



DELEUZE & GUATTARI AND AFRICA
JULY 15-16, UCT, CAPE TOWN

“ History is made only by those who oppose history (not by those who insert themselves into it, or even reshape it).”

— **Deleuze & Guattari**, *A Thousand Plateaus*

DELEUZE & GUATTARI & AFRICA
CONFERENCE PROGRAMME

DAY ONE (WED 15 JULY)

STREAM ONE: Room details

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| 8-9am | registration |
| 9-10am | plenary: Ian Buchanan: <i>Historicizing the 'Schizo Society'</i> |
| 10-11:15am | James Merron & Julia Büchele: <i>A case study on knowledge production at the shores of Lake Victoria</i> Lesley Green: <i>Decolonising the Anthropocene</i> Rika Preiser: <i>Ways of Becoming in the Anthropocene</i> |
| | |
| 11:30-12:45pm | Emine Gorgul: <i>Transfiguring Ontology of Space</i> Aline Wiame: <i>Reinventing our Links to the Earth</i> June Jordaan: <i>Voyages in Smooth Space</i> |
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| 1:45-3:00pm | Aragorn Eloff: <i>Children of the new Earth: Deleuze, Guattari and anarchism</i> Bert Olivier: <i>Deleuze's "Crystals of Time", human subjectivity and social history</i> Chantelle Gray: <i>Reshaping social practices through masochist 'smut' literature</i> |
| | |
| 3:15-4:00pm | keynote: Claire Colebrook |

DAY TWO (THU 16 JULY)

STREAM ONE: Room details

9-10am **keynote: Rosi Braidotti (via Skype)**

10-11:15am Delphi Carstens: *Sorcerous Deleuzianism* | Louise Nortje: *Cyborgs in the city: Body and technology assemblages in Lauren Beukes's Moxyland* | Paige Sweet: *The Minor of World Literature*

11:30-12:45pm Jacques de Villiers: *Re-placing the Time-Image* | Mer Roberts *Shadow Operators (film)*
| Mehul Sangham: *The Lived-Experience of Ontological Design*

1:45-2:30pm **keynote: Paul Patton (via Skype)**

2:30-4:00pm Workshop and open public session: *an introduction to the thought of Deleuze and Guattari*

STREAM TWO: Room details

10-11:15am

Karin Murriss: *Reading two rhizomatic pedagogies diffractively...* | Kgomotso Masemola: *Deleuze sans Guattari? Lines of flight from 'groupe sujet' to nomadic subject* | Pierre Sutherland: *A closer look at the concept of assemblage and some current applications*

11:30-12:45pm

Clare Stopford: *Mise en scène as a text of feminine identity* | Sarah Godsell: *Becoming, belonging, flying* | Tania Romero: *untitled*

KEY: tea — — — lunch  Exhibition/performance: Juliana Irene Smith | Karin Lijnes

SYNOPSIS

Aline Wiame - Reinventing our Links to the Earth: Geophilosophy, Conceptual Mapping and Speculative Fabulation | For Deleuze and Guattari, the correlate of creation is “the constitution of an earth and a people that are lacking”. Tackling this question demands a close reading of the conceptual mapping of the earth in *One Thousand Plateaus* as well as an investigation into alternative forms of philosophical thought such as speculative fabulation.

Aragorn Eloff - Children of the new Earth: Deleuze, Guattari and anarchism | Badiou and others have criticised Deleuze and Guattari’s political philosophy as ineffectively ‘spontaneist’ and ‘anarchic’ – a banal flux of desiring-whatever. Strikingly, Deleuze and Guattari themselves make almost the exact same critique of anarchism. I argue against this by teasing out the myriad fertile intersections between the two, with specific reference to the work of French anarcho-syndicalist and Deleuze scholar Daniel Colson, most notably his *Petit lexique philosophique de l’anarchisme: de Proudhon à Deleuze*.

