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## **Critical Phenomenology: Borderline Between Grey, Opaque and Non-Transparent Zones – Permanent Transitional Times**

**Abstract:** In what follows, I will point to theorisations of diagrammatic modular models of the human, social and cultural practices that relate to antagonistic and certainly *turbulent* processing of production and reproduction, political economy, real life, and forms of life in the field of contemporary non-transparent or gray sociality. My main thesis is that the transition has not been completed and that we are now in the midst of transition changes throughout the world – that contemporary media and art fictionalizes or defictionalizes our human condition. My intent in this article is to point to the modular complexity of contemporary phenomena in relation to the criteria of the *politics of time* (dialectic historicisation) and *politics of space* (geographic difference). In relation to every contemporaneity that has occurred or is occurring at different times and in different places, contemporary art and culture required different conceptualisations of ‘modernisation’ and different conceptualisations of a critical response to the transition of global/local practices from the margins of society to its hegemonic centre, both internationally and locally. In an epistemological/methodological sense I intend to develop critical phenomenology. Critical phenomenology is a project of the politicization/radicalization of conservative phenomenological thinking.

**Keyword:** agency, grey zones, critical phenomenology, diagrammatic, globalization, living in a time of crisis, macropolitics, micropolitics, modular, world image

The objects of my exploration will be *affective constructions* that appear in the contemporary world – in the time and space of diagrams. The concept of the diagram<sup>1</sup> has been successfully incorporated into contemporary social epistemology. Epistemology of the functions and instances is reconstructed in contemporary world politics or world production of image-events as *forms of life*.

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<sup>1</sup> Jakub Zdebik, “The Diagram,” in *Deleuze and the Diagram. Aesthetic Threads in Visual Organization* (London: Bloomsbury, 2012), 110–11.

By *affective constructions* I refer to different *theoretical images* which represent intersections of life, society and human *flow*. Then, I will also discuss the cognitivation of a humanised sample posited as a phenomenon, effect, and, ultimately, as an *affectively acting construction* in the domain of aesthetic, epistemological, and political frames. In the context of this discussion, affect denotes the intensity<sup>2</sup> of the effect of a given construction, while attraction<sup>3</sup> denotes the way of attracting the attention that an *affective construction* performs on an individual or a collective 'body'. *Body* is a complex biological and social phenomenon.

Critical phenomenology is a project of politicization/radicalization of conservative phenomenological thinking. Husserl's<sup>4</sup> universal diagrams have to be re-oriented/reset toward social contradictions and social flows. A new, critically-pointed phenomenon is not-immanent to nothing other than *itself*. It is re-oriented. Critical phenomenology tests the difference between *immanent* and *other* through modularity of diagrammatic segments.

**out of this world**  
practical  
warnings<sup>5</sup>

I draw the line of modularity<sup>6</sup> at the low/high-level systems underlying perception and language in the frame/s of local or global society/ies. Biological systems are designed bio-social systems, constructed incrementally. Such systems, when complex, need to have massively modular organization and structural political agency. The human mind is not only a biological system. It is a complex structural mode of the flow and exchange in society. So the human mind will be massively modular in its biological and social organization.<sup>7</sup>

In contemporary anthropology, art history, and aesthetics, the concept of *transition* is meant to signify and explain the hybrid set of changes that occurred in society, culture, and the arts following the fall of the Berlin Wall or, more accurately, the end of the Cold War – today, transition signifies the transformation of neoliberal formats into a total populist human/media social world. The assumption is that there is a relation of contingency between art, culture, and society, which may produce the impression of a relation of causality.

Critical phenomenology does not reflect social content through its thematics or subjects, but *directly*, in the organization of the signifying or in the organization of

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<sup>2</sup> Brian Massumi, "The Autonomy of Affect," in *Parables for the Virtual – Movement, Affect, Sensation* (Durham: Duke University Press, 2002), 27.

<sup>3</sup> Sergei Eisenstein, "Montage of Attractions, an Essay," in *The Film Sense* (San Diego: A Harvest Book, 1975), 230–33.

<sup>4</sup> Edmund Husserl, *Ideas: General Introduction to Pure Phenomenology* (London: Routledge, 2012), 303.

