

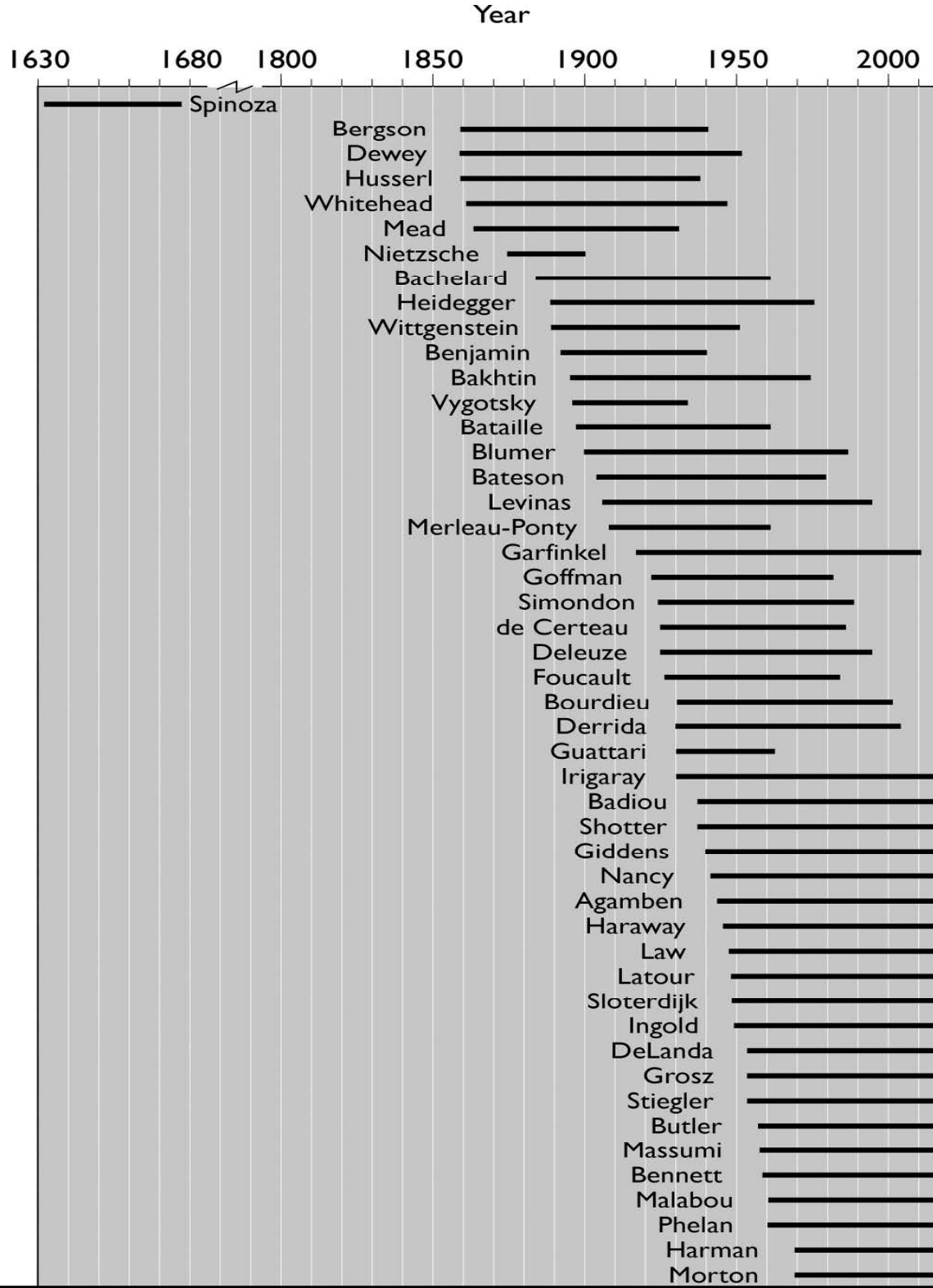
M U N I

Politics of performance and affect: the imperative of being non-representational

Pavel Doboš

Non-representational theory

- Origins in the Anglophone geography of the start of 21st century
- Critique of representational cultural geography
- The aim to make geographies living (again)
- Drawing on long histories of „theories of practice“ as well as poststructuralist philosophy
 - but less Foucault and more Deleuze