Bert Olivier - Deleuze’s “*Crystals of Time*”, human subjectivity and social history | In this presentation I apply Deleuze’s work on cinema outside of its usual scope, exploring how the concepts employed by Deleuze to come to grips with the multiplicity of cinematic possibilities or virtualities and their actualisations may perhaps prove useful for articulating a complex model of human subjectivity and, at the level of collective subjectivities, social history.

Chantelle Gray - Reshaping social practices through masochist ‘smut’ literature: from heteronormative mimicry to becoming-woman | In this paper, I investigate how Patrick Califia’s lesbian S/M pornographic literature deterritorializes from heteronormative pornographic literatures to avoid capture by the onceuponatime abstract machine. To demonstrate how Califia’s literature achieves this, I distinguish between sadism and masochism to show, as Deleuze (1989) argues, that they are not two sides of the same dialectical unity, and that masochism emphasizes a politics of desire (rather than pleasure) and the power of the masochist so that the masochist body is no longer anything more or other than intensive affect.

Clare Stopford - *Mise en scène* as a text of feminine identity: making meaning as a female theatre director | I look at the female theatre director as 'feminine' - a strategy for the re-inscription of woman in a male dominated signifying system. Rosi Braidotti's evocation of Cixous' (1994) creative writing as a 'feminine textual body' provides the inspiration for the conceptualization of *mise en scène* as a text of female identity (1991, 239-40).

Delphi Carstens - Sorcerous Deleuzianism | I critically interrogate right-leaning Deleuzianism (in the work of Nick Land and others) as well as the assertions of theorists such as Reza Negarestani and Quentin Meillassoux that Deleuze and Guattari are not inherently radical or 'liberating' enough. My primary focus will be on the phenomenon of hyperstition, a type of apocalyptic theoretical 'sorcery' based on the work of Deleuze and Guattari, to see how the work of these theorists may be read in the light of the literature of apocalypse.

Elaine Rumboll - Deleuze, Guattari and the Possibility of Play | I draw on twenty years of working through a Deleuzian lens of striation and smoothing – from creative workshops (through poetry, dance, music, theatre, play scripting) in South African maximum security prisons to interventions in London children's homes with children – to show how the power of play and the understanding that repetition is what enslaves one to a fixed notion of self can create a different way of becoming.

Emine Gorgul - Transfiguring Ontology of Space: Space as a Becoming | This presentation argues for architectural space and spatial ontology as regimes of becoming. Denying the idea of architectural space as a static embodiment of a defined purpose or function, I advocate instead for the uncrystallized fluidity of spatiality as a transformable entity under the affects of active and passive forces, affirming space as a phenomenon or event and architectural space specifically as a dynamic never-ending product of multi-modal interaction between space, body and time relations.

Garry Bertholf - John Coltrane and the Signifyin(g) Monk: A Theory of the Rhizomatic Scale | A close reading of John Coltrane's recorded performances with Thelonious Monk from November 1957 reveal not just the brilliant "sheets of sound" surface that jazz fans have long admired, but also, more significantly, the originary point of the saxophonist's rhizomatic improvisatory objectives—what this presentation will theorize as the "rhizomatic" scale.

Hanien Conradie & Quanta Gauld - Félix Guattari's The Three Ecologies: Visualising interconnectedness within the context of a South African ecological crisis | South African visual artists, Hanien Conradie and Quanta Gauld, engage with the inseparable ecologies of the individual, social and natural, as described in Guattari's ecosophical text, by considering their interactions with matter and materials in the studio and describing processes that uncover their own positions of interrelatedness.

Hanje Whitehead - Challenging the hand | Through reading Deleuze and Guattari's notions of becoming woman and becoming animal, one opens the dialogue to the possibility that artistic labour within the art practice facilitates a process as mediation between theoretical research and the creative practice. The artwork cannot be expected to show what this becoming looks like, but rather that the artwork will conform to, and reflect, the process of the artist's becoming through her art practice.