<sup>5</sup> Peter Hallward, *Out of this World/Deleuze and the Philosophy of Creation* (London: Verso, 2006), 99.

<sup>6</sup> Jerry A. Fodor, *The Modularity of Mind* (Cambridge, MA: MIT Press, 1983), 37.

<sup>7</sup> Peter Carruthers, *The Architecture of the Mind* (Oxford: Oxford University Press, 2006), 25.

the affective *economy*, where only the secondary effect is thematic and/or affective. This new critical epistemology maps or appropriates or performs an ordered set of modules of relations between what can be seen and what can be said, knowledge and action, activity and passivity, meaning and affect, economy and politics, ordinary and sublime, etc.<sup>8</sup>

Autonomy of phenomenological thinking is the result of political decisions, so phenomenology must be reorganized as critical phenomenology.

“Transformation” typically signifies a gradual event whereby one *form of life* becomes another *form of life*, that is, an event whereby one *world image* becomes a different *world image*. At the same time, there is an analogy between becoming and organic growth, that is, the growing up of a living being. The transformation of society is conceived as an allegorical image of the transformation of living organisms.

“One might begin by thinking through the category of life itself in terms of the square of opposition that governs its dialectic:

|           |                       |
|-----------|-----------------------|
| living    | dead                  |
| inanimate | undead.” <sup>9</sup> |

Phenomenological relations between art, politics, society, technology, communication and science may be identified as a field of obsessions and phantasms about representing the ‘truth of the world/life’, or, alternatively, as a field of obsessions and phantasms about performing the regulation of world/life. The concepts of this phenomenological representing and performing should be understood as practices of generically exemplifying the conditions of the *truth* and potentiality of *forms of life*.

Following Giorgio Agamben: “A life that cannot be separated from its form is a life for which what is at stake in its way of living is living itself. What does this formulation mean? It defines a life – human life – in which the single ways, acts, and processes of living are never simply *facts* but always and above all *possibilities* of life, always and above all power. Each behavior and each form of human living is never prescribed by a specific biological vocation, nor is it assigned by whatever necessity; instead, no matter how customary, repeated, and socially compulsory, it always retains the character of a possibility; that is, it always puts at stake living itself. That is why human beings – as beings of power who can do or not do, succeed or fail, lose themselves or find themselves – are the only beings for whom happiness is always at stake in their living, the only beings whose lives are irremediably and painfully assigned to happiness. But this immediately constitutes the form-of-life as political life. ‘Civitatem [...] communitatem esse institutam propter vivere et bene vivere hominum in ea.’”<sup>10</sup>

<sup>8</sup> Jacques Rancière, “The Aesthetic Revolution,” in *The Aesthetic Unconscious* (Cambridge UK: Polity, 2010), 21.

<sup>9</sup> W. J. T. Mitchell, “Coda: Frequently Asked Questions,” in *What Do Pictures Want? The Lives and Loves of Images* (Chicago: University of Chicago Press, 2005), 54.

<sup>10</sup> Marsilius of Padua. *Defensor pacis*, V, ii, in Giorgio Agamben. “Form-of-Life,” in Paolo Virno and Michael Hardt ed., *Radical Thought in Italy: A Potential Politics* (Minneapolis: University of Minnesota Press, 1996), 151–52.

|   |                              |   |                                 |
|---|------------------------------|---|---------------------------------|
| <p><b>GREY ZONES</b></p> <p>Grey zones are non transparent dispositives.</p> <p>Grey Zone as dispositive always has a concrete strategic and tactical function or explicit un-function – dispositive is always located in a power relation between transparent and un-transparent potentialities through forms of real, simulated or artificial life.</p> |                              |   |                                 |
| <p><b>micropolitics</b></p> <p>micropolitics, small-scale interventions that are used for governing the behavior of large populations of people we are segmented from all around and in every direction</p>   |                              |   |                                 |
| transparent<br>under the same sun   | reflexively<br>under the sun | grey<br>maybe<br>under the same sun                       | absorption<br>under a black sun |
| fictionalized   |                              | defictionalized   |                                 |
| <p><b>SOME<br/>ONE</b></p> <p>subjectivisation</p>  |                              | <p><b>NOBODY<br/>NO ONE</b></p> <p>desubjectivisation</p> |                                 |
|   |                              | nontransparent<br>under different suns                    |                                 |

