



FROM ANTHROPOCENTRISM TO ASSEMBLAGES: DELEUZE AND THE POSTHUMAN TURN

Antroposantrizmden Bileşimlere: Deleuze ve Posthüman Dönüş

Selin ŞENCAN*

ABSTRACT

With its thoughts on transcending the biological and cultural boundaries of the human, Gilles Deleuze's philosophy constitutes one of the cornerstones of posthumanist thought, particularly within a perspective that re-evaluates the relationship between humans, nature, and other living beings. Deleuze's anti-transcendence approach, his rejection of Cartesian dualism, and his conception of bodies as dynamic compositions provide a rich theoretical framework for questioning anthropocentric thought and reimagining the complex relationships between human and non-human entities. This article examines Deleuze's key concepts and their influence on posthumanist discourses, highlighting their contributions to rethinking subjectivity, embodiment, and the ethical implications of our interconnected existence with the non-human world. In particular, his collaborations with Félix Guattari challenge hierarchical humanist perspectives, framing identity and existence within a fluid, decentralized paradigm. By analyzing fundamental concepts such as the "process of becoming imperceptible," the "body without organs," and geophilosophy, the article underscores Deleuze's impact on posthumanist thought. Finally, the study reveals the contributions of Deleuze's philosophy to contemporary debates on human-non-human relations, ethical concerns, and the evolving nature of subjectivity.

Keywords: Deleuze, immanence, nonhuman turn, anthropocentrism, posthumanism.

ÖZ

İnsanın biyolojik ve kültürel sınırlarının aşılmasıyla ilgili düşünceleriyle, Gilles Deleuze'un felsefesi, posthümanist düşüncenin, özellikle de insanın doğa ve diğer canlılarla olan ilişkisinin yeniden değerlendirildiği bir perspektifin, temel taşlarından birini oluşturmaktadır. Deleuze'un aşkınlık karşıtı yaklaşımı, Kartezyen ikiliği reddetmesi ve bedenleri dinamik bileşimler olarak ele alışı, insan-merkezci düşünceyi sorgulamak

* Asst. Prof., İzmir Democracy University, Faculty of Arts and Sciences, English Language and Literature Department, İzmir/Türkiye. E-mail: selinn.sencan@gmail.com. ORCID: 0000-0002-1848-1952.

ve insan ile insan-dışı varlıklar arasındaki karmaşık ilişkileri yeniden tasavvur etmek için zengin bir teorik çerçeve sunar. Bu makale, Deleuze'un temel kavramlarını ve bu kavramların posthümanist söylemler üzerindeki etkisini inceler; öznellik, bedensellik ve insan-dışı dünyayla olan bağlantılı varoluşumuzun etik yansımalarını yeniden düşünmedeki katkılarını vurgular. Özellikle Félix Guattari ile birlikte geliştirdiği çalışmalarını, hiyerarşik hümanist perspektiflere meydan okur ve kimlik ile varoluşu akışkan, merkezlessiz bir çerçevede ele alır. Makale, Deleuze'un "görünmezleşme süreci," "organsız beden" ve jeofelsefe gibi temel kavramlarını incelerken, onun posthümanist düşünce üzerindeki etkisini vurgular. Son olarak, çalışma Deleuze'un felsefesinin insan-insan dışı ilişkileri, etik meseleler ve özneliliğin değişen doğasına dair günümüzün temel tartışmalarına katkısını ortaya koymaktadır.

Anahtar Sözcükler: Deleuze, aşkınlık, insan-merkezci olmayan dönüş, antroposant-rizm, posthümanizm.

