

(NOTES: VARIOUS QUOTE USED FOR LECTURES AND OTHER EVENTS)

SPURSE: SOME QUTATIONS RE AND NOT RE SPURSE

SPURSE: TO WELCOME

... the sheer possibility of relation in general – any relation at all – to think that which always comes – Not the masses, not the horde, not the hero, nor the individual or the survivor – but the motley

SOME QUESTIONS

*“The other community forms not in a work, but in the interruption of work and its enterprises. It is not realized in having or producing something in common but in exposing oneself to the one with whom one has nothing in common: the Aztec, the nomad, the guerrilla, the enemy. The other community forms when one recognizes, in the face of the other, an imperative. An imperative that not only contests the common discourse and community from which he or she is excluded, but everything one has or sets out to build in common with him or her.” (Alfonso Lingis).*

MOVEMENT

Maybe the target nowadays is not to discover what we are, but to refuse what we are. We have to imagine and to build up what we could be to get rid of (a) political double bind, which is the simultaneous individualization and totalization of modern power structures. The conclusion would be that the political, ethical, social, philosophical problem of our days is not to try to liberate the individual from the state, and from the state's institutions, but to liberate us both from the state and from the type of individualization which is linked to the state. We have to promote new forms of subjectivity through refusal of this kind of individuality which has been imposed on us for several centuries.

Foucault

People do not take into account of how the PLO has had to invent a space-time in the Arab world.

Deleuze

*in the actual use of expressions we make detours, we go by sideroads. we see the straight highway before us, but of course we cannot use it, because it is permanently closed (Wittgenstein)*

*it might almost be said: meaning moves, while process stands still (Wittgenstein)*

*colours spur us to philosophize (Wittgenstein)*

"To be lost or disseminated in a space that cannot be dominated, and to register attentively how relations are effected by a shattering ego's displacements within that space, may at least begin to reverse or arrest the devastating effects of a view of space as an appropriable collection of objects and human subjects." (Bersani & Dutoit, )

"How else can one write but of those things which one doesn't know, or knows badly? It is precisely there that we imagine having something to say. We write only at the frontiers of our knowledge, at the borders which separate our knowledge from our ignorance and transforms one into the other." (Deleuze)

*Gathering honey in mid stream (Ovid).*

"All constants are done away with. The lines that make up the apparatuses demonstrate continuous variations. There are no more universals -- that is to say, there is nothing except lines of variation. The general terms are the co-ordinates which have no meaning other than to make possible the estimation of a continuous variation" (Deleuze).

"Concepts are absolute surfaces ... formless and fragmentary, whereas the plane is the formless, unlimited absolute, neither surface nor volume but always fractal. Concepts are concrete assemblages, like the configurations of a machine, but the plane is the abstract machine of which these assemblages are the working parts. Concepts are events, but the plane is the horizon of events, the reservoir or reserve of purely conceptual events: not the relative horizon that functions as a limit, which changes with an observer and encloses observable states of affairs, but the absolute horizon, independent of any observer, which makes the event as concept independent of a visible state of affairs in which it is brought about" (Deleuze).

"*we are all five o'clock in the evening.*" "the sea does not return to the sea". Hume shows "that all relations ...are external to their terms. As a result, he constituted a multifarious world of experience based upon the principle of the exteriority of relations. We start with atomic parts, but these atomic parts have transitions, passages, 'tendencies,' which circulate from one to another. These tendencies give rise to habits. Isn't this the answer to the question 'what are we?' We are habits, nothing but habits -- the habit of saying 'I.' " (Deleuze).

"*Between* things does not designate a localizable relation going from one thing to the other and back again, but a perpendicular direction, a transversal movement that sweeps one *and* the other away, a stream without beginning or end that undermines its banks and picks up speed in the middle" (Deleuze).

"This exteriority of relations is not a principle, it is a vital protest against principles... Thought must be forced to think it, one must make relations the hallucinatory point of thought, and experimentation which does violence to thought" (Deleuze).

"Each vicinity is therefore like a shred of Euclidean space, but the linkage between one vicinity and the next is not defined and can be effected in an infinite number of ways. Riemann space at its most general thus presents itself as an amorphous collection of pieces that are juxtaposed but not attached to each other" (Deleuze).

"Chaos is not defined so much by its disorder as by its infinite speed with which every form taking shape in it vanishes. It is a void that is not a nothingness but a virtual, containing all possible particles and drawing out all possible forms, which spring up only to disappear immediately, without consistency or reference, without consequence. Chaos is an infinite seep of birth and disappearance. Now philosophy wants to know how to retain infinite speeds while gaining consistency, by giving the virtual a consistency specific to it" (Deleuze).

"no Unity, subject (or object), Reason; there are only processes, sometimes unifying, subjectifying, rationalizing, but just processes all the same" (Deleuze).

"There are no universals, only singularities. Concepts aren't universals but sets of singularities that extend into the neighborhood of one of the other singularities" (Deleuze).

"For me what takes the place of reflection is constructionism. And what takes the place of communication is a kind of expressionism. ... I think I've found a concept of the Other, by defining it as neither an object nor a subject but the expression of a possible world. Including possible worlds in the plane of immanence, ... makes expressionism the counterpart of constructionism" (Deleuze)

"Seeing something simply in its 'being-thus' -- irreparable, but not for that reason necessary; thus, but not for that reason contingent -- is love. At the point you perceive the irreparability of the world, at that point it is transcendent. How the world is -- this is outside the world." (Agamben).