

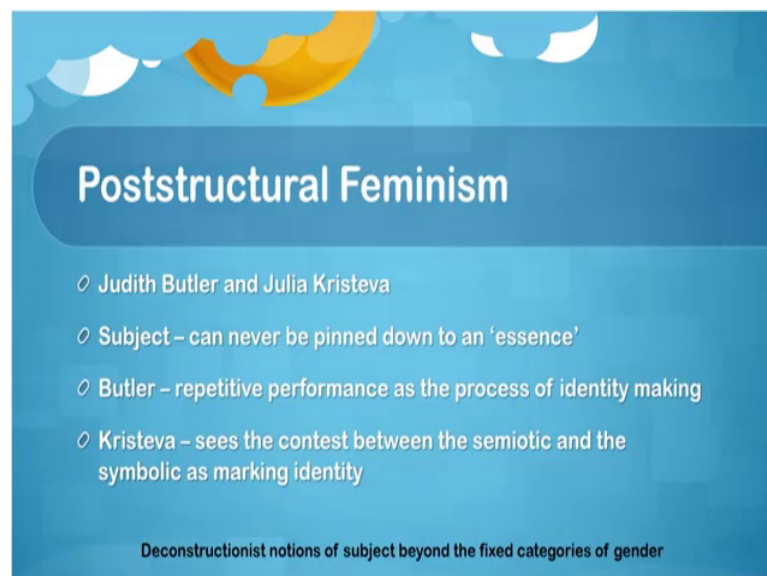
**Postmodernism in Literature**  
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**Lecture - 11**  
**Formulations of the Postmodern: Deleuze and Guattari**

Hello everyone, good morning and welcome to at another session of the NPTEL course, post modernism in literature. Today's lecture is titled formulations of the postmodern, Deleuze and Guattari. As the title implies, this is a discussion on the post modern formulations by two theories of the postmodern period, Deleuze and Guattari and, significantly both these, theories are considered, together, do they also have, published their work independently and also have got a lot of recognition through their independent work?

So, before we are flying into the discussions in relation to Deleuze and Guattari it is also important to take stock of a discussion. So, far or to see the patterns, which have been emerging and also to see the interconnectedness and the multiple ways in which the postmodern theorists, the postmodern formulations have been in dialogue with each other in the previous, lecture. We had taken a look at post structural or feminism.

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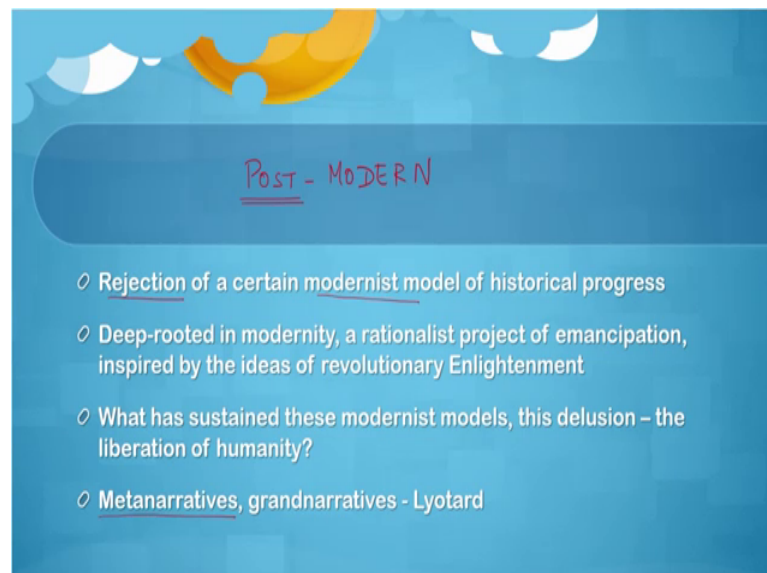
And how certain a particular notions of feminism also ties up, when the deconstructive of thought and as well as the postmodern ideology, we also notice how post structural

feminism reject the idea of liberal humanism, the idea of a unified subject, which is also coherent and stable in nature. We particularly looked at Judith Butler and Julia Kristeva and also noticed how they posit the idea of a subject, which is unstable conflict written and also our shifting in nature.

And these articulations, these theoretical formulation, we have also made through different kinds of arguments, though they both essentially also meant that the subject can never be pinned down to an essence. Butler articulated this, through the idea of the repetitive performance as a process of identity making, which she also termed as gender performativity and Kristeva identified the contrast between the semiotic and symbolic as a marking identity. She also engaged with the idea of intellectuality, which also became one of the fundamentalist markers of postmodern narratives.

So, in both Butler and Kristeva, we also identified the deconstructionist, notions of subject be, are the fixed categories of gender. We also notice how post structuralism ties up with deconstruction. How that also becomes influential in redefining the aspect of feminism, and how they all challenged the idea of the subject, and also move towards newer ways of understanding post modernism.

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And this also takes us to a number of things, which we could find in common, which runs through most of these are post modern formulations here, we also again focus on the term postmodern with an underscore on. The term post as we had been engaging with a

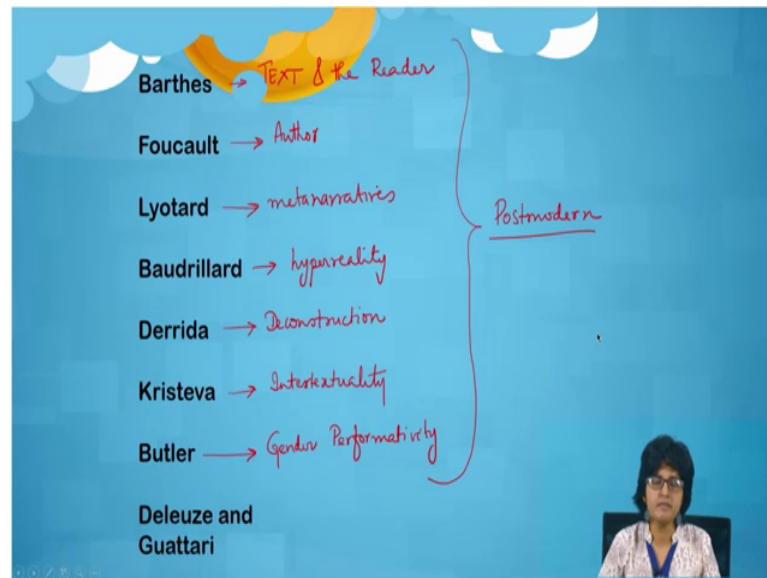
multiple critical and narratives. We noted that all of them are routed in the rejection of a certain modernist model of historical progress and, this is also evident in the way.