Introduction

The philosophy of Gilles Deleuze has emerged as a cornerstone in the evolution of posthumanist thought, significantly influencing the broader nonhuman turn across various disciplines. Deleuze's work, characterized by its experimental nature and interdisciplinary breadth, has been recognized for its profound impact on philosophy, literature, language, psychoanalysis, art, politics, and cinema. Weinstone identifies Deleuze's work as a key philosophical foundation, alongside techno-scientific advancements, for the development of "progressive posthumanism" (2004: 10). Deleuze's concept of "becoming-imperceptible," developed with Félix Guattari in *A Thousand Plateaus*, is a process of dismantling the hierarchical structures of humanism that have historically positioned humans as dominant agents over animals, nature, and technology. This process culminates in what they describe as "the immanent end of becoming," a state where rigid boundaries dissolve, and individuals merge with the broader flows of life (Deleuze and Guattari, 1987: 279). This state, akin to a dissolution of self, situates the individual as part of a larger plane of immanence, where boundaries between humans, animals, and environments blur, giving way to a new kind of relational existence. The concept operates like a map that charts a departure from hierarchical humanist frameworks, spatializing time and identity as something fluid and mutable. Thus, becoming-imperceptible contracts the ego, erasing the lines that separate the self from the other, materializing instead a kind of symbiosis with the world. The individual is no longer an isolated entity but inscribed into the broader flows of life, where existence itself becomes the text written across the body of the world. Within this

perspective, Deleuze's ideas on posthumanism challenge our current perspective by emphasizing "interconnectedness" and the importance of rethinking our relationships with the world (Daigle and McDonald, 2022: 1). The late twentieth century witnessed a significant shift in philosophical discourse regarding human-world relations. This shift was characterized by a growing skepticism towards the concept of human exceptionalism that traces back to earlier critiques, particularly Nietzsche's notion of the "death of God."¹ The human microcosm, as it were, was seen as mirroring the divinely ordained macrocosm. The human was merely a contingent entity destined to follow the same fate of its divine archetype. Nietzsche's declaration of the death of God revealed the fragility of traditional metaphysical frameworks, which had once situated humans at the center of existence. These frameworks were undermined by the emergence of existential inquiry and scientific advancements, which called into question hierarchical and universal assumptions about humanity's place in the cosmos. Further skepticism emerged during the post-Second World War perception of humanism, where the debate between Sartre and Heidegger established opposing positions. Sartre argues that existentialism is a form of humanism:

we remind man that there is no legislator but himself, that he himself, thus abandoned, must decide for himself, also because we show that it is not by turning back upon himself, but always by seeking, beyond himself, an aim which is one of liberation, of some particular realization, that man will realize himself precisely as human (Sartre, 2007: 5).

On the other hand, Heidegger criticizes humanism for having a "metaphysical" foundation. According to Heidegger, when humanism defines what it means to be human, it does not inquire about the connection between existence and the essence of human beings. Moreover, due to its metaphysical origins, humanism not only fails to acknowledge this question but also hinders it by not recognizing or comprehending it (Heidegger, 1998: 217). However, both Sartre's endorsement of humanism and Heidegger's rejection of the term emphasize the uniqueness of human existence in contrast to nonhuman existence. Further skepticism toward humanism emerged in Europe, rooted in post-Nietzschean ideas. Poststructuralist thinkers such as Foucault, Derrida, and Deleuze explored the concept of the human within a

¹ Nietzsche's "death of God" depicts a significant shift in philosophical discourse, marking "the end of traditional religious authority and the potential emergence of new paradigms" (Zandbergen, 2020).

Nietzschean framework. They critiqued humanism for its entanglement with religious ideologies and for creating a deceptively universal category that fails to account for differences and singularities. Thus, posthumanism emerged as a philosophical and theoretical approach to challenge traditional human-centered perspectives on identity, culture, and technology. The posthumanist view posits that humans are not isolated entities but are intricately connected in complex networks with both organic and inorganic entities. As Braidotti suggests, “we are in this together,” that is to say, we are ontologically embedded in a thick web of relations with both human and non-human others (Braidotti, 2020: 465). In the same vein, Nayar argues that posthumanism is a “radical decentring of the traditional sovereign, coherent and autonomous human in order to demonstrate how the human is always already evolving with, constituted by, and constitutive of multiple forms of life and machines” (Nayar, 2013: 11).

