shared by biopolitical power, so that our very first need is to wonder how we can use this theoretical ac-

quiring in order to understand how concepts related to life, such as work and power, accordingly change. The main defy of this paper is to propose a deleuzian speed race to outflow from the automated prediction of public and private life, based on an alienating identification, where a numeral may be equally the identity card of a migration, a transit of capital, a Facebook profile. For this purpose, we are going to start taking cue from Spinoza, following Deleuze when he affirms without a doubt that, if we accept that collective assemblages are composed by haecceities and affects, instead of subject individuations, we can easily sustain that it is possible to understand them in terms of speeds and slowness.

Life and the Pragmatics of Quasi-Causality

by Alexander Wilson

keywords: quasi-causality, event, becoming

Even Deleuze's most vitalist passages betray a deeper sense of what we may call *quasi-causalism*. If the vitalist believes in and celebrates a speculative worldly thrust toward life, the *quasi-causalist* sees the emergence of life from non-life as the result of an ontological principle that resonates throughout being. There are thus two distinct movements to account for in the *chaosmos* Deleuze describes. The chains of causality, which account for the cosmos, travel from the improbable to the probable. Conditioned by the material constraints of extension and locality, the causal system is dominated by the principle of least action and descends onto its most probable state, the attractor. But to account for *aesthesia*, that is, for the privacy of subjective experience, we must involve a less obvious movement: a synthesis, an individuation, a conrescence, an integration. It flows in the inverse direction and obeys the principle of what Deleuze calls "quasi-causality". If the cosmos moves from improbable to probable, just as Leibniz's principle of

sufficient reason moves from necessary to contingent, quasi-causality evolves in the opposing direction. It is a spontaneous leap from the probable to the improbable. And as such, it concerns life's improbable jump from the contingency to necessity. It is the condition of a retro-projected origin, and the necessity of its deferral. It is an Aionic cut, a break in symmetry, that defines the particular asymmetry of a given perspective, and that is carried over as a condition of the next bifurcation. It describes, therefore, not a vitalism in the sense of a continuity between life and non-life, but an a-logical principle of causal indeterminacy, a *clinamen* or potential to swerve, that is never consumed by its actualization. It thus never follows from the lines of causation that define the symmetries, invariances and orderings of our metastable life, for it only induces the event in the future-perfect tense: it decides what *will have been*. But if this is the case, and the event is perpetually bootstrapped by its own future, then is there such a thing as a pragmatics of quasi-causality? Are there any tricks, any strategies, that will allow us to harness quasi-causal influences and actively choose what will have been? In this exhausted age, incapable of thinking the future, the question is of ever-greater importance. In this spirit, my paper explores the mechanism of quasi-causality from the standpoint of life, biology, matter, and becoming.

Panel II

Controlling the Living Thought

Standstill Nomadology and Operations of Digital Capture

by **Anaïs Nony**

Keywords: migration, surveillance, algorithmic governmentality

We live in an era of migration: migration of goods and services, capital and cultures, ideas and images, and—most importantly—people. The status of migrants, refugees, and the exiled has mainly been debated in contemporary philosophy from the standpoint of the land, the territory, and people's movement within it. Much emphasis has been given to Deleuze and Guattari's distinction between the nomadic and the non-migrant as a means to highlight new modes of distributions, thus offering counter narratives to the idea of sovereign nation states and their sedentary modes of distribution. However, little account has been given to the specific operations of control that prevent more territorialized relationships of collective movement. In an era when we witness the collapse of the distinction between war machines and state apparatuses, one needs to reevaluate the notion of nomadology from the standpoint of the operations of control and surveillance that stigmatize, regulate, and govern individualized subjects in the

digital age. In my paper, I address the increasing use of medical tools such as X-Ray, Scanner, and DNA profiling to manage flux of people and migrations. Specifically, I will be looking at the video production *Hiver. La mort de Robert Walser* [*Winter. The death of Robert Walser*] from French theorist and video artist Thierry Kuntzel to highlight the operations of digital capture that treat bodies in motion as potential parasites. Drawing from Antoinette Rouvroy's concept of algorithmic governmentality and Mark Hansen's account of the preemptive power of new media technologies this paper aims at tackling new modes of surveillance in light of the operations of medical and political capture developed in our increasingly digitally monitored era.