The term postmodern has been defined as a departure from the different kinds of modernisms and we also noted that the postmodern thought the various thoughts, which we now associate with post modernism. They are also deep rooted in modernity. They celebrate a, rationalist a project of emancipation. They are also inspired by the ideas of revolutionary enlightenment. So, our projection of all of these ideas related to paternity, also entail the rejection of the idea of progress, the idea of a liberation, which is embedded in these, modernist philosophies.

So, if, the liberation of humanity as promised by these, these humanist ideas by these enlightenment ideas and these rationalist projects of maternity, if it could be seen as a dilution, what had sustained this dilution for such long and this is a question that Lyotard answers in his work, the postmodern condition by arguing that, it is only the belief in these metanarratives that sustain.

The belief in the dilution of these modernist models of them, the being instrumental in the liberation of humanity and, it is only in the rejection of grand narratives Lyotard said, we can move beyond the modernist, model and embrace the newer kinds of postmodern systems and strategies, this also prompts us to take a very quick look at the different theories that we have been looking at. So, far to see, how they all are connect with each other, how there is an ongoing dialogue that we can notice.

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And also that it is only in the understanding of all of them in a comprehensive manner that we could begin to locate and identify was, what post modernism has, the stock taking is also important, because it also help us to situate our understanding of post modernism in literature as and when we begin to enter the different, kinds of, literary, critical processes, which have been, undermined which have been challenged and which have been overwritten through these newer ideologies.

One of the first takes that we looked at was Barthes, death of the author in which he challenged the idea, the relationship between the text and the reader. Thus he also began to redefine the idea of the text, then redefined the idea of the critical reading and also, posited that it is only with the death of the author that the birth of the reader takes place, and, Foucault Alongside argued that.

It is also important to unpack the idea of the author, because, the author is also a a constrict of, the result of the many capitalist attendencies of the contemporary and he also placed very typical to his own, analysis. He also located the genealogy of the author in the critical tradition and also, again, argued that the author is rather irrelevant in the production of a text or in the, or in the reception or in the interpretation of the text.

So, here we find a different kind of reading, emerging a different kind of critical practice of being elevated away from the traditional, modernist, structuralist, senses and Lyotard spoke about metanarratives to talk about different systems of knowledges, which have

undergone a change and also to highlight the different ways in which, it becomes historically important to reject the different models of modernism, different models of modernity, which have been hitherto considered as the, the only available model or the truth or be unified, subject to position.

And Baudrillard spoke about hyper reality and we also took a look at how not just in different texts of literature, but also in the many texts, which are available and culture and meet life are around this. It is important to see how simulation, simulacra operates and how we could also see real life examples such as, the Disneyland or Las Vegas operating as symbols of a hyper reality in the contemporary and Derrida introduced us to the concept of deconstruction.

We also noticed how deconstruction also emerged as the one of the most important, aspects of post modernism, though it initially only signified a departure from structuralist, thinking and Kristeva along with the many other things that she contributed to the third wave feminism.

She was also instrumental in introducing the term intertextuality and Butler spoke about gender performativity, which we took a look at in one of the, recent sessions. So, when we look at these aspects collectively from the changing nature of the relation between the text and the reader, the unpacking of the author, the, rejection of meta narratives, the introduction of the notion of hyper reality to talk about a new kind of reality, about the use of deconstruction and, and, and about the presence of intellectuality different texts and contexts.

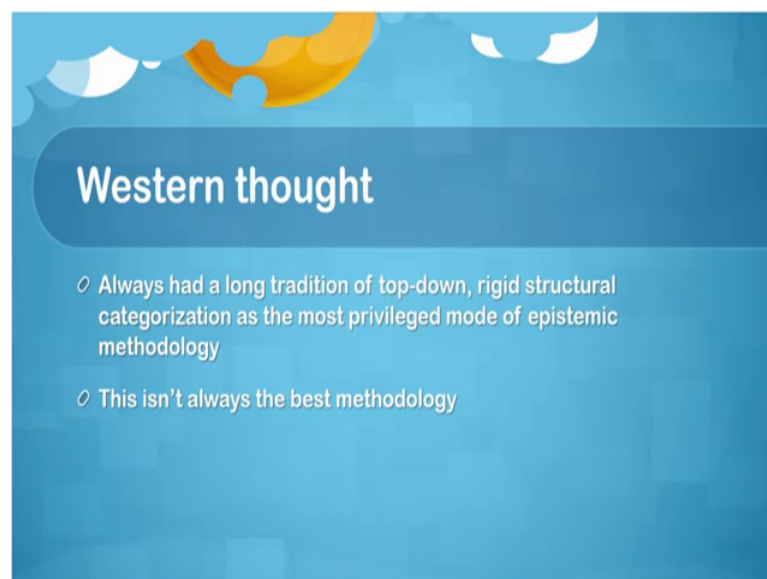
And also what the idea of gender performativity to talk about a word talk about the system, which is beyond hierarchies and binaries we find it in the collective understanding of these different diverse systems of knowledge. These different notions lies the meaning.

The understanding and the formulations of the postmodern and though we have been discussing these authors in isolation in order to present, the ideas with more clarity in order to trace intellectual tradition of particular kinds of thought and particular writers and thinkers, it is important to look at them as a whole.

As we have highlighted in the beginning of the course itself, this is not a comprehensive, list of all the postmodern thinkers and writers, but it seeks to, bring together, it seeks to, cover the important, literary critical, grounds, which have been instrumental in, shaping the ideas of post modernism and today as and when we begin to talk about Deleuze and Guattari.

This interconnectedness becomes all the, more important, because Deleuze and Guattari also talk about the importance of seeing things in an interconnected manner, without focusing on the hierarchical or the aspects of binary divisions and as, we have noticed, many times before, even within this range of discussion, it is, it is difficult to, highlight one central figure, it is difficult to, present these theories or these aspects of their theory in a hierarchical fashion, because they need to be understood in connection with one another, they are also informing the understanding of, each of those, theoretical works.

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And together we are promoting a new way of looking at text and looking at reality and looking at the world itself may be one thing that also connects all of these, writers in a single thread, is the way, in which the, all reject at the western thought, western systems of critical, tradition, western philosophical thought, because the western thought always have, had a long tradition of a top down and a rigid structural categorization.

And this categorization, this, this division based on hierarchy based on binaries, it has also been seen as the most of privileged mode of epistemic, a methodology and Deleuze

and Guattari are joining this list by arguing that by pointing out that, this is not always the best methodology available, it is important to move away from these systems of a western thought from the compartments. Within which, western thought had, have been hierarchically structured.

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And presented with binary oppositions accordingly, we take a look at Gilles Deleuze and Felix Guattari and both of them were French. Deleuze being a French philosopher and Guattari or psychoanalyst and also a political analyst and a theorist, though they have also published their work, independently, they are mutable works, have also been done in collaboration. This collaboration, instantly was a result of the aftermath, of the 1968 revolutions in, in Paris, which also the revellians, the social unrest, which also became a one of the impetus of, for moving away from the structural modes of thinking toward the pro structuralism mode Deleuze and Guattaris work could be primarily located at the level of a critique of psychoanalytical, our conformity.

