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Pure War, new edition The Politics of Truth, New Edition Capital and Affects Speed and Politics, new edition Politics of the Very Worst The Aesthetics of Disappearance, New Edition Multitude between Innovation and Negation State and Politics In the Shadow of the Silent Majorities--or the End of the Social Speed and Politics Wars and Capital Popular Defense & Ecological Struggles In the Shadow of the Silent Majorities, New Edition The Lost Dimension Returning to Reims Archeology of Violence, new edition An Apartment on Uranus Molecular Revolution in Brazil Fatal Strategies Dividuum The American Politics of French Theory Simulations The Administration

of Fear The Coming Insurrection The Porcelain Workshop Autonomia Letters and Other Texts The Divine Left A Grammar of the Multitude Politics of the Very Worst Chaosophy SOUL AT WORK. On the Line Gore Capitalism Desert Islands The Machinic Unconscious The Subversion of Politics Psychoanalysis and Transversality Foucault Live Chaosophy, New Edition

**SOUL AT WORK.** Oct 17 2021 *Molecular Revolution in Brazil* Dec 31 2022 The post-'68 psychoanalyst and philosopher visits a newly democratic Brazil in 1982 and meets future President Luis Ignacia Lula da Silva: a guide to the radical

thought and optimism at the root of today's Brazil. Yes, I believe that there is a multiple people, a people of mutants, a people of potentialities that appears and disappears, that is embodied in social, literary, and musical events.... I think that we're in a period of productivity, proliferation, creation, utterly fabulous revolutions from the viewpoint of this emergence of a people. That's molecular revolution: it isn't a slogan or a program, it's something that I feel, that I live....—from *Molecular Revolution in Brazil* Following Brazil's first democratic election after two decades of military dictatorship, French philosopher Félix Guattari traveled through Brazil in 1982 with Brazilian psychoanalyst Suely Rolnik and discovered an exciting, new political vitality. In the infancy of its new republic, Brazil was moving against traditional hierarchies of control and totalitarian regimes and founding a revolution of ideas and politics. *Molecular Revolution in Brazil* documents the conversations,

discussions, and debates that arose during the trip, including a dialogue between Guattari and Brazil's future President Luis Ignacia Lula da Silva, then a young gubernatorial candidate. Through these exchanges, Guattari cuts through to the shadowy practices of globalization gone awry and boldly charts a revolution in practice. Assembled and edited by Rolnik, *Molecular Revolution in Brazil* is organized thematically; aphoristic at times, it presents a lesser-known, more overtly political aspect of Guattari's work. Originally published in Brazil in 1986 as *Micropolítica: Cartografias do desejo*, the book became a crucial reference for political movements in Brazil in the 1980s and 1990s. It now provides English-speaking readers with an invaluable picture of the radical thought and optimism that lies at the root of Lula's Brazil. *Fatal Strategies* Nov 29 2022 "... brilliantly original ... brings cultural and post-colonial

theory to bear on a wide range of authors with great skill and sensitivity.' Terry Eagleton [Politics of the Very Worst](#) Feb 13 2024 Summarizes Virilio's speculations about the impact that accidents will have on the planet now that we operate on one-world time. Based upon a 1996 conversation Paul Virilio had with French journalist Phillippe Petit, *The Politics of the Very Worst* summarizes Virilio's speculations about the impact that accidents will have on the planet now that we operate on one-world time. Virilio argues that accidents have now lost all particularity. Accidents and events can no longer be confined to markers in history like Auschwitz or Hiroshima. Trajectories once had three dimensions: past, present, and future. But now, the hyper-concentration of time into "real time" reduces all trajectories to nothing. Consequently, an accident of time is bound to affect our entire being as well as the entire planet. And this is the hidden face of technical and scientific progress that Virilio

is attempting to reveal, shrugging off any illusion we may have left about its alleged benefits. Globalization doesn't make the planet bigger, it signals the beginning of "the great confinement." Speed pollutes the distances of the world. After the "green ecology" (the pollution of nature), we are now experiencing another, more invisible and mental, kind of pollution: the "gray ecology." Soon, Virilio suggests, we are going to experience the end of the world--not the apocalyptic end, but the world as finite. The communication revolution, the attainment of absolute speed, is the reduction of the world to a virtual city in which democracy is no longer possible. This extermination of world-space is a cataclysmic event. For the first time, history has hit a cosmological limit.

*The Administration of Fear* Jul 26 2022 A new interview with the philosopher of speed, addressing the ways in which technology is utilized in synchronizing mass emotions.

