

COSM Conference *'Capitalism and Schizophrenia'*



Capitalism and Schizophrenia – Mini Conference

Why: Gilles Deleuze & Félix Guattari completed their philosophical diptych on Capitalism and Schizophrenia a quarter of a century ago. *Anti-Oedipus* was published in 1972 and *A Thousand Plateaus* in 1980. In this one-day conference we are exploring the relevance of these texts for understanding contemporary organizations, societies and markets.

When: Thursday, September 24th, 2015, 9:00-18:00

Where: University House Professors Road, **Lower East Conference Room** (see map below)

COSM Workshop 'Capitalism and Schizophrenia'

Program

Coffee & Registration - 9:00-9:30

Session 1 - 9:30-11:00

Jon Rubin (**Chair**)

- Brian Massumi
- Laura Lotti
- Nick de Weydenthal

Coffee & Tea - 11:00-11:15

Session 2 - 11:15-12:15

Philipa Rothfield (**Chair**)

- Tim Laurie & Hannah Stark
- Joe Hughes

Lunch - 12:15 - 14:00

Session 3 - 14:00-15:30

Justin Clemens (**Chair**)

- Jon Rubin
- Tim Laurie & Hannah Stark
- Adam Hembree

Coffee & Tea - 15:30-15:45

Session 4 - 15:45-17:15

Bryan Cooke (**Chair**)

- Martin Wood
- Joeri Mol

GENERAL DISCUSSION (Chairs TBC)

Drinks - 17:15-18:00

Session 1

Virtual Ecology and the Question of Value

Brian Massumi

Abstract

This talk explores the possibility of a theory of value that is radically non-normative and directly qualitative. Following the lead of French philosopher of science Raymond Ruyer and process philosopher Alfred North Whitehead, it attempts to extrapolate a paradigm for a theory of value from a rethinking of the status of qualities of experience, using color as the prime example. The relations between value and abstraction, force, and potentiality are explored. The resulting theory suggests an immanent ethics: an ongoing process of valuation operating immanently to events of experience. But since events are understood as "including their own beyond" (Whitehead), the valuation is, in the words of Ruyer, immediately "transsubjective and transrelative." This brings the analysis into convergence with Félix Guattari's "transmonadism," or "virtual ecology."

More than a sign, less than an object:

Preliminary observations towards a theorization of digital money

Laura Lotti

Abstract

This presentation offers some preliminary remarks on the problematic posed by the digitalization of money. The peculiarity of so called digital money – whose material instantiations range from algorithmic trading of equities, credit, etc., to online deposits and transactions, to digital cash (and, I may add, personal data) – is its necessary reliance on digital networked systems in order to function. Arguably, with the digitalization of money, the 'digital architecture' of planetary computation has increasingly come to mirror the 'axiomatic of abstract quantities in the form of money' (AO 139) that constitutes capitalism. While the ingression of computation into culture has been vastly discussed, its impact on the concept and function of money in the contemporary ecosystem remains under-theorized. Here, I suggest that the problem of formulating a theory of digital money is not economic, but eminently technical. This reformulation challenges both the commodity and State theories of money described by Deleuze and Guattari's in *Capitalism and Schizophrenia*, and opens up further questions in relation to value and collective formations.

Disaster valuation: a new enumeration

Nicholas B. de Weydenthal

Abstract

The State government in Victoria, Australia has started to engage in a form of disaster valuation, namely accounting for the losses caused by an event such as a bushfire, that calls for a new type of critique. The novelty of its approach has not come about all of a sudden but has been carefully constructed by way of recent reforms to emergency management services and risk management practices following events such as the major bushfires in 1983 and 2009. Furthermore, the approach is not particularly striking on the surface because it involves counting. However, its novelty is actually concealed within the routine practices of counting, or as Verran (2012) would call it: enumeration. The State is now counting differently or, one could say, it is doing number differently. The shift in enumeration can be felt between the aggregation or tabulation of units (properties, people) to the accounting of financial losses. The move from imperial bureaucracy and technoscientific control to financialization is one which fundamentally alters the relationship to number. What Deleuze (ATP 390, DI 34) calls the numbered number of the State and the numbering number of a nomad science will help in elaborating the shift.

Session 2

**Beyond the Love Plot:
Gender, Intimacy, Capitalism**

Tim Laurie & Hannah Stark

Abstract

This paper develops a philosophical account of love beyond what Lauren Berlant calls the 'Love Plot' of heteronormative romance. While recognising the salience of feminist and queer critiques of love as a social institution, we suggest that collective investments in the notion of love cannot be dismissed as false consciousness. Rather, drawing on Deleuze and Guattari's work in *Anti-Oedipus* and *A Thousand Plateaus*, this paper argues that creative practices of love can do important political work in relation to the atomising pressures of marketised social relations. We therefore want to expand debates about love beyond the political play of identities, to consider forms of affection, attachment and intimacy that cannot be explained by social institutions or innate sexual orientations. This also provides an opportunity to reevaluate Deleuze and Guattari's relationship to both feminism and Marxism, by way of their discourses on love and desire.

