

EXERCISES IN ECOSOPHY

PRACTICES FOR ECOLOGICAL THINKING WITH THE THREE ECOLOGICAL REGISTERS DEVELOPED BY FELIX GUATTARI

I THE THREE REGISTERS OF AN OBJECT

Choose an object.
Touch and explore it
(with your body and your mind).
Consider its material properties.
What do you know about them?
How do you know about them?
How are you able to interact differently
with the object
because of this knowledge?
Consider its social meaning and function.
What do you know about them?
How do you know about them?
How are you encouraged to engage with
these meanings and functions
as the result of this knowledge?
Consider your phenomenological
experience of the object.
What do you see, hear, feel, smell, taste?
How do you experience
these sensual qualities?
How does this sensual experience
connect to previous experiences,
and different objects?
How do all three registers of knowledge
come together in this meeting
with the object?
How have communication technologies
contributed to bringing you
this knowledge
in material and immaterial ways?
How does practicing ecological thinking
afford communication
with and via the object?

II PLURIVERSAL PERSPECTIVE WITH KALEIDOSCOPIIC VISION

All theories are grounded
in an ontological
and epistemological position.
Under what circumstances
can we combine different positions?
Each position offers a focal point
produces clarity and blurriness.
But what happens
if we look at a problem
through a composite,
kaleidoscopic theoretical lens?
What new perspective emerges
from the dialogism present
in this pluriversal perspective?
How might we move
through ecologies of knowledge
with thought recalibrated
for kaleidoscopic vision?

Think of an object.
Choose a set of theoretical lenses.
Consider the object
through each of the lenses.
First one at a time.
Then in dialogue with each other.
Can these different perspectives
be co-present?
What is clarified and what is blurred
through the kaleidoscopic lens?
What does this novel ecology of positions
reveal about the object?

III GRAMMARS OF KNOWLEDGE IN PRACTICE

Think of a practice
in which you engage with an object.
Which material grammars of knowledge
do you employ?
What qualities of aesthetic understanding
of the object does this practice
afford you?
How is your environment different
as the result engaging this object in
the practice?
How does this practice invoke
the social grammars of the object?
How might the grammar of your practice
be interpreted from a different
social perspective?
What qualities of political organisation
does engaging the object in
practice create?
Which social norms does the grammar
reify or resist?
What is the role of psychological grammars
invoked by the object
in your practice?
How does your engagement with the
object in practice express
a phenomenological experience?
How does engaging the object in practice
invoke an ethical position?
How do these three ecologies
of knowledge about this object
come together in your practice?
How does understanding of the object
via its grammars
through practice
produce a sense of the object?

IV SITUATING KNOWLEDGE WITHIN THE THREE ECOLOGIES

How might you situate your knowledge about an object within the three ecologies?
Is the grammar knowledge stable and reliable or is its stability contingent on particular conditions?
On what conditions is the stability of this knowledge contingent?
What factors can stabilize or destabilize your knowledge about an object?
Which factors about it are affected by temperature, the application of force or the conditions of gravity?
Which factors about it are influenced by semiotic technologies, such as metaphors, symbols and meanings?
Which factors about it are produced in dialogue with your own psychological experience of it, such as your sensory capacity, current mood and previous experiences?
Try to situate your knowledge about the object within the *umwelt* of *The Three Ecologies*.

Share and compare the results of your experiments:
#exercisinesosophy
#thethreeregistersofanobject
#pluriversalperspective
#grammarsofknowledge
#situatingknowledge