We are living under the administration of fear: fear has become an environment, an everyday landscape. There was a time when wars, famines, and epidemics were localized and limited by a certain timeframe. Today, it is the world itself that is limited, saturated, and manipulated, the world itself that seizes us and confines us with a stressful claustrophobia. Stock-market crises, undifferentiated terrorism, lightning pandemics, “professional” suicides.... Fear has become the world we live in. The administration of fear also means that states are tempted to create policies for the orchestration and management of fear. Globalization has progressively eaten away at the traditional prerogatives of states (most notably of the welfare state), and states have to convince citizens that they can ensure their physical safety. In this new and lengthy interview, Paul Virilio shows us how the “propaganda of progress,” the illuminism of new technologies, provide unexpected vectors for

fear in the way that they manufacture frenzy and stupor. For Virilio, the economic catastrophe of 2007 was not the death knell of capitalism, as some have claimed, but just further evidence that capitalism has accelerated into turbo-capitalism, and is accelerating still. With every natural disaster, health scare, and malicious rumor now comes the inevitable “information bomb”—live feeds take over real space, and technology connects life to the immediacy of terror, the ultimate expression of speed. With the nuclear dissuasion of the Cold War behind us, we are faced with a new form of civil dissuasion: a state of fear that allows for the suspension of controversial social situations. *The Lost Dimension* May 04 2023

**Archeology of Violence, new edition** Mar 02 2023 Clastres's final, posthumous book on the affirmative role of violence in “primitive societies.” The war machine is the motor of the social machine; the primitive social being relies entirely on

war, primitive society cannot survive without war. The more war there is, the less unification there is, and the best enemy of the State is war. Primitive society is society against the State in that it is society-for-war.—from the Archeology of Violence

Anthropologist and ethnographer Pierre Clastres was a major influence on Gilles Deleuze and Félix Guattari's *Anti-Oedipus*, and his writings formed an essential chapter in the discipline of political anthropology. The posthumous publication in French of *Archeology of Violence* in 1980 gathered together Clastres's final groundbreaking essays and the opening chapters of the book he had begun before his death in 1977 at the age of 43. Elaborating upon the conclusions of such earlier works as *Society Against the State*, in these essays Clastres critiques his former mentor, Claude Lévi-Strauss, and devastatingly rejects the orthodoxy of Marxist anthropology and other Western interpretive models of

“primitive societies.” Discarding the traditional anthropological understanding of war among South American Indians as arising from a scarcity of resources, Clastres instead identifies violence among these peoples as a deliberate means to territorial segmentation and the avoidance of a State formation. In their refusal to separate the political from the social, and in their careful control of their tribal chiefs—who are rendered weak so as to remain dependent on the communities they represent—the “savages” Clastres presents prove to be shrewd political minds who resist in advance any attempt at “globalization.” The essays in this, Clastres's final book, cover subjects ranging from ethnocide and shamanism to “primitive” power and economy, and are as vibrant and engaging as they were thirty years ago. This new edition—which includes an introduction by Eduardo Viverios de Castro—holds even more relevance for readers in today's an era of malaise and

globalization.

**In the Shadow of the Silent Majorities--or the End of the Social** Oct 09 2023

Baudrillard's remarkably prescient meditation on terrorism throws light on post-9/11 delusional fears and political simulations.

**Returning to Reims** Apr 03 2023 'A deeply intelligent and searching book, one that makes you re-consider the narrative of your own life and reframe the story you tell yourself' Hilary Mantel "There was a question that had come to trouble me a bit earlier, once I had taken the first steps on this return journey to Reims... Why, when I have had such an intense experience of forms of shame related to class ... why had it never occurred to me to take up this problem in a book?" Returning to Reims is a breath-taking memoir of return, a family story of class, sexuality, gender and of the shifting political allegiances of the French working classes. A phenomenon in France and a huge bestseller in Germany, Didier Eribon has written the

defining memoir of our times. State and Politics Nov 10 2023

A detailed analysis of how Deleuze and Guattari's work engaged with the upheavals of their time. Often approached through their "micropolitics of desire," the joint works of Deleuze and Guattari are rarely part of the discussion when classical and contemporary problems of political thought come under scrutiny. Yet if we follow the trajectory from *Anti-Oedipus* (1972) to *A Thousand Plateaus* (1980), it becomes clear that these problems were redeveloped during a period of historical transition marked by the end of the wars of decolonization, the transformation of global capitalism, and by recombinations of the forces of collective resistance that were as deep as they were uncertain. In *State and Politics*, Guillaume Sibertin-Blanc measures how Deleuze and Guattari engage with the upheavals of their time by confronting their thought with its main interlocutor, Marxism, with its epistemological field

(historical materialism), with its critical program (the critique of political economy), and with its political grammar (class struggle). Three new hypotheses emerge from these encounters: the hypothesis of the Urstaat, embodying an excess of sovereign violence over the State apparatus and over its political investments; the hypothesis of a power of the "war machine" that States can only ever appropriate partially, and to which they can be subordinated; and the hypothesis of an excess of "destructivism" in capitalist accumulation over its productive organization. These three excesses betray the haunting presence of the period between the wars in the political thought of Deleuze and Guattari, but they also allow Deleuze and Guattari's ideas to communicate with contemporary thinkers of the impolitical. The reader discovers not only a new political theory but also the plurality of ways in which extreme violence—violence capable of destroying politics

itself—can arise.

