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The Rise and Fall of the World War Machine

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THE RISE AND FALL OF THE WORLD WAR MACHINE

by

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A thesis submitted in partial fulfillment
of the requirements for the degree of
Master of Arts in Political Science
Department of Political Science

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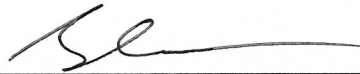
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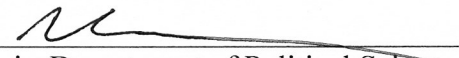
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Abstract

THE RISE AND FALL OF THE WORLD WAR MACHINE

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2015

Noting internment's nearly ubiquitous connection with the World War Machine,

The Rise and Fall of the World War Machine examines implications for political

community. A postmodern interpretive analysis approach seeks to overcome the

constraints of axiomatic designs to ensure that the often hidden movement of internment

comes to light. Giles Deleuze and Felix Guattari demonstrate the rise of the World War

Machine, a global collection of state war machines that use war as a means to propagate

confinement through internment. Giorgio Agamben observes that a hidden

manifestations of interment encroach into contemporary political life. Examining Michel

Foucault's account of panopticon provides a means of examining hidden interment.

Deleuze and Guattari present an alternative to internment in their concept of a Body

without Organs (BwO) entering a plane of immanence.

Prolegomenon

Institutionalized confinement gives rise to a science of confinement that in turn transcends the state emerging as a World War Machine. The World War Machine subverts the state through the act of internment, creating both visible and hidden forms of confinement. As the science of confinement relies on labeling practices, of labeling individuals and placing them in separate categories, a global atmosphere of confinement ascribes manageable definitions to all life. Jnana yoga, or wisdom yoga, and its practice of discernment gives rise to the principal of omnipresence, a potentiality to be all things and at once no particular thing. Omnipresence presents a means of confronting and overcoming confinement. Dynamic possibility overcomes confinement.

Labeling practices inherent in confinement require that individuals have an ability to know and understand the categories they embody. Foucault elucidates the production of knowledge and the kind of individual produced by knowledge. Foucault credits Nietzsche with opening the way for the discussion of knowledge on the production of subjects able to understand knowledge (Foucault, *Power/Knowledge* 8). Foucault traces the movement of knowledge as confinement through the individual. He notices in the movement of confinement a self-perpetuating machinery whereby the confined sustains the act of confinement by learning the knowledge essential to confinement. Through confinement a person learns the definitional schemes necessary for confinement to continue. As Foucault traces the movement of confinement, he uncovers the way in which confinement employs repeating definitions that ultimately work to intern those

subject to such definitions (*History of Madness* 331). As Foucault makes clear the development and proliferation of confinement, Deleuze and Guattari lay bare the movement confinement makes away from centralization within the state and toward a global movement of confinement. Deleuze and Guattari refer to the globalization of state technologies of control as the World War Machine (*Thousand Plateaus* 422). The World War Machine is Deleuze and Guattari's term for a tendency of state war machines to collectivize in creating world order through war. The World War Machine enacts order through war by collectivizing and repurposing state war machines to generate confinement on a global scale. The individual caught in the grasp of the World War Machine faces perpetual internment. The World War Machine marks perpetual internment. Even when internment does not appear readily visible through the existence of internment camps, the World War Machine remains in operation through what Agamben refers to as the logic of the camp. The logic of the camp is the logic that drives internment (Agamben, *Homo Sacer* 58). As *The Rise and Fall of the World War Machine* examines internment's implications for political community it finds that the logic of the camp permeates hidden manifestations of internment throughout virtually all modern political life. As Foucault illustrates the relationship between knowledge of confinement and confinement, Agamben underscores that relationship in his idea of the logic of the camp by demonstrating that internment camps rely on a logic of internment. Therefore, even when internment camps are not visible, the logic that internment camps rely on still pervades throughout societies infested by the World War Machine.

One response to the pervasive logic of the camp is Peter Marchand's account of Jnana yoga. Jnana yoga presents new possibilities for unconfined space to emerge. As a

person realizes unconfined space a person more and more becomes what Deleuze and Guattari refer to as a Body without Organs. Deleuze and Guattari use the term Body without Organs to describe an individual that remains undefined by category and tabulation (*Anti-Oedipus* 150). The Body without Organs moves into what Deleuze and Guattari call the plane of immanence, an indefinable space of being as pure movement (*Anti-Oedipus* 154). The Body without Organs discovers a dimension of space unbound by limitation or tabulation. As the Body without Organs enters the plane of immanence the BwO discovers a space of openness from which the BwO sabotages the space of confinement employed by the World War Machine. By overcoming spaces of confinement, Martin Luther King's understanding of The Beloved Community embodies an image of what political community might look like in the plane of immanence.

Chapter One forms the theoretical framework that the subsequent chapters rely on by expanding our understanding of the way that technologies of confinement emerge as a science of confinement, a science dedicated to confining individuals through categorization. For example, Foucault shows how as leprosy all but disappeared from medieval life the houses used to exclude leprosy from society remained and created a space of confinement for social outcasts, specifically those labeled by society as insane (Hutton 253). The leprosy houses were transformed into mad houses and in that space the mad houses brought into existence technologies used to confine the insane. Technologies of confinement like the straight jacket emerge in the space of the madhouse. The straight jacket causes in the insane a confinement in motion. As madness became a social concern, the technologies of confinement associated with the mad houses opened up in society (Foucault, *History of Madness* 431). A science of confinement emerged in

order to manage and develop technologies of confinement. Foucault's work shows how

confinement moves from one or more institutions into others, how confinement changes

those institutions, and what that transformation looks like.

The movement of confinement intimately relates to the construction of the

individual in so much as knowledge production shapes our fundamental understanding of

reality. The production of truth in turn produces the sciences that produce subjects able

to understand what has been produced (Foucault, *History of Madness* 331). Confinement

produces subjects able to understand and accept confinement. Confinement creates

subjects and, through labeling practices, places them into roles within society meant to

perpetuate those very modes of confinement and subject production. Foucault traces the

formation of the subject of knowledge through Nietzsche's assertion that "[i]n some

remote corner of the universe, bathed in the fires of innumerable solar systems, there

once was a planet where clever animals invented knowledge. That was the grandest and

most mendacious minute of universal history" (Foucault, "Truth and Juridical" 6).

Nietzsche's explanation of knowledge as an invention opens the space for Foucault to

discuss knowledge in terms of a reproducible scheme of power production and

maintenance that ultimately constitutes both the individual and the individual's

relationship with confinement. Foucault's work provides an image of confinement in

motion, enabling us to understand how the science of confinement has moved through the

state. The science of confinement subverts the state, using the state's resources to

develop into a macro level of confinement, a level of confinement no longer limited to

the mad house alone or to the societies that birthed the madhouses. By subverting the

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state, the science of confinement is developed into a body of confinement that operates on a global level, what Deleuze and Guattari refer to as the World War Machine.

Deleuze and Guattari understand the concept of a war machine as power in motion, understood generally as propulsion of movement or an ability to move in a particular direction, in a series of complex and strategic situations (*Thousand Plateaus* 393). A war machine is therefore a set of strategies utilized to facilitate movement. Deleuze and Guattari document the resultant product of the nomad war machine, strategies applied by nomadic peoples to promote sporadic movement through an undefined and ultimately decentralized collection of power, crashing into the state and becoming integrated into the state apparatus by what Deleuze and Guattari call the royal science ("Treatise on Nomadology" 290-291). Understood generally, the royal science, royal in terms of official and sanctioned, is a system of knowledge production of categorization through exclusion and separation, born out of the science underlining confinement. Bonta and Protevi describe royal science as an axiomatic science that defines figures according to fixed characteristics (24). "Royal science" Pickering writes, "is finished science, cold, rigid, formalized, and finalized…a given repository on which projects of government can draw" (155). The royal science uses authoritarian categorization as its organizing principle. The state and the royal science it employs reorients the nomad war machine and turns it into a motile location of confinement. This act gives birth to the World War Machine, a global body of confinement. As the state takes up the war machine and transforms it into its own, the war machine becomes a locus of confinement. It then overtakes the state apparatus, shifting power away from the state and toward the World War Machine (Deleuze and Guattari, "Treatise on

Nomadology" 290-291). As the state takes the nomad war machine into itself the war machine becomes something altogether more monstrous and more powerful than the state. The nomad war machine does not seek out war for the sake of war and only comes upon it; the World War Machine embodies perpetual war (Deleuze and Guattari, "Treatise on Nomadology" 279).

The World War Machine does not entirely replace the state but rather reorients it to the World War Machine's aims, goals, and overall strategies. As the World War Machine takes over the state apparatus it also takes over the royal sciences and other strategic means of state dominance. To sustain its existence the World War Machine often initiates wars between the various strategic systems that it dominates and at other times overtakes systems not yet subservient to it creating in their place perpetual war. The World War Machine makes perpetual war within itself, within the systems of states that it encompasses, as a way of reorganizing and defining space. The World War Machine uses perpetual war as a means of uncovering its enemy, the unspecified and ultimately undefined and unlabelled individual (Deleuze and Guattari, *Thousand Plateaus* 422).

Chapter two notes that wherever one finds the World War Machine to be active in initiating war one also finds the internment, the institutionalized confinement, of citizen populations. Where one finds internment in a given area one witnesses walls constructed around a pre-existing system of a hidden yet perpetual internment of populations. Examining the occurrence of camps used to intern citizen populations during three wars in the twentieth and early twenty-first centuries illustrates the relationship between the World War Machine's local wars and the internment of citizen populations. In each

instance, most if not all of the populations interned posed no clear and present threat to the safety of their respective states. That the civilians interned posed no danger gives credibility to the idea that internment does not occur as a response to any real issues of safety but rather occurs wherever the World War Machine makes war. The scope of chapter two widens at the realization that where one finds interment one finds what Giorgio Agamben refers to as a hidden matrix of internment. More clearly, it signifies the perpetual presence of a wide and fluid internment camp causing a kind of metaphoric death for individuals living within the World War Machine.

What Agamben refers to as the logic of the camp exposes the hidden matrix of internment (*Homo Sacer* 58). The logic of the camp marks the pervasive logic of the science of confinement to which all interned individuals are subject through internments use of category and subsequent confinement. The logic of the camp creates a zone of indistinction occupied by life and death. A zone of indistinction occurs when concepts or a set of concepts no longer resemble distinct ideas and rather are so closely related that each concept resembles the other. Through the logic of the camp politics and death no longer exist without the other, wherein there occurs an abandonment of life over to an existence that signifies only death (Agamben, *Homo Sacer* 40-41). The logic of the camp constitutes a zone of indistinction whereby politics and death occupy the same space. Later in chapter two, Foucault's understanding of panoptic power provides an example of internment operating in often unseen ways.

Chapter three concludes *The Rise and Fall of the World War Machine* by presenting a means of moving about in the world free of definitional constraints, free of labeling practices, and ultimately free of confinement. Chapter three presents a strategy

of confronting the World War Machine, and the technologies of confinement that drive it, through our becoming what Deleuze and Guattari refer to as the Unspecified Enemy. The Unspecified Enemy is a being of possibility and openness. Deleuze and Guattari argue that "The definition of the Unspecified Enemy testifies to this: "multiform, maneuvering and omnipresent. . . of the moral, political, subversive or economic order, etc." (*Thousand Plateaus* 422). The Unspecified Enemy assumes diversity in movement such that the World War Machine and the labeling practices it perpetuates remain unable to overcome it. The physician that mends enemy soldiers, the teacher that empowers peasants, the police officer that demonstrates kindness, these are all the Unspecified Enemy. Omnipresence, a being's ability to move beyond the constraints of category and tabulation, poses a real danger to the World War Machine and ultimately constitutes the potential for liberation from the logic of the camp. Pure openness, an intention to engage the world without controlling it, marks omnipresence, pure possibility, and the voiding of the confining definitions of the royal science, of the entire science of confinement. Deleuze and Guattari provide an image of moving resistance, resistance in perpetual and indefinable motion, in the form of the Body without Organs, or BwO, which they identify as a body removed from the dualistic principles of the royal science.

The process of overcoming the confinement of the World War Machine unfolds through a system of meditation meant to shift one's perspective away from categorical thought toward omnipresence. Jnana yoga describes omnipresence as an infinite reality beyond limitation (Vivekananda 38). Politically, omnipresence indicates an ability to move beyond the limiting categorization of the World War Machine. Through omnipresence a person is no longer static, separate, and individuated from all other

beings, rather a person moves about in the world as a location of possibility. The omnipresent person occupies all possible manifestations of space. Human beings are not the sum of some mechanized list of parts. We are locations of dynamic possibility. We find an example of this sense of human being in Jnana yoga. The yogi Peter Marchand's work with Jnana yoga serves as a basis for understanding omnipresence and how a person can realize her fundamental being. In Marchand's work the individual is not individuated from life, but rather constitutes living possibility.

Deleuze and Guattari envision the omnipresent individual as a Body without Organs, a BwO. At no point does one find in the BwO systemic pattern or authoritative tabulation. In other words, the BwO is not caught up in the logical assumptions of the World War Machine. The BwO presents an alternative to the World War Machine. The Body without Organs represents pure being in possibility, a system of life not defined by the parts, hence a Body without Organs. Deleuze and Guattari imagine a body able to see with its stomach and dance on its head (*Anti-Oedipus* 150-151). Deleuze and Guattari refer to the Body without Organs not so much as a body removed of its organs but a body removed of definitional confinement.

The Body without Organs allows a person to realize her own being in what Deleuze and Guattari call a plane of immanence. Deleuze and Guattari describe the plane of immanence as a state of both movement and rest from which all speeds and slownesses appear (*Thousand Plateaus* 266). The plane of immanence marks the plane from which all movement comes into the world. Deleuze and Guattari write, "[o]r rather it is a question of a freeing of time, Aeon, a nonpulsed time for a floating music, as Boulez says, an electronic music in which forms are replaced by pure modifications of speed"

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(*Thousand Plateaus* 267). The plane of immanence replaces the forms of confinement with a politics of open movement. The plane of immanence implies a destratification of the modes of confinement propagated by the World War Machine. Whereas the World War Machine defines things, individuals, and places by placing them into separate categories, the plane of immanence removes the categorical boundaries used to separate the world. In the plane of immanence the yogi pulls back all masks and her body becomes a BwO, pure relations of speed and slowness between particles. The plane of immanence deterritorializes and desubjectifies (Deleuze and Guattari, *Thousand Plateaus* 270). The yogi occupying the plane of immanence is therefore able to deterritorialize the confinement of the World War Machine and desubjectify individuals confined by the World War Machine. The yogi reinvigorates politics out of a zone of indistinction with death and into a new zone of pure possibility, into a plane of immanence. To live in the plane of immanence is to live as a being of deterritorialization, a being that is not only deterritorialized but a being that in its very movement deterritorializes striated space around it. Martin Luther King is one such figure that in his movement deterritorialized segregated space. His understanding of The Beloved Community embodies an image of what political community might look like in the plane of immanence.

To live in the plane of immanence is to be the enemy of the World War Machine and is, by the nature of one's existence, a continuous confrontation with the World War Machine and the logic of the camp that it employs. In the plane of immanence one emerges as the Unspecified Enemy, the individual that through her omnipresence confronts the World War Machine by causing all things which were previously known and controlled for to re-emerge in the world as dynamic and fluid speeds of life.

Chapter One

The Science of Confinement

Foucault examines the transformation of houses of leprosy into insane asylums as a means of demonstrating the way in which the practices of confinement in insane asylums institutionalized confinement in the modern world. As the space and segregation practices of leprosy houses transformed over time into institutions used for the care and housing of the mentally insane there emerged entire technologies of confinement. Madness, and so alongside it the technologies dedicated to confining it, came into view in the modern world and so there came to be a science dedicated not only to madness but to confinement more generally.

As the institutionalization of confinement was transformed into a science dedicated to the technologies of confinement, individuals in the modern world came to understand and ultimately accept confinement. Understood in terms of the asylum, the production of knowledge took on a new function as the production of the knowledge of confinement. As the science of confinement produces individuals accepting of confinement it produces individuals able and willing to participate in and therefore perpetuate their own confinement. While confinement does not occur naturally in human self-understanding, the science of confinement manufactures individuals that accept their own confinement and invents humans capable of understanding confinement.

As the state came to employ the science of confinement there emerged what Deleuze and Guattari refer to as the royal science, a science which categorizes, segregates,

and defines the world around it. Through the royal science, royal in terms of official and

sanctioned, overtaking the apparatus of war, a global machinery of war recognized by

Deleuze and Guattari as the World War Machine subverts the state. The World War

Machine, the institutionalization of confinement on a global scale, subverts states by

using state apparatuses to promote and sustain confinement aimed at producing world

order, a global order understood as confinement through classification, segregation, and

control over the entire world. The World War Machine creates and sustains wars within

itself as a means of promulgating world order as war invites into populations systems of

visible confinement.

