

Interview to Patricio Landaeta Mardones

by LA DELEUZIANA

Abstract

Patricio Landaeta Mardones is the founder and coordinator of the Deleuze & Guattari Latin American Studies Network. La Deleuziana has interviewed him to talk about the institution of the network and its strategical geo-political role in the Continent and throughout the deleuzoguattarian studies in general.

What is the sense and the need for the creation of the Network of Latin American Deleuze and Guattari Studies?

One of the senses of the creation of the network from a defined regional imprint, among people and groups linked to the philosophy of Deleuze-Guattari in the continent, is related to explore a geophilosophical mark and to retake an intellectual legacy still in force: Deleuze and Guattari's thought –and that of contemporaries such as Michel Foucault– has had an impact since the late 1970s on Latin America's socio-political transformations, whether by generating a dialogue with political parties, social movements and artistic collectives, nurturing the training of teachers in exile, or circulating in universities dominated by German philosophy other ways of conceiving critical thought or artistic creation considered "committed" or "political". While it cannot be stated without exaggeration that for four decades Deleuze and Guattari occupied the role of guides in political struggles waged on different fronts, it is possible to argue that at different times they fed back into practices of subjectivation that tended to undermine the foundations of the monolingualism of political action wielded, to borrow Foucault's words, by the "terrorists of theory" and the "sad militants" of the left. In good measure, the jovial reading of *The Anti-Oedipus* and other texts allowed many to leave the dark alley (always dark) of the melancholic left, and to be encouraged to prepare a new broth to nourish hopes and forces of change, without the need to resort to historical materialism or the broken sack of emancipation as main ingredients. Linked to this is a second important point to note. It is well known that the reception of Deleuze and Guattari's philosophy is quite dissimilar across the continent. To mention very briefly some cases, in countries such as Brazil the figure of Guattari is relevant in the process of restructuring the public mental health system, but also as an interlocutor in the reconfiguration of political militancy in the "traditional" left. Elsewhere, as in Argentina, the figure of a "psychoanalyst Deleuze" for years completely

occupies the scene, perhaps eclipsing the figure of his companion, and Guattari appears only as an appendix to his work. It is interesting to highlight and trace the factors that determine this divergence in both countries, since these are two important poles of discussion of Deleuzoguattarian thought, but it is also essential to trace what happens in other countries where the reception of his thought is later or is still in its infancy. Advancing in parallel on these two fronts, delving into the winding road of consolidated reception and accelerating its arrival or arrival in certain places, will allow us to advance in the mapping of the flow of Deleuze and Guattari's passage not only through the academy, but also through the cultural assembly of the region. With this task in hand, in the context of the network, we have proposed to restore the disparity of readings and approaches to their work, and thus contribute to the existence of an archipelagic schizo community to come, whose first tasks will be to put an approximate date and mark the points of Gilles and Felix's journey through the mangrove, the jungle, the Andean peaks, the ports and deserts and cities of the continent. In the same line, it seems to us a key point to contribute to facilitate the dialogue between diverse groups and voices, I mean to disseminate the work done in Brazil for decades; to link and make visible the work being done by different groups throughout the continent, so as to help those who are beginning in the reading of philosophers to recognize certain poles of production throughout Latin America. To advance in this cartographic work still seems to us stimulating and of great help for the community of readers, not being preponderant the link (or not link) with the academy.

How has the creation of the network been possible, what can you tell us about the process, achievements, and results since its creation?

The network was forged thanks to the award of a competitive fund for the creation of international research networks for young researchers financed by the National Commission for Science and Technology (CONICYT, currently the National Agency for Research and Development, ANID) of Chile in 2016. The project was chosen along with six others, mostly coming from the "hard sciences", news that gave us much joy. For the formulation of the proposal, we decided to place as the main focus of the network the creation of interdisciplinary knowledge in philosophy, aesthetics and politics, from the work of a team that, having specialized in philosophy, worked in related disciplines, such as education, history, psychology, cinema, theater and literature. Thanks to this fund, it was possible to finance two international events in Valparaíso, Chile, as well as the publication of two collective books. The first one, *Gilles Deleuze y Félix Guattari: perspectivas actuales de una filosofía vitalista*, published in 2021 by *Metales Pesados Ediciones* in Chile. The second, *Qué es lo que puede un cuerpo. Luchas minoritarias y líneas de fuga en América Latina*, will appear under the same publishing imprint during the first semester of 2022 (unfortunately with a little delay due to the pandemic). In addition, two dossiers have been published in

La Deleuziana that bring together the papers presented at the colloquia held in Valparaíso, as well as a dossier in *Linha Mestra*, journal of the Associação de Leitura do Brasil, on the occasion of the I International Colloquium ‘Becoming Animal. The philosophy of Gilles Deleuze and Félix Guattari’, held at the Central University of Ecuador in Quito, 2019. Despite the impact of the pandemic, other meetings managed to take place, this time in virtual mode. Some of them were *V Coloquio Red Estudios Latinoamericanos Deleuze y Guattari: ‘Territorio, Cuerpo, Resistencias’*, organized under the auspices of the *Centro Regional de Investigaciones Multidisciplinarias* of the Universidad Nacional Autónoma de México (CRM-UNAM); and the *Jornadas 40MIL MESETAS: “Recepciones, usos y derivas en Latinoamérica”*, organized by Cristóbal Durán, Pedro Moscoso-Flores and Patricio Landaeta, on behalf of REELD&G. These events have been important to continue with the process of disseminating the existence of the REELD&G network. In the first stage, it was about strengthening or consolidating a grassroots team; linking the network with different working groups in the continent. Today, on the other hand, it is about opening the circle expansively and summoning new members, so that a cartography begins to be created collectively in Latin America and, why not, in the global south.