*Autonomia* Apr 22 2022

**The Politics of Truth, New**

**Edition** May 16 2024

Two hundred years later, Michel Foucault wrote a response to Kant's initial essay, positioning Kant as the initiator of the discourse and critique of modernity.

**Chaosophy** Nov 17 2021

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

## **A Grammar of the Multitude**

Jan 20 2022 "During the 1960s and the 1970s I believe that the Western world experienced a defeated revolution - the first revolution aimed not against poverty and backwardness, but against the means of capitalist production, against the Ford assembly-line and wage labor. Post-Fordism, the hybrid forms of life characteristic of the contemporary multitude, is the answer to this defeated revolution. Dismissing both Keynesianism and socialist work ethic, post-Fordist capitalism puts forth in its own way typical demands of communism: abolition of work, dissolution of the State, etc. Post-Fordism is the communism of capital."--Back cover.

## **The Machinic Unconscious**

Jun 12 2021 An early work that lays the foundation for establishing a "polemical" dimension to psychoanalysis. We certainly have the unconscious that we deserve, an unconscious for specialists, ready-made for an institutionalized discourse. I

would rather see it as something that wraps itself around us in everyday objects, something that is involved with day-to-day problems, with the world outside. It would be the possible itself, open to the socius, to the cosmos...—from *The Machinic Unconscious: Essays in Schizoanalysis* In his seminal solo-authored work *The Machinic Unconscious* (originally published in French in 1979), Félix Guattari lays the groundwork for a general pragmatics capable of resisting the semiotic enslavement of subjectivity. Concluding that psychoanalytic theory had become part and parcel of a repressive, capitalist social order, Guattari here outlines a schizoanalytic theory to undo its capitalist structure and set the discipline back on its feet. Combining theoretical research from fields as diverse as cybernetics, semiotics, ethnology, and ethology, Guattari reintroduces into psychoanalysis a "polemical" dimension, at once transhuman, transsexual, and transcenic, that brings out



the social and political—the “machinic”—potential of the unconscious. To illustrate his theory, Guattari turns to literature and analyzes the various modes of subjectivization and semiotization at work in Proust's *In Search of Lost Time*, examining the novel as if he were undertaking a scientific exploration in the style of Freud or Newton. Casting Proust's figures as abstract (“hyper-deterritorialized”) mental objects, Guattari maps the separation between literature and science, elaborating along the way such major Deleuze-Guattarian concepts as “faciality” and “refrain,” which would be unpacked in their subsequent *A Thousand Plateaus: Capitalism and Schizophrenia*. Never before available in English, *The Machinic Unconscious* has for too long been the missing chapter from Deleuze and Guattari's *Anti-Oedipus* project: the most important political extension of May 1968 and one of the most important

philosophical contributions of the twentieth century.

**The Coming Insurrection** Jun 24 2022 A call to arms by a group of French intellectuals that rejects leftist reform and aligns itself with younger, wilder forms of resistance. Thirty years of “crisis,” mass unemployment, and flagging growth, and they still want us to believe in the economy... We have to see that the economy is itself the crisis. It's not that there's not enough work, it's that there is too much of it. *The Coming Insurrection* is an eloquent call to arms arising from the recent waves of social contestation in France and Europe. Written by the anonymous Invisible Committee in the vein of Guy Debord—and with comparable elegance—it has been proclaimed a manual for terrorism by the French government (who recently arrested its alleged authors). One of its members more adequately described the group as “the name given to a collective voice bent on denouncing contemporary

cynicism and reality.” The Coming Insurrection is a strategic prescription for an emergent war-machine capable of “spreading anarchy and live communism.” Written in the wake of the riots that erupted throughout the Paris suburbs in the fall of 2005 and presaging more recent riots and general strikes in France and Greece, The Coming Insurrection articulates a rejection of the official Left and its reformist agenda, aligning itself instead with the younger, wilder forms of resistance that have emerged in Europe around recent struggles against immigration control and the “war on terror.” Hot-wired to the movement of '77 in Italy, its preferred historical reference point, The Coming Insurrection formulates an ethics that takes as its starting point theft, sabotage, the refusal to work, and the elaboration of collective, self-organized life forms. It is a philosophical statement that addresses the growing number of those—in France, in the United States, and

elsewhere—who refuse the idea that theory, politics, and life are separate realms.