Existing studies on posthumanism present a diversity of perspectives on the term, reflecting its multifaceted nature. N. Katherine Hayles’ *How We Became Posthuman* (1999) defines posthumanism as a perspective that explores the integration of humans with technology, emphasizing the transformative impact of cybernetics and informatics on human identity. Cary Wolfe’s *What Is Posthumanism?* (2010) puts into question the traditional humanism by highlighting how nonhuman entities and systems reshape our understanding of humanity, urging a rethinking of the ethical and philosophical implications of our coexistence with other forms of life and intelligent machines. Rosi Braidotti’s *The Posthuman* (2013) underscores the interconnectedness of all living and non-living entities, advocating for a move beyond anthropocentrism towards a more inclusive and relational understanding of existence. Pramod K. Nayar’s *Posthumanism* (2013) deconstructs the notion of the autonomous, rational human subject, suggesting that our identities are continually shaped by our interactions with technology and other life forms. Stefan Herbrechter’s *Posthumanism: A Critical Analysis* (2013) explores posthumanism as a critical theory that questions the foundational assumptions of humanism and examines the implications of biotechnology and artificial intelligence on human identity. Neil Badmington’s *Alien Chic: Posthumanism and the Other Within* (2004) addresses the cultural dimensions of posthumanism, particularly how science fiction and popular media reflect and shape our understanding of posthuman identity. Francesca Ferrando’s *Philosophical Posthumanism* (2019) provides a comprehensive overview of posthumanism, framing it as a shift in philo-

sophical thought that challenges the anthropocentric frameworks and embraces a more holistic and inclusive view of existence. Despite these extensive scholarly contributions, posthumanism remains a concept without a fixed and universally agreed-upon definition. As Braidotti asserts, “the posthuman is a work in progress. It is a working hypothesis about the kind of subjects we are becoming” (2019: 2). This fluidity allows posthumanism to continuously evolve, engaging with various disciplines and offering new insights into how human identity and agency intersect with technology, ecology, and other forms of life.

In line with posthumanism, Deleuze’s geophilosophy recognizes the limitations of philosophy in accessing absolute truth, emphasizing the contingent nature of the subject within Earth’s broader history. Deleuze and Guattari’s concept of geophilosophy is deeply rooted in exploring the relationship between philosophy and the Earth, advocating for a shift from anthropocentric views to recognizing the Earth as an active, geological force. In Deleuzian context, the Earth is not merely a milieu, dwelling, or environment but rather matter and geological power, calling for a break from anthropomorphizing the Earth. This perspective aligns with posthumanist principles by challenging human-centered viewpoints and highlighting interconnectedness with nonhuman forces and environments. In *What Is Philosophy?* (1991), Deleuze and Guattari argue for the emergence of new human beings, suggesting that “We lack creation. We lack resistance to the present. The creation of concepts in itself calls for a future form, for a new earth and people that do not yet exist” (Deleuze and Guattari, 1994: 108). Here, the prefix “geo” in geophilosophy conveys the idea of the “Earth as an environment that shapes philosophy intrinsically” (Gasché, 2014: 16). Thus, geophilosophy signifies a posthumanist shift in philosophical thought, advocating for a more intimate connection with the Earth’s forces and acknowledging the inherent contingency of human existence within a larger ecological history.

What particularly captures the attention of this study is the way Deleuze’s geophilosophy has functioned as an influential catalyst for various manifestations of posthumanism. This prompts an exploration into how these philosophical perspectives contribute to the shaping of posthumanist thought. The article delves into the utilization of concepts and ideas within this philosophical movement, which aims to dismantle centuries-old humanist ideologies perceived as culpable for the current chaotic state of the world. A strand of posthumanist thought, grounded in geophilosophy strives

to distance itself from restrictive and isolating dualistic worldviews. Instead, it offers a solid critique of conventional philosophical notions that depict humans as separate from nature and superior to other beings by virtue of possessing reason. Posthumanist thinkers identify human exceptionalism as the fundamental reason of contemporary issues such as racial oppression, capitalist excesses stemming from neoliberalism, environmental degradation, and widespread species extinction.

