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The reader is presented with a brief survey of information theories, capsule explanations of the philosophy of Gilbert Simondon and Gilles Deleuze, and a

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discussion on the roles of metastasis and metastability as a means of addressing the problematic known as information outside of computing regimes, and as a critique of cybernetics, informatics, and memetics.

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INTRODUCTION : #1 Metastasis And

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information. [Kane X Faucher] -- The
word "information" carries a number of

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connotations depending on context, and
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problematic words to define despite many
efforts by statistical theorists ...

The word “information” carries a number
of connotations depending on context, and

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can be said to be one of the most problematic words to define despite many efforts by statistical theorists, mathematicians, physicists, cyberneticians, communication theorists, computer scientists, and philosophers. Is information physical or non-physical? Is the universe digital, analog, or a

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“chaosmic” mixture of the two? This book explores a Deleuzian way of understanding information by retracing Deleuze’s ontology of difference back to Gilbert Simondon’s concepts of transduction, metastability, and perpetual individuation as a source for Deleuze’s concept of the virtual. Although Deleuze

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did not address information specifically in his oeuvre, this book attempts to construct what a Deleuzian theory of information might look like as a consequence of his philosophical insights. The reader is presented with a brief survey of information theories, capsule explanations of the philosophy of Gilbert Simondon and

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Gilles Deleuze, and a discussion on the roles of metastasis and metastability as a means of addressing the problematic known as information outside of computing regimes, and as a critique of cybernetics, informatics, and memetics. Can information be reconfigured as affirmative difference, transformed into a

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“nomad science,” or must it remain
consigned to the realm of probabilism?

What is ‘social capital’? The enormous
positivity surrounding it conceals the
instrumental economic rationality
underpinning the notion as corporations
silently sell consumer data for profit.

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Status chasing is just one aspect of a process of transforming qualitative aspects of social interactions into quantifiable metrics for easier processing, prediction, and behavioural shaping. A work of critical media studies, Social Capital Online examines the idea within the new 'network spectacle' of digital capitalism

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via the ideas of Marx, Veblen, Debord,
Baudrillard and Deleuze. Explaining how
such phenomena as online narcissism and
aggression arise, Faucher offers a new
theoretical understanding of how the
spectacularisation of online activity
perfectly aligns with the value system of
neoliberalism and its data worship. Even

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so, at the centre of all, lie familiar ideas – alienation and accumulation – new conceptions of which he argues are vital for understanding today's digital society.

"This work is the first book-length treatment of Jean Baudrillard as a rhetorical theorist"--

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Philosophy has inherited a powerful impulse to embrace either dualism or a reductive monism—either a radical separation of mind and body or the reduction of mind to body. But from its origins in the writings of the Stoics, the first thoroughgoing materialists, another

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view has acknowledged that no forms of materialism can be completely self-inclusive—space, time, the void, and sense are the incorporeal conditions of all that is corporeal or material. In *The Incorporeal* Elizabeth Grosz argues that the ideal is inherent in the material and the material in the ideal, and, by tracing its development

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over time, she makes the case that this same idea reasserts itself in different intellectual contexts. Grosz shows that not only are idealism and materialism inextricably linked but that this "belonging together" of the entirety of ideality and the entirety of materiality is not mediated or created by human consciousness. Instead,

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it is an ontological condition for the
development of human consciousness.

Grosz draws from Spinoza's material and
ideal concept of substance, Nietzsche's
amor fati, Deleuze and Guattari's plane of
immanence, Simondon's preindividual,
and Raymond Ruyer's self-survey or
autoaffection to show that the world

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preexists the evolution of the human and that its material and incorporeal forces are the conditions for all forms of life, human and nonhuman alike. A masterwork by an eminent theoretician, *The Incorporeal* offers profound new insight into the mind-body problem

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With cities increasingly following rigid rules for designing out crime and producing spaces under surveillance, this book asks how information shapes bodies, space, and, ultimately, policymaking. In recent years, public spaces have changed in Western countries, with the urban realm becoming an ever-more monitored,

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privatised, homogeneous, and aseptic space that has lost its character, uniqueness, and diversity in the name of 'security'. This underpins precise moral and political choices in terms of what a space should be, how it can be used, and by whom. These choices generate material consequences concerning urban inequality

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and freedom, or otherwise, of movement.