1. Perpetual Confinement

Confinement is a function of modern institutions even as the cosmetic purposes of

various institutions change over time. Foucault illustrates how medieval lazar houses,

houses that confined and segregated lepers away from the general population, became a

model for the segregation and confinement of other social outcasts long after the lazar

houses lost their original form as a segregator of lepers (Hutton 253). Through the

transformation of lazar houses into asylums Foucault's work underscores the process by

which confinement emerged as the institutional norm in modern society. In *Madness and

Civilization*, Foucault relates that from the High Middle Ages to the end of the Crusades,

leprosy houses multiplied all over Europe. He notes that at one time there existed as

many as nineteen-thousand leprosy houses throughout Christendom. France had more

than two-thousand in 1226 when Louis VIII established the lazar house law, with forty-

three in the various dioceses of Paris alone (Foucault, *History of Madness* 3-4). In the

twelfth century England and Scotland opened two-hundred and twenty lazar houses, houses inhabited by a million and a half lepers (Foucault, *History of Madness 5*).

When Edward III ordered an inquiry into the hospital of Ripon in England in 1342 the inquiry found no lepers residing there. By 1434 only two beds remained in reserve for lepers at the hospital founded by Archbishop Puisel in the twelfth century. Foucault records similar events at other lazar houses where by the sixteenth century they had no or only few lepers (Foucault, *History of Madness* 5). Saint-Germain and Saint-Lazare housed the largest leprosy populations. By the fifteenth century onward they housed no more lepers. Within a century Saint-Germain turned into a reformatory for young criminals and Saint-Lazare housed only one leper. Foucault writes, "It was a pleasure to celebrate the disappearance of leprosy: in 1635 the inhabitants of Reims formed a solemn procession to thank God for having delivered their city from this scourge" (*History of Madness* 4). Of the leprosy houses' transition into other houses of segregation, madhouses etc., Foucault writes, "From the fourteenth to the seventeenth century, they would wait, soliciting with strange incantations a new incarnation of disease, another grimace of terror, renewed rites of purification and exclusion" (*History of Madness 3*).

As the lazar houses emptied, their form began to take on new meaning. The segregation of the lazar houses created a space of confinement later used for housing the insane. No longer did they segregate lepers from society but rather segregated the mad, the criminal, and other new social specters. Hutton writes that although lazar houses turned into madhouses their function as institutions of exclusion, of confinement, remained unchanged (253). Vagabonds, criminals, and madmen would fill the role of the leper at the segregation houses. Long after lepers disappeared and the lazar houses no

longer functioned as localities of segregation for lepers, exclusion remained for new categories of segregation (Foucault, *History of Madness* 6). Before leprosy would disappear, society first inscribed upon the leper a condition and moved him to spaces of confinement reserved for people not operating within the norm, a space that would remain long after the leper finally vanished.

Foucault writes that the function of segregation that the lazar houses took on remained within society although at times with new meaning and within altogether new cultures (*History of Madness* 7). He finds in the lazar-houses-turned-madhouses simultaneous segregation and reintegration. The segregated individual identifies at once with both segregation from his or her former self and reintegration into a new mode of being characterized by exclusion. The power that separated and reshaped the lazar houses also separated and reshaped those consigned to the madhouse. Until then, madmen led a wandering existence. Towns would occasionally drive them outside of town-limits where the madmen would wander in the countryside, sometimes entrusted to a group of merchants or pilgrims (Foucault, *History of Madness* 8). Cities also frequently handed madmen over to boatmen. In 1399 for example the city of Frankfurt instructed sailors to rid the city of one such madman who walked around the town naked. Foucault writes, "What matters is that the vagabond madmen, the act of driving them away, their departure and embarkation do not assume their entire significance on the plane of social utility or security…So many signs that the expulsion of madmen had become one of a number of ritual exiles" (*History of Madness* 10).

The madman's voyage represents division and absolute passage, segregation and reintegration. Foucault illustrates the recurrent movement of exclusionary practices in his

example of the madman. The madman experiences simultaneous inclusion and exclusion.

Through inclusion into the space of the boat the madman enters a space shaped by

exclusion from the city (Foucault, *History of Madness* 11). As the madman embarks on

his journey the madman carries forward the exclusionary practices that define his voyage

away from the city and into the aquatic unknown. The madman comes into view as the

prisoner of the passage. As the madman remains confined to the ship with no way of

escape, the madman opens up to the river and to the sea and to the great uncertainty that

appears external to everything. Foucault writes of the madman, "He is a prisoner in the

midst of what is the freest, the openest of routes: bound fast at the infinite crossroads. He

is the passenger par excellence: that is, the prisoner of the passage" (*History of Madness*

11). The practices of exclusion today retain a similar form of simultaneous segregation

and reintegration. A label of "abnormal" segregates an individual from normal society

while reintegrating him or her into spaces of inferiority (Macedo and Marti 54). Labels

of insane, homeless, and sick for example limit an individual's ability to move around in

society and place the individual in pre-defined spaces of confinement such as asylums,

shelters, and hospitals.

Until the lazar houses were re-managed into madhouses, expressing the symptoms

of madness gave an individual over to uncertainty, an uncertainty delineated and

ultimately defined, but consignment to a space of uncertainty nonetheless. With the

transformation of the lazar houses, segregation would no longer give madness over to

uncertainty, even a spatially well-defined uncertainty. Rather, madness in the insane

asylum came as a parceling out of the body and soul of the mad, fragmenting man not

only from himself but from reality (Foucault, *History of Madness* 93). For the individual

labelled as mad, separation from reality characterizes a symptom of segregation rather than a symptom of madness. The madman in the asylum no longer retains any connection to reality but only tabulation and dissection. The asylum relentlessly dissects the madman's body and mind into distinct categories of insanity whereby the madman resembles only a series of tabulation, a series of calculated categories of insanity. The asylum disconnects the madman from his body and mind such that he loses all sense of connection with reality. The madman experiences extreme segregation from reality not only in the spatiality of the madhouse but also through a segregation of the parts of his body and soul.

Of the manifestation of madness as a confinement and segregation, Foucault writes that medical thought and confinement had emerged in the classical world as unrelated concepts (*History of Madness* 426). Yet as the knowledge of diseases expanded so too did the knowledge of diseases of the mind and a physical image of madness came into view, an image symbolized by confinement. By the end of the eighteenth century the image of madness gave the first indication of a convergence of medical thought and confinement (Foucault, *History of Madness* 426). There occurred no moment of birth for this merging, not even a sudden realization that the medical and the confined had joined together to result in a kind of ultimate confinement. The materialization of a medical necessity for confinement of madness developed slowly, although continuously, over time. Exclusion manifested in social assistance programs such as mental hospitals, restructured along psychological and moral grounds (Foucault, *History of Madness* 426-427). Foucault notes that as sickness and poverty remained private affairs, madness took on a public status requiring a space of isolation to protect the public (Foucault, *History of*

Madness 427). Madness therefore took on a visible psychological role in society.

Madness no longer remained a private matter or a matter shipped off to another town;

madness turned into a moral imperative, a social ill society felt it had a moral obligation

to contain. More specifically, the confinement and long term internment of madness

embodied a moral imperative.

The development of madhouses marks a point in history where madness "slides

into a mythology where reason and unreason found simultaneous expression" (Foucault,

History of Madness 430). As the moral imperative for the confinement of madness began

to materialize, Foucault asks whether or not the asylum would treat those seemingly

inflicted with madness as prisoners or if the asylum would treat them as invalids with no

connection to the world around them (*History of Madness* 426). What he found is that

the two approaches combined to comprise the modern asylum (Foucault, *History of*

Madness 426). As the lazar houses were transformed into madhouses they remained

what they always were, a complex scheme directing control on those interned (Foucault,

History of Madness 430). What Foucault calls unreason, Cynthia Erb refers to as an

"incoherence of subjectivity." Since the madman identifies himself incoherently, society

cannot place upon him an existing label and so invents the label of madness to give him

(Erb 47). Unreason meets the logic of the madhouse and in the madhouse unreason and

reason merge as a function of confinement where both synergize to reinforce confinement.

As a new form of unreason emerges the logic of the madhouse employs a new form of

reason to confine it. The modern asylum severed inmates from the world.

Confinement was transformed into a pure form, a form used and reused by a

multitude of networks of socio-political institutions. Foucault uses the term "pure form"

to indicate a category so seemingly fundamental as to exist with or without the things that surround it (*Archeology of Knowledge* 104). As the image of the madhouse appeared more frequently in society in relation to new found categories of medical madness, society purified the form of exclusion by regarding it positively, by regarding it as a thing society should desire (Foucault, *History of Madness* 431). As more madhouses were opened exclusion took on more and more roles in society. Foucault likens pure exclusion, a kind of simultaneous exclusion and inclusion through confinement, to a negative zone found at the limits of the state, a zone that seeks to substantiate a space where society can put its own internment into circulation. Pure exclusion is exclusion occurring in a space designed for exclusion. Pure exclusion occurs as society works at its own confinement. In the pure exclusion of the madhouse, increasingly no longer a central spatial location, experts treated alienation and a loss of connection to the world as symptoms of madness rather than necessary and predictable symptoms of confinement. The diagnosis of alienation couples with a suggestion of more confinement (Foucault, *History of Madness* 431). Confinement appears as a solution for alienation while, at the same time, confinement itself remains the predictable, although unspoken, cause of alienation. Cynthia Erb observes that mental illness no longer functions in society as an exception but rather marks the present era in that at some point in almost everyone's life they experience some degree of what society has deemed mental illness (47). As society took addressing mental illness upon itself as a moral imperative and over time widened the scope of mental illness, virtually all people and the institutions they inhabit opened up to the confinement of the madhouse.

With the madhouse, what began as a social reform of confinement became a focal point for the deep truths of madness. The operators of the asylums missed how the asylums alienated the mad in the first place, with the confinement of the asylum embodying the very nature of the madman's alienation. Confinement was reordered into a relation to the forms to which it had given birth (Foucault, *History of Madness* 438). As confinement was reordered into a socio-moral tendency to address madness, madness took on new meanings whereby a labeling of madness meant a de facto loss of psychological function. A symptom of confinement, the madman's appearance as out of touch with reality emerged as evidence of the madman's psychological condition of alienation, in turn requiring more confinement (Foucault, *History of Madness* 438-439). In other words, the cure causes the symptoms. As confinement becomes a defining feature of modern institutions it creates widespread alienation where the cure involves more segregation and so more widespread alienation.

The asylums mark a shift away from punishment to a focus on models of knowledge and ultimately of truth designation. Foucault remarks that chains no longer marked the most visible symbol of order in the asylum, a symbol of absolute restriction, but rather the straight-jacket. The straight-jacket as a symbol embodies not a humanization of the chains, but rather a restriction of play. Whereas chains bind an individual to a particular location, the straight-jacket binds an individual's interaction during movement. The individual may move within the confines of the asylum but remains unable to interact with the asylum. The straight-jacket shuts off access to the world, all the while allowing the restrained individual to still observe the world. The straight-jacket embodied a symbol of fluid restriction, a restriction always in motion and

always somewhere between liberty and its limits. The straight-jacket, only tightening when the mad acted violently, offered an illusion of liberty from the restrictions of chains and yet never operated in the space of liberty but always just at its limits (Foucault, *History of Madness* 439). For Foucault, the straight-jacket symbolizes the fluid restriction of the modern world. We move around in and observe the world, yet the segregation of confinement alienates us from the world.

In the modern world, madness escaped the random anonymity that marked its definition, now occupying a space in time and in a directed order. In the modern world, madness is tabulated. The unreason of vagabonds and other social outcasts met the reason of the asylum. No longer did madness occur as an accident, rather it had taken into itself new meanings that marked it as an autonomous institution. Madness no longer appeared as a chance occurrence limited to the asylum, but rather the institution of the asylum crept into the daily existence of modern life as more and more institutions of confinement marked the modern world, including schools, mental hospitals, prisons, etc. Madness, and the inherent confinement associated with it, began to pervade life, no longer bound by the limitations of unreason but rather taking into itself scientific reason as a second order of its meaning. Confinement opened the asylum to the world (Foucault, *History of Madness* 442).

Madness, or more specifically the form of confinement and its institutionalization, took into itself a new mode of visibility. The mad and the non-mad came face-to-face with one another, just as reason and unreason had joined in a new form of confinement. Madness had shed everything that hid it from sight. The asylum had in the same movement created an almost imperceptibly close proximity and yet also a chasm of

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distance between confinement and reason, a movement that on Foucault's account would never reverse (Foucault, *History of Madness* 443).

Foucault's understanding of madness is not without its detractors. Lawrence Stone for example critiques Foucault's work on madness, arguing that Foucault's description of the moral care of the mad as an issue of control leads toward an argument of conspiracy and plot. Stone argues that while Foucault does not himself directly participate in conspiracy theory, Foucault's arguments logically lead to understanding enlightenment institutions as locations of conspiracy. Stone characterizes Foucault's approach to institutions as a "dominance and control" model. The "dominance and control" model, Stone argues, oversimplifies history and explains how Foucault's over reliance on ideas like control leads Foucault to understanding treatment as causing alienation (The New York Review of Books).

In response to Stone's critique Barry Smart writes, "To attribute to Foucault the view that an historical event was the product of a conspiracy…is to completely misunderstand his project" (56-57). Foucault's conception of historical events encompasses much more than mere repressive sovereigns and rather incorporates a multiplicity of causes, discourses, and social practices. Smart writes that charging Foucault with creating a mere social control model lacks substance (57). Foucault is not inquiring about the beginnings of social control; rather, Foucault seeks to understand how humans are formed as subjects within a network of knowledge relations (Smart 57). Stone's critique and Smart's response underpins the importance of understanding Foucault's work on confinement not just as the birth of particular kinds of confinement, but rather the reifying relationship between human beings and confinement. Foucault's

work explains the way in which human beings, through institutions such as madhouses, wittingly or otherwise, create confinement and the way in which confinement shapes human beings capable of facilitating more confinement.

Ultimately madness became second order to confinement and as confinement finally shifted the meaning of madness into one of many functions of confinement, confinement moved into society. Technologies of confinement began to permeate through society as a science of confinement, transforming institutions and cultures into perpetual sites of confinement. Once in motion through society, confinement transformed intuitions and cultures into sites producing individuals predisposed to confinement. Confinement produced individuals more able to accept a life marked by confinement and who would engage in their own exclusion.

2. Inventing Man

Foucault's exposition of knowledge production makes clear the process by which a society opened up to confinement creates individuals able to understand confinement, a society where continual segregation marks an individual as mad or non-mad, criminal or non-criminal, and so forth. Knowledge production describes the production of truth whereby a science of segregation produces subjects more acclimated to confinement. Foucault finds that truth production turns individuation of the self into a totality of normalization. As an individual attempts to define his or her self in a society marked by confinement, the individual must choose from the preexisting options already available in society, regulating the way he or she self-defines. Truth production causes an individual to limit his or her understanding of self to socially acceptable parameters. As knowledge production shapes individuals to be able to understand particular types of knowledge,

individuals exposed to knowledge production self-define in relation to the knowledge they understand. Through knowledge production, the science of confinement produces individuals that self-define within the parameters of confinement and therefore produces individuals that participate in their own confinement.

In an interview Foucault explains the history of knowledge in relation to madness, showing that in the Western world madness became a central focus of analysis only in the eighteenth century. Before then the history shows only a few chapters in medical treatises dealing with "maladies of the mind" (Foucault, "Interview with Foucault" 254). Foucault argues that just as the object of madness began to form so too did a subject able to understand madness. As madhouses insulated madness in the insane, criminality in criminals, and so forth the insane person came to view his place in the world through the lenses of madness and so began to self-define as a madman. Self-defining as insane, the madman now understands the inverted truth that the confinement of the madhouse is an appropriate response to his madness.

The historical account of the production of the concept of madness lies, for Foucault, at the heart of a pervasive historical process known as the birth of the normalizing society. Foucault writes of Western culture, "What they did was to organize an experience of the truth of madness linked to the possibility of an effective knowledge and the shaping of a subject that knowledge could be known by and know" (*History of Madness* 255). The production of particular scientific truths through the production of knowledge constitutes the normalization or abnormalization of particular populations in modern society. Foucault makes visible the production of particular subjects able to rationalize constructed concepts and recognize when certain modes of abnormality occur.

The production of knowledge produces subjects who recognize patterns of behavior as normal or abnormal. Knowledge production defines for the human subject what is normal.