| Medium  | media   | intermedia  | mixed media                  | postmedia   | tramsmedia                 | no media                  |
|---|---|---|------------------------------|---|----------------------------|---------------------------|
| state of affairs  | <i>techné</i>   | relation/relations  |                              | Guattari's post- marks out transitions: from consensual mass to a dissensual post-mass media. |                            |                           |
| environment   | tools   | 1 to 1  | mixture                      | hybridization   | exterior                   | absence                   |
| material  | technology  | 1 to N  | bits<br>internal connections | without identity<br>decontextualisation   | nomadism<br>crossing       | différance<br>disinterest |
| Object  | le dispositif<br>apparat                                      | N to N  | fractals                     | potentiality  | networking                 | multiplicity              |
| Place   | flux  | vector  | map                          | territory   | detritorialisation         | nonplace                  |
|   | <b>instinct</b>   |   | <b>intention</b>             |   | <b>project</b>             |                           |
|   | I have to   |   | I would like                 |   | I plan to                  |                           |
|   | broadcast <i>self</i>   |   | broadcast <i>concept</i>     |   | broadcast <i>theory</i>    |                           |
|   | individualized time   |   | presented time               |   | universalized weather      |                           |
|   | continuous time   |   |                              |   | broken time<br>uncountable |                           |
| see and be seen   | hear and be heard   | hear and be heard   | touch and be touched         | smell and be smelt  |                            |                           |
| visual  | acoustical  | acoustical  | haptic                       | aromatic  |                            |                           |
| <b>theorize and be theorized</b>                                      |   |   |                              |   |                            |                           |
| from spoken language words to the flesh (tissue, around the armature) | from flesh to the media or from the presence to the mediation | from the media to the border zone of mental representations as a state of affairs |                              |   |                            |                           |
| <b>flow</b>   | <b>Immobility</b>   | <b>between immobility and flow</b>  |                              |   |                            |                           |

|   |  |                  |              |  |  |
|---|--|------------------|--------------|--|--|
| particle velocity : <i>flux</i><br>flow | acceleration of immobility:<br>connection wirelessly |                  |              | tactical dematerialisation : materialisation |  |
| performing theory<br>here present       | doing theory   | producing theory | theorization | theory relocation                            |  |
|   | postponed  | relocated        |              | relational                                   |  |

**Yes, I'm here**

|                              |                                   |                                      |                          |                           |  |
|------------------------------|-----------------------------------|--------------------------------------|--------------------------|---------------------------|--|
| <b>GREY ZONES<br/>agency</b> |                                   |                                      |                          |                           |  |
| logical atomism              | bioatomism                        | human atomism                        | cultural atomism         | political atomism         |  |
| Multiple                     | multiplicity                      | multiset                             | consistent multiplicity  | inconsistent multiplicity |  |
| Difference                   | fragmentation                     | incommensurability                   |                          |                           |  |
| Set                          | stuff                             | infrastructure                       |                          |                           |  |
| Consistency                  | inconsistency                     |                                      |                          |                           |  |
| Transparency                 | non transparency                  |                                      |                          |                           |  |
| <b>Situation</b>             | <b>structure of a situation</b>   |                                      |                          |                           |  |
| indescribably fascinating    | theory-practice of multiplicities | multiplicity forms                   | the one and the multiple | to reconstruct the real   |  |
| <b>language</b><br>structure |                                   | <b>Metalinguage</b><br>Metastructure |                          |                           |  |