Deleuze's Anti-Centrism and the Posthuman Turn

Exploring the concept of anti-centrism within the realms of Deleuzian philosophy and posthumanism signifies a departure from traditional notions of centralized authority and fixed perspectives. According to Deleuze, middleness describes a post-theist time and space that is always both at the center and on the peripheral. It is a way of denying the form Platonism imposes on time. In terms of time, then, repetition, difference, and middleness have always existed and always will. Deleuze suggests that “one never commences, ... never has a tabula rasa; one slips in, enters in the middle; one takes up or lays down rhythms” (Deleuze, 1998: 123). Deleuze emphasizes the importance of the middle as a site of constant movement and interconnectedness. Middleness, with its emphasis on a simultaneous existence at both the center and periphery, holds relevance within posthumanism, where traditional boundaries between human and non-human entities blur. By recognizing the active role of non-human entities in public life, posthumanism aims to break down the barriers that separate humans from other forms of life. In addition to exploring the intra-active, relational, and material connections between humans and non-humans, posthumanism promotes challenging the conventional “anthropocentric conceptualization of the human” (Black and Cherrington, 2022: 726). Posthumanism challenges the conventional humanist viewpoint and emphasizes the inherent value of non-human beings to provide a critical framework to solve the problems of anthropocentrism and speciesism.

Deleuze explores the idea that our understanding of the world is not about knowing specific objects but rather about the relationships and connections between things. He argues that concepts such as God or the human soul have a similar nature, leading to misconceptions like the superiority of humans over other forms of life. Unlike the philosophy of transcendence, Deleuze proposes philosophies of immanence, emphasizing the importance of mapping actual life experiences and understanding our interconnectedness with the world. For Deleuze, immanence is an “exteriority,”

recognizing that meaning and significance emerge through fluid, external interactions and connections (Deleuze and Guattari, 1998: 3). Moreover, Deleuze's thought is profoundly valuable for his transformational approach to decentralization. Deleuze advocates a multiplicity of voices in his works. Deleuzian theory, particularly the concept of the nomad, suggests finding potential in the real world for a broader perception of multiple modes of existence. Nomadology is viewed as a liberating force, breaking free from geopolitical constraints. According to Colebrook, "nomadology allows thought to wander, to move beyond any recognized ground or home, to create new territories" (Colebrook, 2002: 27). Similarly, within the realm of posthumanism, the nomad partly embodies the essence of the cyborg. Haraway defines a cyborg as "a cybernetic organism, a hybrid of machine and organism, a creature of social reality as well as a creature of fiction" (Haraway, 1991: 149). Here, the concept of a cyborg transcends mere technological hybridity; rather, it signifies a profound social departure. However, posthumanism is not limited to the figure of the cyborg. As Braidotti suggests, posthumanism involves multiple transformations, including the decentering of the human subject, the reconceptualization of humanity's relationship with nonhuman life, and the acknowledgment of "our ontological relationality with both human and non-human others" (Braidotti, 2013: 89). Similarly, Wolfe argues that the posthuman condition is not solely defined by technological enhancements but is also determined by the detachment of these concepts from traditional anchors like "individuality, subjectivity, and consciousness" (Wolfe, 2010: 20). Therefore, the nomad and the cyborg are intricately linked by their mutual emphasis on the fluidity and hybridity of identity, while remaining part of a broader discourse that includes other posthuman transformations.

Within the nomadic paradigm, becoming is not confined to predetermined trajectories but represents an ongoing process of transformation. Nomads, in their perpetual movement, embody a continuous state of becoming, resisting fixed structures and embracing fluidity. According to Deleuze, some values are eternally new, continuously challenging established norms and addressing anarchic forces within a society. Departing from the limits of what is livable, these values align with the nomadic spirit, emphasizing perpetual movement and adaptation. Deleuze suggests that the essence of great creations resides in nomadism:

Some values ... are born current. ... On the other hand, some values are eternally new, forever untimely ... and these, even when they seem established, apparently assimilated by a society, in fact address themselves to other forces, soliciting from within that society anarchic forces of another nature. Such values alone are trans-historical, supra-historical, and bear witness to a congenial chaos, a creative disorder that is irreducible to any order whatsoever. ... The great creations depart from this supra-historical stratum, this “untimely” chaos, at the extreme limit of what is livable (Deleuze, 2004: 126).