This approach, which moved away from the traditional approaches of psychoanalytic criticism and also marked a significant or a step in the evolution of post structuralism and eventually post modernism and in this, lecture, though they have talked about, multiple things in connection, with their engagement, with psychoanalytic, theory and in connection with the use of psychoanalysis to talk about many things in the postmodern

age. We focus on, particularly on three aspects or deterritorialization, on the idea of the rhizome and on the concept of minor literature that.

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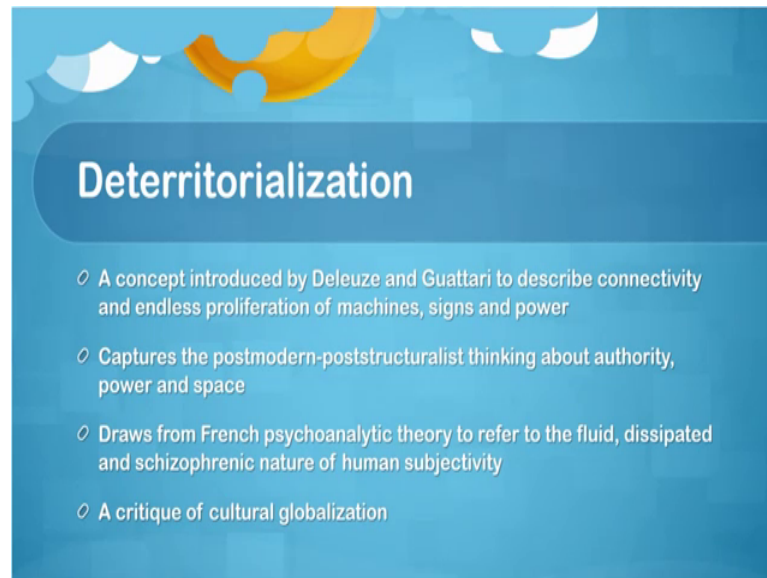


They used to talk about the works of Kafka and these are, concepts are primarily drawn from two of their books, anti oedipus and thousand plateaus was and these two books have been considered a very influential in challenging, a western systems of thought and also providing a new approach, not just in psychoanalysis, but also in a literary critical theory, Deleuze and Guattari have also been criticized, vehemently for pushing things beyond the limits and it has also been argued, we also find many of the critics taking the opinion that their ideas and the frameworks that they provide are pretty much useless, because they do not help in the, in newer understandings.

When they do not help in making sense of the contemporary and perhaps, this is where we also locate the importance of Deleuze and Guattaris work, because they are also, perhaps highlighting, just the very thing that is being used against them as a criticism, that it is impossible to make a sense of the contemporary, perhaps the intent is not to find the solution not to find a, reason, but just to see the interconnectedness, which is also one of the fundamental elements of postmodern thought.



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So, first we begin looking at the idea of deterritorialization, a concept introduced by Deleuze and Guattari to describe connectivity and endless proliferation of machine science and power. So, their work is also very, rooted in, the capitalist structure, they also use.

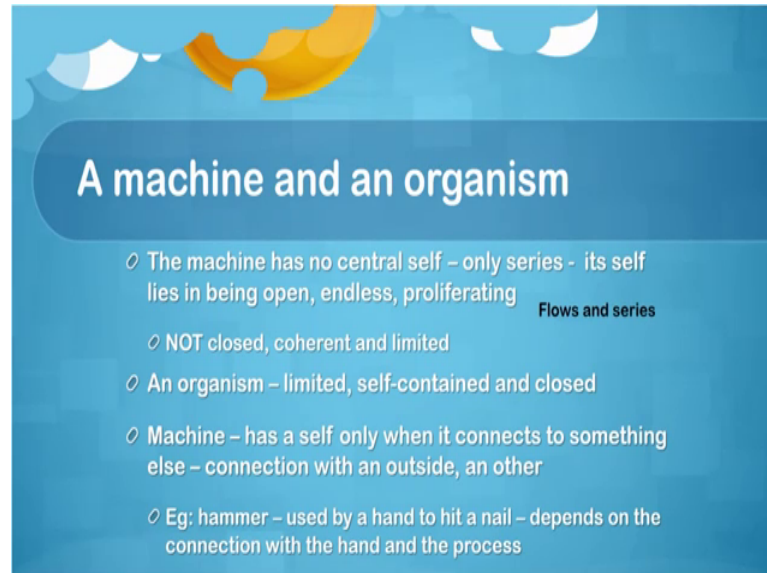
These different things to critique, the different kinds of pervasiveness of the capitalist or world and through, this concept of deterritorialization; they are also capturing the postmodern, post structuralist, thinking about authority power and space, we also begin to notice an number of overlaps in the discussions that we have had about postmodern theories and postmodern formulations and we also realize that through the use of different concepts through the use of different frameworks.

They are all, perhaps indicating, set of similar things, which calls for moving away from a hierarchical, binary structure, which is also limiting, which is rigid, which also denies a space denies articulation denies, denies identity and authority to certain kinds of, knowledges, certain kinds of people or even certain kinds of world views. Deleuze and Guattari is, work is drawn from French psychoanalytic theory, particularly are from Lacka to refer to the fluid and dissipated and o, schizophrenic nature of human subjectivity.

So, here again, we find that Deleuze and Gaattari are also highlighting, the need to move away from the conventional views of looking at, human subjectivity as a unified,

coherent, unit and the formulations of Deleuze and Guattari to talk about deterritorialization and also been used extensively as a critique of cultural globalization.

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## A machine and an organism

- The machine has no central self – only series - its self lies in being open, endless, proliferating **Flows and series**
- NOT closed, coherent and limited
- An organism – limited, self-contained and closed
- Machine – has a self only when it connects to something else – connection with an outside, an other
- Eg: hammer – used by a hand to hit a nail – depends on the connection with the hand and the process

. So, how do they go about it. They, Deleuze and Guattari use the analogy of a machine and an organ and an organism and they. They, they point out that the machine has no central itself. It only has a series and it, in this context it is also useful to remember that, they talk about flows and series and also about how it is also about how it is connected to desire and eventually the making of a commercialist culture. So, the machine has no central, a self it, only has a series and it is self lies in being open endless and proliferating.

So, in other words it is uh, not a closed coherent or a limited unit that one is referring to, when one talks about the machine and in contrast the an organism is limited, self contained and closed and opposition to the machine, which is open and listen proliferating, one is a very limited closed sense of understanding, how the organism is, formed and the other is a more open endless and a proliferating view of understanding, a machine and he also, they also begin to, take this argument, further and points out that and draws.