Jacques de Villiers - Re-Placing the Time-Image: Territorialization and Refrain In and Out the Postcolony | This paper is an attempt to reposition and critique Deleuze's influential cinematic concept, the time-image, within African postcolonial contexts, focusing on the films of Ousmane Sembene and Pedro Costa. Perversely, it is Deleuze himself – specifically his and Guattari's concept of the refrain from A Thousand Plateaus – that furnishes the tools for critique.

James Merron & Julia Büchele - A case study on knowledge production at the shores of Lake Victoria | Research on species referred to as “alien” highlights contradicting conceptions. Thinking with Deleuze and Guattari allows us to get at the conditions of rhizomatic joint becomings as a fish - the Nile Perch – whose nature changes as it evolves and deterritorializes, becoming “alien”, “monster”, and “savior”.

June Jordaan - Voyages in Smooth Space | ‘Spaces of intensity’ merit architectural contemplation and can be accessed through ‘nomadic voyages’ of smooth and striated spaces as set forth by Gilles Deleuze and Felix Guattari. To entice such voyages this paper develops three architectural learning locales (situations) entitled *The Place-Ballet Studio*, *The Sensory Studio* and *The Oneiric Studio*.

Karin Murris - Reading two rhizomatic pedagogies diffractively through one another as a way forward for South African schools | Against the ontoepistemic injustice routinely done to child, and with a view of child as unbounded ‘mangle’ - inhuman materialdiscursive becoming of unique being with fluid boundaries which manifest in materialdiscursive relationship with others, I explore the application of intra-active pedagogies that do justice to the ontology of child and child’s reconfiguration as rich, resilient and resourceful, appealing to Deleuze and Guattari’s A Thousand Plateaus to argue for a ‘learning’ focused on difference and becoming.

Kgomotso Masemola - Deleuze sans Guattari? Lines of flight from ‘groupe sujet’ to nomadic subject | This paper recuperates the value of Felix Guattari’s notion of the ‘groupe sujet’ as the provenance of the ideas of the nomadic subject, rhizomatic alliances and molecular aggregates, all of which are central to not only the schemata of ANTI-OEDIPUS and THOUSAND PLATEAUS but also a social pedagogy that proposes resistance to the Xenophobic cancer that defines its presence through a violent desiring-production of South Africanness. The latter, argues this paper, renders collapsible the primitive, barbaric and capitalist social-machines at the very moment it occasions the convenient production of a ‘foreign’ subjected group (or what Guattari calls a ‘groupé assujéti’). The paper concludes that a proper mobilization of nomadic thought, on the basis of which a new Social Pedagogy must be produced, relies on the recognition of and extrapolation from Guattari’s undervalued concepts of activism.

Lesley Green - Decolonising the Anthropocene: Towards a geology of morals | The geological morals of the Kyoto Protocol claim the space of post-coloniality: asserting that what is needed by former colonies is time to equalise their capacity to join the global extractive economy, using the same terms of reason that have given form to the necropolitical. What would it mean to decolonise necropolitical geologies?

Linda Stewart - Fighting for freedom: jurisprudence as creating rights | The paper explores Deleuze and Guattari's faciality machine, arguing that courts produce boundaries of entitlement and exclusion through a process of 'generalisation' and by constructing hierarchical categories. It focuses on two recent cases, in Canada and South Africa concerning the right to passage. It aims to unpack questions as to what should be organised in terms of law in relation to the body when faced with a decision concerning the nebulous borders between life and death.

Louise Nortje - Cyborgs in the city: Body and technology assemblages in Lauren Beukes's Moxyland | Taking Deleuze and Guattari's concept of 'assemblage' as a starting point, this paper explores the possibilities of body and technology intersections in Moxyland. It considers the cyborgs in Beukes's novel through an analysis of body-technology intersections and how it can be used to better unravel the complex relationship between the organisms (or humans) and technology.