Foucault writes that he owes his methodological approach toward knowledge production to Nietzsche, whose work offers the most meaningful and effective models of knowledge ("Truth and Juridical" 6). In Nietzsche, Foucault finds a discourse which works out an analysis of the formation of the subject, an analysis of the creation of certain types of knowledge without granting the pre-existence of a subject of knowledge. Foucault begins tracing Nietzsche's work on the formation of the subject of knowledge through Nietzsche's insistence that "In some remote corner of the universe, bathed in the fires of innumerable solar systems, there once was a planet where clever animals invented knowledge. That was the grandest and most mendacious minute of universal history" (6). Nietzsche's use of the word "invention" draws supreme importance for Foucault for it means that at a particular point and at a particular place animals invented knowledge (Foucault, "Truth and Juridical" 6). The word "invention" reoccurs often in Nietzsche's work and always with a polemical meaning. Foucault understands Nietzsche's use of the word "invention" with the word "origin" in mind. Nietzsche uses them as opposites, as the word origin signifies that the appearance of a particular type of knowledge was a given (Foucault, "Truth and Juridical" 6-7). Nietzsche uses invention in terms of contrived, in other words manufactured. Nietzsche uses origin to describe an implicit and embedded process that requires no manufacturing. Invention indicates that the appearance of a science of confinement as a particular type of knowledge arises not out of an implicit process embedded in the human animal but rather out of a systematically,

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indeed scientifically, manufactured process. Confinement arose in the asylum not as an embedded aspect of the human animal but rather as a meticulously constructed scheme designed by the asylum operators.

In *The Genealogy of Morals* Nietzsche writes about a great factory of knowledge production (Foucault, "Truth and Juridical" 7). Knowledge on Nietzsche's account has no origin. Rather knowledge occurs as an invention, manufactured through a series of mechanisms. Knowledge is not implicit in human nature and so not implicit in human instinct. Indeed knowledge occurs when the human instincts systematically give in to one another, clashing, compromising, and giving up on their essential natures. Human knowledge, then, begins with giving up of human instinct. Discarding human instinct indicates for Nietzsche not a refinement of humanity but a weakness (Foucault, "Truth and Juridical" 8). In terms of a science of confinement, knowledge operates above the human instincts and intuitive productions. Confinement, understood not only as restriction but as restriction in motion, functions in the individual as a weakening of human instinct.

If knowledge and therefore knowledge of confinement forms no part of human nature, then it "is counterinstinctive; just as it is not natural, but counternatural" (Foucault, "Truth and Juridical" 8). Foucault points out that not only can one not find knowledge in human nature but also one cannot find any close connection whatsoever between knowledge and the knowable world. The science of confinement emerges in the world not as a natural state but as an invented one. "According to Nietzsche," Foucault writes, "there is no resemblance, no prior affinity between knowledge and the things that need to be known" ("Truth and Juridical" 8). What we tend to conceive of as knowledge is not

based on the natural world, rather the world that we typically perceive is based on our understanding of knowledge. Knowledge occurs as a scheme for curbing human instinct and the human experience of the world. With human instinct curbed our sight of the world is blurry and so we use the lens of knowledge to clarify the image. As in the madhouse, the cure produces the symptoms. Knowledge, especially understood in terms of the science of confinement, alienates human beings from life. The production of knowledge restricts human interaction with life and closes off the human ability to live.

On Nietzsche's account, knowledge and human intuition are as different from one another as knowledge and life. Foucault writes, "So one has a human nature, a world, and something called knowledge between the two, without any affinity, resemblance, or even natural tie between them" ("Truth and Juridical" 9). The implication of this view is that the world is chaos, that is, not really subject to human knowing. Nietzsche argues that the totality of the character of the world rests with chaos for all eternity, a lack of order and form of the kind we assume in "laws of nature." Indeed, Foucault writes that we should guard against saying that one finds laws in nature, for such laws cannot exist ("Truth and Juridical" 9). A natural world produces amorphous humans, not humans restricted and controlled by systems of confinement. The science of confinement, as an institutional outgrowth of asylum practices, invented the modern world and in trying to order it served to confine human possibility. Halit Mustafa Tagma writes that, on Foucault's account, the modern world emerges as a multiplication of scale and scope of the technologies centered upon the body (415). Tagma characterizes the modern world as the location of the transfer of disciplinary technologies once localized to specific spaces to a macro level operating globally (415).

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Knowledge therefore struggles against an open world, a world without order and without form, a world without law. One cannot say that the nature that is "known" occurs naturally. The hostile relationship between the instincts and knowledge marks not a continuance of an individual's humanity but rather a struggle defined by servitude (Foucault 9). A person gives in to servitude as the production of knowledge dominates his or her instincts. Knowledge rearranges nature to conform to the limits of a contrived understanding. Knowledge indicates not just a misidentification of the world but an active domination in opposition to the world. As the production of knowledge covers up an individual's instincts, it sets the individual in opposition to the natural world.

Through the invention of knowledge people develop new categories of self confinement. Foucault notes, "This form of power that applies itself to immediate everyday life categorizes the individual, marks him by his own individuality, attaches him to his own identity, imposes a law of truth on him that he must recognize and others have to recognize in him" ("Subject and Power" 331). The science of confinement uses the individual's self-understanding as a way to mark the individual with certain normalized definitions and in turn categorizes and controls the individual. The individual takes on a category through the singularity of his or her understanding of self. But the categorization of individuality gives rise to particular individuals marked by normalized identities. The act of individuation through self-segregation, of defining oneself in terms of particular characteristics separate from other characteristics, subjects the individual to the mechanisms of exploitation and domination ("Subject and Power" 332). Foucault refers to the act of individuation through self-separation as a combination found in the political structures, the mechanisms of power relations that produce certain modes of

knowledge, and of "individualization techniques and of totalization procedures"

("Subject and Power" 332). Lorna A. Rhodes writes that institutions position within

subjects self-repeating concepts of identity (73). This process proceeds at multiple levels

and entails continuous positioning and development (Rhodes 73). The science of

confinement uses the act of self identification as a means to subjugate the individual,

forcing the individual to embody the very apparatuses that create and manufacture

knowledge. Once normalized by this fluid, ever present and ever evolving form of

confinement, the individual works at normalizing the world. The normalized person

transforms the unbound objects in his or her life, including his or her relationships, his or

her career, his or her belief structure, into defined, segregated, and categorized objects.

Foucault demonstrates how the state uses the science of confinement, the

institutional technologies of confinement born of the asylum, to transform thought

patterns and alter how an individual interacts with his or her environment in "The

Political Technology of Individuals." Foucault writes that even when we kill or get killed,

even when we make war or when we seek support as the unemployed, and even when we

vote for or against governments that cut social security while increasing the defense

budget we constitute thinking beings engaging in a particular kind of historical rationality

("Political Technology" 405). Foucault refers here to a particular type of rationality that

comprises one of the main features of modern political rationality, where games of life

and death play out. Foucault refers to the "reason of state," to the motivating logic

employed by the state which perpetuates the state's existence by managing the way that

people interact with the state ("Political Technology" 405). The reason of state involves

state actors employing the science of confinement as a means to induce in subjects a

perpetual confinement in motion, whereby people observe and move in the modern world only within the context of the state.

One of Foucault's definitions of the reason of state suggests that it is "A perfect knowledge of the means through which states form, strengthen themselves, endure and grow" ("Political Technology" 406). "A perfect knowledge" indicates the production of a particular knowledge ("Political Technology" 406). More so, such a knowledge production serves the perpetuation of the state through pure exclusion. The knowledge of confinement invents subjects who in their individuality play at inclusion and, while engaging in that play, perpetuate the systems of exclusion that define them. In other words, modes of knowledge production create subjects capable not only of noticing abnormality but also of conforming to certain state standards of normality which in turn serve to perpetuate the state. Paul Hirst notes however that knowledge relations have no central point of concentration and that knowledge relations work through whole social bodies in complex networks, networks not always dependent on the state (56). Knowledge relations constituting the science of confinement embody not only state repression but a more fundamentally pervasive and widespread confinement. The science of confinement embodies a pervasive confinement stretching past the boundaries of the state.

3. Rise of the World War Machine

Just as Foucault traces the movement of confinement and the ways knowledge production in the context of confinement produces subjects attuned to confinement, Deleuze and Guattari lay bare how the science of confinement given over to the reason of

the state, embodied in what they refer to as the royal science, produces a global system of war and confinement. States, institutions, and subjects operate to further the aims of what Deleuze and Guattari refer to as the World War Machine, a global war machine encompassing the totality of the world's state apparatuses. The World War Machine takes as its aim the confinement in motion of all life and it does so by categorizing and labeling all things. Deleuze and Guattari analyze the rise of the World War Machine as a product of what they call a "nomad war machine," a war machine attached to nomadic groups, coming into contact with the state and becoming integrated into the state apparatus through the royal science. As the state merges with the nomad war machine, a global war machine emerges. For example, the Roman Empire reified its global war machine by resettling warrior nomads from their traditional lands to defend other regions in the empire (Bachrach 484). Arnold Toynbee explains the rise of the Ottoman Empire as a band of Eurasian nomads bringing nomadism to bear with Islamic professional institutions (120).

Through what Deleuze and Guattari call "the royal science," the global war machine takes on the aim of world order, of classifying and controlling the entire world. Understood generally, the royal science is an authoritarian system of knowledge production. The royal science places its subjects into various ordered schemes and places those schemes in opposition to one another by assigning certain values to each. Deleuze and Guattari explain the oppositional formulae of the royal science in terms of the social division between intellectual and manual labor (Holland 24). Royal science devised a new category of laborer to describe those once referred to as artisans. The artisan no longer invests talent to engage in creation; rather, the laborer reproduces plans previously

formulated by an intellectual manager. Royal science strips the artisan of autonomy and prestige while empowering the technocratic manager (Holland 24). The royal science labels one group better than the other group and assigns those groups an identity based on those observations. The product of the state and its royal science taking up the nomad war machine and transforming into a global force working toward world order is what Deleuze and Guattari refer to as the World War Machine.

The royal science takes what it can classify and outlaws the rest. In order to achieve this, royal science employs a striation of formerly smooth space to segregate what it means to control and outlaw what it cannot bring into conformity. In order to demonstrate the different spaces occupied by the nomad and by the state apparatus and the World War Machine that follows, Deleuze and Guattari distinguish smooth space from striated space. Smooth space is space open to possibility and free from regulation (Maskit 472.) Smooth space occurs without numerical tabulation, without category, and without control. In smooth space the environment and its spatial markers constantly change.   In smooth space there are no limits and no borders of segregation. No distinct lines of demarcation separate the sky from the earth, the earth from its trees, and so forth. The nomad resides in smooth space and in smooth space the nomad embodies a mode of living understood in terms of ever-shifting motion (Deleuze and Guattari, "Treatise on Nomadology" 281). Alternatively, striated space occurs in the world alongside categorization, segregation, and confinement. Striated space engages in the separation of individuals occupying it and designates the segregated individuals into defined groups. The state occupies striated space with the regularity of enclosure and the normality of separation. Just as the royal science stripped the artisan of creativity to empower the

technocratic manager, royal science perpetuates striated space as a means of conforming

the creativity of the nomad to empower the state. When the royal science confronts the

nomad, the royal science imposes mechanisms of control over the nomad, taking from the

nomad what it can adopt to the state's purposes. What the royal science cannot take from

the nomad and give over to the state apparatus it invalidates or bans outright.

From its striated space the state apparatus condemns the nomad. To the state, the

As the state confronts the nomad, the state provokes in the nomad a defense of its

movement and the nomad evolves into a war machine for "[The nomad] brings a furor to

bear against sovereignty, a celerity against gravity…a power against sovereignty, a

machine against the apparatus" (Deleuze and Guattari, "Treatise on Nomadology" 279).

The nomadic war machine is subtly distinct from the state in that the former does not

hold opposition as its purpose or uniting front. For example, Deleuze and Guattari

observe that for the nomad there occurs no sharp duality between man and woman, man

and beast as one finds in the state ("Treatise on Nomadology" 279). As the nomad

occupies smooth space, and so does not segregate his or her surroundings, the nomad

only evolves into a war machine when confronted by the necessity to do so. The nomad

evolves into a war machine only when confronted by the striated space of the state.

From its striated space the state apparatus condemns the nomad. To the state, the

nomad's creativity, boldness, and seemingly esoteric method of moving about in the

world appear as imbecility and a kind of grotesque derangement. To the state, the nomad

embodies madness in dire and immediate need of confinement and parceling. Deleuze

and Guattari cite how both capitalist and communist historians viewed Genghis Khan as

feeble-minded in his understanding of the city. These historians lack an understanding

that the nomad's existence necessitates their being exterior to the state. In so much as the

state occupies striated space, the state begins attempting to define and control the nomad the moment the state confronts smooth space. The nomad's exteriority to the state, like madness' exteriority to moral order, does not indicate imbecility or derangement, rather those labels signal the royal science's inability to understand it. It is difficult for royal science and its experts to conceptualize the existence of a space outside of the state and so, for the experts of royal science, the nomad represents something entirely backwards. Deleuze and Guattari argue that understanding the nomad as an inverse of the state is an error however, for the nomad war machine "[is] of another species, of another nature, of another origin" ("Treatise on Nomadology" 280). Even within the apparatus of the state there occur individuals, found out on the fringes, who embody the nomad war machine. The nomad exists anywhere at any time; he or she exists in smooth space.

The nomad's illegitimacy within the royal science places the nomad in a condition of war with the state. Where the state presses up against smooth space, the state jostles smooth space into striation and then the nomad bands begin to beat their drums (Deleuze and Guattari, "Treatise on Nomadology" 290). In the state's war with the nomad, the state apparatus plunders from the nomad what it can categorize, define, and make use of. The state apparatus takes the nomad's war machine for its own and deploys the war machine to accomplish order through war. It drives its aim of total subjugation and total war until it reaches its apex, until it reaches the point where even the state apparatus is subordinate to the functions of the war machine (Deleuze and Guattari, "Treatise on Nomadology" 291).

As the state loses its hold of the war machine and the two merge, a World War Machine rises as the dominant political order in the world. The World War Machine's

objective is no longer the state's objective of the decimation of another state or another regime. Rather, the World War Machine's objective manifests as a drive toward world order through the destruction of the Unspecified Enemy. Here the World War Machine instills "a peace more terrifying than fascist death" (Deleuze and Guattari, "Treatise on Nomadology" 291). The World War Machine imposes world order through the creation of wars within itself as it sets its gaze upon the Unspecified Enemy. Deleuze and Guattari write:

> Doubtless, the present situation is highly discouraging. We have watched the war machine grow stronger and stronger, as in a science fiction story; we have seen it assign as its objective a peace still more terrifying than fascist death; we have seen it maintain or instigate the most terrible of local wars as parts of itself; we have seen it set its sights on a new type of enemy, no longer another State, or even another regime, but the "unspecified enemy"; we have seen it put its counterguerrilla elements into place, so that it can be caught by surprise once, but not twice. (*Thousand Plateaus* 422)

The war machine embodies two opposed characteristics. The nomad uses the war machine only when the nomad's habitation in smooth space is confronted by the state. The state then redirects the war machine to instill order and by doing so merges with the war machine and transforms into the World War Machine. The World War Machine attempts to enact its control "to the limits of the universe" (Deleuze and Guattari, *Thousand Plateaus* 291). The World War Machine counts as its enemy par excellence, the unknown and untabulated. What the World War Machine cannot immediately bring under its gaze it makes war on, often creating war within itself as a means to finding the unknown saboteur and at other times making war within itself as a way of attempting to prevent the spontaneous manifestation of the saboteur (Deleuze and Guattari, *Thousand*

Plateaus 422). Internally or externally, the World War Machine makes war on omnipresent possibility.

Judith Butler's description of the sending of ordnance as a political ordinance to obey demonstrates one way the World War Machine instills order through war. Butler analyzes a phrase mentioned by Colin Powell, former Chairman of the Joint Chiefs of Staff, wherein he described the bombing of a people as the "delivery of an ordinance" (395). Here the act of war appears inseparable from the administration of authority. Feminist scholar Jodi Dean writes that Butler makes explicit the link between the juridical notion of ordinance and the militaristic sending of missiles as the delivery of an ordinance. By making the link explicit, Butler demonstrates how the threat of death accompanies the demand for obedience (Dean 149). The World War Machine obtains order though horrendous acts of violence and destruction. Butler notes that the missiles used in such bombings, the "ordinances," take on the role of commands. The missiles transform into orders to obey (Butler 395). When the World War Machine sends an order to obey it does so alongside an ascription to death while proclaiming order through war. "Of course," Butler writes, "this is a message that can never be received, for it kills its addressee, and so it is not an ordinance at all, but the failure of all ordinances, the refusal of a communication" (395). Butler's example demonstrates the intimate connection between order and death, between order and war. The World War Machine deploys war as a means of instilling order.

In response to one of the World War Machine's local wars, a newscaster called the weapons being used by the United States "instruments of terrible beauty" (Butler 394). He continued on in sanguinary bliss to revel in the instruments' homicidal abilities. As

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the newscaster praises domination the newscaster occupies striated space and so striation blurs his thinking. At the moment the newscaster publicly fantasized about the havoc wrought through war, the newscaster's thoughts turned into action and comprised active participation in war (Butler 395). As the asylum produced individuals better able to understand confinement, the World War Machine produces individuals better able to understand order through perpetual war. Where an individual comes to understand the logic of order through perpetual war, the World War Machine has covered up instinct, introducing in place of instinct the knowledge of order through war.

