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## Deleuze And The Body

**machinic assemblages: deleuze, guattari and an ethico ...** - machinic assemblages: deleuze, guattari and an ethico-aesthetics of drug use peta malins the university of melbourne the body conceived of as a machinic assemblage becomes a body that is multiple. its function or meaning no longer depends on an interior truth or identity, but on the particular assemblages it forms with other bodies. **the body without organs nonorganisational desire in ...** - make the body without organs a dead body: the body without organs is not a dead body but a living body all the more alive and teeming once it has blown apart the organism and its organization. lice hopping on the beach. skin colonies. the full body without organs is a body populated by multiplicities (deleuze and guattari 1988: 30). **quasi-cause in deleuze: inverting the body without organs** - deleuze and guattari miss between the lacanian real and the structuring of the kantian transcendental field (in ways that make it homologous with the real). i begin with a brief general exposition of the concept of desiring machines, that is, the body without organs, in deleuze and guattari. **i deleuze, guattari- a thousand plateaus - lab404 awaits** - deleuze guattari a thousand plateaus capitalism and schizophrenia translation and foreword by brian massumi. 6. november 28, 1947: how do you make yourself a body without organs? the dogon egg and the distribution of intensities at any rate, you have one (or several). it's not so much that it preexists or **a double capture of body and life: deleuzian reading of ...** - that "which it plunges into or must plunge into, in order to reach the unthought, that is life " (deleuze, 1989,p.189)ingdeleuze's insights, an attempt to rediscover possible similar strategies of approach towards the body in sauka's painting was made by the author in a conference paper: gilles deleuze and artistic research (dare2017). **deleuze and wexler: thinking brain, body and affect in ...** - i claim that deleuze's ontology can help us think the being of distributed and differential systems, as in, for example, the brain-body-world system of 4ea cognition; it also helps us think individuation in such systems as the integration of that distributed and differential system. **a what can a body do? - exhibits | haverford college** - in "what can a body do?" deleuze draws from two statements by seventeenth-century dutch philosopher baruch de spinoza: "we do not even know what a body . is capable of..." and "we do not even know of what affections we are capable, nor the extent of our power." 4. in other words, we haven't even begun to understand **taijiquan and the body without organs: a holistic ...** - deleuze's concept of 'body without organs.' pursuing this dialogue while relating this to sport redresses a lack of novel thought and linkages with contemporary thought in chinese scholarship, and most interestingly for sport, opens new lines of inquiry that help redefine our bodies as holistic sites of performance. **capitalism and schizophrenia - libcom** - passive syntheses • the status of the body without organs • the signifying chain and codes • the body without organs, death, and desire • schizophrenizing death • the strange death cult in psychoanalysis: the pseudo-instinct • the problem of affinities between the molar and the molecular • the mechanic's task of schizoanalysis • 5. **how do you make music a body without organs? gilles ...** - deleuze, a body is simply a contraction of forces and flows. "a body can be anything," he writes; "it can be an animal, a body of sounds, a mind or an idea; it can be a linguistic corpus, a social body, a collectivity."8 if music can be a body or an organism, so, too, can it become a body without **(re)thinking bodies: deleuze and guattari's becoming-woman ...** - these conceptions of the body are indispensable to an appreciation of deleuze and guattari's notion of a body lived on both an immanent and transcendent plane, which, in turn, is indispensable to an appreciation of the concept of becoming (and, in particular, the concept of becoming-woman) as intended by deleuze and guattari. **expressionism in philosophy : spinoza - monoskop** - expressionism in philosophy: spinoza and explications - with the "technical" or formal use of words like "mode" (for example) properly distinguished from the imprecise informal use of the latin modus or french mode, informally rendered in english as "manner," "way." deleuze's reconstruction of spinoza's system as a logic of expressing **performing interdependence: judith butler and sunaura ...** - deleuze on spinoza,10 which she likes because of its focus on capabilities or possibilities rather than essences or ideals. butler contrasts this question about the body with more conventional philosophical questions about the body, but i found myself juxtaposing it to the questions that the law most frequently asks **an unconscious subject of deleuze and guattari** - states of the body, which is defined by deleuze, borrowing from spinoza, as both physical and mental. accordingly, the body's power is being changed. deleuze specifies the body's power as a capacity to multiply and intensify connections. conflicting real-life experiences are **organs without bodies deleuze and consequences slavoj zizek** - organs without bodies deleuze and the "body without organs" (french: corps sans organes) is a concept used by french philosopher gilles deleuze usually refers to the deeper reality underlying some well-formed whole constructed from fully functioning parts. at the same time, it may also describe a relationship to one's literal body. **the philosophical concepts of meat and flesh: deleuze and ...** - in deleuze's reading, the body without organs is a plane of immanence, a field of intensive forces that express "a more profound and almost unlivable power [puissance]" (fb 44). this unlivable power is to be conceived as the excessive, intensive and indeterminate life that subsists prior to its incarnation in fixed **deleuze and the force of color - megan craig** - for example), deleuze is concerned with the body's openness to impact at a pre-articulate, pre-organized level. a sensitive body is pro-foundly entwined or enmeshed in its environment—as if the