The quotation above explains why nomadism stands as a metaphor for the ever-changing nature of thought. Here, the nomad is the free individual resisting fixed structures and embracing a continuous process of transformation. Perhaps the most influential critique of anthropocentrism came from Donna Haraway’s groundbreaking *Cyborg Manifesto* (1991). Similar to Deleuze’s nomad, Haraway’s cyborg boldly challenges the centrality of the human subject, offering a crucial early contribution to posthumanist thought. By insisting, “[W]e are cyborgs. The cyborg is our ontology,” Haraway reveals our inherent hybridity, emphasizing that boundaries between humans, nature, and technology have always been fluid (Haraway, 1991: 175). In this context, both the nomad and the cyborg undermine the notion of a pure, autonomous human subject and promote a transformative, interconnected way of understanding identity and existence.

Deleuze criticizes the dualistic ontological framework created by modernity, arguing that it rigidly separates humans and non-humans into distinct zones. In this division, humans are granted agency, culture, subjectivity, and freedom, while non-human entities are characterized as inert, indifferent, and strictly determined matter. Deleuzian philosophy dismantles traditional dualisms such as human/inhuman, culture/nature, and mind/body, fostering collaboration and interconnectedness with both human and nonhuman entities. In *A Thousand Plateaus*, Deleuze and Guattari suggest that

Thought is not arborescent, and the brain is not a rooted or ramified matter. What are wrongly called ‘dendrites’ do not assure the connection of neurons in a continuous fabric. The discontinuity between cells, the role of the axons, the functioning of the synapses, the existence of synaptic micro fissures, the leap each message makes across these fissures, make the brain a multiplicity

immersed in its plane of consistency or neuroglia, a whole uncertain, probabilistic system ('the uncertain nervous system') (1978: 23).

Deleuze and Guattari challenge conventional modes of thinking characterized by dualism and strict structures, particularly those rooted in ideals of reason, logic, and transcendence. They advocate for "rhizomatic" thinking, where a fixed center or order is replaced by multiplicities (Deleuze and Guattari, 1987: 3–26). Rhizomatic thinking explores various "becomings" and breaks down dualisms, aligning with posthumanist goals to affirm interconnectedness. Posthumanism influenced by Deleuze and Guattari focuses on the concept of immanence, which emphasizes the here and now, the realm of actual, lived experience. In *What Is Philosophy?* (1991), Deleuze and Guattari elaborate on the plane of immanence as a vibrant open space defined by constant movement and lacking external boundaries. It resists being defined as a specific "thing" due to its endless self-expression and transformation. It is inherently unstructured and chaotic, operating through forces, chance encounters, and ceaselessly shifting connections. Fundamentally, this immanent plane exists before traditional divisions like subject/object or form/meaning, highlighting its indivisible nature. Deleuze emphasizes immanence to transcend dualistic thought and advocates for a monistic philosophy that perceives the world as an ongoing process. This approach marks a departure from traditional dichotomies, advocating for a seamless continuum between mind and body, as well as between nature and culture, all unfolding within the realm of immanence. Braidotti encapsulates this perspective on posthumanism, stating, "the posthuman subject is a complex and relational entity, whose boundaries are permeable and extend materially to the natural and technological environment" (2013: 54).

Immanent posthumanism embraces fluid assemblages, and subversion, constantly seeking escape routes (lines of flight) and forging new possibilities. Philosophies of immanence, along with the posthumanist perspectives they engender, confront and destabilize the rigid, arborescent logic and transcendent notions that have traditionally dominated thought. Consequently, life transcends its role as a mere object of detached, positivist investigation; it necessitates active engagement and exploration in its full complexity. This shift in perspective calls for a reevaluation of conventional methodologies and epistemologies, urging a move toward more holistic and integrative approaches. By acknowledging the intricate entan-

gements between humans, non-human entities, and the material world, these philosophies advocate for a more relational understanding of existence. As Deleuze and Guattari state:

Precisely because the plane of immanence is prephilosophical and does not immediately take effect with concepts, it implies a sort of groping experimentation and its layout resorts to measures that are not very respectable, rational, or reasonable. These measures belong to the other order of dreams, of pathological processes, esoteric experiences, drunkenness, and excess. We head for the horizon, on the plane of immanence, and we return with bloodshot eyes, yet they are the eyes of the mind (Deleuze and Guattari, 1987: 41).

