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ED 031 Practices and Theories of Meaning

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THIS IS NOT A DEFICIT

FROM PSYCHOPATHOLOGY TO NEUROPOLITICS, AN AUTOTHEORETICAL JOURNEY TOWARD AN ORGANOLOGICAL THERAPEUTICS OF ADHD

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Thesis Abstract

This thesis begins from a fact: for nearly ten years, it did not get written. That blockage is not a confession but a theoretical problem: its form – oral fecundity, written sterility – pertains to the technical, institutional and economic conditions under which a productive capacity is formed, independently of character or will. Attention deficit hyperactivity disorder (ADHD) is treated here not as a clinical entity but as an *analyseur* – an *overlay-concept* rather than a *catch-all*: a transparency that brings out traits present everywhere, but here in sharper contrast.

Three destitutions follow. Epistemic: the subject produces knowledge without converting it into tertiary retentions – *proletarianization* not through dispossession but through non-production. For Stiegler, deep attention becomes a transcendental condition of the production of knowledge, when it is only a historical one. Political: since symbolic capacity is indexed to deep reading, those who do not sustain it are disindividuated, ejected from the *circuits of transindividuation*. Penal: the over-representation of ADHD subjects in prison converts a social trajectory into a neurobiological property.

Yet neuropsychology describes a deficient individual in a milieu held to be normal, where what must be described is a singular individual in a milieu organized by and for a single cognitive type – the dominant one. For the neuroatypical subject, deep attention becomes not a condition of emancipation, as Hayles, Wolf and Stiegler maintain, but a *dispositif* of power. Four perspectives answer to this: *neuro-singularity* after Canguilhem and Manning, *Mad studies*, the institutional psychotherapy of Tosquelles and Oury, and Stiegler's *exosomatic organology*, which encompasses them all. What is at stake is producing the organs a cognitive type lacks, rather than correcting the individual to fit the dominant type: *organogenetic therapeutics*, measured not against symptoms but against what the subject becomes capable of producing, so as to help them *succeed at their madness* – as Tosquelles demanded.

The method is *autotheory*, heir to Harding's feminist-epistemological critique of *scientific objectivity*, a development of Haraway's *situated knowledges*, and an *otobiography* in Derrida's sense.

Seven chapters unfold the consequences. The first, at the intersection of *biopower*, *psychopower* and *pharmacopower*, demonstrates that what is held to be a property of the ADHD subject is in fact no more than an organological maladjustment. The second establishes that what is lacking is neither attention nor executive function, but the rule that converts an imagination into an action: the Kantian *schematism*, exteriorized and therefore technically conditioned, which *dopaminage* erodes. The chapters that follow examine and defend immersive objectivation against frontal objectivation, aesthetic reason against graphic reason, heterophilous attention in the encounter against the automated homogamy of dating apps, Nietzsche's *transvaluation of values* against the inversion of stigma by Karp's technofascism, and lastly contributory auto-mediation against the auto-mediation of Big Tech.

Five theses result. The deficit lies in the instrument, not in the subject. What is lacking is not attention but a schema, and a schema is an organ. An object is an attentional trajectory closed back into a loop, and *attentional capitalism* an aesthetic regime of the anti-loop. *Deep attention* is not knowledge; it is one of its organs. Potential lies not in the profile but in the *assemblage* – and an assemblage belongs to someone: a political question! Two figures tie these together: the *pincer* – the institution demands a long schematism it does not supply, while the digital industry supplies short schemata – and the *commercial link*, of which only the chaining makes an apparatus. The operation at stake is axiological: a *transvaluation* obtained through the fabrication of artificial organs, through a new design, and by collective curation niches. ADHD is not a potential: it is a potential deprived of its felicity conditions, and producing those conditions is a research object to which this thesis hopes to contribute.

Keywords: ADHD, organogenesis, schematism, neuropolitics, autotheory, auto-mediation, exosomatization, transvaluation, dopaminergic capitalism, collective curation, graphic reason, disseminated attention