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Persona non grata : on Deleuze's gratuitous reading of Bataille

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Persona non grata : on Deleuze's gratuitous reading of Bataille

Abstract

For liberal readers of Deleuze, one secret must forever be repressed: Deleuze hated. While his work teems with affirmation, even by way of his less than consensual but favored philosophical analogy of 'making children/monsters from the back,' there is one thinker too reviled for even Deleuze to thoroughly penetrate: Georges Bataille. While sparse, his remarks on Bataille betray the image of Deleuze as a perpetual affirmation machine. For this reason, Bataille, as the Deleuzian conceptual persona non grata, invites us to consider a state of delirious contamination that was too dangerous to be taken on (from behind). The paper contends that Deleuze's gratuitous hatred of Bataille allows for a rereading of the philosophical problematic of resentment and a reassessment of the power of death in Deleuze's own philosophy. We will revisit Bataille's 'omnidirectional acephalic revolution' to save Deleuze's dark side from the Enlightenment get-along-gang of necrophobic affirmations.

Keywords

grata, bataille, persona, reading, non, gratuitous, deleuze

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instigated by the events of May 1968, Sokurov's thought-images reached their ultimate perfection only by the early nineties, i.e. at the time of the collapse of the Soviet empire. Therefore, by bringing Deleuze's metaphysical scenario of becoming (from the subject to the pre-individual) and a history of national cinema together, I will argue for the unified vitalist and metaphysically grounded reading of the e/in-volution of national cinematic traditions.

Turpin, Etienne

“*Persona Non Grata*: On Deleuze’s Gratuitous Reading of Bataille”

For liberal readers of Deleuze, one secret must forever be repressed: Deleuze *hated*. While his work teems with affirmation, even by way of his less than consensual but favored philosophical analogy of ‘making children/monsters from the back,’ there is one thinker too reviled for even Deleuze to thoroughly penetrate: Georges Bataille. While sparse, his remarks on Bataille betray the image of Deleuze as a perpetual affirmation machine. For this reason, Bataille, as the Deleuzian *conceptual persona non grata*, invites us to consider a state of delirious contamination that was too dangerous to be taken on (from behind). The paper contends that Deleuze’s gratuitous hatred of Bataille allows for a rereading of the philosophical problematic of *ressentiment* and a reassessment of the power of death in Deleuze’s own philosophy. We will revisit Bataille’s ‘omnidirectional acephalic revolution’ to save Deleuze’s dark side from the Enlightenment get-along-gang of necrophobic *affirmatons*.

Tynan, Aidan

“Deleuze and Alcoholism”

In *A Thousand Plateaus*, a theory of alcoholism is proposed as a model for ‘an economics of everyday life’. What motivates the alcoholic in Deleuze’s conception is to get to the ‘last glass’, to exhaust the series of drinks constituting the alcoholic assemblage. What makes alcoholism a pathology, however, is that the last glass is never reached through the alcohol itself. What the alcoholic calls the last drink is last only in relation to the *next* drink, which enables the series to be repeated under different conditions. Various factors relating to the tolerances of the organism, physical and mental health, money etc., intervene to force the alcoholic to break off drinking and begin again at another time and place. These factors are what allow the assemblage to be repeated, and last drink (which is never reached via the assemblage itself) is what allows desire to be fix within the assemblage's repetition. All 'value' is 'conferred' by the last term (hence the emphasis on economics) and this is how desire is governed in any assemblage. The truly last drink, however, would take the alcoholic beyond the assemblage altogether, and thus beyond the pathology. The example Deleuze and Guattari find for this is Henry Miller in *Sexus*, who manages to get drunk on a pitcher of pure water. This literary image expresses the practical emphasis schizoanalysis puts on thought: altered perceptions of drugs should be possible with concepts alone and without the intoxicating substances themselves, which always have the propensity to enslave the user to the unproductive repetitions of addiction. This paper examines the conceptual logic that Deleuze was able to extract from alcoholism and shows how this helps us to understand how a non-philosophical, unthought or purely bodily compulsion or pathology is necessarily involved in the genesis of philosophical abstraction.