As the technologies of confinement employed by the asylum take on new roles in new institutions, the confinement of the asylum comes to establish in societies a science of confinement. Understanding knowledge production in terms of the asylum, Foucault makes clear the process by which the state produces individuals more apt to understand and accept confinement. The science of confinement, adopted by the state, emerges as the royal science, the science of definition, segregation, and control. As the royal science adapts the war machine of the nomad for use by the state, the state and war machine merge into a World War Machine, a global collection of state war machines aimed at creating world order through war. In the striated space of the royal science everything has its place and the boundaries of striation categorize the subject. If a person crosses the boundaries of striated space, that person embodies the Unspecified Enemy, threatening the identity of the subject that the World War Machine so meticulously delineated. Only with strict boundaries in place can the World War Machine sustain the metamorphosis of the subject into a subject whose instincts have been covered up by the knowledge of confinement, a subject able to understand order through war, a subject who ultimately

perpetuates the existence of the World War Machine through a willingness to submit to

the World War Machine's control.

Chapter Two

War, Internment, and Panopticon

The World War Machine, a set of tendencies of state war machines to collectivize into global instruments of control, encompasses the governing order of the world. The World War Machine redirects the resources of individual states toward maintaining effective means of subduing potentially unknown enemies, enemies the World War Machine has yet to catalogue and regulate. The World War Machine utilizes the creation and/or sustainment of wars between and within states to further the aim of maintaining world order, a world where all things exist as known, categorized, and controlled. The World War Machine also creates wars within itself. States use war as a means to shape their collectivization within the World War Machine. Where the World War Machine works at the creation and/or sustainment of war, centralized structures of confinement emerge in the form of internment camps. By designating various groups within populations as enemies and interning them, the World War Machine creates visible mechanisms for subduing the Unspecified Enemy, most often the individual not yet controlled by the World War Machine.

The World War Machine's act of interning local populations reveals a network of a hidden internment already operating throughout a given population. Agamben calls this network the hidden matrix of internment. Visible internment camps buttress a hidden internment already taking place within a given population as a pre-existing symptom of the World War Machine's aim of maintaining world order. By creating visible forms of

internment through the placement of local populations in internment camps, the World War Machine creates a mechanism designed to provide a means for interning any unknown enemies, anyone not already confined by hidden means of confinement. For those interned, life resembles a kind of waking death whereby they see the world around them and remain unable to participate in it.

Surveillance constitutes the primary driving mechanism of hidden internment. A look at the way in which populations come under the scrutiny of surveillance brings forth an understanding of the means by which the World War Machine creates and maintains hidden internment throughout populations. By interning populations through surveillance the World War Machine normalizes individuals into acting in knowable and predictable ways. Interned populations become "self-regulating," doing the work of surveillance on themselves. Foucault refers to the institutionalization of surveillance and normalization as the panopticon. Originally conceived by the political theorist Jeremy Bentham as a fungible model for prisons, schools, and workhouses, the panopticon normalizes the ways that individuals live in the world through defining pre-approved methods of conduct. In seeking to fulfill its aim of world order the World War Machine produces hidden internment in populations by using the panopticon to bring under surveillance and normalize virtually all human existence.

1. Internment Camps and the World War Machine

Three examples of internment camps demonstrate that where the World War Machine creates and sustains wars internment camps emerge: Japanese-American internment during The Second World War, Irish internment at the height of the IRA

conflict, and American internment of civilian protestors during the Second Gulf War. In each instance where the World War Machine makes war within itself, either between states or within a state, internment camps exist in visible operation as a means of instituting total order, order not in part but in whole. In each instance the states involved in maintaining internment knew the populations interned posed no threat to world order. The states designated these populations as enemies as a means to produce augmented internment ready for use against the potential unknown enemies of the World War Machine. The examples by no means exhaust the literature on war and internment, a literature increasingly developing into an emerging field of study called the archeology of internment; rather the examples give clear accounts of a few cases out of many where the World War Machine has created internment camps while creating and sustaining wars within itself.

After the Japanese attack on Pearl Harbor on December 7, 1941 and America's subsequent entrance into World War II, President Franklin Roosevelt issued Executive Order 9066 (National Archives). Executive Order 9066 permitted the American military to circumvent constitutional safeguards historically protecting American citizens. President Roosevelt justified the order by citing the need for an increase in national security. The order spurred into motion the mass internment of 120,000 persons of Japanese ancestry living on the West Coast of the United States (Ina). Most of those placed in the internment camps had already obtained either U.S. citizenship or permanent resident status. In this instance, the World War Machine challenges state authority as it uses the state apparatus to intern its own citizens. In causing the state apparatus to intern its own citizens the World War Machine turns the state in on itself and subverts the

state's authority. Japanese-Americans experienced internment for up to four years in remote concentration camps surrounded by barbed wire, without any recourse in American law (Ina). In many instances the policy of internment broke up families and sent them to different camps, camps that President Roosevelt himself described as concentration camps. Many Japanese-Americans died in the camps from a lack of medical care. Many others died at the hands of guards for resisting orders (Ina).

While the United States Supreme Court in *Korematsu v. United States* justified Executive Order 9066 as a necessary military order to prevent espionage and sabotage, authorities had no clear and direct evidence that Japanese Americans posed, as a group or by generalization of their heritage, an imminent threat to either the United States directly or to the war effort as a whole. Attorney General Biddle spoke out against the planning of the mass evacuations and internment in a letter he wrote to President Roosevelt, where he noted that the War Department, the Federal Bureau of Investigation, the Navy Department, and the Justice Department expected no attacks from Japanese-Americans living on the West Coast and that no evidence existed of widespread sabotage (Daniels 49).

Including the Attorney General's office, five departments within the United States Federal Government agreed that Japanese Americans posed no threat and yet the Roosevelt administration still interned Japanese Americans. Through the logic of the World War Machine, Roosevelt subverted the state apparatus on the American West Coast and in place of the state apparatus initiated internment camps as a means of instituting total order. The Commission on Wartime Relocation and Internment of Civilians at the behest of the United States Congress investigated the causes for the rise

of mass internment in the United States as a result of Executive Order 9066. In 1983 the commission concluded that "racial prejudices, wartime hysteria, and a failure of political leadership" motivated internment, not a legitimate national defense program (Ina). The failure of political leadership during the rise of internment camps in the United States brings to light the ability of the World War Machine to subvert the state and underscores the hierarchical relationship between the World War Machine and the state. As states merge with war machines and reorganize themselves into the World War Machine each individual state becomes subservient to the World War Machine. As states become subservient to the World War Machine, individuals are no longer governed entirely by the political leadership of the state. Individuals are governed by the World War Machine's edict of order through war. Although five departments within the Federal Government opposed internment camps, the World War Machine created internment camps. The World War Machine recognizes the state only as a useful object in its aim of world order.

Nearly fifty years after Executive Order 9066, the passage of the Civil Liberties Act of 1988 acknowledged the grave injustice done to Japanese-Americans and included reparations for the victims of internment camps. The President of the United States sent reparations with an apology letter (Ina). On the surface, internment camps appear somewhat isolated, existing for most states as actions out of character which the states later deeply regretted. Internment however comprises the modus operandi of the World War Machine, which states operate as both subjects to and a part of.

The World War Machine enacted internment camps again in 1972, this time in Northern Ireland in that state's war with the paramilitary Irish Republican Army (IRA).

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Wars within the World War Machine do not always occur between separate states, but often occur within the boundaries of a particular state or group of states. Northern Ireland in 1972 saw the passage of the Detention of Terrorists Order which stated that the Secretary of State could order internment of suspected terrorists. The interned lost access to their judicial hearings, had evidence normally excluded from courts used against them, and faced anonymous witnesses. Northern Ireland initially arrested 342 people, mostly retired Republicans, unionists, people campaigning for civil rights, a drunk picked up from a bus stop, and many held as a result of mistaken identity (Gormally, McEvoy, and Wall 71). Northern Ireland also mistakenly placed several names of dead people on the arrest lists. Over the next several months Northern Ireland placed over two thousand more "suspected terrorists" in internment camps (Gormally, McEvoy, and Wall 71). Most of the people interned were either entirely innocent or barely on the margins of political violence (Gormally, McEvoy, and Wall 71-72).

The case of Northern Ireland demonstrates the degree to which the Unspecified Enemy embodies the enemy of the World War Machine. The state and non-state combatants that the World War Machine already knows and regulates are not its enemies. Known state and non-state combatants, no matter how numerous or how seemingly at odds with one another, remain members of the same world order of the World War Machine. In this case, members of actual IRA groups and Northern Ireland fought against one another as known combatants, yet retired Republicans, unionists, drunkards, and others not active within the IRA largely filled the internment camps. Those interned in Northern Ireland did not actually engage in terrorism, rather Northern Ireland interned on the basis of designating certain groups as terrorists. In the seven months before

internment, eleven soldiers and seventeen civilians died. In the five months after

internment began thirty seven soldiers and ninety seven civilians died as a result of

violence (Gormally, McEvoy, and Wall 72). When the former secretary of state of

Northern Ireland, the man who oversaw internment operations in Northern Ireland, was

asked about the policy of internment, he said, "Now if you say that I put some in [the

camps] who shouldn't have been in, yes I would think that is certainly right…I have the

greatest doubts looking back whether internment was ever right" (Gormally, McEvoy,

and Wall 72-73). Internment ended in Northern Ireland after the Gardiner Report of 1975

criticized internment as having brought the law into contempt (Gormally, McEvoy, and

Wall 74). The Gardiner Report of 1975 therefore explicitly implied that internment

occurred as both antithetical and alien to the state apparatus. The Gardiner Report of

1975 reveals internment as a function not of the state apparatus, but rather as a function

of the World War Machine. For four years the World War Machine visibly subverted

Northern Ireland's state apparatus.

Internment manifesting in visible ways lays bare the state apparatus's relationship

to the World War Machine as an object to be used by and subject to it. The World War

Machine, through internment, creates visible spaces of control not only over the

individuals interned but also over the state as the state and its various apparatuses remain

impotent against the formation of visible spaces of internment. One such instance of

visible internment occurred in 2004 in New York City. In late August and early

September in 2004 hundreds of thousands of American protesters marched and

demonstrated in New York City as a response to the Republican National Convention and

its support of the United States' participation in the Second Gulf War (CNN). According

to the Aids Coalition to Unleash Power (ACT UP), a major protest group participating in the 2004 New York City protests, much of the protest targeted the illegal wars engaged in by the Bush administration (ACT UP). In an explanation of some of their demonstration activities they wrote, "[Our] action was conceived as a peaceful visual message of protest against the Bush administration…and the wars it has engendered…he has launched wars that have added to the violence and incited terrorists." (ACT UP) The emergence of visible locations of internment alongside the anti-war movement demonstrates the logic of the World War Machine. Resistance to order through war represents a kind of madness in dire need of internment qua World War Machine. During this period, police officers arrested protestors, observers, and by-standers, with most arrests occurring without any intent of actual prosecution (ACT UP). By removing the intention of prosecution as a reason for arrest the World War Machine subverted the state and its legal apparatuses. The World War Machine used the state as a means to facilitate arrest and internment, all the while subverting the state. Simon Glezos writes in *The Politics of Speed: Capitalism, the State and War in an Accelerating World* that the World War Machine insinuates into all elements of the political assemblage the practice of war (68). The World War Machine transitions state mechanisms such as police into extensions of the war apparatus (Glezos 68).

Over one thousand protesters in 2004 in New York City at the Republican National Convention protest ended up interned at Pier 57, an old bus depot the NYPD converted into a holding facility (NYCLU). Some protestors, like Matt Daloisio, got arrested even after negotiating demonstration parameters with the police (democracynow.org). The World War Machine subverted the state apparatus as it

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interned even those who negotiated protest locations with the state. Daloisio and others

marched around Ground Zero as an act of remembrance for those who died as a result of

the wars in Afghanistan and Iraq. Matt Daloisio described internment at pier 57 as "a

sort of rough scene. There was oil on the floor. There were large pens. By the time we

got there…the pens started to fill up" (democracynow.org). He went on to describe to the

media organization Democracy Now! how many people, because of overcrowding, had

no where else to sit but on an area of the floor covered in old oil residue and the chemical

burns that people suffered as a result (democracynow.org). Signs in the old garage turned

razor wire-ridden internment facility stated that the building had hazardous materials

inside (Brasch 107).

Arrest and eventual internment at Pier 57 of Matt Daloisio and others occurred

despite their being joined by a delegate from the Republican National Convention

(democracynow.org). The arrest of a delegate from the Republican National Convention

reveals an important feature of the World War Machine. Although the Republican

National Convention supported the wars taking place in and around the Middle East, the

World War Machine interned one of its delegates. The World War Machine sees the state

apparatus and its participants as objects to use toward certain goals and little else. The

arrest and internment of a Republican delegate demonstrated that although the state or

groups within the state may or may not willingly participate within the World War

Machine, the state and groups within it operate subject to the World War Machine. The

World War Machine does not answer to the state or groups within the state; it uses them

for its own purposes.

Deleuze and Guattari's understanding of the role of state police attests to the subordinate relationship of the state to the World War Machine. The state police force seizes individuals immediately in response to alleged crime (Deleuze and Guattari, *Thousand Plateaus* 352). During the pier 57 debacle the seizure and internment of individuals came about as the result of planned internment, not immediate seizure in response to crime. The World War Machine acts and plans deliberately. Internment therefore operated not as a function of policing, rather as a planned and directed act of the World War Machine. A document titled, "Memorandum of Understanding Between The Hudson River Park Trust and The New York Police Department" details the leasing of Pier 57 to the NYPD as an interment facility. Section one of the confidential memorandum, made public by a New York Freedom of Information law, states in part, "The first floor Pier 57 shall be used [as] a secondary arrest processing center and temporary holding center for detainees" (NYCLU). The memorandum goes on to describe the modification allowable in the building such as the addition of razor wire and other implements used for internment of detainees. New York City authorities agreed to and signed the memorandum a month before internment began (NYCLU). The internment facility's refusal to either legitimately charge the detainees or release them in a timely manner makes visible the impotence of the state apparatus in relation to the World War Machine. The World War Machine often operates outside of the state and its legal mechanisms, undermining the authority of the state as it creates spaces of internment.

New York State Supreme Court Judge John Cataldo ordered that the city immediately release hundreds of those interned or face a thousand dollar fine per person

every day. The judge gave the city twenty four hours to begin the release of interned

persons. Reluctantly, the city did begin to comply with the order to release the interned

but the city's response time ran afoul of the immediate time frame of release ordered by

the judge. The judge initially fined the city 600,000 dollars for contempt of court for its

slow response, but city attorneys argued that Judge Cataldo had not given the city enough

time to comply, even though the Manhattan District Attorney stated that the city could

handle the release of a thousand detainees a day (Brasch 107-108). The city willfully

continued to subvert the Judge's orders and not as the result of an inability to process the

detainees fast enough. Judge Cataldo's statement that the city's problematic compliance

with a judicial order to release the detainees marked both "willful and intentional"

subversion made the subversion of the state apparatus apparent (Brasch 107-108). Acting

as part of the state apparatus, Judge Cataldo's order for an immediate end to internment

met willful and intentional disregard from the city's internment program, a manifestation

of the World War Machine.

The examples of the World War Machine being active during World War II, the

Northern Irish war with the paramilitary IRA, and the Second Gulf War demonstrate

three similarities which indicate not only the very presence of the World War Machine

but more specifically its connection to internment. First, each instance of the World War

Machine's activity manifest in the intentional and planned internment of populations.

During WWII the U.S. interned Japanese-Americans, over half of whom had U.S.

citizenship and were protected under its constitution and law. Northern Ireland interned

nearly three thousand members of their own population during their war with the IRA.

During the Second Gulf War the U.S. arrested and interned over one thousand American protestors.

Second, each example also displays some measure of a sheer kind of helplessness of the state apparatus in the face of the World War Machine. A President of the U.S. would later apologize for the United States' role in internment during WWII recognizing that the state failed to protect its own citizens and residents from internment. As the Commission on Wartime Relocation and Internment of Civilians reported, war hysteria overtook political leadership. In Northern Ireland the Gardiner Report of 1975 had similar findings, stating that the policy of internment of members from the local population undermined law within Northern Ireland. The state does not typically willfully subvert its own apparatuses and so the language of Gardiner Report of 1975 reveals the relationship between the state and internment when the report indicates not that the law or North Ireland subverted the state apparatus, but rather that the policy of internment subverted the state apparatus. A State Supreme Court judge in New York ordered interment in New York City to end immediately. Instead of compliance the city met the judge's order with willful disregard. While each case expresses a tension between the state and the World War Machine, the cases indicate that willingly or unwillingly the state apparatus serves the World War Machine.