Mehul Sangham - The Lived-Experience of Ontological Design | A phenomenological exploration of the epistemological processes of Business Model Innovation. This is a trait that spans three types of engagement with knowledge: explicit, tacit (embodied) and tacit (self-transcendent). This exploration reveals creativity as an imperative of Being – that which resolves the immanent with the transcendent.

Mer Roberts - Shadow Operators (film) | A synaesthetic and chromophonic work of sensory cross-talk (textual and spoken), signals from realms beyond the physical, a succession of becomings mimetic, contagious and machinic. Liquefied intensities carry hyperstitional forces that technology and science unleash as they delve further into the quantum, the chaotic and the abstract. For the liminal ones.

Paige Sweet - The Minor of World Literature | With specific reference to South African writer Kgebetli Moele's, Untitled: A Novel, I consider how Deleuze and Guattari's concept of Minor Literature contributes to current discussions about World Literature, subjecting the concept to a wider spectrum of meanings than imagined in Deleuze and Guattari's formulation so that it more explicitly engages in projects and processes of decolonization.

Paul Wessels - Ubuntu: an immanent faith | I propose to read ubuntu as a time-image, an event productive of a brain eschewing internal, organic wholeness for external, interstitial relations. In this way we save ubuntu from law and legal principle, and instead, politicise the rule of law as the precondition for inventing a new earth and a people to come.

Pierre Sutherland - A closer look at the concept of assemblage and some current applications | This presentation is devoted to better understanding of the concept of assemblage as it is used in A Thousand Plateaus; how it is used along with other concepts like molar and molecular; and finally, touches on Manuel DeLanda and Elizabeth deFreita's use of assemblage in sociology and mathematics education respectively.

Rael Salley - “Real, If Not Actual”: Art, Sensibility & Freedom in South Africa | What is the relationship between Africana existence, contemporary art, and freedom? Deleuze and Guattari’s analyses (in Kafka and elsewhere), provide entry points into how new artistic genres can transform their dominant environment—not in a possible future, but in the here and now. By re-articulating sensibility, we can understand art making as world making in ways that oppose the status quo, making the language of the imagination the language of protest. This paper describes an art is not reflective, but constitutive of consciousness—art in time. Art thereby questions difference and perception in relation to Africana being and contemporary art. Freedom is made real.

Rebecca Pointer - Communication machines and desiring machines: How to connect our politics through media | I am convinced of Marx’s notion that the point of philosophy is not just to describe the world, but to change it. In this presentation, therefore, I explore how D&G can help the “Left” overcome various communications obstacles in order to begin building a communicating machine that connects with desire instead of just intellect or the immiseration of poverty and violence.

Rika Preiser - Ways of Becoming in the Anthropocene | The paper engages with current trends in the field of new materialism and relational philosophy. It explores whether concepts in these fields can be linked to Deleuze’s notion of ‘the plane of immanence’ and whether such synergies can assist in re-imagining ways of becoming in the Anthropocene.

Sarah Godsell - Becoming, belonging, flying: identity politics, race, and resistance through a South African Bantustan | This paper uses the Deleuzian concept ‘lines of flight’ to examine how processes of negotiation facilitated fluidity in ways of belonging under the ethnic regime of South African bantustans. I argue that identity-construction and identity-politics in South Africa involve constant becoming-other and becoming-human, and that roots of this are evident in microhistories of South Africa’s bantustans.

Tania Romero - Untitled (film and presentation) | I examine the recent techno-ontological practices in post-colonial/postwar Nicaragua by examining the dissonance and similarities between postcolonial and posthuman feminism, exploring how 'women of color' use documentary filmmaking to disrupt and fragment hegemonic power, perform new identities, and de-stabilize sociopolitical norms rather than resolve them.

