



Chaosmosis: An Ethico-Aesthetic Paradigm

Félix Guattari , Paul Bains

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Guattari's final book is a succinct summary of his socio-philosophical outlook. It includes critical reflections on Lacanian psychoanalysis, structuralism, information theory, postmodernism, and the thought of Heidegger, Bakhtin, Barthes, and others.

Chaosmosis: An Ethico-Aesthetic Paradigm Details

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Levi Jaco says

The strongest opinion of Guattari, and subsequently Chaosmosis, that I can muster is that his pointed usage of lack-filling language arouses me. The conceptualization, of what I believe to be sets of vaguely determinate presuppositions, fulfills the man's assurance that these signifying words are merely shifters amidst not-yet-fully-realized social situations. Therefore, as complex as his compositions may be, I walk away 'feeling' his intent. Although theorists within the Continental tradition may prefer to be understood otherwise, I find some authors in this field, Guattari especially, capable of a great strength that is not subject to coherency but instead produces something phenomenological (e.g. an undefinable function of cognizance beyond all attempts of linguistic control). It is a weird philosophy. It may not be applicable, in fact, I do not entirely agree with Rhizomatic thought in general but I do champion his intention to find a subjectively apperceptable balance in ecological, mechanistic, and above all else, humanitarian relations. Guattari was one of many theorists bound up in a discourse that had believed itself to be capable of mass reform, which is why his progressive interest in the molecular remains an important shift away from deconstruction to intersubjective peculiarities.

Joshua says

Obtuse and overly complex language make this book nearly unreadable like many of Deleuze/Guattari's works. I unfortunately didn't have the time to mire in the details, but what I was able to extract was fascinating. His project is to redefine subjectivity/objectivity and to rework phenomenology and psychoanalysis. Definitely recommend it to anyone thinking about phenomenology, Lacanian psychoanalysis, or post-structuralism on a higher level.

Arda says

From the Culture Studies notes:

Questions revolving around subjectivity have been demonstrated by Guattari (1995), who explores the notions of how the self, when in receiver-mode, becomes the identity that is received-to, talked-to, subjected-to. He clarifies this with the example of watching television: When confronted with TV, the person is turned into a subject: an identity that is the outcome of what it is subjected to through an activity that involves 'refrain' that takes one onto another path, as though in 'captive' mode.

Our self-involvement, Guattari (1995) acknowledges, is in and of itself lined in the production of our own subjectivity. While understanding how this works might equip us with the know-how to avoid subjectivity, Guattari recognizes that avoiding it may not always end up being a good thing, as he notes with the example of the Iran revolution, which may have taken things backward rather than forward. Nevertheless, he emphasizes the need to understand how the production of subjectivity works, and identifies forms of communication, particularly those associated with mass media, which serve as a collective tool that convey the "economy of language" through what he refers to as "sign machines" (Guattari, 1995, p.5). Guattari's observation of how signification is actualized through the media industry reminds us of the careful examination of Barthes (1957), who had paid attention to the distortion and manipulation that can happen,

and does in fact happen, when one is presented with speech.

Guattari (1995) stresses on the early role of production in subjectivity, which is carried through in different mediums, the most relevant of which is the current 'post-media' times that presents "multiple exchanges between individual-group-machine" (Guattari, 1995, p.7).

It is the singular/individual VS. collective/social that represents itself through the production of communication that Guattari (1995) sheds light on, specifically in relation to mass media, and particularly by ways of conformity to already-set and already-established ideas. While acknowledging the significance of production, Guattari warns of falling into the Freudian unconscious interpretations, for he deems those as tricky. What he suggests, instead, is to perhaps steer away from the traps of science, and go towards "ethico-aesthetic paradigms" (Guattari, 1999, p.10) instead: To take on a more personalized approach that is oriented from inside-out, rather than from outside-in.

Eric Phetteplace says

Potent diction, better than 3 Ecologies. It's tough to say why I enjoy Deleuzoguattarian formulations over, say, Lacan or other philosophies which are similarly complex, but I do know that I can enjoy it without much understanding. I think their inherent optimism helps, as does the anti-capitalist presumptions which are more evident with them than Lacan, for instance, but that doesn't explain why I like Guattari more than, say, Zizek.

Some issues I have with D&G that are particularly present here: A) what if capitalism happens to be the best way to engender these mutant enunciations G speaks of? B) what if, by their very weirdness, the mutations are politically debilitating? Yes, I know we need to change the realm of the everyday to make them more socially acceptable, but short term it seems like arcane movements might engender more reactionary backlash than support. C) extending B, isn't a set of universal values necessary as a guide for which mutations are constructive? I think Zizek's critique of D&G is that their discourse becomes a perfect complement to capitalism simply because Marxist doctrine is less important to them than a-ethical ontology. An ethical treatise might be necessary, something to fill the void of the death of god and supplant present-day capitalism. D) how problematic is speculative realism for the virtual/actual binary? Obviously G couldn't answer this as he died before SR became a true school of thought.

Akemi says

Fucjk.

Homo says

theyres some ok thoughts but also allot of redunndancy about things mutating and intermingling. thers too much ontology which who cares about and the real arguments are to oshort.

Dejan Stojkovski says

excelent !