Finally, in each example of the World War Machine's movements the populations interned remained largely innocent of the crimes, potential or real, for which internment occurred. The World War Machine takes no care to distinguish between innocents and real combatants. The Roosevelt administration had full knowledge of the innocence of those it ordered interned. Northern Ireland largely interned union workers, retirees, and

drunkards, a fact its officials later admitted. Indeed actual violence rose significantly

during the period of Irish internment, exhibiting the opposite of internment's stated

purpose. New York City refused to prosecute a majority of those it arrested and interned

as it knew the interned population had committed no crimes. The World War Machine

makes war for the sake of world order and within this singular drive one finds bound with

it the presence of internment meant to root out the Unspecified Enemy. In doing so the

World War Machine designates parts of populations as enemies as a means of creating

the spaces of visible internment necessary for the internment of the Unspecified Enemy,

the unknown and unclassified enemy.

2. The Hidden Matrix of Internment

Where the World War Machine creates no visible spaces of internment within a

population, the presence of less visible means of internment emerge. The walls

surrounding internment camps are erected around a space that embodied internment long

before its function as a space of internment came to light. Internment camps emerge in

populations as augmented forms of internment where hidden forms of internment already

condition every day life. In *Means Without End*, Agamben notes that the internment

camp constitutes a hidden matrix occupying the political space that individuals live in.

The hidden matrix of internment permeates virtually all modern life, causing life and

death to occupy a zone of indistinction, a zone where neither appears without the other

(Agamben, *Homo Sacer* 40-41). Agamben notes the "indifferentiability of

relationships…between humans and politics" (Ek 365). Humans live in the world

inseparable from the politics they engage in. As modern political community begins to

resemble death so too does life, each abolishing one other and entering into a new dimension of death (Agamben, *Homo Sacer* 55).

Agamben finds within the interment camp a pervasive logic of categorization and confinement which operates not only as the driving mechanism behind the visible internment camp but also behind the hidden matrix of internment. Valerio Ferme's "Translating the Babel of Horror" explains the logic of the camp as a logic that dehumanizes its prisoners by separating them and transforming them into regulated units (58). The logic of the camp turns the individual into a defined unit segregated from the world (Ferme 55). Institutionalized confinement causes the individual to experience alienation from the world. The logic of the camp permeates alienation through the partitioning of confinement in socio-political institutions. Socio-political theorists Bulent Diken and Carsten Lausten observe that the distinctions between inside the camp and outside the camp have disappeared such that the logic of the camp permeates throughout the entirety of modern society (451). The logic of the camp promotes an unbonding form of socialization so that the individual no longer forms relationships but rather remains alone in the world. The once historical anomaly of internment camps now pervades the order of modern political space (Diken and Lausten 451). The logic of the camp exemplifies the pervasive logic born out of what Deleuze and Guattari refer to as the royal science, the science of the state apparatus. Given over to the World War Machine, continual exclusion and confinement marks the logic of the camp. The logic of the camp emerges as the driving logic of inveterate internment within the World War Machine.

As the logic of the camp subsumes the modern political order, Agamben lays bare how the logic of the camp binds politics with death. Agamben provides a sketch of life

within the camp in *Means Without Ends* where he notes the lack of stories told by survivors of physical internment camps. The description Agamben gives of camp life overtakes, in often hidden ways, life within the modern political order. Agamben found camp survivors unable to signify any resemblance of life:

> The survivors who came back…from the camps had no stories to tell, and that…they did not try to communicate what they had lived through, as if they themselves were the first to be seized by doubts regarding the reality of what had befallen them, as if they had somehow mistaken a nightmare for a real event. (*Means Wihout Ends* 121)

The camp survivors knew that in Auschwitz they did not gain wisdom or a more profound understanding of life. They did not develop into more human persons. Rather they had come out of the camps stripped naked and hollowed out, resembling individuals perpetually experiencing death (Agamben, *Means Wihout Ends* 121). In other words, survivors had been transformed and moved into a zone characterized by death which was not lost once they were "liberated" (Agamben, *Means Wihout Ends* 122). One did not enter the camp out of political choice but rather as a result of biological criteria turned into political criteria. Political life and biological life appear utterly indistinguishable in the camp (Agamben, *Means Wihout Ends* 122). To call such a mode of living "life" does not convey an accurate description. Such a mode of being occupies a space more travelled by death than anything else.

The internment camp symbolizes the place par excellence where politics and death occupy a zone of indistinction. Operating as a political institution of confinement the internment camp localizes death through sanctioned atrocity. As the logic of the camp gives politics over to a zone of death so too does the logic of the camp give individual existence, indeed life itself, over to death. In the internment camp individual

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beings no longer signify life but rather signify only death. The camp as confinement par excellence stifles the human instinct to live. Signifying death and being dead differ in that at every moment the one who signifies death has to live death over and over again. Those who die experience death only once, whereas those who signify death experience a perpetual death every second of every moment.

All modern political life within the context of the internment camp exists as inseparable from death. In "The Camp as the Nomos of the Modern" Agamben writes that the internment camp realizes the most inhuman conditions on earth. The camp comes into view not just as some historic fact or an anomaly of the past, but rather the camp pervades through the spaces we occupy every day as we condition ourselves toward understanding and accepting confinement. We enter the camp each time we disregard our instincts as madness in favor of a categorized and well ordered mode of being. The essence of the camp consists of the "materialization of the state of exception and in the subsequent creation of a space in which bare life and the juridical rule enter into a threshold of indistinction" (Agamben, *Homo Sacer* 174). The birth of the camp in our time signals the political space of modernity, where death and politics merge together. As the logic of the camp defines us and separates us from others it places us into an internment camp with virtually invisible, yet ever present, walls of delineation. Agamben writes of our perpetual internment, "The camp…is the hidden matrix of the politics in which we are still living, and it is the structure of the camp that we must learn to recognize in all its metamorphoses" (*Homo Sacer* 175).

Agamben's critique of Karl Binding's work on suicide demonstrates how the logic of the camp opens individuals within the modern political order to annihilation by

the camp. Karl Binding and Alfred Hoche's work *Authorization for the Annihilation of Life Unworthy of Being Lived* proposes the unpunishability of suicide by conceiving of suicide as the expression of man's sovereignty over his own existence (Agamben, *Homo Sacer* 136). Binding and Hoche relate man's sovereignty with man's death. From the sovereignty of man over his own existence Binding and Hoche derive the necessity of authorizing the annihilation of life unworthy of living. The moment individuals no longer hold sovereignty over their own selves they enter into a sphere of death open to annihilation. Binding and Hoche pose the question, "Must the unpunishability of the killing of life remain limited to suicide…or must it be extended to the killing of third parties?" (Agamben, *Homo Sacer* 137). Binding and Hoche ask further whether or not lives that have lost the quality of political good, lives no longer able to participate in the community, should continue at all. Binding and Hoche write that such men without value to themselves or to society have neither the will to live nor the will to die (Agamben, *Homo Sacer* 138). On the one hand, they do not consent to die and, on the other, their killing does not infringe on any will to live. In Binding and Hoche's account, such life signifies death. Binding and Hoche see no reason not to authorize the killing of such men who serve as an inverted image of authentic humanity. Binding and Hoche argue that life resembling death has no value, indeed such life has negative value, and therefore has no right to continue existing. In so much as the logic of the camp places political life and death into a zone of indistinction, a zone where political life and death resemble one another, all modern political life resembles death and so opens up to the possibility of annihilation that Binding and Hoche authorize for negative life.

For Agamben this new category of a life without meaning, of a state of being more characterized by death than life, corresponds to a life open to elimination by the political order. He writes that it "is as if every valorization and every politicization of life…necessarily implies a new decision concerning the threshold beyond life…and can as such be eliminated without punishment" (*Homo Sacer* 136-139). The hidden matrix of internment has moved through the political order to such a degree that it has moved inside every human life (Agamben, *Homo Sacer* 139-140). The internment camp "is no longer confined to a particular place…It now dwells in the biological body of every living being" (Agamben, *Homo Sacer* 140) Binding and Hoche write that the ill person is free to choose his own time of death when capable or, when not, may have a doctor or close relative choose. The final decision, they argue, should, however, fall to a state committee (Agamben, *Homo Sacer* 139). The political order should mark the exact moment of death for the individual. Binding and Hoche's observation takes on an ever more sinister metamorphosis as the World War Machine subverts and overtakes the state. In their scenario, the World War Machine would retain the ultimate right to end the life of individuals within it and so functions as an arbiter of death. At the very moment that the World War Machine becomes the arbiter of death, all modern political existence and the individuals within are opened up to the possibility of annihilation.

Politics marks and occupies a zone of death. Agamben finds that virtually all societies today, to the degree they occur in the context of a political order joined to the World War Machine, exist in a continuous state of death. Agamben writes, "All societies and all cultures today have entered into a legitimation crisis in which law…is in form as the pure Nothing of Revelation" (*Homo Sacer* 55). Law as the pure Nothing of

Revelation indicates that in a zone of death, law no longer signifies human community or any value at all. Law in the zone of death acts only in conjunction with and in relation to internment. The hidden matrix of internment generalizes the logic of the camp throughout political space. The logic of the camp produces individuals unable to signify any value either to themselves or to the societies in which they live and through stripping individuals of their signification of worth causes individuals to resemble death.

Camps have reappeared within the modern world in subtle ways, giving urgency to Agamben's call for the ability to recognize the camp when it appears. When Binding and Hoche call for the annihilation of life signifying death they bring a horrifying revelation to the foreground: in so far as our relationship to politics binds us to a political order that categorizes, defines, and closes us off from life, the political order opens all of us up to the possibility of annihilation. Agamben's demonstration of the kind of existence produced by internment elucidates internment as a hidden matrix of death running through the entirety of our modern political order. The logic of the camplays bare the pervasive death that occurs as a symptom of the World War Machine. The World War Machine employs perpetual internment toward its aim of world order, of a world where all things remain known, categorized, and controlled. When the World War Machine seizes upon a person and robs his or her ability to move and create, the World War Machine carves an image of rigor mortis in that person.

3. Welcome to the Panopticon

The internment camp marks not just an historic event but also the logic which structures our everyday existence. The logic of the camp produces a wide-ranging and

pervasive alienation of life. Where the World War Machine creates a visible locus of internment it merely constitutes a physical symbol of a more subtle panoptic space whose population had long been interred in an Agambenian camp long before the World War Machine made internment visible.

The World War Machine uses the power of continual surveillance, panoptic power, to categorize the individual, mark him by his identity, and apply a law of truth to him. Panoptic power turns individuals into subjects who subtly participate in their own confinement (Rabinow 130). Panopticism deals with what Foucault calls "dividing practices" (Rabinow 126) The World War Machine divides individuals from one another by applying to each labels of sane or insane, healthy or sick, moral or amoral, and so forth. Recalling Valerio Ferme's understanding of the logic of the camp as the logic that interns individuals by separating them from their ability to self-define and then transforms them into regulated units, the panopticon epitomizes the logic of the camp. The panopticon generates individuals who participate, like madmen in the asylum, in their own internment by perpetuating their own exclusion and categorization.

Jeremy Bentham, nineteenth-century philosopher, social reformer, and utilitarian, designed a model for a prison which aimed to put into practice a self-perpetuating internment. The design utilized a physical institution of internment that over time trained the individual's own perception and self-labelling practices. Bentham called his design a panopticon, or inspection house. Foucault notes the deeper implications of Bentham's panopticon including the way in which the panopticon exercises power over populations whereby power does not always remain visible yet remains ever present. Bentham's panopticon represents the architectural figure of this process (Foucault, *Discipline and*

Punish 200). The panopticon, or inspection hose, represents a way to obtain power of mind over mind (Bentham). Whether the facility houses the insane, the sick, school children, or criminals, Bentham maintains that the more inspection or surveillance placed upon a person, the better the facility fulfils its purpose. Each person needs the constant feeling of surveillance looming over them (Bentham).

Architecturally, Bentham's inspection house has a circular design in which the cells occupy the circumference of the building (Bentham). The cells are divided from one another so as to prohibit the inmates from communicating with one another. It is critical, that the panopticon separates individuals from one another. The inspector's housing occupies the center, separate from the circumference via a vacant space known as the "annular" area (Bentham). To prevent prisoners from viewing the cells of other prisoners, Bentham places partitions in the building (Bentham). Tin tubes run from each cell to the tower, as a means to notify the inspector of any communication between the inmates. Even a whisper travels down the tubing to alert the inspector (Bentham).

The functionality of the building resides in the centrality of the inspector's situation as well as in the effective ways of "seeing without being seen" (Bentham). The building structures the larger purpose. The design causes each prisoner to feel under constant surveillance. The inspector presents himself as often as possible to ensure the administration of proper discipline and to ensure that the discipline has the proper effect on the prisoner (Bentham). The panopticon provides a measure of security against escapes not seen in any other penitentiary. Overpowering the guard requires a union of minds among the prisoners. The panopticon's design of constant separation eradicates the possibility of any such union. None would try to undermine the walls or manipulate

the iron bars while under constant surveillance (Bentham). To the inspector, the prisoners represent a multitude, but the prisoners conceive of themselves as solitary individuals. Solitude turns individuals into subjects who, being shut off from the world, define themselves without the context of others. Self-definition occurs, but only as controlled and manipulated self-definition so that definition does not come from within the self but rather from the panopticon. While older forms of confinement such as dungeons dispensed with total solitude, the panopticon rests upon that very principle.

On Foucault's account the panopticon induces a state of permanent visibility in the prisoner which "assures the automatic functioning of power" (Foucault, *Discipline and Punish* 201). The panopticon gains its power not through a particular person, but rather through the arrangement of persons. Because the panopticon relies on placement of individuals, any person can exercise power in the panopticon. Any individual placed at the center of a panoptic design works as well as any other (Foucault, *Discipline and Punish* 202). Power changes hands from the administration of physical means of confinement to the impersonal panoptic machine (Foucault, *Discipline and Punish* 202). Panoptic machines often require little or no outside input from controlling managers. Whereas asylum operators were once necessary to confine madmen, panoptic machines condition subjects to act as both prisoner and guard.

The panopticon represents not only a machine of control, but also a laboratory where experiments take place. The panopticon alters, trains, and corrects behavior (Foucault, *Discipline and Punish* 203). The panopticon experiments on men to determine the best methods for bringing about their transformations, whether into a model citizen, a diligent student, or a more efficient worker (Foucault, *Discipline and Punish* 204). From

the tower, the inspector may spy on those he or she employs. The director of the establishment judges, at a mere glance from the central tower, the efficiency of the establishment. In addition, the employed inspector has no way to hide his own failings. If the establishment contains areas of inefficiency, the director readily knows about it (Foucault, *Discipline and Punish* 204). The panopticon gives the ability to a director to enter into each interned person's behavior and modify it no matter their apparent position (Foucault 204). Through the use of the panopticon the World War Machine applies control over individuals. Those subjected to the machinery of the panopticon assume responsibility of applying the mechanisms of power to themselves (Foucault, *Discipline and Punish* 202). The panopticon's application extends to every establishment where a number of persons need to be inspected. In every application, it perfects power over the individual (Foucault, *Discipline and Punish* 206).

The circular cage of the panopticon, with its powerful and all knowing central tower, represents to Bentham not only a perfect disciplinary institution, but also a way to unlock disciplinary power throughout society as a whole (Foucault, *Discipline and Punish* 208-209). We must therefore not consider the panopticon as an imaginary prison, but rather as an architectural vision of political technology which reduces power to its ideal form, that is, where the individual subject to the panopticon turns against his or her own self, transforming into both inspector and inspected (Foucault, *Discipline and Punish* 205). Just as a state is both an individual state and within the World War Machine part of a collective of states, the individual within the panopticon is both inspector and inspected. Addressing concerns of the panopticon's relationship to potentially unchecked authority, Bentham claims that since any member of society has

the ability to observe how the panopticon works, there occurs no risk of the panoptic institution's power turning into tyranny (Foucault, *Discipline and Punish* 207). Because the panopticon claims to hand disciplinary power over to all members of a democratic society, panopticism spreads throughout the entire social body (Foucault, *Discipline and Punish* 208). Any panoptic institution subjects itself to irregular and constant inspection by both the employed inspector and the public. Bentham envisions disciplinary mechanisms travelling everywhere, altering individual behavior toward a more ordered and predictable society. Panopticism allows for the formation of a society riddled with disciplinary mechanisms (Foucault, *Discipline and Punish* 209).

To demonstrate an early usage of social panopticism, Foucault uses the measures taken during an infestation of the plague in seventeenth-century towns. During an outbreak, the town closes itself and divides into quarters, with an attendant ruling over each quarter. Every single street avails itself to a syndicate who keeps it surveilled (Foucault, *Discipline and Punish* 195). Instructed to make their own provisions, families pack themselves into their houses while town officials ration bread and wine from a distance using ropes and pulleys. Fish, meats, and herbs get hoisted up the houses via baskets. No communication takes place. In the town, segmented, immobilized, and frozen, each individual acquires his place (Foucault, *Discipline and Punish* 195).

