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Affirmative, Critical and Posthuman Approaches to Fascism. A Review of *Deleuze and Guattari and Fascism*, edited by Rick Dolphijn and Rosi Braidotti

Acercamientos afirmativos, críticos y posthumanos al fascismo. Una reseña de *Deleuze and Guattari and Fascism*, editado por Rick Dolphijn and Rosi Braidotti

Aproximacions afirmatives, crítiques i posthumanes al feixisme. Una ressenya de *Deleuze and Guattari and Fascism*, editat per Rick Dolphijn i Rosi Braidotti

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Deleuze and Guattari and Fascism, edited by Rick Dolphijn and Rosi Braidotti, is a critical and creative invitation to combat fascism, which is not only a political endeavor but also a philosophical project rooted in recognizing and challenging fascist ideologies within thought and existence. The anthology, in which more than twenty authors collaborate, discusses historical fascism as a complex phenomenon deeply ingrained in Western and global history, rooted in early twentieth-century philosophies of life. It highlights fascism's celebration of a partial vision of life centered around European superiority and hierarchical systems of power, often manifested through racial and sexualized hierarchies. Among other elements, it critiques fascism's essentialist fallacies and its integration into modern state structures and global systems. It explores the philosophical responses to fascism, particularly through the works of Gilles Deleuze and Félix Guattari, who advocate for a shift away from dialectics towards a Spinozist political ontology. This emphasis on immanence, heterogeneity, and the rejection of hierarchical orders occupies a fundamental place in the book.

Following that, I would like to emphasize what I consider the three main aspects of the content.

1. The necessity of thinking against one's times to adopt an anti-fascist stance. The book highlights the challenges of combating fascism in the wake of historical events and the persistence of fascist ideologies in various forms, including within liberal democracies and contemporary media landscapes. The authors emphasize the importance of recognizing and resisting microfascisms, which permeate societal structures and individual psyches, often manifesting through desires for authoritarianism and exclusion. Thus, a conceptual framework is proposed that distinguishes between molar totalitarianism and molecular fascism, stressing the latter's prevalence in everyday

life and its insidious influence on societal dynamics (Deleuze and Guattari, 2013, 2009). The book calls for a proactive approach to identifying and confronting fascism within oneself (Guattari, 2008) and in broader social contexts, advocating for the cultivation of affirmative relations and the transformation of negative habits into constructive actions (Braidotti, 2018b).

2. It accentuates the pervasive nature of microfascism within contemporary society, highlighting its embodiment in both material beings and living matters. Therefore, it is a text in which the posthuman vision of life is present as the axis of analysis (Braidotti, 2013). This implies that the discussions presented expand to biopolitics, with a focus on the interplay between life and death, as well as the genocidal aspects of power. It explores the concept of transcorporeality (Alaimo, 2010) and collaborative models between organisms as a way to counter microfascism.

3. The importance of the role of Deleuze's reinterpretation of Spinoza's ethics of joy and Guattari's analysis of media power in combating the spread of microfascism and its detrimental effects on society. The texts advocate for affirmative ethics as an antidote to the negative and polarized social dynamics fueled by fascism. The authors emphasize the relevance of collective understanding and action in addressing the underlying conditions that contribute to the rise of fascism, particularly within representative democracy. Furthermore, the text calls for a shift towards affirmative values and shared insights, moving beyond dialectical oppositions and violent antagonisms (Braidotti, 2011). The book also reflects on the diverse theoretical models and practical precedents available for resisting fascism, drawing from philosophical insights and feminist movements. It highlights the relevance of affirmative praxis and the creation of alternative communities based on shared desires for affirmation and freedom.

Regarding the structure of the book, it is divided into three parts. The first one, "Twenty-first-century Fascism," features reflections from John Protevi, Zeynep Gambetti, Christian Alonso, Goda Klumbyte, Lila Athanasiadou, Siddique Motala, Shiva Zarabadi, and Patricia MacCormack. Through their contributions, we can delve into the significance of the "economy of violence" and the importance of immanence central to the works of Deleuze and Guattari. It also addresses contemporary issues such as smart cities and algorithms revealing a history of managerial fascism, the contemporary phenomenon of the 'terrorist machine,' or the reevaluation of the concept of life, questioning the anthropocentric perspective.

The second part of the anthology, "Situated Fascism," explores the contemporary world with contributions from Simone Bignall, Angela Balzano, Woosung Kang, Mónica Cano Abadía, Rick Dolphijn, Arash Ghajarjazi, and Stavros Kousoulas. In this section, the authors address, among other subjects, the complex political maneuvers of the Australian government concerning the acknowledgment and apology for colonial violence against Indigenous Australians. It also investigates the Neo-conservative Fascism in Italy, the anti-counterrevolutionary ideas adopted by intellectual circles in Korea, the legacy of Fascism in Contemporary Spain, the impact of fascism in French Poetry, and the urban ecology in post-Olympic Athens.

The third part of the book, "Patriarchal Fascism," with contributions from Christine Daigle, Delphi Carstens, Evelien Geerts, Ruth Clemens, Becket Fannery, Natalie Dyer, Hollie Mackenzie, Diana Teggi, and Patricia de Vries, delves into the feminist aspect that underlies the entirety of the book but here develops a thoughtful feminist analysis of virtual regimes and toxic fascism, fascism within Lebensphilosophie, the neo-archaic notions of White masculinity, and the relevance of resistance and becoming woman.

Following the work of Deleuze and Guattari, especially the *Anti-Oedipus* and *A Thousand Plateaus*, as well as the premises of critical posthumanism (Braidotti, 2018) and the ontology of new materialisms that emphasize the agency of the non-human (Smith, 2016 and Alaimo, 2016) it is possible to approach this work as a tool of thought for our present. The elaborated treatment of Deleuze and Guattari's notions, combined with the personal philosophical genealogies of each author in this book, offers us a collective effort to cultivate affirmative politics grounded in ethical action, resisting the toxic negativity perpetuated by contemporary social contexts and authoritarian leaders.

The book calls for a re-radicalization of collective consciousness and a commitment to building socially sustainable horizons of hope through resistance and solidarity. The three main aspects of the book's content articulated at the beginning propose an updated, nomadic, affirmative, and feminist approach to addressing a political, philosophical, and embodied problem: fascism. Amidst the rise of neo-fascisms in recent decades, this book offers us not only concepts, from situated knowledge linked to this reality but also participates in the emphasis that, especially Félix Guattari, wanted to put on the personal, psychological, and affective character of fascism (Guattari, 2008, 2017).

The authors, led by a fabulous introduction written by the editors Rick Dolphijn and Rosi Braidotti, not only show us the horror of fascism – facing some passages of this book is an overwhelming experience – but also provide us with tools to critically analyze, think, and resist the multifaceted nature of fascism. This work is not only for those interested in the philosophy of Deleuze and Guattari, despite them being the axis of analysis and articulators of the chapters, but also for all those who intend to approach an ethical-onto-epistemological analysis of

fascism, from Guattari's tripartite ecology, that is, from environmental, social, and mental aspects. Likewise, I consider this work an opportunity for those wishing to approach the philosophy of Deleuze and Guattari. The

situated, explanatory, and at the same time precise and profound treatment that the authors give to their philosophy, is an opportunity to understand, from concrete events, the intricate language of the authors of *Anti-Oedipus*.

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