Noology Critique after *Ideologiekritik*

by **Benoît Dillet**

Keywords: ideology; technics; image of thought

In *A Thousand Plateaus*, Deleuze and Guattari introduced very briefly the notion of noology, I propose in this paper to reassess their project of renewing *Ideologiekritik* as ‘noology critique’. To do so, I draw on a very brief history of ideology and ideology critique, from Destutt de Tracy and Napoleon to Marx, Mannheim and the contemporary uses of the word, in order to appreciate the full challenge of noology in Deleuze and Guattari’s thought. I rely here particularly on Pierre Macherey’s recent articles on ideology.

I demonstrate that Deleuze and Guattari cannot be said to have left the critique of ideology but to have transformed it, at least for two reasons. First, it is precisely because the immanent ideology critique does not take into account the configuration of desires and affects that Deleuze and Guattari introduced noology, defined as ‘the study of images of thought and their historicity’ (Deleuze and Guattari, *ATP*, 376). Second, Deleuze adopts Foucault’s displacement of traditional Marxist categories, from repression and ideology to normalisation and disciplines, not only to move away from

Marxist debates but in order to refine them: noology critique begins in affirming that capitalism has absorbed Marx's project to critique the denial of the material production of ideas first set out in *The German Ideology*. The project of noology critique proposes to analyse historically the specific regimes of affects that supplement the material relations of production, but also to create new images of thought rather than to simply study them.

Many Marxists would rightly claim that the passage from the terrain of ideas and the content of thought to their forms and their expressions is already contained within the project of ideology critique. The category of ideology is used by Marxists when the priority is given to the inverted world of ideas over their material production. One of the problems of ideology critique that we can first refer to is the position of exteriority that it is assumed, the state apparatus, the infrastructure and the superstructure condition individuals to believe that ideas are real and should be treated as such in order to divert them from their natural and material existence as workers.

Immanence: a (point of) view.

by Sara Baranzoni

Keywords: algorithmic, perspectivism, hypercontrol.

What Deleuze called societies of control, founded on continuous modulation, has now entered a new stage that Stiegler calls hyper-control, generated by self-produced, self-collected and self-published personal data, exploited through the application of high-performance computing. This *automatized modulation* establishes what Thomas Berns and Antoinette Rouvroy have called algorithmic governmentality: the possibility of becoming able to forecast and anticipate (preventing or pre-empting) almost all phenomena (including human behaviours) found in the physical and digital worlds, thanks to statistical inferences made on the basis of correlating past and present data.

The world, thus understood, becomes an immanent set of algorithmically produced and refined patterns or profiles, in which people and situations become immediately and operationally 'meaningful': massive flows of persons, objects and information can be detected and contribute to their automatic subsumption into a general model that needs to consider neither causes nor intentions.

At first sight, this seems reminiscent of a kind of Leibnizian world, defined by the convergence of individual *points of view*, and of which the multitude of individual differences becomes a function. A world with respect to which everybody becomes essentially definable.

But if then we proceed through Whitehead's philosophy, which in *The Fold* Deleuze understands as an outgrowth of Leibniz's, we also find that the collection and unification of data is what characterizes prehension, that is, the activity through which an individual can structure multiplicity: putting together (prehending) a concrescence of elements (data) from the chaos of the world, the individual becomes a subject, or more precisely, a *superject*. And the world becomes a structured multiplicity (manifold) of prehensions. Through this, Deleuze arrives at the point of offering an interpretation of a 'point of view' as an opening onto an infinite series of variations – the world and its virtuality, the set of all the com-possibilities – that includes the subject as mirroring those possibilities and proceeding towards the truth by organizing the visible.

If the situation of hyper-control is the place of visibility *par excellence*, where it becomes possible to collect every piece of data related to every single individual, it is precisely this latter sense of *point of view* that disappears. Indeed, what is created no longer corresponds to the behaviour of a singular subject, but to impersonal, disparate, and individualized facets of daily life and interactions, where multiplicity is reduced to the impersonality of patterns, independent of any system of differentiation, and immanence reduced to an ideology directed towards the exhaustion of the virtual.