|   |  |   |  |
|---|--|---|--|
| present   | Represent  |   |  |
| presents a metalanguage specifying the truth-conditions for a set of propositions that make up an object language   | there is no such thing as a metalanguage   |   |  |
| there is no metalanguage, and by metalanguage, I mean the famous theoretical discourse that is supposed to ground political and ethical decisions that will be taken as the basis of its statements |  |   |  |
| <b>politics</b><br><i>anatomism</i><br>as new object<br>of political analysis   | <b>biopolitics</b><br><i>form of life</i><br>as new object<br>of biopolitical analysis | <b>necropolitics</b><br><i>death</i><br>as new object<br>of necropolitical analysis         | <b>softwarepolitics</b><br><i>socialsoftware</i><br>as new object of<br>softwarepolitical analysis |
| powering  | discipline   | excluding   | controlling  |
| geopolitics   | statepolitics  | colonialpolitics  | computingpolitics  |
| globalcommunications  | statecommunications  | mastercommunications<br>slavecommunications<br>noncommunications                            | networkcommunications  |
| affect possibilities  | affect impact  | affect impacts<br>contra-affect impacts   | affect<br>distribution/redistribution  |
| human freedom   | civil disobedience   | decolonisation  | stochastic   |
| agency is the capacity of an subject/actor/avatar to act in a given society   | agency is the capacity of an subject/actor/avatar to be controlled in a given state    | agency is the capacity of an subject/actor/avatar to be cancelled in a given colonial-frame | agency is the capacity of an subject/actor/avatar to be performed by socialsoftware                |
| <b>GREY ZONES<br/>macropolitics</b>   |  |   |  |
| large-scale politics  |  |   |  |
| outside of the structure - between structures and politics  |  |   |  |

|   |  |
|---|--|
| systemic politics   |  |
| anti-systemic politics  |  |
| <p>The concept of antisystemic movements is one which presumes an analytic perspective about a system. The system referred to here is the world-system of historical capitalism, which, we argue, has given rise to a set of antisystemic movements.</p>  |  |
| <p>Micropolitics is the politics of interpersonal/interstructural relations; and macropolitics would be the politics of large entities or collectivities, or complex structures (the politics of nations, classes, masses and races and genders taken as a “whole”).</p>  |  |
| <p>Rather, we should say that there are two politics involved, as the young woman suggests in her fiance: a macropolitics and a micropolitics that do not envision classes, sexes, people, or feelings in the same way. Or again, there are two very different types of relations: intrinsic relations of couples involving well-determined aggregates or elements (social classes, men and women, this or that particular person), and less localizable relations that are always external to themselves and instead concern flows and particles eluding those classes, sexes, and persons.</p>  |  |
| <p>In short, everything is political, but every politics is simultaneously a macropolitics and a micropolitics. Take aggregates of the perception or feeling type: their molar organization, their rigid segmentation, does not preclude the existence of an entire world of unconscious micropercepts, unconscious affects, fine segmentations that grasp or experience different things, are distributed and operate differently. There is a micropolitics of perception, affection, conversation, and so forth. If we consider the great binary aggregates, such as the sexes or classes, it is evident that they also cross over into molecular assemblages of a different nature, and that there is a double reciprocal dependency between them.</p> |  |
| <b>again self-delusion</b>  |  |
| if-then-else  | the if-then-else statement provides a secondary path of execution when an ‘if’ clause evaluates as false |
| control flow statements   | can satisfy more than one expression in the compound statement   |
| molecular revolution  |  |
| out of this world   | world revolution   |
| micro ecology   | world  |
| on the production of subjectivity   | praxis<br>πραξις   |
| Microworldmaking  | macroworldmaking   |
| micro production  | macroproduction  |
| on the production of subjectivity   | on the production of subjectivity  |
| out of this world   | out of this world  |
| macro ecology   | macro ecology  |
| on the production of subjectivity   | on the production of subjectivity  |



**GROSRICHARO:** What is the meaning or the methodological function for you of this term, apparatus (dispositif)?  
**FOUCAULT:** What I'm trying to pick out with this term is, firstly, a thoroughly heterogeneous ensemble consisting of discourses, institutions, architectural forms, regulatory decisions, laws, administrative measures, scientific statements, philosophical, moral and philanthropic propositions- in short, the said as much as the unsaid. Such are the elements of the apparatus. The apparatus itself is the system of relations that can be established between these elements. Secondly, what I am trying to identify in this apparatus is precisely the nature of the connection that can exist between these heterogeneous elements. Thus, a particular discourse can figure at one time as the programme of an institution, and at another it can function as a means of justifying or masking a practice which itself remains silent, or as a secondary re-interpretation of this practice, opening out for it a new field of rationality. In short, between these elements, whether discursive or non-discursive, there is a sort of interplay of shifts of position and modifications of function which can also vary very widely. Thirdly, I understand by the term 'apparatus' a sort of shall we say formation which has as its major function at a given historical moment that of responding to an urgent need. The apparatus thus has a dominant strategic function.