Veronica Mitchell - A nomadic becoming through blogging | This presentation explains how my iPad ruptures me in unexpected nodes, facilitating lines of flight that deterritorialize the assumed role of technological support. The tablet forms an integral, embedded and embodied part of my becoming and my research subjectivity in Obstetrics teaching. Rhizomatically creating images in blogging, opens new meanings.

KEYNOTES

Claire Colebrook - TBC | TBC.

Ian Buchanan - Historicizing the 'Schizo Society' | Schizophrenia is “modern man’s sickness”, according to Deleuze and Guattari. It is, as they put it, “our very own ‘malady’”. The previous era, documented by Freud, had neurosis as its malady, but even then the signs were clear that something more profound was happening beneath the surface. Psychoanalysis’ first and perhaps most egregious error was to fail to see that neurosis was merely a surface phenomenon, an effect and screen for something more fundamental in the structure of society itself and not the whole story as Freud and his followers seemed to think. The whole story, at least as Deleuze and Guattari tell it, is this: “Our society produces schizos the same way it produces Prell shampoo or Ford cars, the only difference being that the schizos are not saleable.” Deleuze and Guattari wrote that in 1972, I would say that in the years since, particularly since the advent of smart phones and the subsequent explosion of social media, capitalism has since corrected this oversight: the schizos it produces today are fully fungible..

Paul Patton - Deleuze's philosophical experiment | In comments on *A Thousand Plateaus* (co-written with Guattari) in various interviews, Deleuze describes this book as purely a work of philosophy, as a philosophical experiment, and as the best book he ever wrote. While many developments in literary theory, cultural studies, history and political philosophy are directly inspired by this work, few have attempted to measure its achievement as an experimental work in philosophy. In this talk, I will explore some of the ways in which this book manifests an alternative conception and practice of philosophy.

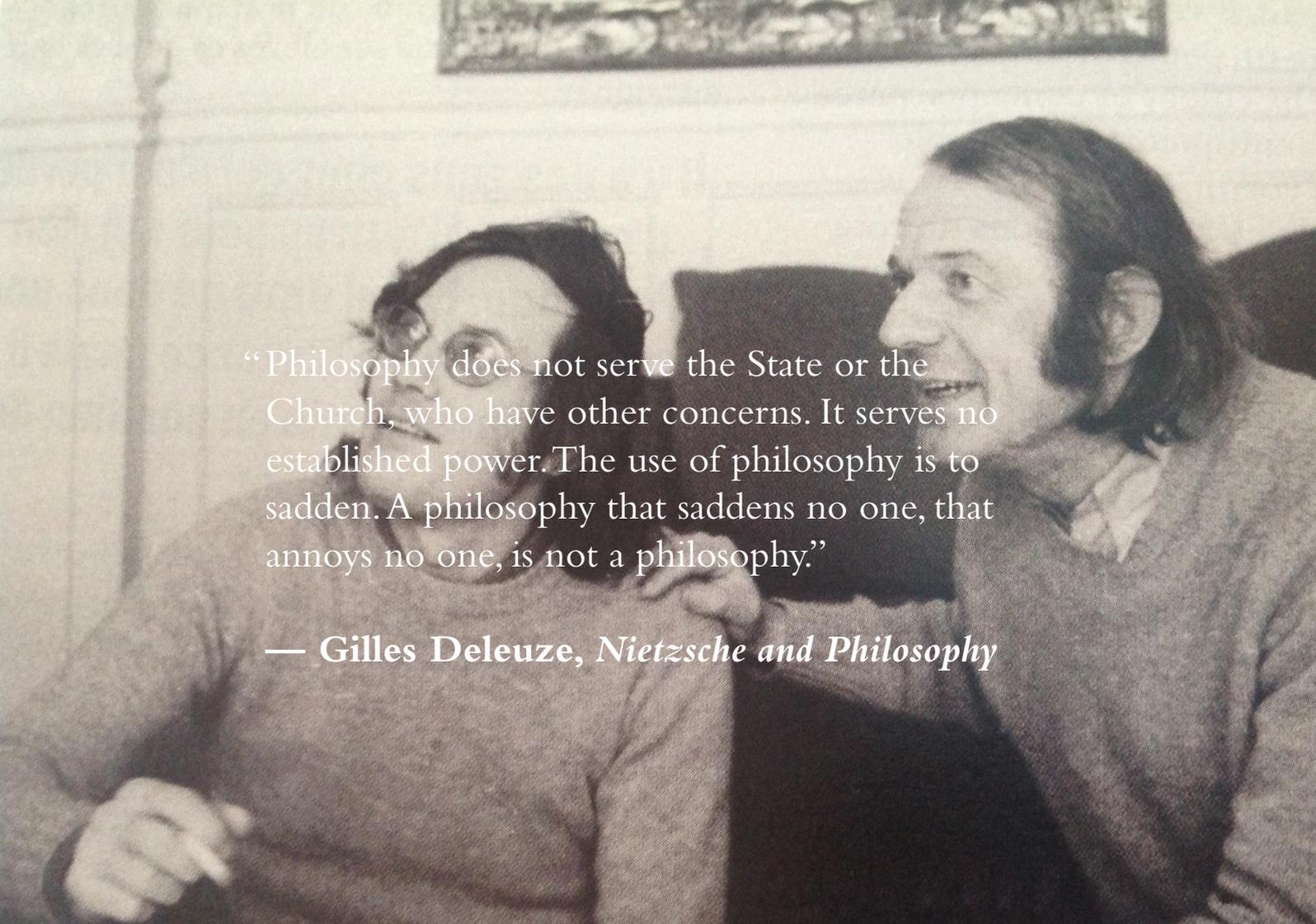
Rosi Braidotti - TBC | TBC.