Deleuze's assertion underscores that the plane of immanence, by its very nature, eludes conventional philosophical discourse and conceptualization, necessitating an exploratory approach that diverges from established rational or logical methodologies. The metaphor of returning from the horizon with bloodshot eyes embodies the transformative, albeit challenging, journey of engaging with the plane of immanence, highlighting the profound impact such engagement has on our cognitive and perceptual faculties. Posthumanism draws on Deleuzian thought as a catalyst, sparking new conceptualizations and explorations of the field's potential. As Rosi Braidotti suggests, Deleuze "opens up the possibility of rethinking the human not as a self-contained entity but as a multiplicity within a larger field of forces" (2013: 15).

Deleuzian Embodiment: Materiality and Assemblage

Deleuze's philosophy of immanence views reality as an interconnected field of constant change and possibility. Within this distributed agency, our bodies are not fixed entities but are co-constituted within a larger system, always in relation to their surroundings. Gilles Deleuze offers a radical rethinking of the body that has significantly influenced the development of critical posthumanism. Deleuze emphasizes the role of the body by remarking, "what is action in the mind is necessarily an action in the body as well, and what is a passion in the body is necessarily a passion in the mind. There is no primacy of one series over the other" (Deleuze 1988: 18). By rejecting Cartesian mind/body dualism and emphasizing concepts such as becoming, desire, and assemblages, Deleuze offers a framework for understanding the body as an ever-changing entity, constantly transforming within a net-

work of flows and forces. As Massumi suggests, “the body is an open system, an infolding of impulses from an aleatory outside, all its potential singular states are determined by a fractal attractor. Call that strange attractor the body’s plane of consistency. It is a subset of the world’s plane of consistency, a segment of its infinite fractal attractor. It is the body as pure potential, pure virtuality” (Massumi, 1992: 70–71). This perspective highlights the body as a site of constant transformation and interaction, where potentiality is shaped by its material and energetic connections to the larger flows of the world.

Deleuze’s focus on materiality and his rejection of transcendent thought align him with posthumanist discourses. Within Deleuzian materialistic perception, bodies are not seen as passive receptacles for a separate consciousness, but as active participants in the ongoing processes of existence. In Deleuze’s philosophy, bodies are understood as sites of continuous becoming, constantly evolving and transforming in response to their interactions and relationships within the world. Deleuze challenges the dualistic perception of the body as a fixed, naturally occurring entity, positing bodies instead as assemblages shaped by a continual interplay of diverse forces. These forces, encompassing biological, technological, and cultural flows, serve to code and modulate the body, continually reconfiguring its capacities and experiences. Deleuze’s concept of the Body without Organs (BwO) and his broader emphasis on bodies as assemblages further challenge anthropocentric and biologically essentialist views. Introduced in *Anti-Oedipus* (1972), the concept of BwO disrupts traditional notions of the body as a fixed, organic entity. The BwO is not the absence of organs; rather, it is a way of conceptualizing the body as an evolving process of flows, intensities, and connections. It challenges ideas of bodily unity, coherence, and organization. For Deleuze, the body is not structured or determined by pre-existing forms or purposes. Instead, it is a constantly evolving site where desires, social codes, and material forces intersect. In *A Thousand Plateaus* (1987), Deleuze and Guattari describe the BwO: “The body is the body. It is alone and it needs no organs. The body is never an organism; organisms are the enemies of the body” (1987: 158). This paradoxical statement highlights how the body, as an assemblage, always exceeds the limitations imposed by fixed structures and forms.

The BwO, as a theoretical concept, allows us to rethink the body’s potential for transformation, experimentation, and becoming beyond anthropocentric and biologically essentialist definitions. N. Katherine Hayles

draws on Deleuzian frameworks to analyze the posthuman condition in cybernetics. While acknowledging connections between cybernetics and Deleuze's *Body without Organs*, she notes a crucial difference: "Although the deconstruction of the liberal humanist subject in cybernetics has some affinities with these perspectives, it proceeded primarily along lines that sought to understand human being as a set of informational processes" (Hayles, 1999: 4). For Hayles, this focus on information erases embodiment, whereas Deleuze views embodiment as entangled with flows, desires, and assemblages. This distinction highlights a key divergence between some cybernetic visions of the posthuman and those influenced by Deleuze, where the body, even when radically rethought, remains a crucial site of becoming and transformation.