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borders of a body are radically permeable or, to use james's proto-phenomenological terminology from the prin-

**deleuze and body/technology assemblages - journalsgepub** - deleuze and body/technology assemblages abstract the figure of donna haraway's cyborg continues to loom large over contemporary feminist engagements with questions of technology. across a range of analytical projects ranging from cosmetic surgery to employment practices it has come to be one of the defining figurations

**deleuze and guattari: an introduction - meetup** - deleuze and guattari: an introduction deleuze and guattari argue that capitalism is a schizophrenic system. because it is interested only ... the socius: a body without organs that constitutes a society, as in the body of the earth of primitive societies, the body of the despot in barbaric societies and the body of capital in capitalist ... **quasi-cause in deleuze: inverting the body without organs** - from the body without organs, as deleuze and guattari make the transition to anti-oedipus. i am first of all interested in showing some of the symptoms of such a recession and discussing its consequences for ethics. there is a wonderful abundance of play and otherness in the body without organs in the early deleuze. the first mention of the body

**bodies, health and gender: exploring body work practices ...** - bodies, health and gender: exploring body work practices with deleuze 5 the body and 'body image' of young people is a central concern in the mainstream media, and a key focus of government policy in australia. the national advisory group on body image was set up by the australian government in 2009 to find

**deleuze, guattari - a thousand plateaus - wordpress** - a thousand plateaus capitalism and schizophrenia gilles deleuze felix guattari ... glacial, the giant molecule—is a body without organs. this body without organs is permeated by unformed, unstable matters, by flows in all direc- ... mille plateaux. mille plateaux. deleuze, **volume 30 number 1 february 2006 29-44 deleuze and the ...** - deleuze and the body without organs disreading the fit feminine identity pirkko markula university of bath, bath, uk this article examines the possibilities for resistant feminine body identity through the lens of deleuzian feminism. to do this, the author relies on deleuze's critique of philo-

**how do you make yourself a theatre without organs? deleuze ...** - make yourself a theatre without organs is to occupy an interzone between theatre and philosophy. what is the body without organs? the concept of the body without organs first appears in the logic of sense (1969), in which deleuze proposes that it corresponds to artaud's triumphant composition of a novel usage of language. **what is the haptic?: consideration of logique de la ...** - hand, mototaki shinohara develops deleuze's theory of sensation into one of his own, focusing on the relation itself that is made by the senses of vision and touch, the concept of color, and the concept of body[3]. this paper doesn't take the stance that the senses are divided into

**deleuze and the question of desire: toward an immanent ...** - 66 parrhesia journal deleuze and the question of desire: toward an immanent theory of ethics1 daniel w. smith the title of this paper raises two questions, each of which i would like to address in turn. **francis bacon - monoskop** - the original french version of francis bacon: the logic of sensation was published in 1981 by editions de la difference as a two-volume set in their series la vue le texte, edited by harry jancovici. the first volume contained deleuze's essay, while the second volume consisted exclusively of full-page reproductions of bacon's

**nietzsche, spinoza, and the ethological conception of ethics** - deleuze interprets the above passage as spinoza's war cry (deleuze 1990, p. 255). this initiates the ethics into a criticism of the traditional conception of the body, that is, the body as being inferior and obedient to the commands of the mind. we find a very similar passage in nietzsche's nachlaß: **deleuze and guattari - researchgate** -

c:\users\nick\documents\book chapters\contemporary theorists\book chapter v3.rtf 4 deleuze, guattari and the body the french philosopher gilles deleuze was born in 1925. **the geophilosophies of deleuze and guattari (sedaag 2001)** - the geophilosophies of deleuze and guattari (sedaag 2001) the transcendental from the conditions of possibility of knowledge to the conditions of existence of material systems. the actual is the realm of constituted bodies, whose "traits" would be long-term tendencies, the patterns of their behavior, while the virtual, **faciality and sensation in hardy's the return of the native** - soul or mind, so deleuze and guattari suggest that faciality belongs to a dualist opposition between body and mind, which reduces the body to a mere container of an interior self: the face is produced only when the head ceases to be a part of the body, when it ceases to be coded by the body, when it ceases to