**Anti-Oedipus, Difference and Repetition, The Logic of Sense:
The Coherence of Deleuze's System**

Joe Hughes

Abstract

One of the more intractable problems of reading Deleuze is understanding how one work relates to the next. Each seems to break more or less radically with those around it. To make matters worse, Deleuze's own explanations rarely address the sense of the rupture. If there's any consensus at all around this question in the vast secondary literature surrounding Deleuze, it's that *Anti-Oedipus* marks the decisive rift in his project. It's precisely this consensus that I want to challenge by arguing that in its conceptual structure and in the philosophical sense of that structure, *Anti-Oedipus* is indistinguishable from *Difference and Repetition, The Logic of Sense*, and, in fact, the core of Deleuze's consistent and coherent philosophical project.

Session 3

The absence of resentment in A Thousand Plateaus

Jon Rubin

Abstract

The term resentment reoccurs in Deleuze's work from Nietzsche and Philosophy through to Anti-Oedipus. The analysis of the term it names changes in its intensive components (sickness, resignation, terror) and its problematic (how can force be separated from what it can do? how can we fail to will the event? how can desire desire to become over-coded?), though the conceptual personae: the tyrant, the slave, the priest remain the same. Within the text of A Thousand Plateaus, the term resentment has practically disappeared, being used just the once. Is it the case that this problem too has vanished? or can we still discern it, perhaps in the 'Micropolitics and Segmentarity' plateau with its final 'four dangers'? Or is it in the 'Apparatus of Capture' plateau where the problem has become one of understanding how all societies can contain non-teleological anticipation-prevention mechanisms that ward off their end (their conatus, in effect)? Or is it the case that the conceptual apparatus composed of stratification and destratification, and the planomenon and ecumenon, mean that there is no need for this particular problem and its solutions? This paper will consider all three of these final questions.

Love's Lessons:

Pedagogy and Politics in Hardt and Negri, and Deleuze and Guattari

Tim Laurie & Hannah Stark

Abstract

In Hardt and Negri's collaborative writings the concept of 'love' has come to function as an important pivot between the indictment of poverty and oppression, and the activation of social bonds to produce new political groupings and energies. However, 'love' is invoked in two entirely contrasting ways: firstly, as an encounter from the outside, that disturbs and unsettles the subject; and secondly, as an attachment and investment in familiar forms of social belonging. This paper explores tensions in Hardt and Negri's accounts of love, and argues that the concept needs to be supplemented with a notion of learning. To develop a more 'pedagogical' understanding of love, we draw on Deleuze's writing on Proust, as well as Deleuze and Guattari's collaborative writings. By comparing approaches to love in Deleuze and Guattari and Hardt and Negri, we argue that a key difference around these scholars is not as much in their respective critiques of Marxism (although this remains important), but in the ways that love and desire are taken up in 'post-Marxist' ethical frames.

'A Common Thing': Villainy and the Semiotic Market

Adam Hembree

Abstract

'What's he then that says I play the villain?' Iago demands of his audience in Othello's second act (2.3.310). The taunting bravado of the challenge has the potential to mask the subtle access point that the line gives us into one of Shakespeare's most infamous and inscrutable villains. By investigating Iago's machinations, I intend to bring the 'monstrous birth' that he promises us into a very particular light. Iago, I will argue, is the pure representation of the economy of language or, to employ Deleuze and Guattari's phrase, the 'abstract calculus' of semiotic identification. "Othello," Joel Fineman tells us, appears to derive from the New Testament Greek *thelō*, which means "I will" or "I desire" (145). He is the play's desiring subject, investing heavily in his self-identification as masculine, exotic, and honourable to reap the returns of recognition and its material consequences. His downfall, a misplaced handkerchief with 'magic in the web of it', is 'a common thing' that represents Iago's 'web that shall enmesh them all'. The villain (from the Latin *villanus*: commoner) performs the semiotic web that constitutes not only the exchange of meaning, but also the practice of transcendental identification: the assignation of personal value.

How Itinerant Artisans Cut Pathways from Infernal Progress

Martin Wood

Abstract

600 Mills is a nascent film-as-research project looking at the way innovation economics affects ordinary people. Part of the film is a response to the destructive side of business innovation, by which new products and processes replace out dated ones. Set in the heart of Melbourne's textile and clothing sector, the film is a lament to manufacturing decline over the past 40 years and the struggles against mill closures because of economic recession and the restructuring of industry. However, the film takes a further step to focus on how these circumstances also create forces and spaces of counter-action that cut pathways at oblique angles to profit-maximising economic activity and may ultimately encourage a more sustainable innovation process. At the heart of the story are a number of small makers, crafters and doers who flourish because of their skill and ingenuity to grasp opportunities and affect a different relation to innovative economic activity.