At each town gate, an observation post stands. Sentinels patrol every street. Each day, syndicates check on the residents and logs their status. Foucault calls this, "the great review of the living and the dead" (Foucault, *Discipline and Punish* 196). This particular system of surveillance has its basis in a system of permanent registration. Syndicates report to the attendants, the attendants report to the magistrates, and so forth up the line of

command. All things observable, deaths, illness, irregularities, etc. get noted and sent to the attendants and magistrates (Foucault, *Discipline and Punish* 196). Five or six days after the beginning of the quarantine, the purification of each house begins. After perfuming the house, searches of the workers begins as to ensure that they leave with nothing which they had not brought into the house (Foucault, *Discipline and Punish* 197). The workers carrying out surveillance are surveilled. Foucault writes:

> This enclosed, segmented space, observed at every point, in which the individuals are inserted in a fixed place, in which the slightest movements are supervised, in which all events are recorded, in which an uninterrupted work of writing links the center and periphery, in which power is exercised without division, according to a continuous hierarchical figure, in which each individual is constantly located, examined and distributed among the living beings, the sick and the dead – all this constitutes a compact model of the disciplinary mechanism. (Foucault, *Discipline and Punish* 197)

Order works antithetical to the plague by confining and limiting its possibility of movement. It gives each man his place, his body, his disease, and his death. The plague filled town gives rise to disciplinary projects (Foucault, *Discipline and Punish* 198).

As Foucault examines the early roots of panopticism in a plague town, geographers Nicholas R Fyfe and Jon Bannister examine the development of surveillance in modern public spaces by focusing on the town center surveillance system installed in Glasgow in the 1990s. Once reserved for what Fyfe and Bannister call panoptic malls, private places of concentrated inspection, surveillance cameras have increasingly entered into spaces owned by the public, turning public spaces into locations of intense surveillance (37). Surveillance schemes alter public space to accommodate surveillance. In Glasgow, city space and private buildings were rearranged to produce a more automatic surveillance (Fyfe and Bannister 39). Municipal authorities and local

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businesses created a network of city center surveillance through a program called City

Watch, envisioned as a crime prevention network designed to produce obedient

consumers in Glasgow (Fyfe and Bannister 39-40). Surveillance purifies public space of

the presence of difference, of the poor, the homeless, and any persons not strictly

controlled for (43).

Municipal government in Glasgow oversaw the installation of eighteen foot tall

poles while local businesses made the necessary alterations to their buildings to

accommodate surveillance system installation (Fyfe and Bannister 39-40). Fyfe and

Bannister point out that crime deterrence, real or perceived, is not the only impact of

surveillance in public space. Surveillance schemes enhance in individuals under

inspection a feel good confidence in the areas under surveillance (Fyfe and Bannister 42).

Surveillance alters the environments under its inspection and the thought processes of

individuals in surveilled environments. As surveillance alters our mental processes to be

more accepting of surveillance, public support for surveillance systems in public space

remains high (Fyfe and Bannister 43). Just as the asylum produces individuals supportive

of confinement, surveillance produces individuals supportive of surveillance.

Surveillance integrates itself throughout all life in modern societies (Danaher,

Schirato, and Webb 54). In the last several decades panopticism has emerged as the

norm. As Christian Parenti, author of *The Soft Cage*, puts it, "[e]veryday surveillance has

increased to sci-fi proportions" (Parenti 1). Panopticism as the norm comes as a result of

computers, databanks, networks, credit card statements, medical records, criminal records,

and other readily accessible pieces of data (Parenti 1). Our everyday tasks, like shopping,

buying, driving, etc, leave trails of information which businesses and governments track

and map (Parenti 2). For example, cellular phones create an electronic account of the owner's whereabouts. Transmitters monitor and record the phone's location whenever the owner turns the device on. Phone companies store these records, which government institutions later subpoena. Commercial organizations also mine through the data for their own financial purposes (Parenti 2).

The American federal government ordered cellular phone companies to create a system for tracking phone locations in real time as well. As a result, each cellular device created now carries a Global Positioning System chip (Parenti 2). The chip transmits the device's location to satellites owned by the pentagon. Any owner of a cellular phone voluntarily turns his self over to the inspector. Government officials pour over these records to create a portrait of group behavior and to make detailed calculations about an individual's routine (Parenti 2).

Observation and discipline run parallel to our society's inevitable conversion into a cashless society where technocrats track the location and identity of every buyer and seller (Parenti 3). Over the next decades, consumers will begin carrying smart cards in their wallets. Unlike credit cards, smart cards not only dispense data but also record and maintain data. A plastic chip in a person's wallet will come to know more about its owner than perhaps what that owner's own spouse knows about him or her (Parenti 4).

As states collectivize to produce global order, the inspector, on behalf of the logic of the World War Machine, subjects all of society to internment by designing for us a panoptic world. Add to smart cards and cellular phones all other technological innovations which our society cherishes: navigation devices, computers, etc. Now add to each device a plethora of corporate and governmental regulations and codes of conduct.

Banks all across the United States require thumb prints while many use iris scanners at their ATM machines (Parenti 4-5). Panoptic machines surround us on a daily basis.

Within the hidden matrix of internment the panopticon creates internment camps so small and subtle that the camps remain almost invisible. The World War Machine exercises its power through permanent and omniscient surveillance. The panopticon must make all of society visible (Foucault, *Discipline and Punish* 214). When a person makes a phone call or sends an email, the National Security Agency and its allies record it through the world's largest surveillance network known as Echelon (Kroft). Echelon's supposed mission consists of spying on terrorists, drug cartels, and foreign enemies. Yet as those groups remain designated enemies, the World War Machine uses Echelon as a means of applying surveillance to all individuals. Regardless of the NSA's mission statement, its computers capture and record nearly every electronic conversation in the world (Kroft).

According to Steve Kroft, the co-host of *60 minutes*, cellular phones, faxes, and even ATM transmissions fill the air around us with electronic data. Echelon collects and analyses every bit of it. Mike Frost, who worked in the Canadian equivalent of the NSA for twenty years, states that Echelon grips the entire planet, analyzing and recording (Kroft). Even the chatter between parents over baby-monitors slips into Echelon's grasp. As Frost puts it, "Baby monitors give you a lot of intelligence" (Kroft). The international use of Echelon further illustrations the global nature of the World War Machine, as the World War Machine overtakes the interests of individual states and uses their resources to cover the world in surveillance. Former Congressional representative Bob Barr, from Georgia, explains that even members of Congress have difficulty obtaining information

when attempting to request such from the NSA concerning Echelon (Kroft). Foucault

notes that panoptic power hands itself over to the king (Foucault, *Discipline and Punish*

214). In the framework of the world political order, panoptic power hands itself over not

to the state, as Congressman Barr's observation indicates, but, rather, over to the World

War Machine.

Inside globes at each NSA spy-station, satellite dishes record communications

from around the world (Kroft). In Bentham's prison, information travels from the

prisoners through copper tubes to the inspector (Bentham). In the modern age, people

transform into prisoners, satellites represent copper tubes, and NSA mainframes represent

the inspector in the central tower of the panopticon.

When the co-host of *60 Minutes* asks Mike Frost about the possibility of Echelon

targeting innocent civilians, Frost replies, "Not only possible, not only probably, but

factual." Mike Frost cites as an example:

> While I was at CSE, a classic example: A lady had been to a school play
> the night before, and her son was in the school play and she thought he did
> a-a lousy job. Next morning, she was talking on the telephone to her
> friend, and she said to her friend something like this, "Oh, Danny really
> bombed last night," just like that. The computer spit that conversation out.
> The analyst that was looking at it was not sure about what the
> conversation w-was referring to, so erring on the side of caution, he listed
> that lady and her phone number in the database as a possible terrorist.
> (Kroft)

The World War Machine uses Echelon and other surveillance programs, much like

internment camps, as a means of creating a network of surveillance able to locate the

Unspecified Enemy. The World War Machine uses surveillance to neutralize the

Unspecified Enemy through categorization and exclusion, through dividing practices.

Once known, a potential enemy of the World War Machine no longer remains an enemy.

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There are even more subtle manifestations of surveillance in everyday life. In *Power/Knowledge*, Foucault briefly mentions surveillance in relation to the school system. He discusses the normalization that goes on in the school system, specifically mentioning the school's need to normalize its students (Foucault, *Power/Knowledge* 150). Technological efforts abound to allow schools to monitor students' whereabouts at all times and in all places. Some schools make use of facial recognition technology and employ it in the classroom (Keenan 127). Many schools use surveillance cameras in every classroom, even in elementary classrooms. The stated goal is deterring misbehavior (Keenan 127). Surveillance works toward modifying a child's behavior in an effort to normalize him or her into a model student. Concerning the panopticon's efficiency in regards to the school system, Bentham claims, "All play, all chattering – in short, all distraction of every kind, is effectually banished by the central and covered situation of the master, seconded by partitions or screens between the scholars, as slight as you please" (Bentham). Regardless of the institution and its stated goals, the panopticon moves through the institution normalizing those who participate in it.

The inspector acts as much more than society's authority. Through panoptic power the inspector enters and possesses each individual. An individual's socialization involves learning to turn his or her self into his or her own subject of surveillance. Individuals constantly place their thoughts and actions in check (Danaher, Schirato, and Webb 54). The World War Machine uses the panopticon to perpetuate not only models of normalization but also individuals able to understand that normalization. For example, the way a woman looks represents an integral part of how western society views females, as well as how they view themselves. Most magazines portray women with supermodel

bodies on the front cover. Women viewing the cover of the magazine posit the cover girl as their role model (Danaher, Schirato, and Webb 54). To achieve this desired beauty, people regularly discipline themselves. They cover their flesh with hot wax to remove hair, exercise until they fall from exhaustion, starve themselves, etc (Danaher, Schirato, and Webb 55). Some people, thoroughly given over to panoptic power, seek on the one hand to shrink the size of their bodies and yet simultaneously increase the size of certain appendages. They opt to have their breasts sliced and ripped apart and filled with material to make them look more like the magazines' objects of desire. Much like the World War Machine produces individuals able to understand order through war, the panopticon normalizes individuals into understanding the desire for a body to simultaneously shrink and grow.

Panoptic surveillance occurs throughout the whole of society. People, socialized in surveillance and normalization, place themselves simultaneously in the panopticon's hidden matrix of internment and the panopticon's central tower, all in an effort to receive a socially normal label, as subject categorized and defined. Even where internment does not manifest as immediately visible, internment still occurs. As surveillance integrates a hidden matrix of internment and death through the smallest spaces of modern existence, the modern political order cannot escape from internment so long as each individual remains known by the World War Machine.

Chapter Three

Fall of the World War Machine

Panoptic internment marks existence for the subject living in the striated space of the World War Machine. In the striated space of the World War Machine, the subject is opened not only to confinement but also to the perpetual being of death through the logic of the camp. The logic of the camp, however, ensures not only the continual experience of death but also the possibility of annihilation of the subject by the World War Machine. Deleuze and Guattari's definition of the Unspecified Enemy of the World War Machine as "multiform, maneuvering and omnipresent… the unassignable material Saboteur…assuming the most diverse forms" provides a means for the subject to break the straight-jacket of modern confinement and perpetual internment (*Thousand Plateaus* 422). The image of the Unspecified Enemy as multiform and omnipresent provides the subject of confinement with a roadmap for leaving confinement and entering a plan of immanence. Yet entering a plan of immanence requires not a journey to some destination but rather an internal journey where the subject comes to create space for herself.

Alison Brown writes in *Foucault's Play* that freedom in the context of Foucault's politics consists of a constant working toward self-disengagement (211). Brown indicates that for Foucault freedom represents a political endeavor that we practice by constantly disengaging from notions of self (211). By disengaging from pre-defined notions of self the subject creates smooth space and through smooth space journeys into a

plane of immanence where the individual no longer remains subject to the World War

Machine and the technologies of confinement that drive it. In a plane of immanence

the individual transforms into pure possibility, into an undefined individual with limitless

possibility. The individual exits the madhouse and the panoptic machines that surround it

and enters an open space of creation. As the individual exits panoptic control the

individual also exits the perpetual death of the camp and reengages with life. By

reengaging life and awakening to possibility the individual becomes the Unspecified

Enemy and brings about the possibility of the fall of the World War Machine.

Awakening to life first requires that the individual attempting to exit a panoptic

machine learns to stop identifying with confinement. Jnana yoga provides a means by

which an individual can remove the false identifications of self that mark his or her

perpetual confinement. Deleuze and Guattari understand the departure from categorized

identity in terms of the body. They postulate the body able to create smooth space as a

Body without Organs, or a BwO. The BwO does not merely occupy smooth space, as

smooth space can be striated. The BwO perpetually creates smooth space by virtue of its

indefinable being. The BwO exists without segregation and confinement into categories.

The individual engaged in creating smooth space enters what Deleuze and Guattari refer

to as a plane of immanence, an infinitely open space where the individual exists without

defined form and without perpetual segregation. In a plane of immanence the individual

transforms into pure immanence, a state of omnipresent being whose very existence as an

unspecified and indefinable mode of being-in-the-world sabotages the World War

Machine and the technologies of confinement that drive it.

Deleuze and Guattari understand the process of developing a BwO as a multiform and omnipresent yoga, a practice of discerning that we are ultimately not defined by our personas (*Anti-Oedipus* 150-151, 422). Jnana yoga, a yogic practice of discernment, therefore provides a means for the development of a BwO. The Latin word *persona* from which we derive our word "personality" originally referred to masks worn by actors through which the actor played his part. The mask separated human from act, the individual from the emotions displayed. For the Jnana yogi the connection occurring between our word for personality and the wearing of masks holds significance given the ways in which people tend to wear certain notions of self as they move about in the world. Wearing the mask creates problems in relation to self-identification when the wearer assumes that his mask, his personality, is a direct manifestation of his true Self. For the yogi, Self refers to an ever present and undefined person infinitely full of possibility; self refers to a perpetually defined, narcissistic person disjoined from the world. The Jnana yogi works in part at the task of removing self-identification through masks, finding underneath the mask the "anonymous" and "joyfully unconcerned" Self (Smith 30). Antonin Artraud writes in his play *To Have Done with the Judgment of God* "When you will have made him a body without organs, then you will have delivered him from all his automatic reactions and restored him to his true freedom." The Body without Organs implies an openness and freedom of movement removed from the automatic reactionary personality, removed from the automated and reactionary series of masks. Deleuze and Guattari describe the Body without Organs as a stationary voyage and a kind of yoga. They write that while the psychoanalyst tells the individual to stop and find her self, the necessary direction toward openness, or toward the opening of the self, requires a

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continuation of the voyage in search of the Body without Organs, a voyage that

necessitates renewed dismantling of the self (Deleuze and Guattari, *Anti-Oedipus* 151).

The individual cannot approach the task of the removal of masks through the

recognition of a concept alone. Deleuze and Guattari point out the task of dismantling

the self requires more than a lack of "I" or "me" in language and thought. Robert

O'Toole writes in "Contagium Vivum Philosophia" that "It no longer matters whether

one says 'I' anymore, merely that one is dynamite" (167). Regardless of the preference

for saying 'I' one should engage the world dynamically and with great vigor. "I" or a

lack of "I" constitutes a linguistic preference only then, for the BwO does not reject the

existence of organs in the body, in the same way that the Jnana yogi does not entirely

avoid the masks of personality, rather the BwO moves in its voyage past the necessity of

the development of organs into an organism. In other words, the BwO moves not against

masks as indicators of self but past the wearing of a series of masks as Self and in doing

so takes a journey into a plane of pure immanence where the individual becomes

omnipresent. By doing so, the BwO dismantles the World War Machine.

1. **Jnana Yoga or a Mystical Reawakening of Life**

Jnana yogis seek omnipresence through reflective knowledge, where knowledge

is understood as intuitive discernment that transforms, "turning the knower eventually

into what she knows" (Smith 29). Ideas for Jnana yogis constitute a vital quality of life.

Intuitive thought in and of itself has vitality as mental substance animates life. As the

yogi begins understanding omnipresence the yogi notices the yogi's own emergence into

omnipresence, oneness with omniversality, oneness with Life itself. The key to the

project of oneness unfolds as a kind of power to distinguish between the layers of the surface self that occupy a person's attention and the vastly larger Self that operates out of sight. Jnana yogis cultivate this power often in three steps. The first entails study of scripture and philosophical treatises. The yogi acquaints herself with the theoretical, in preparation for the realization, the idea that she exists as, underneath all surface layers, continuous omniversality. The second step taken by the Jnana yogi embodies protracted mindfulness which transforms the first step of theoretical contemplation into a realized actuality. Thirdly, through intense reflections Jnana yogis transform their theoretical understanding of omnipresence into an omnipresent life (Smith 30).

The mask of personality "registered the whole," keeping the actor underneath it hidden and detached from the emotions enacted during a play (Smith 30). The description of the word "personality" as a mask that keeps us hidden from life fits precisely with the Jnana yogic conception of how individuals move about life, segregated from the rest of the world. The mask of personality produces a confinement in motion much like the straight jacket in the madhouse. The purpose for Jnana yogis then of actualizing omnipresence realizes itself not through a mere rejection of masks, as sometimes nearly every person acts on a stage, but rather through understanding that individuals have an irreducible relationship with masks. The individual wears, not identifies with, a mask. The Jnana yogi seeks to unmask the misidentification of identity and reveal omnipresence from within. The Jnana yogi accomplishes this through turning her reflection, indeed her awareness, inward so as to peel back the layers of her personality until she reaches "the anonymous, joyfully unconcerned actress who stands beneath" (Smith 30). The yogi, continuing such reflections, eventually experiences the

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beginnings of the third step and induces an awakened sense of the infinite Self that lies beneath our finite masks. Eventually the yogi identifies with the infinite Self and no longer with the masked self (Smith 32-33). The masked self only represents an act. The yogi lives in the world as a manifestation of the omniverse, as pure spirit and pure possibility.