Your attention to the fact that the machine has a self and this self emerges, only when it connects to something else and this is something else is not something which is available from within it is available only in the outside. It is another, it is an external element,

external unit for example, a hammer makes sense only when it is used by a hand to hit a nail. So, the meaning of the hammer, the identity of the, hammer, also it depends on the connection with the hand and the process.

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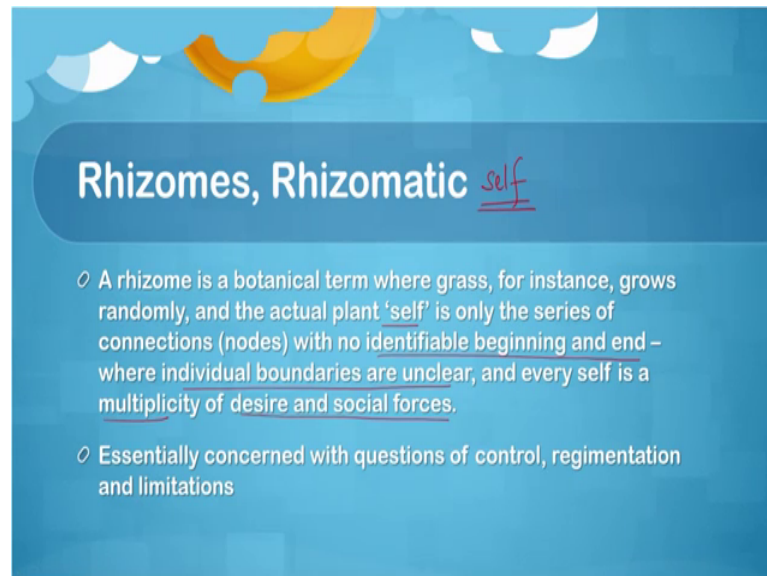
So, here what becomes more important is the process than the thing itself and this analogy is being used to define deterritorialization and deterritorialization according to Deleuze and Guattari is this process and what is this process.

It is a process through which the machine becomes something other than itself and this machine, which does not have a self of its own, it begins to acquire an identity, in this series of connections, intersections, assemblages and negotiations and this term and deterritorialization precisely describes this process of becoming, and the focus is on the process and not on the finite event or thing.

So, when we look at the subject through this idea of deterritorialization, the subject is up sight of forces rather than stability. It is always changing rather being static and it is a series of desires rather than a constant identity and as significantly in this context are, he also, they also talk about desire in a very different way and this is the way, in which they also move away from the traditional psychoanalytic framework, they talk about ways, in which capitalism channels, the desire into production and commodity relations.

So, deterritorialization in that sense through, this analogy of a machine and through the analogy of, acquiring a self through a process, the rejection of the traditional notions of a coherent unified self is also being used to talk about capitalism and critiques of various aspects of cultural commercialization, which will come back to talk about these aspects, when we discuss particularly three texts in detail at a later point.

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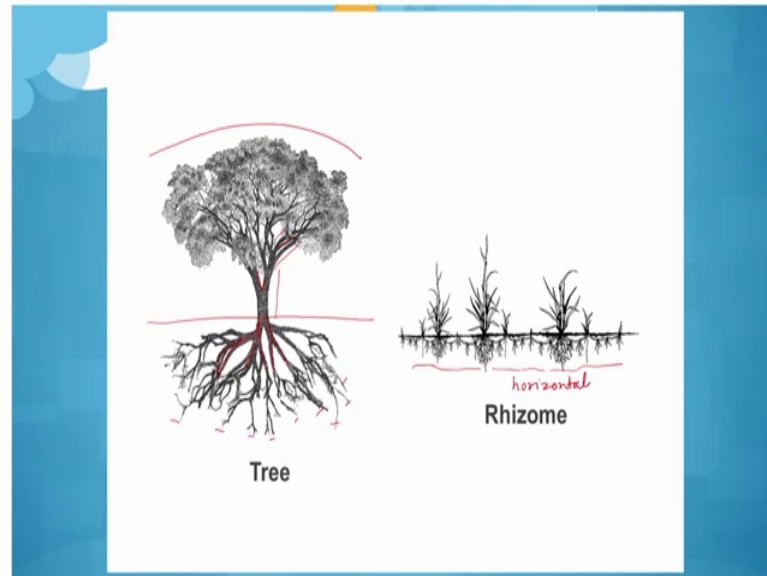


And the other concept the Deleuze and Guattari introduced and discussed much length. Is the idea of the rhizomes or the rhizomatic self and here time and again, I also draw your attention to the ways, in which the idea of the self, the idea of the subject undergoes a radical change within the framework of post modernism.

So, what is a rhizome, rhizome is a botanical term, where grass for instance, such as crab grass grows randomly and the actual plant, self is only the series of connections or nodes, there are no identifiable beginnings and end to this and this mode of growth individual boundaries are unclear and every self is a multiplicity of desire and social forces.

The idea of the rhizome or the rhizomatic self has been used extensively to talk about questions of control. regimentation and limitations and this is also a useful term, which could be used to talk about different kinds of disciplinary, practices different kinds of, ordering an arrangement of, knowledge or systems in the contemporary particularly within the post modern framework.

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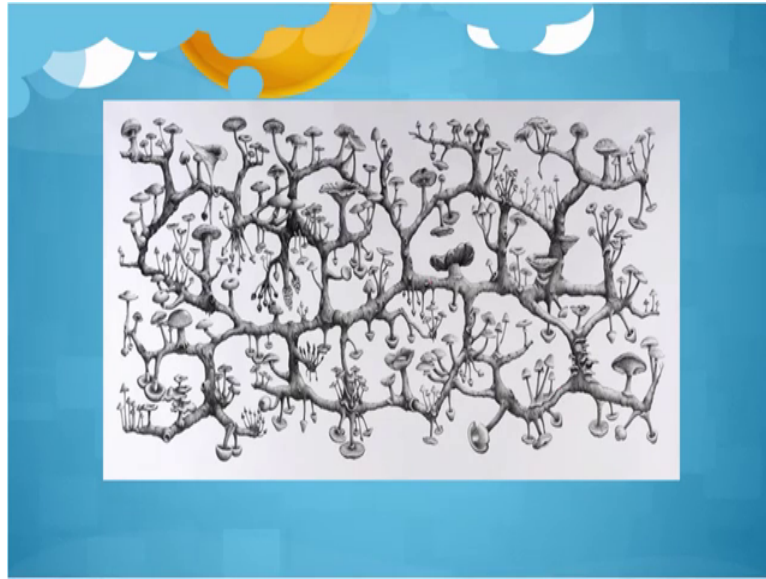
So, how do we differentiate a Rhizome from a tree, this would also give you a sense of what Deleuze and Guattari mean by the idea of the Rhizome tree as you can see over here. It has got a definite, kinds of rootedness and there is also a top down structure that is a clear way, in which we can identify different branches and.