*Capital and Affects* Apr 15 2024 Christian Marazzi's first book: a post-Fordist classic on the roots to economic crises in the contemporary age.

Communication as work: we have recently experienced a profound transformation in the processes of production. While the assembly line (invented by Henry Ford at the beginning of the last century) excluded any form of linguistic productivity, today, there is no production without communication. The new technologies are linguistic machines. This revolution has produced a new kind of worker who is not a specialist but is versatile and infinitely adaptable. If standardized mass production was dominant in the past, today we produce an array of different goods corresponding to specific consumer niches. This is the post-Fordist model described by Christian Marazzi in *Capital and Affects* (first published in 1994 as *Il posto dei calzini* [The place for the socks]). Tracing

the development of this new model of labor from Toyota plants in Japan to the most recent innovations, Marazzi's critique goes beyond political economy to encompass issues related to social life, political engagement, democratic institutions, interpersonal relations, and the role of language in liberal democracies. This translation at long last makes Marazzi's first book available to English readers. *Capital and Affects* stands not only as the foundation to Marazzi's subsequent work, but as foundational work in post-Fordist literature, with an analysis startlingly relevant to today's troubled economic times. This Semiotext(e) edition includes the afterword Marazzi wrote for the 1999 Italian edition.

### **The Porcelain Workshop**

May 24 2022 In 2004 and 2005, Antonio Negri held ten workshops at the Collège International de Philosophie in Paris to formulate a new political grammar of the postmodern. Postmodernity,

Negri suggests, can be described as a "porcelain workshop": a delicate and fragile construction that could be destroyed through one clumsy act. Looking across twentieth-century history, Negri warns that our inability to anticipate future developments has already placed coming generations in serious jeopardy. In the impassioned debates recounted in this book, Antonio Negri attempts to describe the formation of an alternative political horizon and looks for a way to define the practices and modes of expression that democracy could take.

### **An Apartment on Uranus**

Feb 01 2023 A "dissident of the gender-sex binary system" reflects on gender transitioning and political and cultural transitions in technoscientific capitalism. Uranus, the frozen giant, is the coldest planet in the solar system as well as a deity in Greek mythology. It is also the inspiration for uranism, a concept coined by the writer Karl Heinrich Ulrich in 1864 to define the "third

sex” and the rights of those who “love differently.” Following Ulrich, Paul B. Preciado dreams of an apartment on Uranus where he might live beyond existing power, gender and racial strictures invented by modernity. “My trans condition is a new form of uranism,” he writes. “I am not a man. I am not a woman. I am not heterosexual. I am not homosexual. I am not bisexual. I am a dissident of the gender-sex binary system. I am the multiplicity of the cosmos trapped in a binary political and epistemological system, shouting in front of you. I am a uranist confined inside the limits of technoscientific capitalism.” This book recounts Preciado's transformation from Beatriz into Paul B., but it is not only an account of gender transitioning. Preciado also considers political, cultural, and sexual transition, reflecting on issues that range from the rise of neo-fascism in Europe to the technological appropriation of the uterus, from the harassment of trans

children to the role museums might play in the cultural revolution to come. An Apartment on Uranus is a bold, transgressive, and necessary book.

### **Popular Defense &**

**Ecological Struggles** Jul 06 2023 "Ecological catastrophes are only terrifying for civilians. For the military, they are but a simulation of chaos, an opportunity to justify an art of warfare which is the more autonomous as the political State dies out. At this point, all civilian populations are helpless victims of the scam, of this ransacking of the world's resources."

[In the Shadow of the Silent Majorities, New Edition](#) Jun 05 2023 Published one year after 'Forget Foucault', 'In The Shadow Of The Silent Majorities' may be the most important sociopolitical manifesto of the 20th century: it calls for nothing less than the end of both sociology and politics.