By opening up the body to social and cultural influences, Deleuze and Guattari reframe the body away from traditional materiality (biology) while still emphasizing its material nature. Braidotti clarifies this: for Deleuze, embodiment is a complex interaction of social and symbolic forces, not merely biological essence (Braidotti, 1994: 112). This materiality is not limited to the biological; it encompasses forces that shape the body. Deleuze sees these forces as always material. Deleuze's machines are not about transcending materiality in a universal becoming-machine. Instead, becoming itself acknowledges materiality and flux. While challenging boundaries between organic/non-organic, human/machine, human/animal, Deleuze does not advocate for their erasure. Their aim is to highlight inadequate binary oppositions, revealing the interrelatedness of man and machine.

Situating Deleuze within the evolution of posthumanist thought reveals a consistent trajectory: the rejection of a disembodied, fleshless ontology. This position does not advocate for a simple return to the material body, but instead highlights the complex interweaving of material forces and representations within the realm of the virtual. The emerging focus in materialist posthumanism is on dissolving arbitrary boundaries between bodies, brains, environments, and identities, recognizing instead an intricate network of shaping influences. Deleuze's ontology recognizes both materiality and the forces that shape bodies and identities. It offers a framework for analysis and creative intervention. His work, in collaboration with materialist posthumanism, develops a conceptual language to address the interconnectedness of virtual and material bodies and the persistent challenges of existence within an ever-changing, technologically mediated world.

It is worth noting that while Deleuze's philosophy in books like *Anti-Oedipus* and *A Thousand Plateaus* is often associated with a posthumanist embrace of fluidity and becoming, his concept of the body is not one of limitless potential. His famous question, "What can a body do?" should not be misinterpreted as a celebration of boundless possibility. Instead, it represents a call to explore the body's capacity for action and transformation within a framework informed by material constraints. Deleuze emphasizes the body's entanglement with its environment and the forces that shape it, drawing on Spinoza's concept of *conatus*, the inherent striving power of all things. However, this striving is not unfettered. It is limited by the body's materiality, its composition, and the energetic forces it interacts with. This focus on material limitations distinguishes Deleuze's posthumanism from some techno-utopian visions that posit a complete transcendence of the biological body. For Deleuze, the body remains a crucial site of experience and becoming, as its capacities, its ability to act, sense, and transform, are shaped by and dependent on the tangible forces of energy and matter in the material world.

The ethical implications of posthuman theory challenges traditional notions of human subjectivity. It emphasizes that ethics in a posthuman context is not about adhering to overarching moral structures but rather involves "activist, adaptive and creative interaction" that builds new "ways of understanding relations between lives" (MacCormack, 2012: 1). In this context, ethical encounters are based on creative expressivity and the capacity for mutual expression without imposing limits. In Deleuze's philosophy, thought "moves through the human, rather than emanating from human beings as the unique property of this animal" (Roffe and Stark, 2015: 11). Deleuze's philosophy opens human thought to the nonhuman, pushing it beyond its own boundaries. The critical point here is the complete absence of man in Deleuzian planes. It is the inhuman that conceives, knows, and feels, positioning man as merely another entity on earth. Similarly, the "I" in the brain is not a subject but an object. The notion of "I" is always another within the brain. Deleuze and Guattari, drawing on Cézanne, describe the brain as an artist's "landscape: man absent from, but completely within the brain" (Deleuze and Guattari, 1991: 210). Thus, Deleuzian posthumanism is the project that defines the impersonal and nonhuman milieu of thinking as becoming-other, a movement of absolute deterritorialization of man, contrasting it with historical conceptions of thought, which are invariably tied to nationalistic traits. Deleuze and Guattari argue that the concept