ARTISTS (Room details)

Juliana Irene Smith - An Attempt at Visualizing the Rhizome through the language of Contemporary South African Art | This work will survey 'key words' in over 1000 pages of texts on contemporary South African art from online archive sources (like Art South Africa and Art Throb) and visualize (map) these rhizomatically through the thematic language by destructing the linear context and comparing quality versus quantity.

Karin Lijnes - talking vulnerabilities and the shredded rhizome | Schizophrenia is “modern man’s sickness”, according to Deleuze and Guattari. It is, as they put it, “our very own ‘malady’”. The previous era, documented by Freud, had neurosis as its malady, but even then the signs were clear that something more profound was happening beneath the surface. Psychoanalysis’ first and perhaps most egregious error was to fail to see that neurosis was merely a surface phenomenon, an effect and screen for something more fundamental in the structure of society itself and not the whole story as Freud and his followers seemed to think. The whole story, at least as Deleuze and Guattari tell it, is this: “Our society produces schizos the same way it produces Prell shampoo or Ford cars, the only difference being that the schizos are not saleable.” Deleuze and Guattari wrote that in 1972, I would say that in the years since, particularly since the advent of smart phones and the subsequent explosion of social media, capitalism has since corrected this oversight: the schizos it produces today are fully fungible.

Mark Rautenbach - [Terror]tory | [Terror]tory explores clothing as a socially constructed skin, a mediated identity. The performance of filleting garments and fashioning of yarn from the ‘liberated’ cloth, plays with the fluid possibilities of identity as concurrent flows of territorialization/s and deterritorialization/s the ‘self’.

A black and white photograph of two men, Gilles Deleuze and Félix Guattari, sitting on a dark-colored couch. They are both smiling and looking towards each other, appearing to be in a conversation. Deleuze is on the left, wearing glasses and a dark sweater. Guattari is on the right, wearing a light-colored sweater. The background is a plain wall with a framed picture hanging above them.

“Philosophy does not serve the State or the Church, who have other concerns. It serves no established power. The use of philosophy is to sadden. A philosophy that saddens no one, that annoys no one, is not a philosophy.”

— Gilles Deleuze, *Nietzsche and Philosophy*