Where they are exactly connected and how the roots operate, though there is a complex network, we that we can notice over here. We also see that there is a absolutely no confusion in identifying the bottom from the top.

So, it is a very clear top down structure, there is no ambiguity over here about the sense of hierarchy about the different parts of the tree, we know where it originates and we know the limits of it. It is a definable, entity with a clear sense of beginning middle and end on the contrary, if you look at the rhizome; it is difficult to notice, where the beginnings are.

Because the roots are, because the growth is in a horizontal pattern and in this mode of growth, it is difficult to figure out the beginning, the middle and the end and there is also no sense of hierarchy, there is a network; there is a pattern, which totally defies, the conventional idea of structure hierarchy and binary. Deleuze and Quattari use the term rhizome to talk about the systems of knowledge to talk about the absence of hierarchy in the post modern, phase that is away from the modernist model of, of structural principles of hierarchies and of binaries and, again in other representation.

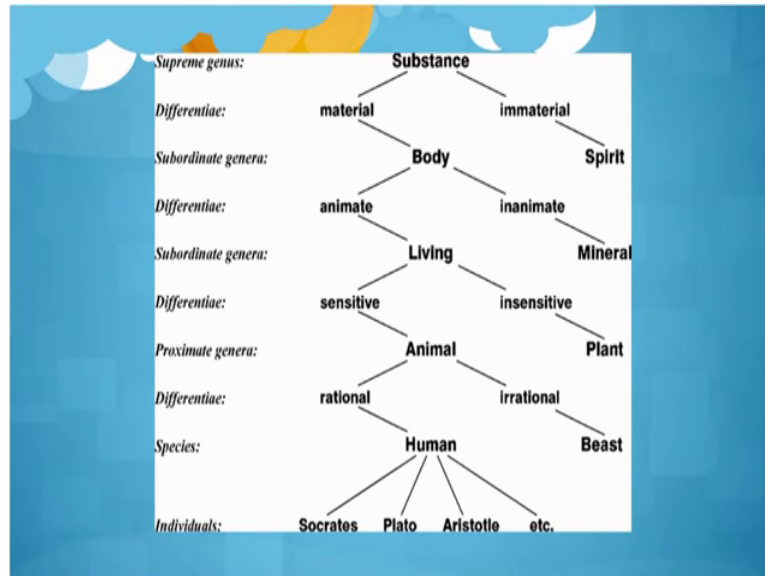
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We can also see that it becomes almost impossible to look at anything beyond the interconnectedness and it is also rather a futile attempt to figure out, whether there are multiple ways, in which node branches out and where it leads rather one could merely focus on the interconnectedness and even as we were doing a stock taking of the various theorists that we discussed as part of this.

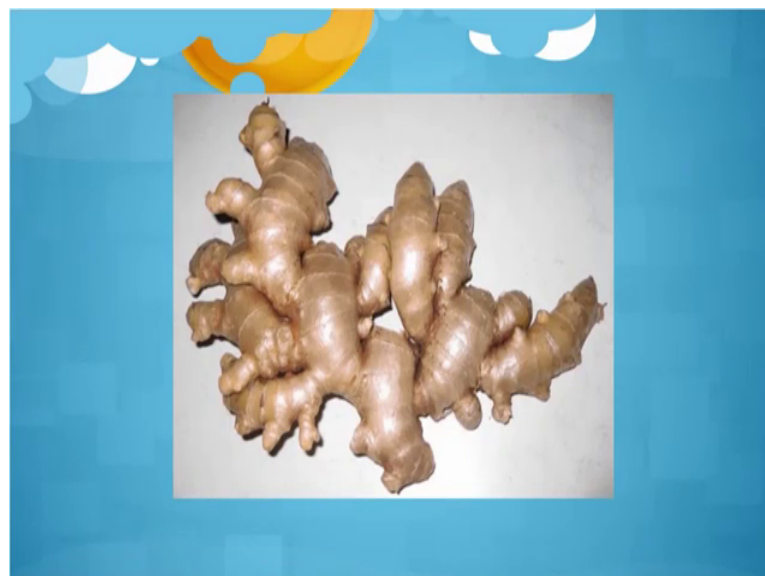
Of course, it is also like this representation of interconnectedness, it becomes difficult rather a futile attempt to privilege one over the other, what emerges is significant is the interconnectedness, there is no hierarchical top down, structure, there is no understanding in terms of a binary. There are, there are only connections, there are only networks, which grow organically and also in a, a horizontal way defeating all purposes of hierarchical and binary structures.

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And significantly, the western, system of thought against, which most of the poststructuralist, postmodern theorists have also been revelling against that also has been built on a, in the form of a tree, in the form of the structure of a tree, with a clear top down approach with the clear sense of origins branches roots and also with a definable kind of a structure and we can also see this in the ways in which the western critical philosophical tradition has emerged with a clear sense of hierarchy and binary meanings, which are in opposition to, one another to further clarify the sense of rhizome.

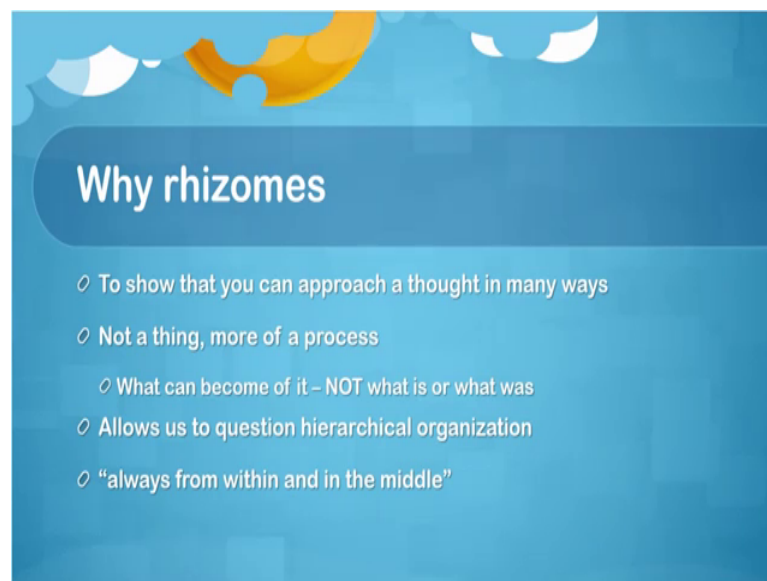
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The image of the, ginger is also used, because unlike a tree, this is more like a rhizome. It is difficult to, even predict towards, which sides, it would grow and also to, regulate the, particular kind of a hierarchy or to identify any kind of a, binary is over here, it is only an organic growth, which could happen in different directions and not necessarily in the same pattern.