### **Politics of the Very Worst**

Dec 19 2021 Summarizes Virilio's speculations about the

impact that accidents will have on the planet now that we operate on one-world time. Based upon a 1996 conversation Paul Virilio had with French journalist Phillippe Petit, *The Politics of the Very Worst* summarizes Virilio's speculations about the impact that accidents will have on the planet now that we operate on one-world time. Virilio argues that accidents have now lost all particularity. Accidents and events can no longer be confined to markers in history like Auschwitz or Hiroshima. Trajectories once had three dimensions: past, present, and future. But now, the hyper-concentration of time into "real time" reduces all trajectories to nothing. Consequently, an accident of time is bound to affect our entire being as well as the entire planet. And this is the hidden face of technical and scientific progress that Virilio is attempting to reveal, shrugging off any illusion we may have left about its alleged benefits. Globalization doesn't make the planet bigger, it signals the beginning of "the

great confinement." Speed pollutes the distances of the world. After the "green ecology" (the pollution of nature), we are now experiencing another, more invisible and mental, kind of pollution: the "gray ecology." Soon, Virilio suggests, we are going to experience the end of the world--not the apocalyptic end, but the world as finite. The communication revolution, the attainment of absolute speed, is the reduction of the world to a virtual city in which democracy is no longer possible. This extermination of world-space is a cataclysmic event. For the first time, history has hit a cosmological limit.

**Speed and Politics** Sep 08 2023 With this book Paul Virilio inaugurated the new science whose object of study is the "dromocratic" revolution.

*The Divine Left* Feb 18 2022 An analysis of how Mitterand came to power in France and how political power seduced the French Left and became a simulacrum. First published in French in 1985, *The Divine*

Left is Jean Baudrillard's chronicle of French political life from 1977 to 1984. It offers the closest thing to political analysis to be found from a thinker who has too often been regarded as apolitical.

Gathering texts that originally appeared as newspaper commentary on François Mitterrand's rise to power as France's first Socialist president and the Socialist Party's fraught alliance with the French Communist Party, *The Divine Left* in essence presents Baudrillard's theory of the simulacrum as it operates in the political sphere. In France, the Left, and even the ultra-Left, had been seduced by power. This scenario—dissected by Baudrillard with deadpan humor and an almost chilling nonchalance—produced a Socialist Party that devoted itself to rallying the market economy and introducing neoliberalism, and replaced an intellectual class with the media stars and hyper-professionals of the spectacle. Starting from the elections of

1977, Baudrillard analyzes—in “real time,” as it were—how the Left's taking of power had in fact been an enactment of not just its own death throes, but those of power itself. *The Divine Left* outlines a simulation of politics that offers discomfiting parallels to our political world today, a trajectory that has only grown more apparent in recent years: the desire and intention to fail.

### **Wars and Capital** Aug 07

2023 A critique of capital through the lens of war, and a critique of war through the lens of the revolution of 1968. “We are at war,” declared the President of the French Republic on the evening of November 13, 2015. But what is this war, exactly? In *Wars and Capital*, Éric Alliez and Maurizio Lazzarato propose a counter-history of capitalism to recover the reality of the wars that are inflicted on us and denied to us. We experience not the ideal war of philosophers, but wars of class, race, sex, and gender; wars of civilization and the environment; wars of

subjectivity that are raging within populations and that constitute the secret motor of liberal governmentality. By naming the enemy (refugees, migrants, Muslims), the new fascisms establish their hegemony on the processes of political subjectivation by reducing them to racist, sexist, and xenophobic slogans, fanning the flames of war among the poor and maintaining the total war philosophy of neoliberalism. Because war and fascism are the repressed elements of post-'68 thought, Alliez and Lazzarato not only read the history of capital through war but also read war itself through the strange revolution of '68, which made possible the passage from war in the singular to a plurality of wars—and from wars to the construction of new war machines against contemporary financialization. It is a question of pushing "'68 thought" beyond its own limits and redirecting it towards a new pragmatics of struggle linked to the continuous war of

capital. It is especially important for us to prepare ourselves for the battles we will have to fight if we do not want to be always defeated.

**Speed and Politics, new edition** Mar 14 2024 With this book Paul Virilio inaugurated the new science whose object of study is the "dromocratic" revolution. *Speed and Politics* (first published in France in 1977) is the matrix of Virilio's entire work. Building on the works of Morand, Marinetti, and McLuhan, Virilio presents a vision more radically political than that of any of his French contemporaries: speed as the engine of destruction. *Speed and Politics* presents a topological account of the entire history of humanity, honing in on the technological advances made possible through the militarization of society. Paralleling Heidegger's account of technology, Virilio's vision sees speed—not class or wealth—as the primary force shaping civilization. In this "technical vitalism," multiple projectiles—inert fortresses and bunkers, the "metabolic

bodies" of soldiers, transport vessels, and now information and computer technology—are launched in a permanent assault on the world and on human nature. Written at a lightning-fast pace, Virilio's landmark book is a split-second, overwhelming look at how humanity's motivity has shaped the way we function today, and what might come of it.