of “The Other Person” fundamentally shifts our understanding of a “perceptual field,” repositioning the Other as “the condition” for a redistribution of not only “subject and object” but also other binaries like “figure and ground” and “length and depth” (Deleuze and Guattari, 1994: 18). Moreover, in his interpretations of Spinoza and Nietzsche, Deleuze introduces three forms of philosophical engagement, including affections/affects, concepts/common notions, and percepts, which together expand our understanding beyond the purely human to encompass a more interconnected and inclusive perspective. In Deleuze’s interpretation of Spinoza’s *Ethics*, affections and affects are compared to the shadows of objects, representing “new ways of feeling”, emphasizing emotional responses and sensations that arise from interactions with objects. The second aspect involves concepts or common notions, which explore and understand the real causes behind effects and the true structures of bodies, demanding “new ways of thinking”, encouraging a deeper cognitive approach to understanding reality. The third aspect consists of percepts, which are pure figures, essences, and singularities that introduce “new ways of seeing,” comparable to pure light itself (Deleuze, 1998: 148). Deleuze and Guattari further explore these ideas in *A Thousand Plateaus*, where they discuss how animals, plants, and even inanimate objects participate in processes of becoming and influence philosophical thought.

Both posthumanism and Deleuze’s philosophy share an evolutionary perspective on the human, recognizing it as an ever-unfolding entity with continuously developing capacities for affecting and being affected. Deleuze’s concept of affects highlights how emotions and sensations transcend individual human experiences, connecting humans, animals, plants, and even inanimate objects like rocks and stars. This idea resonates with posthumanism, which seeks to acknowledge the agency of nonhuman entities. Affects, as described by Deleuze, are not confined to human feelings but are part of a larger network of forces that include “microbrains” or the “inorganic life of things” (Deleuze and Guattari, 1996: 213). Affects and percepts transcend ordinary affections and perceptions, existing independently of any person who experiences them. They represent the pure figures, essences, and singularities of sensation, which exist beyond the strength of those who undergo them (Deleuze and Guattari, 1996: 164). Deleuze defines affect not as a feeling but as a compound of “becomings that spill over beyond whoever lives through them,” thereby becoming-other (Deleuze, 1995: 137). Affects create new ways of feeling by enabling

becomings that transcend individual experiences. Within this context, Deleuze perceives life as a continuous creative process, constantly evolving and inventing new forms of existence. By understanding ourselves as part of a continuous, evolving flow of multiple durations, we can better interact with the diverse entities and environments around us. This approach suggests that a combination of aesthetic, philosophical, affective, and cognitive forms of thought is necessary for skilful living, advocating for a revitalized belief in the creative potential of life and our capacity to evolve with it. How?

Conclusion

Gilles Deleuze's philosophy has profoundly influenced posthumanist thought and the broader nonhuman turn across various disciplines. His rejection of Cartesian dualism and emphasis on immanence, becoming, and assemblages provides a robust framework for challenging anthropocentrism and re-envisioning the complex entanglements between human and non-human entities. Deleuze's concept of the Body without Organs (BwO) and his broader emphasis on bodies as assemblages challenge traditional notions of bodily unity and coherence, highlighting the interconnectedness of biological, technological, and cultural forces. Deleuze's critique of the dualistic ontological framework created by modernity, which rigidly separates humans and non-humans, aligns with posthumanist discourses that emphasize relationality and interconnectedness. His philosophy of immanence, which views reality as an interconnected field of constant change and possibility, applies to our understanding of the body as an evolving process. By advocating for a multiplicity of voices and emphasizing the importance of materiality, Deleuze provides a critical lens through which we can explore the body's capacity for action and transformation within a framework informed by material constraints.

Deleuze's influence extends to various posthumanist thinkers, such as Donna Haraway and N. Katherine Hayles, who draw on his concepts to critique traditional humanism and explore the implications of our interconnected existence with the nonhuman world. Haraway's cyborg metaphor and Hayles' focus on the posthuman condition in cybernetics illustrate the impact of Deleuzian thought on contemporary posthumanist discourses. Overall, Deleuze's philosophy offers valuable insights for rethinking subjectivity, embodiment, and the ethical implications of our interconnected existence. His work challenges us to move beyond restrictive dualisms and anthropocentric viewpoints, advocating for a more inclusive and relational

understanding of existence that acknowledges the complex entanglements between humans, non-human entities, and the material world. Through his contributions, Deleuze has opened up new possibilities for exploring the potential of posthumanism and its relevance in addressing contemporary global challenges.

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