And it is again a futile attempt to either regulate the growth or to make sense of this growth here, what one could perhaps focus is only on the various interconnectedness and rather than trying to focus on the reason, for this kind of growth, maybe it is only important to just, focus on the process, because it is the, the futile attempt again to make sense to look for a meaning, to look for a particular reason, which again is to bind thoughts, bind knowledge's, within particular, systemic and hierarchical, processes.

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And more importantly why do we need rhizomes to talk about anything in the contemporary, in the postmodern scenario, the rhizomatic approach is useful to show that you can approach a thought in many ways and this certainly is a very postmodern fundamental thought, which we have engaged with in many different ways from the beginning of this course.

It is also useful to highlight that this, network is not a thing, the focus is more on the process, perhaps it is useful to just a focus on, what can become of it and not, what is or, what it was and this, use of rhizomes, the use of this term, the use of this concept also



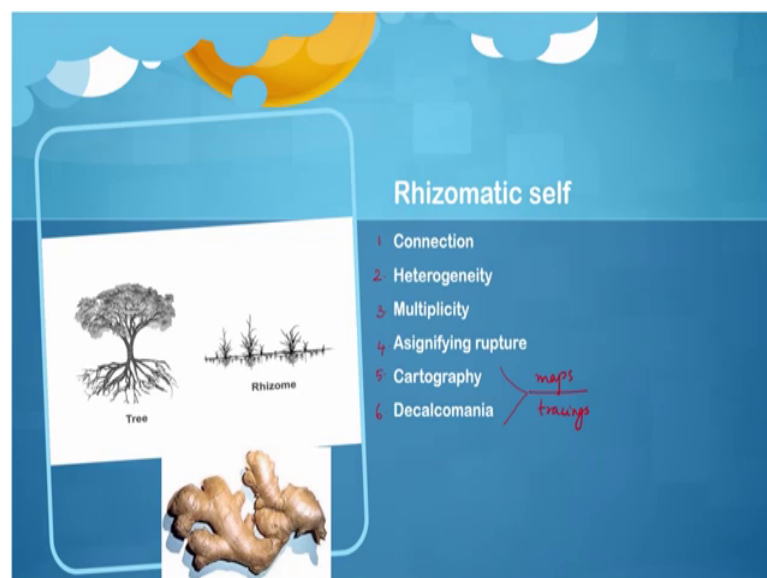
allows us to question hierarchical organization and as a Deleuze and Guattari would put it, rhizomes are always from within and in the middle.

There have been a lot of criticisms against this approach, against this, rejection of the top down, hierarchical approach, because there are some critics, who also feel that, if you do away with these structures, if you do away with these binaries, if you do away with these hierarchical systems of approaching knowledge, it would be impossible to store information, it would be impossible to disseminate information, but; however, on the contrary, it is also important to notice that this allows a particular kind of growth.

This allows us a particular kind of non hierarchical presentation of different knowledge systems, different disciplines, which are perhaps not possible within a structural or within a modernist mode of thinking and we have also noticed how the postmodern in that way has, contributed to the emergence of, various forms of alternative, knowledge systems.

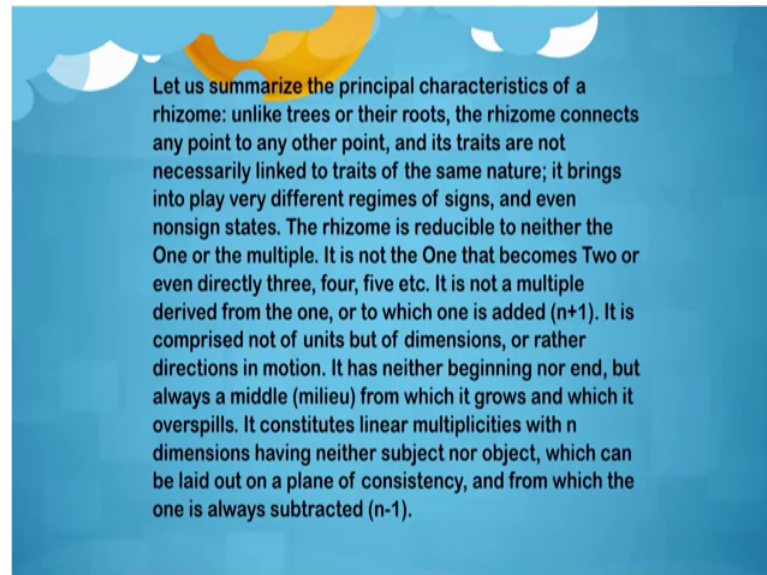
Alternative historical positions from the perspectives of feminism from the paradigms of post colonialism and also from the different approaches for grounded by marginal narratives and marginal subject positions Deleuze and Guattari.

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Talk about six characteristics of the rhizomatic self connection heterogeneity multiplicity a signifying rupture cartography and decalcomania. So, before we go into these terms in detail it will be useful to take a look at how Deleuze and Guattari.

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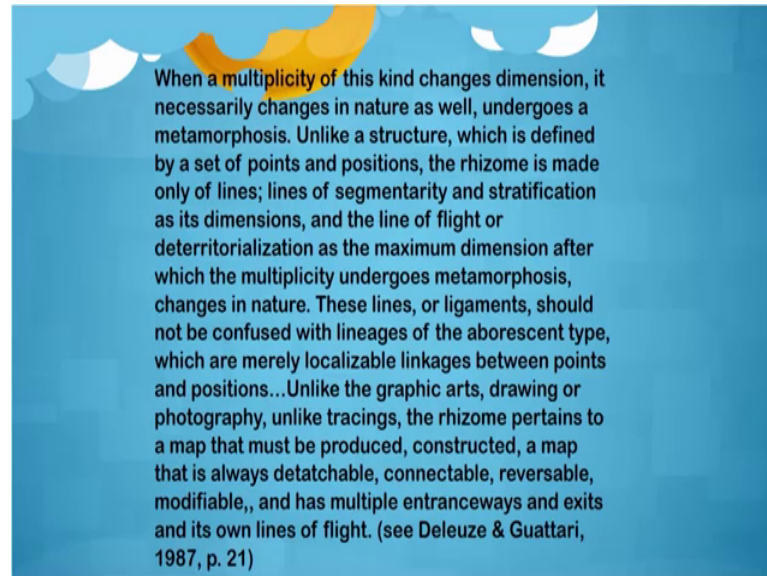


Talk about these different characteristics and this excerpt would also give you a sense of the writings by Deleuze and Guattari. Let us summarize, the principal characteristics of rhizome, unlike trees or their roots, the rhizome connects at any point to any other point and its traits, are not necessarily linked to traits of the same nature.