**6. november 28, 1947: how do you make yourself a body ...** - 150 how do you make yourself a body without organs? concept but a practice, a set of practices. you never reach the body without organs, you can't reach it, you are forever attaining it, it is a limit. people ask, so what is this bw0?-but you're already on it, scurrying like a vermin, **a study of change of the body view in cyberculture - ssi** - a study of change of the body view in cyberculture nemura 1. introduction according to the french philosopher gilles deleuze (deleuze and guattari, 1994), "art" actualizes the "virtual (possible)" which is latent once the world is organized by a fixed method and that "philosophy" conceptualizes the "virtual

**becoming hu-man: deleuze and guattari, gender and 3rd rock ...** - becoming hu-man: deleuze and guattari, gender and 3rd rock from the sun patricia maccormack aliens have become the image of marginality par excellence in both television and cinema. they represent the antithesis of the human both through their

**marxism and dualism in deleuze - fading aesthetics** - know that deleuze planned a work on marx in his final years, and we may also suspect that marx is a good deal more pervasive than the lengthy chapter on that part of the grundrisse sometimes entitled "precapitalist economic formations," which occupies so central a space in l'anti-oedipe. i think that deleuze is alone

**deleuze and the anthropology of becoming**

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- **joão biehl** - deleuze and the anthropology of becoming by joão biehl and peter locke philosopher gilles deleuze emphasizes the primacy of desire over power and the openness and flux of social fields. in this article, we place our ethnographic projects among the urban poor in brazil ... my body as a medication, my body." her condition spoke of **a new approach to body and literature: deleuze's ...** - the body in all its factuality, have ultimately given impetus to the biological body to materialize as the "common-sense," the only, body for us by scientific analysis of which we seek to know it to the full and solve the problems related to it to their end.

2.1.2 deleuze and the natural body **nietzsche and philosophy (columbia classics in philosophy ...** - deleuze, hugh tomlinson in pdf format, in that case you come on to faithful website. we furnish full release of this book in epub, djvu, doc, pdf, txt forms. you can reading nietzsche and philosophy ... love your body, love your life: 5 steps to end negative body obsession and start living happily and confidently. **introduction: the smooth and the striated - patricia pisters** - introduction: the smooth and the striated 3 produces a semiotics of intensities that breaks through the image of power of the state by undoing the image with a read thread and white cloth. smoothness is expressed in a non-organic body without organs, which is a body without image. while alliez looks at the force- **intersections in immanence: spinoza, deleuze, negri** - intersections in immanence: spinoza, deleuze, negri abigail schmidt lowe, m.a. university of nebraska, 2013 advisor: marco abel the connection between french philosopher gilles deleuze and italian political theorist antonio negri has drawn attention in academic publications over the last decade. **a thousand plateaus - new york university** - gilles deleuze felix guattari a thousand plateaus (minneapolis: university of minnesota press, 1987) tr. brian massumi 1. introduction: rhizome the two of us wrote anti-oedipus together. since each of us was several, there was already quite a crowd. here we have made use of everything came within range, what was closest as well as farthest away. **genealogy: nietzsche, deleuze and foucault lino molina** - genealogy: nietzsche, deleuze and foucault lino molina genealogy is a hermeneutical form of analysis and critique sprung from the mind of the german philosopher friedrich wilhelm nietzsche. unlike the kantian critical theory of analysis, which focuses on logical consistencies and inconsistencies, genealogy **the soul is the prison of the body: althusser and foucault ...** - "the soul is the prison of the body": althusser and foucault, 1970-1975 it is impossible to know anything about men except on the absolute precondition that the philosophical (theoretical) myth of man is reduced to ashes. so any thought that appeals to marx for any kind of restoration of a theoretical anthropology or humanism is no more **merleau-ponty, deleuze, and the question singular: what ...** - aristotle and also, it was the beginning of the mark of difference between humans and animals. and here it is a beginning of this paper with the opening epigraphs by maurice merleau-ponty and gilles deleuze—reflecting on the ambiguity and indiscernibility between humans and animals, on the one hand and flesh and meat, on the other. **representation or sensation a critique of deleuze's ...** - that is not (or not yet) organized and ordered through bodily organs. "the" sensational body, for deleuze, is a body that escapes every cultural as well as organic differentiation. for example, as deleuze points out, on the "spasmodic" level of sensation and material life, a difference between **1. introduction: rhizome - matt webb** - introduction: rhizome 5 signifying. it has to do with surveying, mapping, even realms that are yet to come. a first type of book is the root-book. the tree is already the image of the world, or the root the image of the world-tree. this is the classical book, as noble, signifying, and subjective organic interiority (the strata of the book). the book **«know thyself»: mind, body and ethics. japanese archery ...** - body's own rationality and intuition —which kyudo exercises. we can find in deleuze's philosophy important concepts to better understand this: difference, repetition, chaos, identity, energy, force, stage and micro-perceptions. to what extent can the dominant eastern thought approach on the mind/ body topic

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