

Abstract

The starting point of this work is the concept of indigenous animism in Félix Guattari's late work at the end of his life, understood as a form of subjectivity operating through different regimes of signs than the "modern" one. These animist semiotics are "polysemic" and "trans-individual," while instead of building a sharp division between the spheres of "nature" and "culture", they inhabit reality by "collective entities half-thing half-soul, half-man half-animal, machine and flow, matter and sign." The aim of most of the following text is then primarily to trace these semiotics across the joint work of Deleuze and Guattari. After introducing the context of Deleuze's philosophy and its specific "image of thought," and explaining its basic concepts, we will focus on the description and comparison of the semiotic „ethnographies" of *Anti-Oedipus* and *A Thousand Plateaus*. The first volume traces the "universal history" of the ways of *hominization* (becoming human) of man from the state of nature, through various forms of inscription, which constitute society and culture. These modes are several and do not work only through language. In the limit experience of schizophrenia, the authors of *Anti-Oedipa* find a moment preceding all these historically contingent forms of hominization. In contrast, the second volume seeks a more pluralistic and less anthropocentric picture: the central role here is played by a-signifying semiotics of non-human affect — that is, of *becoming* — that pass transversally across human and non-human kingdoms, forming "demonic alliances" and "symbioses." In the last chapter, we will approach the concept of *non-standard animism* by theorist and multimedia artist Bogna Konior, that builds on the work of Deleuze and Guattari in a specific way.