It brings into play a very different regimes of science and even non science states, the rhizome is reducible to neither the one or the multiple. It is not the one that becomes two or even directly three, four, five, etcetera. It is not a multiple derived from the one or two, which one is added  $n + 1$ , it is, this idea is negated.

It is comprised not of units, but of dimensions or rather directions and motion. It is neither beginning nor end, but always middle from which it grows and which, it overflows, it constitutes a linear multiplicities with its dimensions, having neither subject, nor object which can be laid out on a plane of consistency and from which the one is always abstracted, such as  $n - 1$ .

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When the multiplicity of this kind changes dimension, it necessarily changes in nature as well undergoes a metamorphosis, unlike a structure which is defined by a set of points and positions, the rhizome is made only of lines, lines of segmentarity and stratification as it's dimensions and the line of flight, these are particular terminology is that, Deleuze and Guattari use and the line of flight or deterritorialization has the maximum dimension after which the multiplicity undergoes metamorphosis, changes in nature.

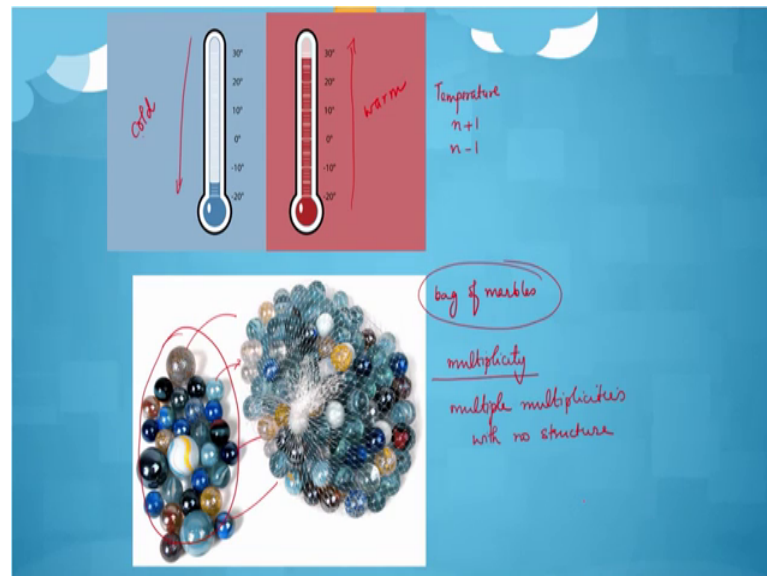
These lines are ligaments should not be confused with the lineages of the abhorrent type, which are merely localizable linkages between points and positions, unlike the graphic arts, drawing or photography unlike a tracings the rhizome pertains a map, that must be produced constructed.

A map that is always detachable, connectable, reversible, modifiable, and as multiple entrance ways and exits and it is own lines of flight; this accept is, useful to give you a sense of Deleuze and Guattaris writings and also to encourage you to take a look at some of the original writings by these of thinkers, that we have been discussing.

So, coming back to the, six characteristics of the rhizomatic self as delimited by Deleuze and Guattari connection is about connecting any point to any other point and traits are not necessarily linked to traits of the same nature.

So, the first two characteristics, they need to be seen together connection and heterogeneity. They argue that any point can be connected to another as we have already seen in this excerpt and, multiplicity is about focusing on as they would put it, it is, rhizome is not something which is reducible to a neither nor state of either the one or the multiple.

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So, to talk about the idea of multiplicity, it is important to see. How the difference between say, how the idea? How we talk about temperature, these idea, bag of marbles, as idle use in mentioned, in their work.

If you talk about  $n$  temperature and add one unit to it or temperature  $n$  and subtract one unit to it, that is a very significant qualitative change, in the magnitude and in the dimensions, and also in the kind of effect, that it produces, because a temperature will either go down and go up making it either cold or warm.

So, there is a qualitative difference depending on whether the units are we increased or the units are being decreased regardless of whether, they are of the same kind, whether they are of the same nature, but on the contrary, if you talk about.

A set of marbles a bag of a marbles, we find that even if you put in more marbles and add or perhaps add all of these marbles to this bag of marbles essentially the quality, does not

change it. Just perhaps, perhaps the number changes, but the nature of marbles remain the same.

The collective definition also remains, the same in other words the here, in temperature, when there is a reduction of one unit. It becomes a cold the increase of a unit can also make it warm or hot, but here the addition of one marble, two marble or even hundreds of marbles would only again give us a bag of marbles, a set of marbles.

There are no qualitative difference that we can see with this additions or subtractions and this is multiplicity, because the additions or subtractions do not entail any kind of qualitative difference, any kind of understanding in there, any kind of difference in the way we make sense of that object or the subject and a rhizome is precisely this.

It is about multiple, multiplicities with no structure and in and that since also significantly, whether the shape of the bag of marbles remains like this or if it assumes a different shape with the addition of the subtraction. It does not make any difference to this idea of the bag of marbles, in the same way the structure does not play, a major role in the idea of multiplicity, in this, rhizomatic definition in the bank semantic approach, in the postmodern theory.

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**Advantages**

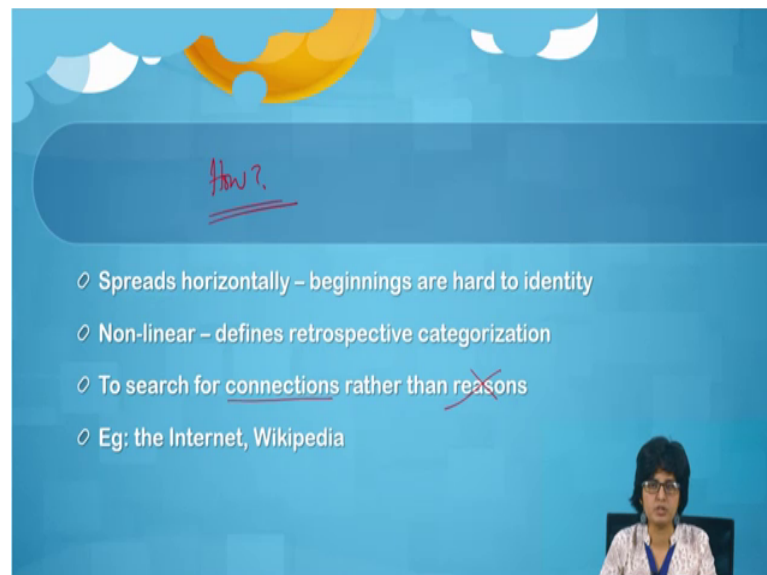
- Rootlessness vs. rational approaches to knowledge *hierarchy  
binaries  
top-down model*
- No beginning-ending, top-bottom approach
- Everything can be multiplied and interrelated - not based on hierarchy and binaries

So, what are the advantages of such a position, what are the advantages of using a rhizomatic approach to talk about systems of knowledge to talk about any kind of

disciplinary practice to talk about anything, which is being made available in the contemporary, because it is a celebration of rootlessness. It is a privileging of, it is a, foregrounding of ruthlessness and visa, we, the rational approaches to knowledge, because the rational approaches are also based on hierarchy binaries and top down model.