**Between Markets and Evaluative Regimes:
The Double-Articulation of Price and Value**

Joeri Mol

Abstract

This paper builds on two books Deleuze and Guattari co-authored on 'Schizophrenia and Capitalism', namely 'Anti-Oedipus' (1983) and 'A Thousand Plateaus' (Deleuze and Guattari 1988), in order to develop a distinction between price and value. I will focus in particular on the double-articulation as formulated by Louis Hjelmslev and reappropriated by Deleuze & Guattari. I combine this with their concept of the faciality system as developed in the Thousand Plateaus. In doing so, I will try to develop four notions of price:

- 1) Price as the inscription on money – price as 'information' (cf. Smith, 2011) (i.e. price as nominal)
- 2) Price as value (or meaning or identity) – the price as a marker of the territory (i.e. price as ordinal)
- 3) Price as the 'universal equivalent'– price as the axiomatic of the market (i.e. price as cardinal)
- 4) Price as the 'decoding *lieu-tenant*' of the market as the 'Body without Organs'

All these notions of price are coinciding; they are immanent to how commodities flow and are being priced within a capitalist system.

Getting there

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COSM Workshop 'Capitalism and Schizophrenia'

The Consumer Culture Theory and Market Dynamics Research Group RMIT University, and The Cluster for the study of Organisation, Society and Markets Melbourne University present:

November 17th 12pm – 5pm

Consumer Cultures

Woodward Centre, 10th floor, Building 106, 185 Pelham St, Carlton VIC 3053

Please indicate your intention to attend to rcan@unimelb.edu.au by November the 14th. A light lunch and afternoon tea will be provided.

Eileen Fischer - Professor of Marketing at the Schulich School of Business, York University, Canada. Eileen's research focuses on how consumers and entrepreneurs shape brands and markets. Eileen edits the *Journal of Consumer Research*; she has recently published in the *Journal of Consumer Research*, *Journal of the Academy of Marketing Science*, and the *Journal of Business Ethics*.

Cele Otnes - Professor of Business Administration and Investors in Business Education Professor and Professor of Advertising at the University of Illinois, USA. Cele is the author of *Cinderella Dreams: the lure of the lavish wedding*, and her work has been published research in a variety of journals including the *Journal of Consumer Research*, and *The Journal of Contemporary Ethnography*.

Michael Beverland - Professor of Brand Management at RMIT University, School of Economics, Finance, and Marketing. Mike's work on brand authenticity and design driven value has been published in a variety of journals including *Design Management Review*, *Journal of Consumer Research*, and *Journal of the Academy of Marketing Science*. He is the author of *Authenticity: 7 Habits of Iconic Brands*.

Tom Van Laer - Senior Lecturer in Marketing at Cass Business School, UK and visiting scholar at the University of Sydney. His research has been published in journals that include the *Journal of Consumer Research*, *International Journal of Research in Marketing*, and the *Journal of Business Ethics*.

COSM cluster for the study of
organisation society and markets



Call for Abstracts:

INTERNATIONAL SOCIOLOGICAL ASSOCIATION FORUM - VIENNA, AUSTRIA (10-14 JULY 2016)

Organizing at a global level: Contributions from ethnography

Damian O'Doherty (d.o'doherty@manchester.ac.uk), Dean Pierides (d.pierides@manchester.ac.uk), John Hassard (john.hassard@manchester.ac.uk) - University of Manchester

'Globalization' has become one of the keywords in contemporary sociology of organization. Widely considered to be essential in creating the necessary conditions for the emergence of a recognizable global world, organization is nonetheless difficult to study at the scale of "the global". However, ethnography has made significant contributions to how sociologists understand some of the dynamics this entails. The distinctiveness of an ethnographic sensibility includes methods of participant observation (e.g. Burawoy, 2000) and more recent commitments to multi-sited study (Çalışkan, 2010; Røyrvik 2011). At its most challenging such ethnography poses questions to the established analytic categories that other sociological imaginaries have struggled to relax. Moreover, an ethnographic attentiveness to how the global is actualized, over and above the need to defend a theoretical edifice, means that global ethnographies in sociology can be brought to the table alongside ethnographies from other social sciences. We invite papers from scholars working broadly on "the global" and who are interested in developing this conversation. Ethnographies not explicitly about organization or globalization, also contribute to this conversation (e.g. Maurer & Schwab, 2006; Miyazaki, 2013; Riles, 2011) and we are interested in contributions from anyone who is also engaged or wishes to participate in this conversation.

References

Burawoy, M. (2000). *Global ethnography: forces, connections, and imaginations in a postmodern world*. Berkeley: University of California Press.

Çalışkan, K. (2010). *Market threads: How cotton farmers and traders create a global commodity*. Princeton: Princeton University Press.

Miyazaki, H. (2013). *Arbitraging Japan: Dreams of capitalism at the end of finance*. Berkeley: University of California Press.

Maurer, B., & Schwab, G. (2006). *Accelerating possession: Global futures of property and personhood*. New York: Columbia University Press.

Riles, A. (2011). *Collateral knowledge: Legal reasoning in the global financial markets*. Chicago: University of Chicago Press.

Røyrvik, E. A. (2011). *The allure of capitalism : an ethnography of management and the global economy in crisis*. New York: Berghahn Books.

Anyone interested in presenting a paper should submit an **abstract (300 words)** to the Research Committee on Sociology of Organization, RC17 on the website for the International Sociological Association <http://www.isa-sociology.org/forum-2016>

Submission deadline: 30 September 2015 24:00 GMT