Bristol school of cultural geography

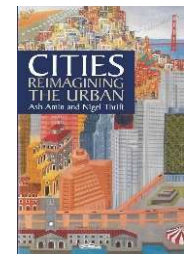
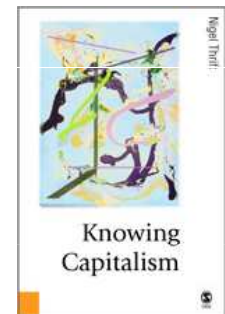
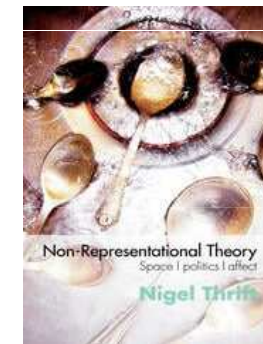
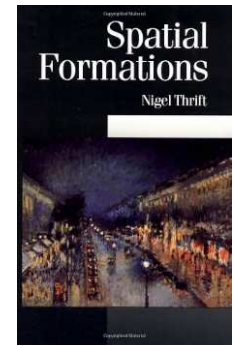
- Beginnings in the 1990s with new original kind of geographical thought
 - geographer Nigel Thrift coming to Bristol and working there (1987-2003)
- New highly theoretical M.Sc. and Ph.D. programmes in „Society and Space“
 - students advancing Thrift’s thought: John Wylie, Mitch Rose, Derek McCormack, J.-D. Dewsbury, Marcus Doel, Paul Harrison, Ben Anderson, ...



Nigel Thrift (1949 – ?)

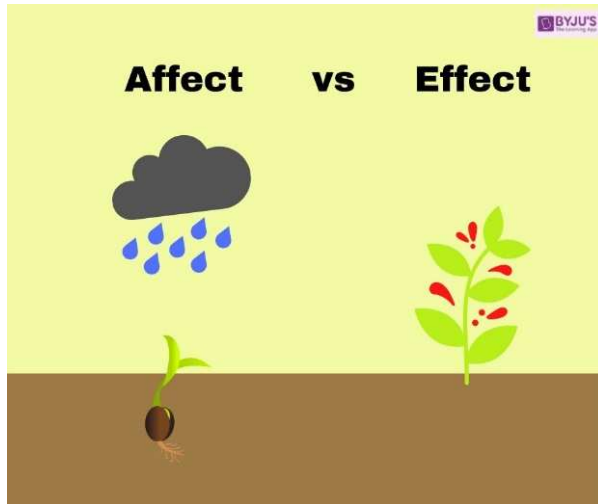


- Urban, economic and cultural geographer
- Originally a Marxist geographer (collaborations with Richard Peet) and an elaborator of time-geography
- Then interested in a wide range of geographical issues
 - 2000: „His main current interests are in the exclusionary geographies written into software, non-representational theory, embodied ‘methodologies’ like dance, and the reworking of political economy.“



New important concepts

- **A lot:** practice, event, affect, performance and performativity, becoming, body and embodiment, subjectification, habit, relations and relationality, matter and materiality, assemblage, haptics and sound, rhythm and refrain, atmosphere, ...
- emphasis on different (more animate, vital and living) concepts than in representational cultural geography



DELEUZIAN ASSEMBLAGE

// DeLanda, M. (2006). *New Philosophy of Society: Assemblage Theory and Social Complexity*. London: Continuum. Ch 1-2 (Assemblages against Totalities/Assemblages against Essences)

An assemblage is the product of the components capacities, not a product of the components.

Components as objects are defined as per T. Morton's (2011) Temporary Autonomous Zones.