Peter Marchand, a practitioner of Jnana yoga, states in a lecture on the techniques of Jnana yoga that when one finds the truth there remains nothing to be done (*Jnana Technique*). The yogi can only stop, for when one stops the inner Self moves to visible form. Marchand uses the word stop not as a verb, to stop in the yogic sense implies to stop all forced action in relation to the self whatsoever. If one seeks a technique to practice Jnana yoga, the method of stopping embodies such a technique (Marchand, *Jnana Technique*). When one stops stopping and starting altogether one experiences true omnipresence, recognizing that all beings exist in perpetual motion of various relations of speed. The Jnana yogi recognizes that there is no beginning and no end. Marchand explains in *Jnana Technique*, "There is no path, wherever you go your Self goes with you because you are it. You cannot even run away from it. Stop everything else. Stop even the stopping." To stop implies no effort. Marchand likens stopping to going to sleep, when all thoughts and worries of the day no longer grab at our attention (*Jnana Technique*). In this practice, stopping resembles sleeping while awake. It constitutes not a stopping of life however, as it may easily be misconstrued by some. Rather, stopping ceases all attempts at finding and seeking after illusory modes of life and self definitions. When a person awakens in this way to the infinite Self she truly lives. When one sleeps, one awakens. When one stops, one begins to live.

If a path exists in any form it occupies not some linear trail of connection points of singular intersection but rather exhibits a circle where the masked actor walks around and around the infinite Self, the omnipresent Self. The infinite Self appears so close that a person may exclaim that one cannot walk around omnipresence and so cannot walk a path even in a circle, and such an observation conveys omniversal intuition. Marchand states in his lecture, "It is not even a step, you have to stop stepping. You have to stop going somewhere, you have to be silent" (*Jnana Technique*). At that moment of silence one awakens to the infinite Self. Jnana yoga prescribes no path for the yogi the end at which promises one finding one's self. One's self constitutes only another mask. Jnana yoga entails then a kind of inward voyage through and beyond the constituted selves and into the infinite Self. "Into" denotes not a destination but a perspective, a kind of awakening to omnipresence (Marchand, *Jnana Technique*).

Marchand states in his lecture on the techniques of Jnana yoga that in the beginning of Self awareness people often stay silent for only a few seconds (*Jnana Technique*). They find longer periods of silence more difficult to maintain, but even those few seconds provide the person taking the inner voyage of Jnana yoga a vast amount of intuitive knowledge. When the silence breaks, the main cause bears not on what one does but rather "the main thing is who is doing it" (Marchand, *Jnana Technique*). In Jnana yoga one must give up doership, or rather recognize that the doer acts only in an illusory sense for one cannot even speak of a doer in any real sense. Identity engages itself as a doer, but identity exists only as illusion. Therefore, we cannot say with any exactitude that a doer exists at all. "[In Jnana yoga] to give up doership is very important, whatever needs to be done is done" (Marchand, *Jnana Technique*). To

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give up on the doer implies giving up on the labelling of identity. All things in life, in Being, embody a Becoming of meditation, of silence. The individual's reference to herself occurs as illusion. Her appeal to "I" and "me" cast facades of deception, as what cannot exist cannot truly deceive. Pure silence makes pure possibility a visible space. As pure possibility comes into view so too does the possibility of human community based on values other than confinement of human potential. Charles E. Winquist writes of silence in his article "Theology: Unsettled and Unsettling," "Nothingness and silence are mysteries that cease to be themselves as soon as they are written or spoken" (1028). Humans cease to be themselves the moment they are born into panoptic community. Humans under panoptic surveillance embody an assigned category. Doership and its implication of an insulated identity must cease before silence and therefore omnipresence can permeate the body of a person taking an inward voyage toward a plane of immanence. As one person takes an inward voyage toward a plane of immanence, that person begins creating space for the possibility of creative human community.

In Jnana yoga one observes the play of life without fundamentally identifying with it. Whatever experiences she has, the Jnana yogi responds by saying that she watches the experiences happen. This approach entails introspection and a close awareness of one's mental processes; however, the mind seeks to move away from the person trying to watch it and so it will struggle against her. It will mislead and persuade her to stop watching it. The mind, addled by countless panoptic institutions of confinement, constitutes such a powerful force that it has the ability to drag her attention wherever it goes unless the yogi practices extreme vigilance. The segregated mind seeks to divert attention away from what it focuses on. The yogi must observe this with

patience and return to the witness state. The yogi takes care not to fight the mind but rather to gently guide it into silence. In this regard the Jnana yogi sometimes employs a mantra such as, "OM Sakshi Aham" (Devananda 114-115). The mantra reminds the yogi that the yogi witnesses all of her actions. In this way the yogi practices *viveka* or discernment. *Viveka* involves a continuous effort to understand the Self and understand it as something more than the objects of immediate awareness. The Jnana yogi applies the phrase *neti-neti*, meaning "not this not this," to objects of immediate awareness (realization.org). As the Jnana yogi repeats *neti-neti* the yogi avoids the false sense that external objects constitute an identity. With the repetition of the practice of non-identification and *vicara*, or self-inquiry, the yogi's masks are pulled back and her identification with self vanishes. The Jnana yogi finds in the emptiness the Infinite Self (realization.org). She finds omnipresence.

Nietzsche uses his character Zarathustra to provide an image of a person struggling with identity in "The Stillest Hour" section of *Thus Spoke Zarathustra* (257). Zarathustra considers returning to solitude for his angry mistress, who, for Nietzsche, embodies life, spoke to him in a dream in his stillest hour. As Zarathustra's dream begins, the clock of his life draws a breath and, because he had never heard such stillness around him, his heart takes fright. A voice speaks to Zarathustra, "You know it, Zarathustra, but you do not say it!" He replies that yes he knows it but does not want to say it. "Do not hide in your defiance," the voice replies. He cries and trembles and says, "Alas, I would like to, but how can I? Let me off from this! It is beyond my strength!" (Nietzsche 257). In this encounter, Zarathustra does not realize the strength and boundlessness of his

infinite-Self. Zarathustra seeks strength in self rather than Self. Zarathustra does not recognize his own omnipresence and so hides behind a mask of defiance.

Zarathustra's mistress replies to him, "What do you matter, Zarathustra? Speak your word and break!" Zarathustra's mistress seems to tell him to break the mask he hides behind. Zarathustra responds by questioning his worth and his concept of self. "I await the worthier one; I am not worthy even of being broken by it" he replies (Nietzsche 258).   His doubt continues on until she replies, "You are the one who has forgotten to obey: now you shall command. Do you not know who is most needed by all? He that commands great things. To do great things is difficult, but to command great things is more difficult. This is what is most unforgivable in you: you have the power, and you do not want to rule" (Nietzsche 258). At this chasm of doubt Zarathustra denies the greatness of Self and instead seeks strength in his self and finds it lacking. Zarathustra replies that he lacks the lion's voice for commanding. Zarathustra's mistress replies further, "It is the stillest words that bring on the storm. Thoughts that come on doves' feet guide the world. O Zarathustra, you shall go as a shadow of that which must come: thus you will command and, commanding lead the way" (Nietzsche 259). But what does Zarathustra matter? Identity constitutes only illusion. Break she commands, break! Break the mask of perpetual internment and in doing so destroy the illusion of self and reawaken as omnipresent life.

2. The Body without Organs

As the individual on an inward voyage toward a plane of immanence begins to break the illusions that before constituted identity the individual begins to resemble

Deleuze and Guattari's Body without Organs. Antonin Artraud writes in his play *To Have Done with the Judgment of God*, that when the body becomes a body without organs, the body is delivered from automatic reactions and is restored to true freedom. The Body without Organs exemplifies openness and freedom of movement removed from the automatic reactionary personality, removed from the automated and reactionary series of masks. The BwO occurs alongside pure potentiality and smooth space. The BwO comes underway the moment the body has had enough of the organs that define it and the body attempts to break from organs (Deleuze and Guattari, *Anti-Oedipus* 150). Deleuze and Guattari give warning however that such a break from identification implies danger.

Deleuze and Guattari give examples of the sick bodies that resemble a BwO but that in fact constitute sick organisms comprised of sick organs: the hypochondriac body, the paranoid body, the schizo body, and finally the masochist body. Deleuze and Guattari first write about the hypochondriac body. The organs appear destroyed and once the damage appears nothing more occurs. When the hypochondriac claims her organs are destroyed, she leaves a body of dreary skin and fragile bones. The hypochondriac has a disorganized body full of sick organs (Deleuze and Guattari, *Anti-Oedipus* 150). As in Jnana yoga where the masks of personality are not destroyed but rather peeled back, one must not destroy the bodily organism. Damaged organs cause more suffering than healthy ones in the defined and delineated organism. Second, Deleuze and Guattari warn about the paranoid body. Here the organs appear under constant attack by outside forces and yet also appear restored by other outside forces. Deleuze and Guattari write: "He lives for a long time without a stomach, without intestines, almost without lungs, with a

torn esophagus, without a bladder, and with shattered ribs. He used sometimes to swallow parts of his own larynx with his food, etc. But divine miracles (rays) always restored what had been destroyed" (*Anti-Oedipus* 150). Here the person seeking the BwO seeks both destruction and restoration from the outside. Yet the journey to the BwO, the infinite Self, signifies an inward journey. Seeking deconstruction or recompense from the outside invites only paranoia. Omnipresence occurs within. Deleuze and Guattari describe the third body as schizo. The schizo body wages its own "active internal struggle against the organs" (*Anti-Oedipus* 150). The journey to omnipresence implies no active journey however, and the organs constitute no enemy against whom one wages war. Just as the nomad does not seek out confrontation with the state apparatus, the BwO does not seek confrontation with the organs. The organs embody no existence whatsoever. Why wage war against something that cannot exist? To wage war against the organs allows the organs to embody the definitional limits of the organism. Finally the masochist body, the body sewn up and the organs sewn shut and flayed, represents not a healthy BwO but a sick body. It represents a body of organs shut off from the world and from life (Deleuze and Guattari, *Anti-Oedipus* 150).

Deleuze and Guattari ask "Why such a dreary parade of sucked-dry, catatonicized, vitrified, sewn-up bodies, when the BwO is also full of gaiety, ecstasy, and dance? So why these examples?...What happened? Were you cautious enough? Not wisdom, caution…Many have been defeated in this battle" (*Anti-Oedipus* 150). Deleuze and Guattari demonstrate what the body can turn into when one begins to desire something other than a body full of organs. One may easily mistake one's sick body for a BwO without awareness of it, without discernment. The organism would rather continue on as

a sick gaggle of organs than vanish into a BwO. As in Jnana yoga where the false

identity acts out and swindles the individual, the organism's desire to continue its illusory

existence occurs even in the face of sickness. One must exercise much caution in this

voyage. Deleuze and Guattari, after exploring the possible dangers, bring into view an

image of the yogic voyage into a plane of immanence as they write:

> Is it really so sad and dangerous to be fed up with seeing with your eyes,
> breathing with your lungs, swallowing with your mouth, talking with your
> tongue, thinking with your brain, having an anus and larynx, head and legs?
> Why not walk on your head, sing with your sinuses, see through your skin,
> breathe with your belly: the simple Thing, the Entity, the full Body, the
> stationary Voyage, Anorexia, cutaneous Vision, Yoga, Krishna, Love,
> Experimentation. Where psychoanalysis says, "Stop, find your self
> again," we should say instead, "Let's go further still, we haven't found our
> BwO yet, we haven't sufficiently dismantled our self."…Find your body
> without organs. Find out how to make it. It's a question of life and death,
> youth and old age, sadness and joy. It is where everything is played out.
> (*Anti-Oedipus* 150-151)

Every organ represents not a defining character of a larger system or a larger organism,

but pure possibility understood as utter potential not bound to one particular body

function. The BwO has the ability to see with its skin and to breathe with its belly. At

every moment every organ participates in life as pure possibility. Deleuze and Guattari

note that finding the BwO constitutes a kind of yoga and a kind of stationary voyage.

One goes on a voyage not to some distant place in search of an identity of a new

organism. One goes on a voyage deep within the self, indeed beyond the self and into the

infinitely omnipresent Self.

Notice carefully that Deleuze and Guattari write that the journey requires moving

beyond psychoanalytic advice to find the self. When the healthy organism discovers its

open nature as a BwO the organism no longer requires self exploration, as a self no

longer exists for the organism to continue searching for. At the very least the existence

of a self no longer matters. The sick organism cannot make such a journey; it constitutes a matter of life and death. The organism would rather die of its sickness than vanish. Whereas the sick organism obstructs its vision and makes itself sick, the BwO uses clear perception to become aware of its boundlessness. Like in Jnana yoga, the BwO shifts its perspective away from an identity of singularity to an understanding of omnipresence. One must ultimately stop and experience the stationary voyage and in doing so gain new vision, a new vision with which to see life and with which to play at life. One must gain a vision able to penetrate through the striated layers of illusion and false identity (Deleuze and Guattari, *Anti-Oedipus* 151).

As the Jnana yogi opposes not the mask but rather the limitations that accompany their permanent placement, the BwO is situated not in opposition to organs but rather to their classification as a restricting scheme "which…tries to stop or interrupt the movement of deterritorialization" (Rio 72). The BwO refuses to signify anything whatsoever; rather, it signifies no-thing at all (Blau 266). It forms an existence that creates undefined open space, unobserved possibility. The spatial locus of the BwO remains imperceptible from infinite existence. That is, the BwO does not occupy some particular space in opposition to all other spaces. The BwO occupies all possible space. For one to have a BwO means that one releases all fixations on singularities as permanent localities. It means the opening of all energetic barriers that imprint upon us static concepts of self and other (Pearson 93). In the BwO death no longer occurs. Because death no longer occurs for the BwO the BwO overcomes the perpetual death of internment. Only the infinite Self, omnipresence, remains for the BwO. The mask, the play, at once the BwO manifests an organ but only for a moment. Different

manifestations of the body, different organs or different masks, coalesce into a BwO, an infinite Self, which "disregards clearly defined borders or identities" (Rio). Here the BwO freezes and produces an image of meaning, but only for a moment. As quick as a classificatory scheme moves toward defining the BwO, the BwO liquefies again into pure potentiality (Michael and Still 873). Masks may come and go but the healthy BwO remains fundamentally unaffected by them. The BwO deterritorializes striated space, de-delineating and de-stabilizing categories.

Before moving forward, or even backwards or side to side, the inward voyager must first recognize the formation of the organism, of the classificatory body scheme full of defined organs working in a prescribed fashion in order to exhibit an approved subject. Deleuze and Guattari conceptually separate smooth space, or open space, from striated space claiming that smooth space is occupied without numerical tabulation, without notions of control and possession. Counting, categorization, and management define the limits and boundaries inherent in striated space. Striated space determines its occupancy in terms of separation and designation. The royal science, employed by the World War Machine, binds, tabulates, defines, and imposes mechanisms of systematic delineation (Deleuze and Guattari, "Treatise on Nomadology" 281). The apparatus of striation has a narcissistic nature and produces narcissistic bodies of organisms which proclaim "I, me, my." The royal science cannot conceptualize the existence of a space outside the boundaries of established categories. Smooth space, space unfolded by the BwO, neither negates nor inverts. It creates.

Political identity theorist Leon Huddy writes that categorization of identity results not from passive activation of pre-existing identity, rather categorization results from

active political construction (134). Identity in the context of political construction oscillates between perceived individual identity and social identity such that identity remains in a constant construction. The dichotomy between individual identity and social identity marks a countervailing desire for both uniqueness and belonging (Huddy 134-136). Identity, much like the madman's voyage across the sea, is both exclusive and inclusive. Identity provides the illusion of uniqueness while simultaneously subjecting the individual to the commonality of repetitious labeling practices. The process of self categorization all the while fulfils a politically constituted need for certainty (Huddy 136). The categorization of self dispels the tendency toward genuine phenomena of being and replaces it with the desire for an appearance of constancy.

Constructed identity desires codification into demonstratively essential certainty in a constant process of identity management. Contemporary politics produce a desire for an eternal recognition of authority as a means of finding and having acknowledged by others a politically true self (Huddy 138). Contemporary politics therefore produce identities that at once strive for consistency and yet remain in pursuit of ever changing notions of essential self. Huddy writes that political environments crystallize, intensify, and redirect identity (150.)