Based on ethnographic and autoethnographic explorations in London's 'criminal' spaces, this book illustrates how rules, policies, and moral values, far from being abstract concepts, are in fact material. Outlining the basis of a new urban information ethics, the book

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both exposes and challenges how moral values and predefined categories are applied to, and materially shape, the movement of bodies in urban space with regard to crime and security policies.

Drawing on Gilbert Simondon's information theory and a wide range of work in urban studies, geography, and

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planning, as well as in surveillance studies, object-oriented ontology, and contemporary theoretical work on both materiality and affect, the book provides a radically new perspective on urban space in general, and crime and security in particular. This book uses a balanced mix of theoretical concepts and empirical study

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to bring theory and practice together in an intertwining of ethnography and autoethnography. This book will be of interest to students and scholars in the fields of urban studies, urban geography, sociology, surveillance studies, legal theory, socio-legal studies, planning law, environmental law, and land law.

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We are entering a new era of technological determinism and solutionism in which governments and business actors are seeking data-driven change, assuming that Artificial Intelligence is now inevitable and ubiquitous. But we have not even started asking the right questions, let alone

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developed an understanding of the consequences. Urgently needed is debate that asks and answers fundamental questions about power. This book brings together critical interrogations of what constitutes AI, its impact and its inequalities in order to offer an analysis of what it means for AI to deliver benefits for

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everyone. The book is structured in three parts: Part 1, AI: Humans vs. Machines, presents critical perspectives on human-machine dualism. Part 2, Discourses and Myths About AI, excavates metaphors and policies to ask normative questions about what is 'desirable' AI and what conditions make this possible. Part 3, AI

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Approach To Information Power and Inequalities, discusses how the implementation of AI creates important challenges that urgently need to be addressed. Bringing together scholars from diverse disciplinary backgrounds and regional contexts, this book offers a vital intervention on one of the most hyped concepts of our times.

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This book problematizes the role of education in an increasingly mediatized world through the lenses of creativity, new media, and consumerism. At the core of the issue, the author argues, creativity in art education is being co-opted to serve the purposes of current economic trends

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towards designer capitalism. Using an East meets West approach, Jagodzinski draws on Deleuze and Guattarian philosophy to explore visual and popular culture in Korean society, addressing the tensions that exist between designer education and art that explores the human condition. In doing so, he challenges art educators to

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envisions a new paradigm for education
which questions established media
ontologies and incorporates new ways to
confront the crisis of the Anthropocene.

Social Capital Online examines the idea
within the new 'network spectacle' of
digital capitalism via the ideas of Marx,

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Veblen, Debord, Baudrillard and Deleuze.

Faucher offers a new theoretical understanding of how the spectacularisation of online activity perfectly aligns with the value system of neoliberalism and its data worship.

It is 2017, and the centennial of the

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Russian Revolution is about to be celebrated in an alternative world socialist computopia where the Marshall Plan has failed and the world is caught in a bipolar Cold War between the Soviet Super-Union and the Caliphate. Setzer's bots have been deployed. In this world, technological innovation is given a freer hand. The

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global soviet is gearing up for a massive celebration of the Revolution, replete with propaganda and the genetic engineering olympics of reintroducing mammoths. Computational materialism, secret freebooters, stultifying layers of bureaucracy, arctic exile, mandatory physical activity quotas, environmentalist

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dictatorship, great feats of engineering, Lenin-inspired shower curtains, and an ideological long-game between two geopolitical chess players feature in this jump-cut tale.

In this book, authors working with Deleuzean theories in educational research

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in Australia and the United Kingdom

grapple with how the academic-writing machine might become less contained and bounded, and instead be used to free impulses to generate different creations and connections. The authors experiment with forms of writing that challenge the boundaries of academic language, moving

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beyond the strictures of the scientific method that governs and controls what works and what counts to make language vibrate with a new intensity. The authors construct monstrous creations, full of vitality and fervor, hybrid texts, part academic part creative assemblages, almost-but-perhaps-not-quite recognisable

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as research. Stories that blur the lines between true and untrue, re-presentation and invention. The contributors to this book hope that something might happen in its reading; that some new connections might be made, but also acknowledge the contingency of the encounter between text and reader, and the impossibility of

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