So, just as, in 1990, Deleuze hypothesized about the possibility of an “art of control” to escape from control and modulation, might it be possible today to imagine a perspectivist ‘art of hyper-control’, which could allow the subject to reappropriate its predicate (Leibniz) so as to enable a self-enjoyment of its own becoming (Whitehead), and which could ultimately lead to ‘a production of novelty, *a liberation of true quanta of “private” subjectivity*’ (Deleuze) in order to fight against the algorithmic erosion of difference?

Panel III

Deterritorializing Nietzsche

Deleuze and the Algorithm of the Revolution

Revolutionary path and accelerate the process in Deleuze and Guattari's Anti-Oedipus

by Obsolete Capitalism

keywords: infinite money, becoming-revolutionary, community
of singularities

The essay will deepen the role of Nietzsche's thought in Deleuze and Guattari's "Anti Oedipus" (1972) with particular attention to the chapter entitled "The Civilized Capitalist Machine" defined as *locus classicus* of the two French philosophers' anti-authoritative thought and in more recent times of the «accelerationist» movement. Not only will the essay unveil the real political and philosophical meaning of the famous passage known as «accelerate the process» but will also evaluate its use in different social, political and economic fields analyzing the original Deleuze and Guattari's passage of Nietzsche's fragment "The Strong of the Future" - number (105) 9 [153] - inserted in Colli and Montinari's edition entitled "Fragments posthumes: Automne 1887 – mars 1888", Vol. XIII (Friedrich Nietzsche, *Oeu-*

uvres philosophiques complètes, Gallimard, Paris, 1976).

Deleuze and Guattari's objective hyper-textuality will be nevertheless taken into consideration with reference to other contemporary exponents of the "vicious circle" like Foucault and Klossowski so to establish frequent connections, alliances and extensions in the above mentioned essays.

Nietzsche in the Amazon: For a Nomadology Beyond the Anthropocene and Accelerationism

by Paolo Vignola

keywords: perspectivism, algorithmic governmentality, nihilism

The famous Nietzschean fragment on the necessity of hastening the process of nihilism has recently been taken – via Deleuze and Guattari’s idea of accelerating the process of market deterritorialization – as a conceptual driver for an emancipatory political narrative: accelerationism. Yet this same statement by Nietzsche also gestures towards the fulfilment of nihilism, the social effects of which we are currently discovering. Taking one of the giants of the Web, Amazon.com, as a symptom of the completion of the very nihilism whose process has been empowered by neo-liberalism in its financial and digital form, this paper will attempt to effect a bifurcation from the Promethean narrative drawn by so-called leftist accelerationism. Such a bifurcation should essentially consist in the elaboration of another image of thought, aimed towards a new kind of relationship between technology,

environment and social ties, so as to make possible the creation of a future in which one can believe. Following Deleuze's suggestion of "not to cry, not to hope, but to find new weapons" within the control regime, the argument here is underpinned by belief in the need for a shift in our anthropocentric worldview. On the one hand, we could follow Stiegler's suggestion of becoming the quasi-cause of what is occurring to us, that is, the completion of nihilism, whether this refers to algorithmic governmentality or the Anthropocene qua capitalist apocalypse. If Western rationality, derived from the *mathesis universalis*, i.e., from calculation, is leading humankind to the end of its world, it would seem that we need a radically different reason, the thinking of which should be based on a general ecology. On the other hand, we could radicalize this suggestion in a Deleuzian direction by affirming Life as the immanent plane of multiple worlds, that is, of multiple points of view, attempting to build a bridge from Nietzsche's perspectivism to the Amerindian multinaturalism described by Viveiros de Castro in his formidable ethnographic actualization of Deleuze's concept of becoming. The ultimate goal would then be to let Nietzsche's diagnosis of nihilism travel from its actualisation as user-profiling, an identification made possible by corporations such as Amazon.com, to the affirmation of a new image of thought, whose principle, like Amazonian perspectivism, is difference and not identity. Starting from this consideration, nomadology could be understood as a way of placing Nietzsche in the Amazon, with "all the names of history" he always carries with him. Paddling and rowing with Nietzsche on that raft of the Medusa, we will traverse the Rio and meet the Earth, for an ecology and a decolonization of thought, before it becomes too late.