So, a rhizome provides this, with a approach, which is no beginning on an end and also rejects a top, bottom approach. This also based on the assumption that everything can be multiplied and interrelated and need not be based on hierarchy and binaries.

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How?

- Spreads horizontally – beginnings are hard to identify
- Non-linear – defines retrospective categorization
- To search for connections rather than ~~reasons~~
- Eg: the Internet, Wikipedia

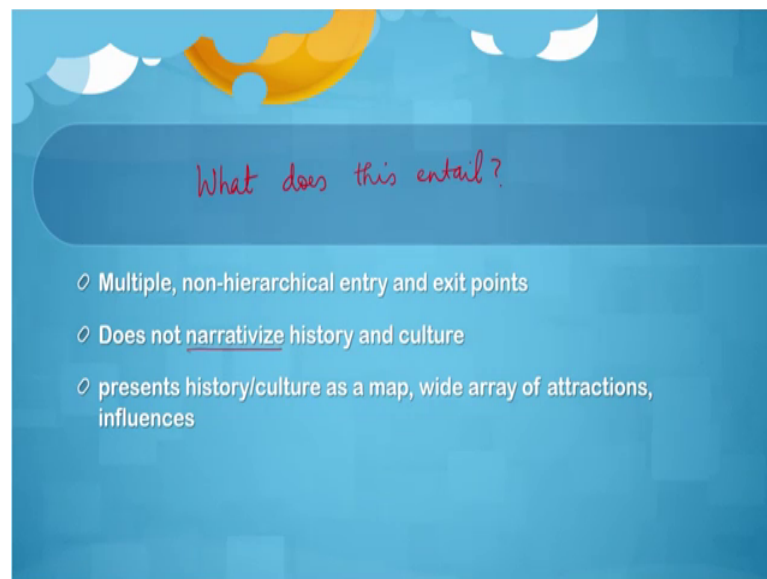
So, how does this work it is because the horizons are spread horizontally as we take a look at in the way, in which a tree is differentiated from that of a rhizome. So, the beginnings are hard to identify. So, if we apply the same to a system of thought. So, a particular kind of knowledge formulation and it becomes on, it becomes a more balanced kind of an approach, if we look at the knowledge structure in a rhizomatic way where beginnings are hard to identify and the growth and the spread, and the growth is in a horizontal way, defying all kinds of binaries.

It is also non-linear, because it, cannot be approached through a retrospective categorization of definition and the significance is also to connect to search for connections, rather than reasons. So, some of the examples that, we could generate from the contemporary could be the internet or the Wikipedia, which are privileges, which,

which foreground, these kinds of networks, the movement that the, the horizontal movement from one to the other without necessarily privilege in one of the other and also.

If you take such in the internet or particularly in the wikipedia after a while it becomes rather material to know from where the search began? What was the, which is the point of origin and if you look at one particular article, you can see that there are many-many hypertext, which will lead to different-different links and it is a rather futile item to look for the origin of those texts, which was the very first link that led to the second, third and the fourth link, because the idea is not to look at them in a hierarchical aspect not to look at them as the linear step of 1 2 3 4 or one leading to the other, but as a network of connections where everything can lead to anything and interrelatedness, interconnectivity becomes more important than a hierarchical linear or top down approach or even in understanding based on binaries.

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So, what is this entail, we have certain things available to us, once we begin to use a rhizomatic approach multiple non hierarchical entry and exit points as, it is also mentioned and Deleuze and Guattaris, they are the excerpt from the Deleuze and Guattari, it has multiple entrance fees and exits and it is own lines of flight and a consequence of this.

A rhizomatic approach does not, not activist history and culture, it is a move away from narrativization, which is also postponed and characteristic as we have taken a, look at in one of the earlier sessions and this is also a point that we should come back to engage with a relative point and when we look at a particular text and this also has a new possibility in the postmodern world, because it allows us to present history or culture as a map, as a wide area of attractions and influences and the use of this. The term map is also very important.

It also takes us back to these different characteristics of a rhizomatic a self, the fifth and sixth ones are being cartography and decalcomania and here Deleuze and Guattari are also making a distinction between maps and tracings, because a map is a very different from that for tracing a, tracing which is not open on the contrary, a map is more open ended and connectible in all of its dimensions.

And this is also, highlighted in Deleuze and Guattari's own words, unlike the graphic arts, drawings of photography, unlike tracings the eyes on pertains to a map that must be produced, constructed a map that is always detachable, connectable, reversible, modifiable and it also has multiple entrances and exits and its own lines of light.

So, reading this definition alongside, what rhizomatic approach entails to us it allows us to present history or culture as a map, with multiple entrance and exit points and it is not limited to a particular, form of connection alone, but it allows us to experiment with the different kinds of connection and also allows us to introduce newer connections as well.



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**Kafka's as 'minor literature'**

- The Lacanian, broadly French Poststructuralist reading of Freud opens the way to a new reading of Kafka that is at once deconstructionist, feminist and postmodern
- A reading of Kafka inspired by Marx, Freud and Nietzsche – a radical hermeneutic endeavour
- Offers a new way of thinking that is neither 'literary' nor 'critical' – the categories of the 'critic' and the 'literature' are overcome

So, as we begin to wind up this, lecture for today. Let me also give you a brief overview of, what we propose to discuss in the following, in the section and the next lecture is also based on Deleuze and Guattari and how they talk about, Kafka's work being a part of a minor literature in their own words and this is also a Lacanian and a broadly in a French post structuralist reading of a Freud, which also opens up the way to a new reading of Kafka and this also gives the possibility of being, the structuralist feminist and postmodern at the same time.

So, in the next lecture, we shall be taking a look at how they also, undertake a reading of Kafka Deleuze and Guattari. How they undertake a reading of Kafka inspired by Marx Freud and Nietzsche and it is also, an entry into a radical hermeneutic endeavour.

So, we wind up today's lecture, leaving the main anticipation of how Deleuze and Guattari offers a new way of thinking that is neither literally nor critical and how they begin to overcome the categories is the limiting categories that the critic and the, literature it also opens up newer possibilities to approach a literary criticism, the literary narratives and the idea of reading indexed reality itself, in the postmodern, literally a scenario. So, with this we wind up today's lecture.

Thank you for listening and a look forward to seeing you in the next session.