| <b>World</b>               |                          |  |                          |
|----------------------------|--------------------------|--|--------------------------|
| picture                    | the age of world picture | picture/event<br>picture as event<br>event as picture<br><b>grey zone in-between<br/>image and event</b> | the age of world event   |
| image                      | temporal image           | in-between   | double<br>temporal event |
| creature                   | feeling                  | nontransparent<br>grey   | creatureness             |
| being                      | temporal being           | grey<br>being  | beingness                |
| <b>gaze</b>                | <b>feeling</b>           | <b>haptic</b>  | <b>feeling</b>           |
| <b>world<br/>phenomena</b> |                          |  |                          |
| mapping and filling        | mapping                  | remapping  | moving mapping           |
| relations                  | positions                | repositions  | plastic form             |
| local                      | points                   | simulation   | soft                     |
|                            | trajectories             | simulacrum   | flexible                 |
| international              | topologies               | memory image   | potential                |
|                            | networks                 | memory connection  | opacity                  |
|                            |                          |  | reset mapping            |
|                            |                          |  | zero surface             |
|                            |                          |  | starting<br>point        |
|                            |                          |  | setup<br>vehicle         |
|                            |                          |  | beginning<br>condition   |
|                            |                          |  | startup<br>condition     |

|                              |                          |                    |                    |                                |                |                          |
|------------------------------|--------------------------|--------------------|--------------------|--------------------------------|----------------|--------------------------|
| system                       | network                  |                    |                    |                                |                | organism                 |
| labour                       | communication            |                    |                    |                                |                | form of life             |
| force                        | flow                     |                    |                    |                                |                | mutation                 |
| antisystem                   | frozen effects           |                    |                    |                                |                | necro function           |
| trace                        | trace                    |                    |                    |                                |                | trace                    |
| <b>global: public sphere</b> |                          |                    |                    |                                |                |                          |
| global language              | global communication     | global network     | global exchange    | global reception               | global impact  | global understanding     |
| global energy crisis         | global ecology           | global warming     | global cooling     | global entropy                 | global disease | global catastrophic risk |
| loose                        | contact zones            | contra effect      | contra effect      | overproduction overconsumption | epidemic       | prediction               |
| post commodity               | neo commodity            | de commodity       | de commodity       | non commodity                  | less commodity |                          |
| life full of holes           | life full of holes       | life full of holes | life full of holes | life full of holes             |                | global war               |
| humankind                    | migration                | exile              | refugees           |                                |                |                          |
| archeology                   | genealogy                | history            |                    |                                |                |                          |
| global brain                 | global general intellect |                    |                    |                                |                |                          |
| <b>images</b>                |                          |                    |                    |                                |                |                          |