Biographies

Emilia Marra holds a Master in « Philosophies allemande et française dans l'espace européen » from Europhilosophie Erasmus Mundus (UTM, UCL, BUW), and she is now a PhD student at the University of Trieste. Her researches mainly investigate the French contemporary Spinozism, with a special focus on the philosophy of Gilles Deleuze. She has been published in journals such as *Esercizi filosofici*, *Interpretationes* and *La Deleuziana*, of which she is member of the editorial board. She recently translates Macherey's *Hegel ou Spinoza*, from French to Italian.

Alexander Wilson is a Canadian postdoctoral researcher in communications and culture at Aarhus University (Denmark), where he examines the logical and material conditions of experience with regard to technogenesis, ecology, and the spectre of the posthuman. He holds a PhD in philosophical aesthetics from UQAM (Montreal, Canada), where he investigated the question of mind and memory beyond the human, drawing from theories of complexity, emergence, systems theory, evolutionary dynamics and philosophies of process.

Anaïs Nony is a PhD candidate in French and Moving Image Studies at the University of Minnesota, USA. Her research investigates the impact of screen culture and digital technology on both psychic and collective life. She has been published in journals such as *French Review*, *The Third Rail Quarterly*, *La Deleuziana*, *Cahiers de la Nouvelle Europe*, *Africultures*, and *Mélanges Francophones* as well as multiple edited volumes.

Sara Baranzoni, PhD in Performance Studies with a dissertation on Gilles Deleuze, has been Research Fellow in Bologna University and is currently Prometeo Researcher at Yachay Tech University (Ecuador), where she teaches “Science, Technology and Society”. Her research interests concern contemporary French philosophy (Deleuze, Foucault, Stiegler), performance theory and philosophy of technology. She is co-founder of the philosophical journal *La Deleuziana* and collaborates with many journals and networks. Sara Baranzoni has published several essays in Italian, English and French, and edited three collective books.

Benoît Dillet holds a Ph.D in Politics and Government from the University of Kent (UK), and is currently a Junior Research Fellow at the Freiburg Institute for Advanced Studies, University of Freiburg (Germany). He is the co-editor of two volumes: *The Edinburgh Companion to Poststructuralism* (EUP, 2013) and *Technologiques: La Pharmacie de Bernard Stiegler* (Cécile Default, 2013).

Obsolete Capitalism is a collective for pure independent research. Self-defined as “gypsy scholars”, the collective deals with philosophy, art and politics. Obsolete Capitalism edited and published *Moneta, rivoluzione e filosofia dell'avvenire. Deleuze, Foucault, Guattari, Klossowski e la politica accelerazionista di Nietzsche* (OCFP, 2016), *Archeologia delle minoranze* (OCFP, 2015) and *The Birth of Digital Populism* (OCFP, 2014). The collective also edits the online blogs *Obsolete Capitalism*, *Rizomatika* and *Variazioni foucaultiane*.

Paolo Vignola, PhD in Philosophy, after an international post-doc on “Media innovation and development of subjectivities” is currently a Prometeo researcher at Yachay Tech University (Ecuador), where he teaches “Science, Technology and Society”. He is a scholar of contemporary French philosophy and philosophy of technology. He is the co-founder of the philosophical journal “La Deleuziana” and he collaborates with many journals. Vignola published several essays in Italian, English and French, he edited five collective books and is also the author of four books: *Le frecce di Nietzsche. Confrontando Deleuze e Derrida* (2008), *La lingua animale. Deleuze attraverso la letteratura* (2011), *Sulla propria pelle. La questione trascendentale tra Kant e Deleuze* (2012) and *L'attenzione altrove. Sintomatologie di quel che ci accade* (2013).

Here's a list of the participants in *La Deleuziana* panel who could not be present at the conference:

Brindisi, Gianvito - Stream *Controlling the Living Thought*

Law as Life? The Forms of Judgment and Control Between Deleuze and Foucault

Keywords: law, judgment, control

Collett, Guillaume - Stream *Becoming (A)live(s)*

"A single phantom for all the living". Incorporeal Life in Deleuze

Keywords: life, univocity, immanence

Treppiedi, Fabio - Stream *Deterritorializing Nietzsche*

Acceleration society

Keywords: transcendental empiricism, movement, acceleration