Iris Young's "The Scaling of Bodies and the Politics of Identity" narrates the categorization and development of a subject's identity in what Deleuze and Guattari call striated space. In this space a subject receives a tabulation and assignment into a particular paradigm of how to live and how the body should look while living. Bodies not fitting these modal designations constitute things which a subject should avoid and, if necessary, discard. Bodies cannot occupy smooth space and infinite possibility; they

must appear all at once in their designated space. The closer that a body gets to appearing defined the more orderly a body becomes (Young 372). The royal sciences order bodies into acceptability.

The royal science has its own ranking schemes for its illusory categories. Bodies appearing black, brown, homosexual, and/or too emotional all mark deviancy and insufficiency. A body's dark color and preference for other men and/or other women seemingly translates in the striated paradigm to being worth less than someone of lighter color and more acceptable emotions. Characteristics of respectability provide not necessarily a sketch of what actually constitutes a respectable body, but rather a sketch of what the royal sciences consider respectable. For Young, those characteristics involve the repression and/or reproduction of one's sexuality, bodily operations, and emotional articulation (Young 372). A system which seeks to produce certain kinds of bodies at the expense of possibility highly values defined parameters in the organisms it delineates. Even bodily excretions meet with hostility. Young writes, "Abjection is expressed…to…matter expelled from the body's insides: blood, pus, sweat, excrement, urine, vomit, menstrual fluid, and the smells associated with each of these" (377). These functions of the body threaten the organism because once they are removed they carry the risk of crossing the boundaries of the self. When the body expels parts of itself it reminds a person that the body is fundamentally impermanent and constantly in motion. The self's operation of internment requires the illusion of a static and essentially catatonic self. In striated space everything occupies its preset place in the world and the body moves into categories set by those boundaries. If something crosses that boundary it threatens the very illusion of identity of the body. Only with strict boundaries placed on the body

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can striated space metamorphose into the illusion of identity. The illusion of identity is so fundamentally fragile that a body recognized as in motion almost automatically breaks the illusion is labeled as insane or otherwise defective.

The BwO represents a fundamental resistance, resistance as a deterritorialization, to defined space and modes of organized knowledge production. Resistance, however, represents no defining quality of the BwO as the BwO constitutes positive force, not reactionary force. The BwO arises and lives independently of defined space and so the BwO is not defined and limited by its own quality of resistance. Resistance to defined spatial modalities comprises a by-product of the BwO's positive force. The BwO fundamentally shapes the act of creation by forming the production site of "positive forces and creative differences" (Oksala 118). The BwO embodies a perpetual expansion of self-overcoming. Jose Gil writes in the article "Paradoxical Body," "It is in this sense that we can talk about the body…Not as an organism where we could find a global function operating in each part, but as…the assemblage of all possible assemblages" (30). The body actualizes as a boundless never-ending, producing what Deleuze and Guattari have called a BwO.

At all moments the BwO engages in deterritorialization through the production of creation. Deleuze and Guattari provide a brief mathematical sketch of deterritorialization, of open creative space, through Benoit Mandelbrot's fractals. Fractals, they explain, "are aggregates whose number of dimensions is fractional rather than whole, or else whole but with continuous variation in direction" (Deleuze and Guattari, *Thousand Plateaus* 486). Open space promotes creation in all directions and removes dimensional limitations. Deleuze and Guattari cite an example in Von Koch's curve, a line segment whose central

position is replaced by an angle of an equilateral triangle. This operation engages in

repetition for the resulting segments ad infinitum. The resulting segment constitutes an

infinite line or curve. Open space represents infinite possibility in the formation of new

lines of movement. Open space allows for a boundless line to continue metamorphosis

into ever changing images. The Koch line never begins, never ends, and always remains

in motion. Deleuze and Guattari write in *A Thousand Plateaus* that the space occupied

by the BwO constitutes a multi dimensional, indeed omni dimensional, space as
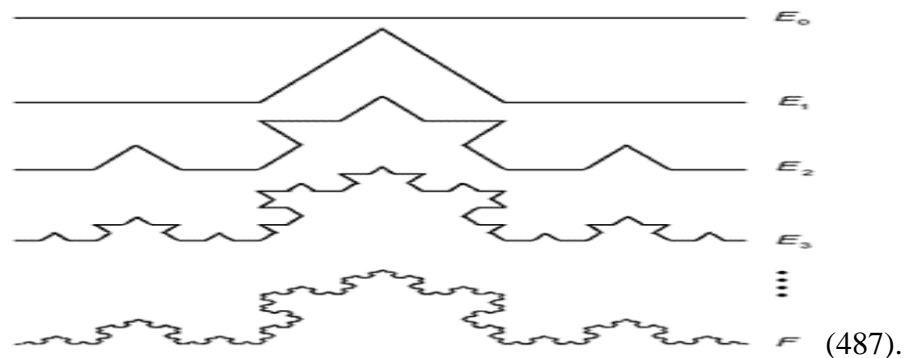
demonstrated in Von Koch's curve:

Figure 1: Von Koch's Curve

The BwO frees a person from static form and substance and equally frees a person

from either reflection or obscuration of the illusory world. Whether the BwO appears to

move or appears to remain still its image never composes a fixed image. Rather, the

BwO always occurs in a place in between movement and stillness, between movement

and rest. The BwO in its occupation of the between space of movement and stillness may

always affect or open itself to affect by other images. Whatever image may appear may

never permanently fix itself on the BwO. The BwO "instantiate[s] a process that

deactualizes the affections [one] possesses in virtue of having been subjected to

organization" (Rio 76). Through the separation of images from the narrative of

organization that binds them the BwO deactualizes the organized affections of striated

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space and actualizes pure potentiality. Rio continues, "The BwO consists of affections that are assembled without regard for dominant or hierarchical organizations" (76). Why the body as a target for analysis? Arguably Deleuze and Guattari first begin to formulate their understanding of the body from Foucault, but Foucault understands the body in a very Nietzschean way (Oksala 118). Indeed Foucault formulated his understanding of the body largely based on his readings of Nietzsche, so we cannot proceed further in examining the implications of the BwO without first finding its Nietzschean roots.

In Eric Blondel's *Nietzsche: The Body and Culture* the importance of the body takes on an altogether familiar role. The danger to the body involves a danger of loss, worked at by Blondel through the very real and bodily act of excretion that occurs rapidly and too often. Rapid excretion constitutes a symptom of a weak body. Blondel writes that most do not have the kind of stomach necessary to finish digestion of lived experience and that for such people the greatest of all novelties pass straight through them undigested (223). The body as organism remains unable to experience life; the organism only digests illusion and despair. The healthy body on the other hand, the BwO, experiences the heaviest and the spiciest of dishes; the healthy body engages in true digestion and true living.

Blondel understands not only of the kind of body that Deleuze and Guattari refer to as an organism but also a sick body, a body that still has organs but sick and repulsive ones. If a person remains unable to rid herself of psychological pain, the kind of pain associated with a sick organism, the cause lies not in her psyche but rather in her belly. The healthy individual digests experience, both deeds and misdeeds, just as she digests even the toughest of morsels. When a person cannot finish with an experience, when that

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experience defines life rather than life defining that experience, experiential indigestion emerges as physical indigestion. A person's inability to digest experience causes the stomach organ to appear in the body. They are often consequences of one another.

Nietzsche adds something that immediately strikes an uncanny relationship with Deleuze and Guattari. Nietzsche writes, "Let me add that one may hold such notions and yet be an enemy of all materialism" (Blondel 223). The body repulsed by the organism and by the schemes of organism- production may still, and often will, fall prey to becoming a sick organism. Even one who consciously rejects the material substratum of delineation can find that digesting the experiences of life present much difficulty for the sick. Nietzsche explains the body in relation to confinement, "Slavery is necessary for the formation of a higher organism" (Blondel 230). In the organism one finds subordination to classificatory systems. One must therefore take a stationary voyage and transform into a Body without Organs.

3. A Plane of Immanence

The BwO occupies what Deleuze and Guattari call the plane of immanence (Gil 30). Jo Nash's "Mutant Spiritualities in a Secular Age" describes the plane of immanence as a mode of life involving a perpetual overcoming of binary divisions. In the plane of immanence there are no manifestations of the inner and outer, of the self and other, of mind and body. The plane of immanence harbors no such illusions. For those consciously aware of the plane of immanence striated space no longer has an ability to subject people to dualistic forces of fragmentation and disintegration (Nash 325-326).

The plane of immanence presents a challenge to a system that undermines creativity and stifles imagination (Nash 326).

In the plane of immanence one finds, much like in Jnana yoga, not a journey from a singularity to the plane of immanence but rather a rapid and incalculable spatial shift. The inward voyager makes the journey to the plane of immanence not by moving from one defined destination to another, but by deterritorializing the striated space around her and by doing so creating smooth space. Rather than moving in her journey, the inward voyager unfolds movement. Nick Nesbitt writes of the world of singularity, "the world in which individuals are…singularities reverts in its absolutism into a logic of absolute identity" (93). The plane of immanence presents an opening of identity as a pure possibility of existence. As the spatial shift in an individual's consciousness transforms from the singularity of identity to the plane of immanence the individual all at once embodies omnipresence. The individual reflects the omniverse in actuality and potentiality, indeed actuality and potentiality manifest as inseparable forces in the plane of immanence. That actuality and potentiality appear indissoluble results from an unspoken but apparent refusal in the plane of immanence to engender closed systems and defined space. Individuals shift in an endless play of pure possibility.

In the plane of immanence there no longer occurs invented form or defined category. One finds no subjects and no formulation of subjects. There appears no structure just as there appears no genesis (Deleuze and Guattari, *Thousand Plateaus* 266). Genesis implies a beginning and end, concepts incompatible with a plane of immanence. Rather than considering the plane of immanence as transcending genesis, the plane of immanence moves clear of the limitations inherent in a structure of beginnings and ends.

The plane of immanence embodies a constant overcoming of such limitations. The inward voyager finds in the plane of immanence relations of movement, speed and rest found between unformed elements, molecules, and particles. The plane of immanence deterritorializes striated space; it removes the barriers of segregated territory put in place by the technologies of confinement.

The plane of immanence marks not esoteric space, rather it forms political space. As the yogic practitioner becomes a BwO and takes the stationary voyage to the plane of immanence the yogi deterritorializes confinement and works toward the freedom of all beings. The yogic practioner Yogani relates the rise of inner silence that accompanies self-inquiry to a pathway toward freedom. Yogani writes that as the yogi travels toward personal freedom she travels a path toward freedom for all beings (69). The yogi gradually expands her perception such that she identifies with the world as an "endless flow of radiating interconnected energy, an expression of [her] own inner nature, which is blissful stillness" (Yogani 72). The yogi expands her perception to envision the plane of immanence.

As inner silence rises in the yogi and the yogi's body becomes a BwO, the yogi's relationship with the world occurs more dynamically than before. As inner silence rises so too does freedom (Yogani 72-78). The yogi expands freedom, making the world more open and more present. The yogi expands joy and reduces anxiety in the world. The yogi perceives a more omniversal world. Through inner silence the yogi "becomes life itself" (Yogani 86-87). As the yogi becomes life, the yogi enters a state of being most able to help others achieve the freedom of unbound potentiality. In this way the stationary voyage constitutes a political voyage. Foucault states that as we work toward

freedom what we do is political (McDonell 537). Journeying into a plane of immanence

marks a political journey, one that moves directly in the face of the World War Machine

and the science of confinement that drives it.

Deleuze and Guattari write "There are only…subjectless individuations that

constitute collective assemblages" (*Thousand Plateaus* 266). Appearances are collective

assemblages that constitute an appearance for only a small length of temporal spatiality,

having no sedimentary delineation or perpetual definition. An appearance marks one of

an infinite number of possibilities which that image can take. Nothing develops in the

plane of immanence, rather images arrive and form assemblages based on the speed of

their transposition. A plane of immanence constitutes a plane of composition occupied

by nonsubjectified affects naturally opposed to the striated space of organization and

development. "It is necessarily a plane of immanence" (Deleuze and Guattari, *Thousand*

Plateaus 266). A plane of immanence constitutes a totality of all possible signs so that

what emerges upon it has no category and no illusion. A plane of immanence marks the

realest of all realities. Deleuze and Guattari write that that alone makes it both natural

and immanent (*Thousand Plateaus* 266).

A plane of immanence appears as a plane of both contradiction and

noncontradiction, as both consistency and nonconsistency. In this regard a geometrical

plane not of mental design but of abstract design marks the plane of immanence as such

(Deleuze and Guattari, *Thousand Plateaus* 266-267). As what happens continues to

happen on the plane of immanence; its dimensions increase and lose nothing. It

constitutes then a plane of creation and of peopling yet it creates not in a developmental

or evolutionary sense. Such forms dissolve in the plane of immanence and space and

time happen in free spatiality. Deleuze and Guattari write, "It is the absolute state of movement as well as of rest, from which all relative speeds and slownesses spring, and nothing but them" (*Thousand Plateaus* 267). The plane of immanence marks the plane from which all movement comes into the world. Deleuze and Guattari continue, "Or rather it is a question of a freeing of time, Aeon, a nonpulsed time for a floating music, as Boulez says, an electronic music in which forms are replaced by pure modifications of speed" (*Thousand Plateaus* 267). What occurs on the plane of immanence then comes to the world as movements in variations of speed and slowness rather than the decrepitude and nonmovement that accompany defined space and carved time. When a BwO perceives eternal movement, a BwO perceives the plane of immanence. Marchand writes, "A rock might not seem very much alive because your senses are too limited…to see movement…if you were to enhance your senses…you would see that at the molecular, atomic, and subatomic levels, that rock is vibrating, pulsating, moving" (*Yoga of Truth* 51).

Deleuze and Guattari write that Nietzsche conceives of the plane of immanence as well although by different means (*Thousand Plateaus* 269). There no longer occurs in Nietzsche's work any development or forms or formations of subjects. Indeed Nietzsche criticizes Wagner for keeping too much form, too much Hegel and Goethe. In Nietzsche, one finds not form but. Rather, speeds and slownesses, "not writing slowly or rapidly, but rather writing, and everything else besides, as a production of speeds and slownesses between particles. No form will resist that, no character or subject will survive it" (Deleuze and Guattari, *Thousand Plateaus* 269). Nietzsche's eternal return, the life of the eternal return, marks the first mass freeing of nonpulsed time. Classificatory schemes

defining sectors of time cannot resist the openness inherent in the plane of immanence. The unbound movement of the BwO washes away the separation of stratification.

The inward voyage to a plane of immanence, Jnana yoga, implies a destratification of all segregation. It brings into view the BwO and the pulling back of all masks, the pure relations of speed and slowness between particles. It deterritorializes striated space and desubjectifies the subject invented by the technologies of confinement. Deleuze and Guattari write, "[The plane of immanence] does not pre-exist the movement of deterritorialization that unravel it, the lines of flight that draw it and cause it to rise to the surface, the becomings that compose it" (*Thousand Plateaus* 270).

Martin Luther King is an example of a BwO operating in a plane of immanence. As he marched in opposition to segregation his very movement deterritorialized the striated space around him. By deterritorializing segregated space, Martin Luther King made possible the creation of a political community wherein people live and love in relation to and in the context of other people. Martin Luther King referred to a political community of cooperation and love as "The Beloved Community" (Marsh 1). In this community people are no longer tabulated and segregated. People are joined together in emerging possibilities of sisterhood and brotherhood (Marsh 3).

Deleuze and Guattari write however that the World War Machine, the plane of striated space and of striated knowledge, tries to plug the lines of flight and interrupt the movements of deterritorialization. The World War Machine attempts to restratify the lines of flight and reconstitute forms and subjects (Deleuze and Guattari, *Thousand Plateaus* 270). The World War Machine's attempt conversely represents a double edged sword though as a plane of immanence, once brushed against, causes particles to spin off

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the strata, causes all form and definition to scramble. Deleuze and Guattari call again here for caution, lest those having too difficult a time shifting into the plane of immanence find only abolition in its wake. To shift one must stop shifting. One must stop altogether for omnipresence to emerge.

By taking an inward journey into a plane of immanence a BwO transforms into an omnipresent creator of human possibility and community and by doing so becomes a saboteur of the confinement of the World War Machine. A plane of immanence generates possibility that in turn creates space for human community, whereas the World War Machine creates camps through confinement. There occurs in the deterritorialization of self-as-identity into infinite-Self the possibility of the fall of the World War Machine and the royal science of confinement that drives it. A person entering a plane of immanence emerges as a being of deterritorialization, a being that in its very movement deterritorializes the confined space around it.

There occurs the possibility of freedom, yet not freedom from some thing. Freedom means that who we are is never merely given, never constituted. Freedom entails limitless possibilities in who we are and who we are becoming (Rajchman 96). In the plane of immanence the voyager remains undefined, always in motion, and has boundless potential to become all things and no-thing. In the unbound potentiality of the plane of immanence the inward voyager perceives the infinite-Self and overcomes the World War Machine. As the BwO, the yogic voyager, deterritorializes self, the BwO deterritorializes the boundaries of the World War Machine and in doing so becomes a saboteur, the Unspecified Enemy, and causes the fall of the World War Machine.

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