Nonhuman (nonanthropocentric) Turn, II

1. Summary/The Anthropocene
   ‘matter is a formtaking activity’ (Massumi, about Simondon’s philosophy)

2. Affect Theory (Brian Massumi)

3. New Media/Technology Studies (Mark B.N. Hansen)
Antropocene (Paul Crutzen, 2002)

‘Now, we are being depicted as geological actors, entangled within and responsible for a powerful, unstable, and unpredictable planetary system’ (Jamie Lorrimer (2016), *Wildlife in the Anthropocene*, p. 1)

Bruno Latour (nature-cultures), Timothy Morton (the mesh), Isabelle Stengers, Tim Ingold, Jane Bennett,...

‘the event of image reception is multilevel, or at least bi-level’ (*Parables*, 24)

‘...for Massumi, affect is primary, nonconscious, asubjective or presubjective, asignifying, unqualified, and intensive, whereas emotion is derivative, conscious, qualified, and meaningful, a “content” that can be attributed to an already constituted subject’ (Shaviro (2009): *Post-Cinematic Affect*, 47).

‘affect is autonomous to the degree to which it escapes confinement in the particular body whose vitality, or potential for interaction, it is. Formed, qualified, situated perceptions and cognitions fulfilling functions of actual connection or blockage are the capture and closure of affect. Emotion is the intensest (most contracted) expression of that capture – and of the fact that something has always and again escaped’ (Massumi (2015): *The Power at the End of Economy*, 106).

‘the distinction between the living and the nonliving, the biological and the physical, is not the presence or absence of reflection, but its directness’ (*Parables for the Virtual*, 36)


‘it is no longer the case that media (primarily) mediate our senses; rather, they mediate – if ‘mediate’ is still the proper term – sensibility itself’ (161).

‘...our (human) experience becomes increasingly conditioned and impacted by processes that we have no direct experience of, no direct mode of access to, and no potential awareness of’ (8).

‘Human experience is currently undergoing a fundamental transformation caused by the complex entanglement of humans within networks of media technologies that operate predominantly, if not almost entirely, outside the scope of human modes of awareness (consciousness, attention, sense perception, etc.)’ (p. 5)
‘I do not, by any means, want to say that twenty-first-century media dispense with human experience [...] I want to claim that media impact the general sensibility of the world prior to and as a condition for impacting human experience.’ (p. 6)

‘Whitehead’s entire speculative scheme is predicated precisely on the notion that consciousness is the function of hosting, that consciousness itself is nothing other than the hosting of other entities that act through it.’ (p. X)

‘Reclaiming this surplus of sensibility from today’s data industries can and must constitute the main “positive” task of contemporary media theory: how, we must ask, can we access this data and deploy it for open-ended experimentation with the modulation of future experience?’ (p. 203)
‘I have been arguing throughout this study that the transformation of human experience within twenty-first-century media networks must not be viewed as a purely negative development. [...] Rather] the transformation of experience wrought by twenty-first-century media furnishes an unprecedented opportunity for us to reconceptualize our agency, to implicate our agency within the larger total situation of environmental gathering. And this can lead, as I suggested in my introduction, to a fundamental reconceptualization of the human that embraces the marginalization of consciousness and the environmentality of process as catalysts for new modes of collective becoming on the far side of the human-inhuman divide’ (268-9)

‘...investment in the power of data to ameliorate our lives’ (p. 48 ‘The Operational Present of Sensibility’, in *The Nordic Journal of Aesthetics No. 47* (2014)).

‘whatever recompense might come to us from the technical access to sensibility must come through the very operations that lie at the heart of today’s data capitalism’ (ibid, 51).

Bill Viola, Jordan Crandal,...


*Surface Tension* (1992)
Rafael Lozano-Hemmer: *Surface Tension* (1992)