TEMPORARY AUTONOMOUS ZONE

// Morton, T. (2011) *Objects as Temporary Autonomous Zones*.
<http://continentcontinent.cc/index.php/continent/article/viewArticle/46> (accessed 11/11/2012)

Components

Components

Capacities
(interaction of objects)

CONCLUSION:

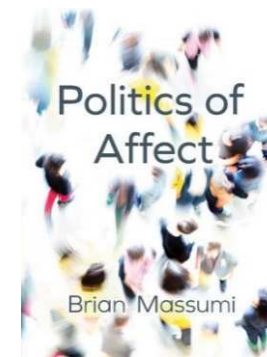
Components are temporary, assemblages are constant. Capacities between component 'objects' may change without cause resulting in an adaptation of the perceived assemblage. So to change any assemblage you must, and more importantly can change the components' capacities.

performance vs performativity

- Performance: theatrical aspect (script and actor); there is already a subject who performs, who does the performance
- Performativity: the performer does not pre-exist the performance

Different view of politics

- More focus on micro-politics than macro-politics
- Political affects
 - power-laden work or instrumentality of things, events or bodies
 - politics (as discourse or ideologies) can be interpreted from power-imbued representations – as representational cultural geography does... but how these representations affect us? what are mechanisms of their (emotional or other) working? what effects can they have? what subjects can they bring forth? what difference can they do in the world? how they remake our space of life?
- Spaces of political atmospheres
- Events of politics





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‘It’s not about forgetting representations’ or ‘NRTs look at what representations do’, but also in work which *shows* how affects, practices, relations, events, and the like unfold in ways which are in some sense contextual or circumstantial. Such contexts or circumstances are not necessarily determinative of how an event, practice, encounter or whatever will unfold and we don’t necessarily know in advance what impact they may or may not have. The key point is that they hold the potential to impact upon the unfolding of social life and there is a politics associated with this. (Simpson 2020: 223)



Visual disability in spatio-temporal assemblages: conceptualizing reference points from a non-pointillist perspective

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ABSTRACT

Reference points provide crucial spatial information for people with visual disabilities, and existing literature categorizes and describes their functions. However, these studies still adhere to a geographical pointillist logic that perceives points as fixed and stable entities and overlooks corporeal processes through which reference points are created. Utilizing concepts from Deleuze-Guattarian philosophy and drawing from sit-down and go-along interviews with visually disabled people, this article answers the question of how to conceptualize reference points from a non-pointillist perspective. By elucidating how reference points need to be actualized through affirmative bodily acts of complex spatio-temporal assemblages, it dismantles their seemingly disembodied and static nature. Consequently, the text explores reference points interwoven with diverse assemblages and examines scenarios in which suitable assemblages could not be assembled, nor could reference points, therefore, be actualized. Thus, the article departs from conceiving of points solely as nouns and presents them in verbal terms, effectively reconciling stability with dynamism.

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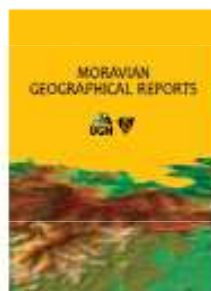
Visual disability; reference points; pointillism; assemblages; virtual; actual

PALABRAS CLAVE

discapacidad visual; puntos de referencia; puntillismo; ensamblajes; virtual; actual

MOTS CLEFS

déficience visuelle; points de référence; pointillisme; agencements; virtuel; réel



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Movement refrains of people with visual impairments: A post-phenomenological geography beyond space and place

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Abstract

The paper intervenes in current discussions within post-phenomenological geography. It analyzes the movement of people with visual impairments in order to develop an approach to post-phenomenology that emphasizes the in-betweenness of bodies in motion. Our perspective differs from phenomenological (and humanistic) geographies and from post-phenomenological geographies that are rooted in object-oriented ontology. They both rely on the differentiation between space and place, accept pointillism, treat places as points in space, time as exclusively chronological, and bodies as beings, not becomings. We analyze data from interviews with people with visual impairments. We first consider their movement through the perspective of humanistic (particularly phenomenological) geography. After acknowledging the limits of this approach, we turn to our actualized conception of post-phenomenological geography, which draws on Deleuze's concepts of movement, path, refrain, and involuntary memory. With this conceptual repertoire, we go beyond the space-place dichotomy and highlight the in-betweenness and virtuality of movement. We explore difference-producing repetitions, which are constituted through refraining into paths. Our approach conceptualizing movement as "refraining into paths" is instrumental to studying the movement of people with visual impairment: It helps to dispute ableism, and it enriches the current discussion about post-phenomenological geography in its insistence on relations and becoming.

Keywords: Refrain, space, place, post-phenomenology, visual impairment, Czech Republic

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