| conflicts                     | human conflicts | race conflicts | gender conflicts | class conflicts   | cultural conflicts | regional conflicts | local conflicts | ecological conflicts                    | global conflicts |
|-------------------------------|-----------------|----------------|------------------|---|--------------------|--------------------|-----------------|---|------------------|
|                               | public          |                |                  | private   |                    |                    |                 | intimate                                |                  |
| strategy of desingularisation |                 |                |                  | tactic of singularisation   |                    |                    |                 | microtactic of personal singularisation |                  |
|                               |                 |                |                  | <b>neutralization of civilians</b>  |                    |                    |                 |   |                  |
|                               |                 |                |                  | human <i>neutralization of civilians</i>                                      |                    |                    |                 |   |                  |
|                               |                 |                |                  | necro <i>neutralization of civilians</i>                                      |                    |                    |                 |   |                  |
|                               |                 |                |                  | bio <i>neutralization of civilians</i>  |                    |                    |                 |   |                  |
|                               |                 |                |                  | life-form <i>neutralization of civilians</i>                                  |                    |                    |                 |   |                  |
|                               |                 |                |                  | cultural <i>neutralization of civilians</i>                                   |                    |                    |                 |   |                  |
|                               |                 |                |                  | political <i>neutralization of civilians</i>                                  |                    |                    |                 |   |                  |
|                               |                 |                |                  | civilians as citizens / vice versa  |                    |                    |                 |   |                  |
|                               |                 |                |                  | tactical, social, global, convergent and media as vehicle/weapon              |                    |                    |                 |   |                  |
|                               |                 |                |                  | from consensual mass to a dissensual mass                                     |                    |                    |                 |   |                  |
|                               |                 |                |                  | from mass society to populist society   |                    |                    |                 |   |                  |
|                               |                 |                |                  | populist reason   |                    |                    |                 |   |                  |
|                               |                 |                |                  | populism: multiplicity of phenomena which have been subsumed under this label |                    |                    |                 |   |                  |
|                               |                 |                |                  | neoliberalism → populism → <b>populist autocracy</b> as postdemocracy         |                    |                    |                 |   |                  |
|                               |                 |                |                  | machine production as populist affect   |                    |                    |                 |   |                  |
|                               |                 |                |                  | <b>living in a time of crisis</b>   |                    |                    |                 |   |                  |

|  |  |  |                       |  |  |                         |  |  |                                |  |  |
|--|--|--|-----------------------|--|--|-------------------------|--|--|--------------------------------|--|--|
| <b>post-apocalyptic future</b>   |  |  |                       |  |  |                         |  |  |                                |  |  |
| Chris Marker's <i>La jetée</i> (1962) opens in a post-apocalyptic future where surviving humans inhabit cramped underground space beneath destroyed cities in permanent exile from daylight. ... Clearly, <i>La jetée</i> is not a story of the future but a meditation on the present, in this case the early 1960s, which Marker portrays as a dark time, shadowed by the death camps, the devastation of Hiroshima, and torture in Algeria. |  |  |                       |  |  |                         |  |  |                                |  |  |
| <i>today, the 1960s look like a happy safe time of achieved stability and prosperity</i><br>happy times from our past  |  |  |                       |  |  |                         |  |  |                                |  |  |
| regimes of truth   |  |  | regimes of subversion |  |  | regimes of sub-truth    |  |  | subvert self-delusion          |  |  |
| regimes of neo-truth   |  |  | beyond self-delusion  |  |  | real action             |  |  | real action                    |  |  |
| against self-delusion  |  |  | real action           |  |  | from activity to labor  |  |  | from labor to praxis           |  |  |
| real action  |  |  | contradiction         |  |  | collision               |  |  | antagonism                     |  |  |
| from format to action  |  |  | sliding               |  |  | sliding                 |  |  | sliding                        |  |  |
| discrepancy  |  |  | turn                  |  |  | turn                    |  |  | turn                           |  |  |
| interruption   |  |  | fracture              |  |  | breakdown               |  |  | relocated                      |  |  |
| weak   |  |  | unprotected           |  |  | vulnerable              |  |  | destabilized                   |  |  |
| unemployment   |  |  | precarity             |  |  | fired                   |  |  | dismissal                      |  |  |
| removal  |  |  | displacement          |  |  | eviction                |  |  | departure                      |  |  |
| conflict   |  |  | riots                 |  |  | protest                 |  |  | demonstrations                 |  |  |
| antagonism   |  |  | attack                |  |  | struggle                |  |  | riots                          |  |  |
| colonial   |  |  | anticolonial          |  |  | postcolonial            |  |  | reconfiguring postcolonial     |  |  |
| national state   |  |  | multinational state   |  |  | state without territory |  |  | state with limited recognition |  |  |
|  |  |  | stateless nation      |  |  | reset colonial          |  |  | reset postcolonial             |  |  |
|  |  |  | state as service      |  |  | unrecognized state      |  |  | state as service               |  |  |
|  |  |  | struggle              |  |  | attack                  |  |  | fight                          |  |  |
|  |  |  | conflict              |  |  | fight                   |  |  | conflict                       |  |  |
|  |  |  | demonstrations        |  |  | decolonial              |  |  | decolonial                     |  |  |
|  |  |  | anticolonial          |  |  | state in time           |  |  | state in time                  |  |  |