**Simulations** Aug 27 2022

Simulations never existed as a book before it was "translated" into English. Actually it came from two different book covers written at different times by Jean Baudrillard. The first part of Simulations, and most provocative because it made a fiction of theory, was "The Procession of Simulacra." It had first been published in *Simulacre et Simulations* (1981). The second part, written much earlier and in a more academic mode, came from *L'Echange Symbolique et la Mort* (1977). It was a half-earnest, half-parodical attempt to "historicize" his own conceit by providing it with some kind

of genealogy of the three orders of appearance: the Counterfeit attached to the classical period; Production for the industrial era; and Simulation, controlled by the code. It was Baudrillard's version of Foucault's *Order of Things* and his ironical commentary of the history of truth. The book opens on a quote from Ecclesiastes asserting flatly that "the simulacrum is true." It was certainly true in Baudrillard's book, but otherwise apocryphal. One of the most influential essays of the 20th century, Simulations was put together in 1983 in order to be published as the first little black book of *Semiotext(e)*'s new Foreign Agents Series. Baudrillard's bewildering thesis, a bold extrapolation on Ferdinand de Saussure's general theory of general linguistics, was in fact a clinical vision of contemporary consumer societies where signs don't refer anymore to anything except themselves. They all are generated by the matrix. In effect Baudrillard's



essay (it quickly became a must to read both in the art world and in academe) was upholding the only reality there was in a world that keeps hiding the fact that it has none.

Simulacrum is its own pure simulacrum and the simulacrum is true. In his celebrated analysis of Disneyland, Baudrillard demonstrates that its childish imaginary is neither true nor false, it is there to make us believe that the rest of America is real, when in fact America is a Disneyland. It is of the order of the hyper-real and of simulation. Few people at the time realized that Baudrillard's simulacrum itself wasn't a thing, but a "deterrence machine," just like Disneyland, meant to reveal the fact that the real is no longer real and illusion no longer possible. But the more impossible the illusion of reality becomes, the more impossible it is to separate true from false and the real from its artificial resurrection, the more panic-stricken the production of the real is.

**Letters and Other Texts** Mar 22 2022 A posthumous collection of writings by Deleuze, including letters, youthful essays, and an interview, many previously unpublished. *Letters and Other Texts* is the third and final volume of the posthumous texts of Gilles Deleuze, collected for publication in French on the twentieth anniversary of his death. It contains several letters addressed to his contemporaries (Michel Foucault, Pierre Klossowski, François Châtelet, and Clément Rosset, among others). Of particular importance are the letters addressed to Félix Guattari, which offer an irreplaceable account of their work as a duo from *Anti-Oedipus* to *What is Philosophy?* Later letters provide a new perspective on Deleuze's work as he responds to students' questions. This volume also offers a set of unpublished or hard-to-find texts, including some essays from Deleuze's youth, a few unusual drawings, and a long interview from 1973 on *Anti-Oedipus* with Guattari.

**Dividuum** Oct 29 2022 Raunig develops a philosophy of dividuality as a way of addressing contemporary modes of production and forms of life. The animal of the molecular revolution will be neither mole nor snake, but a drone-animal-thing that is solid, liquid, and a gas. —from *Dividuum* As the philosophical, religious, and historical systems that have produced the “individual” (and its counterparts, society and community) over the years continue to break down, the age of “dividuality” is now upon us. The roots of the concept of the “dividuum” can be traced back to Latin philosophy, when Cicero used the term to translate the “divisible” in the writings of Epicurus and Plato; later, medieval scholars utilized the term in theological discussions on the unity of the trinity. Grounding himself in the writings of the medieval bishop Gilbert de Poitiers and his extensive commentaries on Boethius, Gerald Raunig charts a genealogy of the concept and

develops a philosophy of dividuality as a way of addressing contemporary modes of production and forms of life. Through its components of dispersion, subsistence, and similarity, dividuality becomes a hidden principle of obedience and conformity, but it also brings with it the potential to realize disobedience and noncompliant con/dividualities. Raunig's bad news is that dividuality is responsible for much of the intensified exploitation and enslavement taking place under contemporary machinic capitalism. Algorithms, derivatives, big data, and social media technology all contribute to the rampant expansion of divisive management strategies and desires for self-division. The good news, however, is that this same terrain of dividuality presents an opportunity for a new kind of resistance, one that can be realized in the form of con/division.

On the Line Sep 15 2021 First delivered in French by Deleuze (drawing graphs on the

blackboard) at the "Schizo-Culture" conference organized by Semiotext(e) at Columbia University in 1975, "Rhizome" introduced a new kind of thinking in philosophy, both non-dialectical and non-hierarchical. The two didn't expect this neo-anarchical blue-print would eventually offer an early template for the understanding of the internet. "Rhizome" substitutes pragmatic, "couch grass," free-floating logic to the binary, oppositional, and exclusive model of the tree. In "Politics," superceding the Marxist concept of class, Deleuze envisages the social macrocosm as a series of lines, and reinvent politics as a process of flux whose outcome will always be unpredictable. It is, he emphasizes, the end of the idea of revolution, but not of the "becoming revolutionary."