How is the network positioned in the context of Deleuzoguattarian studies in contemporary thought?

This question allows me to return briefly to the first one. The creation of the Deleuze & Guattari Latin America network (REELD&G) makes sense considering the emergence of the events propitiated by the Deleuze Studies conferences since the mid-2000s, and with the emergence of an offshoot of these events in Asia since 2013. In some of these events I had the good fortune to participate and indeed meet some of those who would later become my colleagues in the network. Also, in the framework of these meetings, I met Ian Buchanan, the “immovable engine” behind each of the Deleuze and Guattari Studies Conference and Camp and, to a large extent, a key figure in the dissemination of the thought of the authors of *A Thousand Plateaus* in the Anglo-Saxon world. I could say, indeed, that there is a debt with Deleuze and Guattari Studies, in some way our network is coupled to the commotion that their events caused in the world and to the interest that their thought awakened in spaces theoretically totally foreign to their work. But I also believe that our network is different from Deleuze and Guattari Studies precisely because it tries to consolidate a transcontinental work team and to highlight a key geopolitical component: thinking from the South.

What does it mean to do (Deleuzoguattarian) philosophy from the South?

This is a point of real interest, since it defines to a large extent the stakes that the network plays. In the first place, it is a matter of making diverse voices visible, not a praise but a settling of accounts with the polyphony that decenters the authoritative interpretation of Deleuze and Guattari's philosophy, since without their agency any problem would continue to be an abstract problem. In other words, it is about thinking the present, our present –with its apparent enclosure and hopelessness– collectively, considering that the struggle against the present declines differently from the south. To put it in two or three words, the problem of the south is the problem of the multiplicity of voices, which has to do not only with geopolitical marks, but with answering who thinks, or rather, who participates in the construction of the problem that forces us to think today. Secondly, it is a matter of focusing on our current situation (blockades, threats, powers, etc.). From this gesture, the use of the corpus of Deleuze and Guattari's philosophy is subverted, and the discussion is opened so that other guests can participate in its assembly table. Because thinking from the south not only changes the problems, but also the interlocutors, the concepts and affiliations that can be traced (from Felipe Guamán Poma to César Vallejo, Oswald de Andrade and Raúl Ruiz, can undoubtedly open us to think new conditions of real experience).

What would be the network's projection for the (immediate) future?

A few weeks ago we concluded our participation in the *II International Congress Deleuze/Guattari. 50 years of The Anti-Oedipus*, organized by the Latin American Network of Contemporary Philosophy under the auspices of the University of San Marcos, Peru. We are currently working on the organization of the 14th International Deleuze and Guattari Studies Camp and Conference 2022 – Controlism, Nomadism, Fronterism in the Global South, to be held in June at the Universidad Nacional Autónoma de México. I think it is relevant to point out that this is the second time this important event takes place in Latin America. The first one was in Brazil, thanks to a team led by Antonio Amorim, member of REELD&G, at the State University of Campinas. In this second opportunity, it is José Ezcurdia who leads a team formed by members of the network to organize this event in Mexico City, in a place as emblematic as the Faculty of Philosophy of the UNAM. In a much more direct way, this time it is in the very definition of the event where the problem of the global south is posed in all its amplitude: “controlism, frontierism, nomadism” allows us to ask ourselves: how have the forms of control mutated since the beginning of the pandemic? More precisely: how does the new diagram of the functioning of control operate to completely reconfigure the functioning of borders, forcing the reinvention of another nomadism or a totally different nomadism? But not without a dose of prudent

skepticism we also ask: to what extent nomadism reinvents itself, or has the power to do so, in the context of a permanent state of exception such as the current one, characterized by the ambiguous fact of putting life in question, its own dynamism, precisely in the face of the demands of the sovereign purpose of safeguarding the life of active populations, while letting others die?

A problem that crosses our work today is that of the creation of institutions. In this sense, the questions we keep asking ourselves are: how would it be possible to imagine, in these apocalyptic times, a revolutionary approach to institution building? In Deleuzoguattarian jargon: how to bring about an effective encounter between desires and institutions? How to accompany the creation of institutions in response to the demands of a life drive, and to confront the mere survival of a depotentiated life such as that which installs as a tragic sign the libidinal economy of capitalist axiomatics? I believe that thinking collectively about the problem of institutions is a pending debt in the studies of Deleuze and Guattari's philosophy, where a splitting of macro and micropolitical horizons has often been nurtured, even going to the extreme of moralizing the molar (bad)/molecular (good) pair. The consequence of this is clear: to identify all forms of militancy with mere spontaneism; to renounce political experimentation, which narrowly implies the macro and the micro-political, and to entrust instead to the traditional organization of right and left, and to the capitalist state, the task of managing the ongoing catastrophe. In the face of this, we believe that thinking "paradoxical institutions", following in the wake of Bifo Berardi and Lazzarato, mutant or cracked institutions, is one of the main challenges of the present in the global south, where we have become accustomed to living in the open (as Ferreyra points out) and, at best, against the state, and where nomadism and forced exile have become a law of the times.