|  |  |                    |                    |                    |                  |                   |                 |
|--|--|--------------------|--------------------|--------------------|------------------|-------------------|-----------------|
| state of mind  | virtual state  | state of things    | states of affairs  | steady state       | fictional state  | lost state        | spiritual state |
| states' rights   | police state   | paramilitary state | totalitarian state | postcolonial state | decolonial state | neocolonial state | welfare state   |
| the death of the state   | the state of the service   |                    |                    |                    |                  |                   |                 |
| Marxist view   | neoliberal view  |                    |                    |                    |                  |                   |                 |
| personal control<br>oversight<br>framed image<br>framing life<br>freedom | mass media control<br>programming<br>countless image<br>deframing life<br>elasticity |                    |                    |                    |                  |                   |                 |

|   |   |
|---|---|
| <p>It's the real thing</p> <p>The State: A Product of the Irreconcilability of Class Antagonisms.</p> | <p>abstract machine</p> <p>Abstract machines consist of unformed matters and nonformal functions. Every abstract machine is a consolidated aggregate of matters-functions (phylum and diagram). This is evident on a technological 'plane': such a plane is not made up simply of formed substances (aluminum, plastic, electric wire, etc.) or organizing forms (program, prototypes, etc.), but of a composite of unformed matters exhibiting only degrees of intensity (resistance, conductivity, heating, stretching, speed or delay, induction, transduction . . .) and diagrammatic functions exhibiting only differential equations or, more generally, 'tensors'.</p> |
| <p>transference</p>   | <p>accumulation</p>   |



|   |                                 |                                 |   |                                   |                                 |                                 |                                 |                                 |
|---|---------------------------------|---------------------------------|---|-----------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|
| against the para-state violence                           | against the para-state violence | against the para-state violence | against the para-state violence   | against the para-state violence   | against the para-state violence | against the para-state violence | against the para-state violence | against the para-state violence |
| <b>self is the agent of action</b>                        |                                 |                                 |   | <b>self is the affect of flow</b> |                                 |                                 |                                 |                                 |
| yes/no  |                                 |                                 |   | no/yes                            |                                 |                                 |                                 |                                 |
| visual media  |                                 | social media                    |   | social media                      |                                 | mobile media                    |                                 |                                 |
| visual performativity                                     |                                 | social performativity           |   | social performativity             |                                 | mobile performativity           |                                 |                                 |
| <b>interface between different possible worlds</b>        |                                 |                                 |   |                                   |                                 |                                 |                                 |                                 |
| <b>world as interface</b>                                 |                                 |                                 |   |                                   |                                 |                                 |                                 |                                 |
| <b>human interface</b> vice versa technological interface |                                 |                                 |   |                                   |                                 |                                 |                                 |                                 |
| <b>world opposite to the life</b>                         |                                 |                                 |   |                                   |                                 |                                 |                                 |                                 |
| <b>image opposite to the event</b>                        |                                 |                                 |   |                                   |                                 |                                 |                                 |                                 |
| regimes of the truth                                      | truth is not outside power      | truth is not deprived of power  | truth is produced by virtue of multiple constraints [a]nd it induces regulated effects of power |                                   |                                 |                                 |                                 |                                 |

|                      |
|----------------------|
| <b>transgression</b> |
| <b>softening</b>     |
| <b>subversion</b>    |



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| <p><b>revolution</b></p> <p>... the real revolution would pass only through the always new social constitution of the time of the exploits multitude, through the continual destruction of the articulations of the one, of command and of abstract unity.</p> |
| <p><b>reform</b></p>   |
| <p><b>turn</b></p>   |
| <p><b>fracture</b></p>   |
| <p><b>break</b></p>  |
| <p><b>asymmetrical relations of innovation and uncreative production, exchange and consumption between me and you, or them and us, or ... capital and language, or micro and macroanalysis, or mapping and diagramming</b></p>                                 |

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