*Foucault Live* Mar 10 2021 The most accessible and exhaustive introduction to Foucault's thought to date, including every extant interview made by Foucault from the mid-60s until

his death in 1984.

*Gore Capitalism* Aug 15 2021

An analysis of contemporary violence as the new commodity of today's hyper-consumerist stage of capitalism. "Death has become the most profitable business in existence." —from *Gore Capitalism* Written by the Tijuana activist intellectual Sayak Valencia, *Gore Capitalism* is a crucial essay that posits a decolonial, feminist philosophical approach to the outbreak of violence in Mexico and, more broadly, across the global regions of the Third World. Valencia argues that violence itself has become a product within hyper-consumerist neoliberal capitalism, and that tortured and mutilated bodies have become commodities to be traded and utilized for profit in an age of impunity and governmental austerity. In a lucid and transgressive voice, Valencia unravels the workings of the politics of death in the context of contemporary networks of hyper-consumption, the ups and downs of capital markets, drug

trafficking, narcopower, and the impunity of the neoliberal state. She looks at the global rise of authoritarian governments, the erosion of civil society, the increasing violence against women, the deterioration of human rights, and the transformation of certain cities and regions into depopulated, ghostly settings for war. She offers a trenchant critique of masculinity and gender constructions in Mexico, linking their misogynist force to the booming trade in violence. This book is essential reading for anyone seeking to analyze the new landscapes of war. It provides novel categories that allow us to deconstruct what is happening, while proposing vital epistemological tools developed in the convulsive Third World border space of Tijuana.

*The Aesthetics of*

*Disappearance, New Edition*

Jan 12 2024 Focusing on the logistics of perception, this title introduces the author's understanding of 'picnolepsy' - the epileptic state of

consciousness produced by speed, or rather, the consciousness invented by the subject through its very absence: the gaps, glitches, and speed bumps lacing through and defining it.

Chaosophy, New Edition Feb 06 2021 "The texts and interviews collected in Chaosophy were written in the wake of May '68. They elaborate on the groundbreaking theories of capitalism and schizophrenia that Felix Guattari introduced with Gilles Deleuze in *Anti-Oedipus* in 1972, one of the most important books of our time. Boldly rewriting Marx's vision of capitalism in terms of schizophrenic flows, Guattari substituted the Freudian interpretation of neurosis with the model of "schizoanalysis," advocating a more pragmatic, experimental, and collective approach to mental phenomena that opened the way to a micropolitical subversion of the capitalist system."--BOOK JACKET.

**The American Politics of French Theory** Sep 27 2022

Working from the premise that May '68 is a shorthand that delimits an intensive decade of global revolt, Jason Demers documents the cross-pollination of French philosophy, international activist movements, and American countercultures. From the assassinations of Martin Luther King, Jr. and George Jackson to the revolt at Columbia University, the 1968 Democratic National Convention, Woodstock, and the Weather Underground, Demers writes French theory into a constellation of American events and icons uncontained by national borders. More than a compelling new take on the history of theory, *The American Politics of French Theory* develops concepts gleaned from the work of Derrida, Deleuze, Guattari, and Foucault, providing new tools for thinking about translation, theory, and politics. By recontextualizing "French theory" within a complex fabric of mass communication and global revolt, Demers

demonstrates why it is politically potent and methodologically necessary to think of translation associatively.

*Psychoanalysis and*

*Transversality* Apr 10 2021

Essays and articles that trace Guattari's intellectual and political development before *Anti-Oedipus*. Originally published in French in 1972, *Psychoanalysis and Transversality* gathers all the articles that Félix Guattari wrote between 1955 and 1971. It provides a fascinating account of his intellectual and political itinerary before *Anti-Oedipus: Capitalism and Schizophrenia* (1972), the ground-breaking book he wrote with Gilles Deleuze, propelled him to the forefront of contemporary French philosophy. Guattari's background was unlike that of any of his peers. In 1953, with psychoanalyst Jean Oury, he founded the La Borde psychiatric clinic, which was based on the principle that one cannot treat psychotics without modifying the entire

institutional context. For Guattari, the purpose of “institutional psychotherapy” was not just to cure psychotic patients, but also to learn with them a different relation to the world. A dissident in the French Communist Party and active in far-left politics (he participated in the May 1968 student rebellion), Guattari realized early on that it was possible to introduce analysis into political groups. Considered as open machines (subject-groups) rather than self-contained structures (subjugated groups), these subject-groups shunned hierarchy and vertical structures, developing transversally, rhizomatizing through other groups. Psychoanalysis and Transversality collects twenty-four essays by Guattari, including his foundational 1964 article on transversality, and a superb introduction by Gilles Deleuze, “Three Group-Related Problems.”

[Pure War, new edition](#) Jun 17 2024 Virilio and Lotringer revisit their prescient book on

the invisible war waged by technology against humanity since World War II. In June 2007, Paul Virilio and Sylvère Lotringer met in La Rochelle, France to reconsider the premises they developed twenty-five years before in their frighteningly prescient classic, *Pure War*. *Pure War* described the invisible war waged by technology against humanity, and the lack of any real distinction since World War II between war and peace. Speaking with Lotringer in 1982, Virilio noted the “accidents” that inevitably arise with every technological development: from car crashes to nuclear spillage, to the extermination of space and the derealization of time wrought by instant communication. In this new and updated edition, Virilio and Lotringer consider how the omnipresent threat of the “accident”—both military and economic—has escalated. With the fall of the Soviet bloc, the balance of power between East and West based on nuclear deterrence has given way to a more diffuse multi-

polar nuclear threat. Moreover, as the speed of communication has increased exponentially, “local” accidents—like the collapse of the Asian markets in the late 1980s—escalate, with the speed of contagion, into global events instantaneously.

“Globalization,” Virilio argues, is the planet's ultimate accident. Paul Virilio was born in Paris in 1932 to an immigrant Italian family.

Trained as an urban planner, he became the director of the École Speciale d'Architecture in the wake of the 1968 rebellion. He has published twenty-five books, including *Pure War* (1988) (his first in English) and *The Accident of Art* (2005), both with Sylvère Lotringer and published by Semiotext(e). Sylvère Lotringer, general editor of *Semiotext(e)*, lives in New York and Baja California. He is the author of *Overexposed: Perverting Perversions* (*Semiotext(e)*, 2007) and other books.

### **The Subversion of Politics**

May 12 2021 George

Katsiaficas's account covers the period 1968-1996 and pays special attention to the role of autonomous feminist movements, the effects of squatters and feminists on the disarmament movement and on efforts to shut down nuclear power, and the antifascist social movements developed in response to the neo-Nazi upsurge. In addition to providing a rare depiction of these often overlooked movements, Katsiaficas develops a specific notion of autonomy from the statements and aspirations of these movements. Drawing from the practical actions of social movements, his analysis is extended into a universal standpoint of the species, a perspective he develops by uncovering the partiality of Antonio Negri's workerism, Seyla Benhabib's feminism, and notions of uniqueness of the German nation.

**Desert Islands** Jul 14 2021 An anthology of 40 texts and interviews written over 20 years by French philosopher Gilles Deleuze, of which the

early texts belong to literary criticism. Philosophy clearly dominates the rest of the book with a surprise admission by Deleuze that Sartre was his master.

Multitude between Innovation and Negation Dec 11 2023 The influential Italian thinker offers three essays in the political philosophy of language.

Multitude between Innovation and Negation by Paolo Virno translated by James Cascaito. The publication of Paolo Virno's first book in English, Grammar of the Multitude, by Semiotext(e) in 2004 was an event within the field of radical political thought and introduced post-'68 currents in Italy to American readers.

Multitude between Innovation and Negation, written several years later, offers three essays that take the reader on a journey through the political philosophy of language. "Wit and Innovative Action" explores the ambivalence inevitably arising when the semiotic and the semantic, grammar and experience, rule and regularity, and right and

fact intersect. Virno unravels the infinite potential and wonders of everyday linguistic praxis and ambiguity. Wit, he argues, is a public performance, and its modus operandi characterizes human action in a state of emergency; it is a reaction, an articulate response, and a possible solution to a state of crisis. "Mirror Neurons, Linguistic Negation, and Mutual Recognition" examines the relationship of language and intersubjective empathy: without language, would human beings be able to recognize other members of their species? And finally, in "Multitude and Evil," Virno challenges the distinction between the state of nature and civil society and argues for a political institution that resembles language in its ability to be at once nature and history. Few thinkers take the risks required by innovation. Like a philosophical entrepreneur, Virno is engaged in no less than rewriting the dictionary of political theory, an urgent and ambitious



project when language, caught  
in a permanent state of  
emergency impossible to  
sustain, desperately needs to  
articulate and enact new

practices of freedom for the  
multitude. Paolo Virno is the  
author of several books,  
including *A Grammar of the  
Multitude* (Semiotext(e), 2004).